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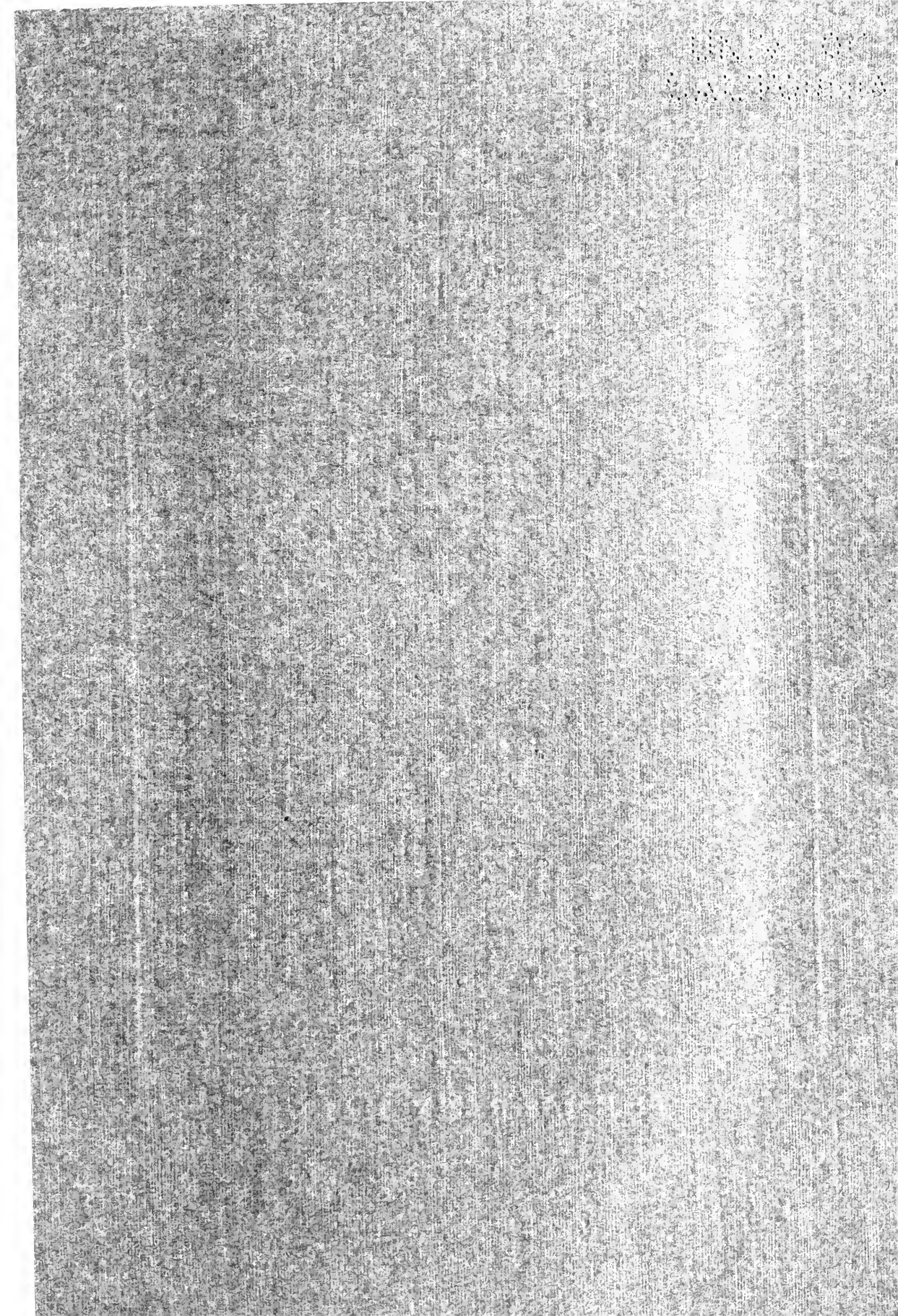


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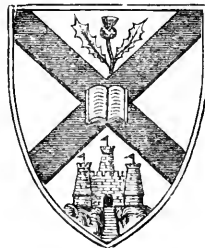
THE LIBRARY HALL

AN ACCOUNT OF ITS ORIGIN
WITH A DESCRIPTION OF ITS
RARER BOOKS AND MANUSCRIPTS

BY

SUB-LIBRARIAN

ILLUSTRATED BY FACSIMILES
WITH 22 ILLUSTRATIONS



THE ARMS OF THE
UNIVERSITY OF EDINBURGH

20 SOUTH FREDERICK STREET
EDINBURGH

1910

70 1111
AMPHIBIA

TO
SIR WILLIAM TURNER, K.C.B., LL.D.
PRINCIPAL OF EDINBURGH UNIVERSITY
AND
PROFESSOR JULIUS EGGELING, PH.D.
CURATOR OF THE LIBRARY

“Viri omni liberali doctrina politissimi”

PREFACE

THE present contribution to literature has been drawn up, not only as a memento of regard and love for the University Library, where the author has spent nearly thirty years of the best of his life, but also he might say—*mihi cura futuri*. The work answers in some measure the innumerable queries which come from many quarters as to what the rarer treasures of the Library are.

While it may be true that it only gives, in many respects, a brief glimpse of the Library and its rarities, it garners together a few not altogether uninteresting facts which might have been lost sight of altogether.

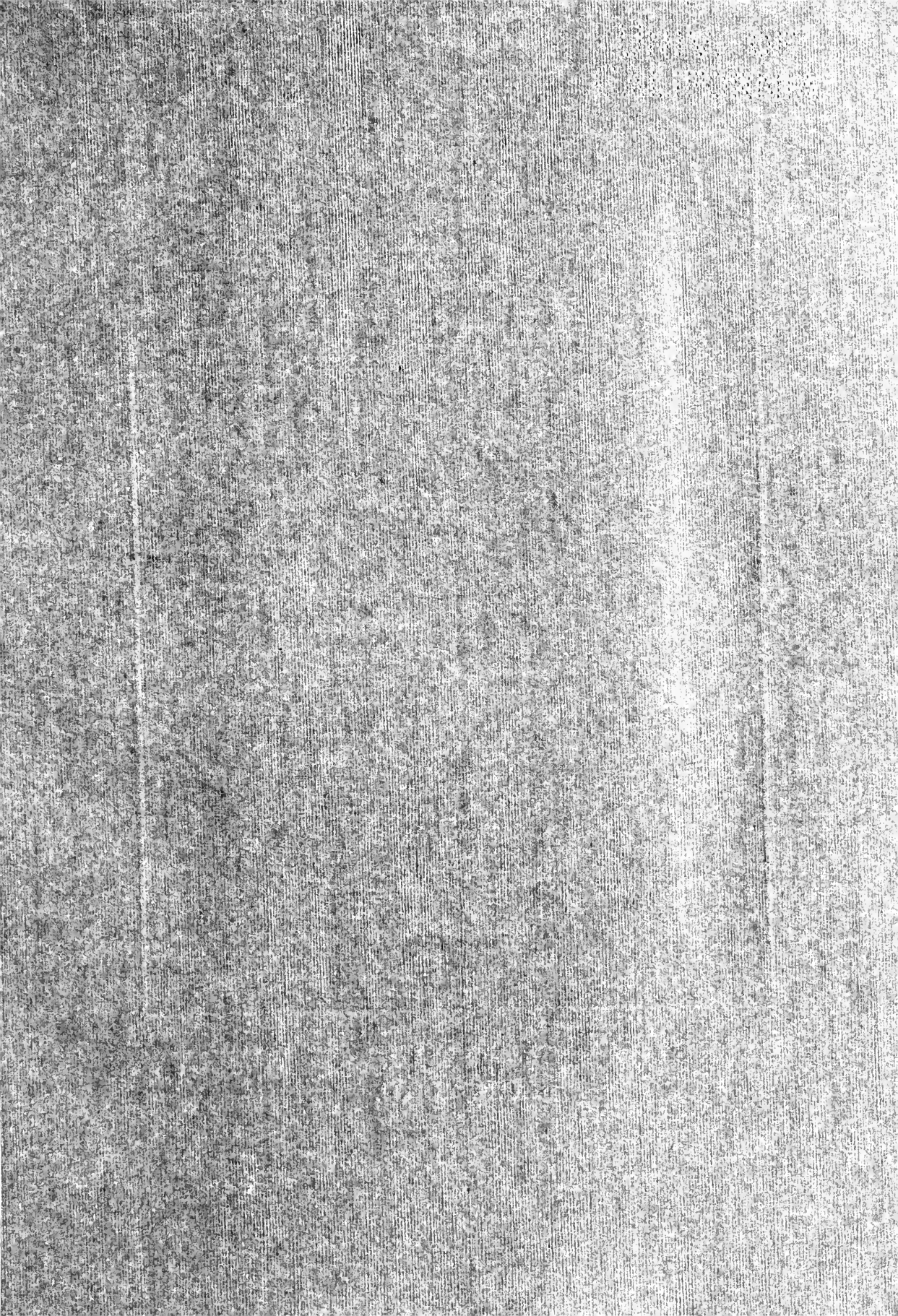
I am indebted to Messrs Longmans & Co. and Messrs Macmillan & Co., London, for permission to use certain facsimiles—noted in the List of Illustrations; to Messrs J. MacLehose & Sons, Glasgow, for their courtesy in making a special block, as noted; and to Mr William Saunders, author of 'Ancient Handwritings,' for the loan of the block of King James's Charter—the original being in the possession of the Edinburgh Town Council.

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PRINCIPAL SIR WILLIAM TURNER
K.C.B., LL.D.

THE greater number of students who borrow books from the Edinburgh University Library, and who spend hours in consulting others in the Reading Room, have only a vague idea of the vast stores of literature carefully housed in the noble pile of buildings which attract so many thousands yearly, both of men and women, from diverse quarters of the globe.

Student life has radically changed from that of the time when the citizens of Edinburgh sent her children to King James's College. Then it was publicly impressed upon the student that he was never to attempt, or begin any study, 'until he had first implored or begged for grace and divine aid in private.' Moreover, it is recorded that those who attended the Humanity Class had 'to learn the Catechism on the Sabbath day. On the Saturdays some of Buchanan's Psalms are taught, and an account of their prelections is to be rendered on Monday mornings.'

This being so, no one will be astonished that strict orders were given that the studies of each were not to be interfered with, while 'neither must any of them at any time, go in to blind ale-houses, cellars, or cook-houses.'



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Formerly books were not given out on loan. Comparing the privileges of the Library with what existed in 1638, the change is simply marvellous. It was enacted that 'none shall be permitted to read in the Library by candle light, or to carry a book near the fire; that none shall mark any book, either by ink, or by doubling down the leaves, and none be allowed to carry out a book.'

The founder of the original Library Collection, Mr Clement Little, of whom more will be said later on, had a good intention when he left his books, one which is apt to be forgotten by many readers. His books were 'left with ane luiffing heart and mynd . . . to his native toun of Edinburgh, and to the Kirk of God therein, to the effect and purpose, that sik personis knawin of honest conuersation and guid lyfe (and na utheris) sall haif free access and ingress for reading and collecting the fruitful knowledge of the saidis buikis, as it sall plais God to distribute his graces to the reidaris.'

Much of 'the fruitful knowledge of the saidis buikis' and others in the University Library, is lying unknown. Doubtless many graduates of the past, and students of the present day, would be interested in a popular work giving a brief outline of what it contains. To such this contribution to their knowledge is offered with the expectation that they will have a still greater appreciation of their Alma Mater than they had even in the past.

Edinburgh, the home of the east winds, and a bracing intellectual centre of ever-widening influence, so far as her University is concerned, treats her benefactors with reverence, and certainly values the gifts of her donors. A library which contains over 250,000 volumes, takes in 700 journals and periodicals yearly, adds to its shelves some 6000 volumes in the same space of time, and to which books were gifted before a stone of the University or Library was

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laid down, has surely an interesting history, and this we now propose to set forth.

Outside the city walls of Edinburgh there stood, several hundred years ago, and on a gentle eminence, what was known as the 'Templum et Præfectura Sanctæ Mariæ in Campis.' This building was surrounded by old-fashioned gardens and green pastures, in which, in later years, Professors were wont to walk after their prelections were over. It was a restful spot, and even yet it is possible for any wayfarer, or citizen, to pass in a moment from the noise of the busy street into an oasis of quiet inside the University gates, albeit the gardens are things of the past. Where the 'Templum' stood, the University of Edinburgh has its various halls of learning and its Library.

'Tempora mutantur, nos et mutamur in illis.' But with the changes Edinburgh has gained almost every day. Glancing backwards to the year 1558, we find that a legacy of a little over £700 had been bequeathed to the Edinburgh Town Council. With a portion of this money, something like £100, they purchased the right to a considerable part of the ground and buildings which had belonged to the owners of the Collegiate Kirk-of-Field, as a site for a College.

The authorities of the Universities of St Andrews and Aberdeen were, however, unwilling that Edinburgh should have a share of their own intellectual and educational privileges, and, accordingly, the political ecclesiastics, faithful to their views, in the person of the Archbishop of St Andrews and the Bishop of Aberdeen, strenuously exerted themselves, in the year 1579, to set back the hands on the dial of progress. The Town Council, aided by the abilities of one of their own commissaires, Mr Clement Little, or Littil,

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succeeded in thwarting this combination of hostile influences, and two years later our 'Tounis Colledge' was inaugurated.

It was in one of the houses thus acquired that the tragedy of Lord Darnley's murder was enacted on February 10, 1567, a dwelling which was afterwards repaired, and became the residence of the Principal of the College.

The evolution of Edinburgh University and its Library went on by varying stages. The Town Council realised that they were laying the foundations of success for future generations, and their acts and deliberations were in proportion. They added to the buildings acquired in the Kirk-of-Field, that of the town residence of the Duke of Châtelherault adjoining. Others were gradually added, but for many years the 'Academia Jacobi Sexti,' although serving a useful purpose, never presented the dignified outlines of the building as we know it.

We find from the Town Records that in 1566 Queen Mary granted a very full Charter and infestment of the Kirk-of-Field; in 1582 King James VI. *ratified* the *town's* Charter and rights to the Kirk-of-field granted by Queen Mary, while a year later, in 1583, the town resolved upon 'founding and building a College.' In 1616 King James 'desires the Town that the College be called King James's College, by a letter from his court at Paisley.' Queen Mary's Charter has been lost, so that we have the 'Charter of James VI., 14th April 1582' as the earliest Charter now extant, relating to the University. *See Facsimile.*

Printing was for some time carried on in a building on the lower level of the College, a condition attached being that the printers should present copies of all classical works issuing from their press to the University, and the Library is richer in this respect by several

Handwritten flourish or signature at the top left of the page.

Handwritten flourish or signature at the top left of the page.

Handwritten flourish or signature at the top left of the page.

Main body of the document containing dense Latin text, including several large red initials and headings such as 'Sicut in', 'Cuiusmodi', and 'Sicut in'. The text is written in a Gothic script and is partially obscured by a large dark stain in the center.

RARER BOOKS AND MANUSCRIPTS

Bibles printed therein. The appointment of the College printer came to an end in 1765.

Scotchmen 'cherish and respect the intellectual powers: Englishmen despise them. . . . An Englishman may succeed, a Scotchman is bound to succeed.'¹ It is refreshing to find a Southron speaking thus, but as far as the building up of the Edinburgh University and its Library is concerned, failure was never contemplated. The authorities knew the truth of the Latin adage, 'Tandem fit surculus arbor,' and made provision accordingly.

The author of 'The Looking Glasse of the Holy War,' and 'Zion's Plea against Prelacy,' had his nose slit, his ears cut off, and face branded with a red-hot iron 'S.S.', that is, 'Sower of Sedition,' being condemned thereafter to be imprisoned for life by the Star Chamber of London. But this Scotchman's son found himself afterwards Principal of Edinburgh University (1653), and, traveling to London, received from Cromwell a promise of £200 for the furtherance of education, though, in consequence of the Protector's death, the gift was never supplemented.

Coming now more particularly to the evolution of the Edinburgh University Library, a brief and rapid sketch is necessary before detailing a few of the rarities which may be found therein by the visitor.

Mr Clement Little, who did such yeoman service in 1579, as has been noted, died on the first of April 1580. His library was bequeathed, 'with ane luiffing hart and mynd . . . to the richt honourable and his native toun of Edinburgh, and to the Kirk of God thairin,' in order, as he states, that they might gather fruitful knowledge from books—only, however, he is careful to add, 'such as it sall pleis God to distribute his graces to the reidaris.'

¹ *The Nineteenth Century—and After*, March 1904, pp. 468-69.

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These books, to the number of 300, formed the nucleus of the University Library. Deposited first of all in a building—part of the manse of St Giles' Church—where the Parliament House was afterwards built, they were transferred, in 1584, to the care of Professor, afterwards Principal, Rollock. Removed again, in 1626, to drier quarters, viz., to an upper hall of the College, they at last found a longer resting-place in what was known as the Drummond Room, in the year 1827, and are now located in a fireproof apartment recently erected (1909).

All the books thus located were either bound, or thoroughly repaired. As much as possible of the original binding was preserved, many unique examples of the bookbinder's art being thus saved.

This was done in a binder's establishment on the north side of the new quadrangle, between the years 1825-1827, under the superintendence of Mr David Laing, the well-known bibliophile. In the two years 13,000 volumes were repaired and 3000 rebound, at a cost of £2060. Many of these are works of great rarity, and good specimens of the binder's art.

Unfortunately a few have been ruthlessly pruned by the guillotine, to the disfigurement and ruin of the book, which has thus lost the greater part of its value.

Clement Little's Collection contains many books of great rarity. One of these is of considerable interest at any rate to Scottish people. This is the first book printed at St Andrews, and one of the rarest and most valuable of the volumes produced during Reformation times. One of the very few copies of this work was recently offered for sale at £163.

The title runs thus, 'The Catechisme, That is to say, ane cōmone and catholik instructioun of the christin people in materis of our

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catholik faith and religioun, quhilk na gud christin man or woman suld misknaw : set furth be ye maist reuerend father in God Iohne Archbischof of sanct Androus Legatnait and primat of ye kirk of Scotland, in his prouincial coonsale haldin at Edinburgh the xxvi. day of Ianuarie, the zeir of our Lord 1551. with the aduise and counsale of the bischoippis and vther prelatis with doctours of Theologie and Canon law of the said realme of Scotland present for the tyme.’ The last page has the testimony that the work was ‘Prentit at sanct Androus, be the command and expēsis of the maist reuerend father in God, Iohne Archbishop of sanct Androus, the xxix. day of August, the zeir of our Lord, M.D.lii.’

On the title-page, as on all Mr Clement Little’s books, there appear these words : “ I am gevin to Edinburgh & Kirk of God be Maister Clement Lital thair to remain. 1580.” This Catechism is known as Archbishop Hamilton’s.

Mr Clement Little’s Deed of Gift is in vellum, beautifully written, and contains the titles of the books gifted. The Edinburgh Town Council were certainly not unappreciative of Mr Clement Little’s gift, for they have left their estimation of his donation on record, wherein they trusted that ‘his zealous deid may instigat utheris of the lyke mynd to dote and gif their buikis to the lyke use.’ The expectation also, as expressed by Little himself, through his brother William, that his books ‘suld nocht perische or be separatet,’ has not been lost sight of either, for they are carefully guarded from any Philistine, although always accessible for consultation.

This Mr Clement and Mr William Little, are buried beside their father in Greyfriar’s Churchyard. Their father is described as being ‘William Little of Over-Libbertoun, sometime Provost of Edinburgh.’

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The following lines are a transcription of those on the tombstone :—

What Clement was, How great that Little were,
This Citizens, that Library declare,
This noble pair of Brethren did contend,
In Merits great, each other to transcend.
For both did Good : This to the Mother Town,
That, to the Muses, whence came their Renown.

Possibly instigated by a similar zeal, graduates and others have added notably to this gift, among whom William Drummond of Hawthornden, Midlothian (1585-1649), whose portrait adorns the walls, holds an honourable place. The Library is indebted to him for 500 volumes, many of them possessing passages underlined as he had read them. His gift includes several manuscripts.

Drummond's volumes were mainly of a literary character, and included several of Shakespeare's plays, *e.g.* 'Love's Labour's Lost' (1598), and 'Romeo and Juliet' (1599). Principal Adamson drew up a printed Latin catalogue of these works, entitled 'Auctarium Bibliothecæ Edinburgenæ, sive Catalogus Librorum quous Guilelmus Drummond ab Hawthornden, Bibliothecæ, D.D.Q., Anno 1627.' If we accept the testimony of Drummond, Shakespeare wrote at least one of the plays generally attributed to him.

One of the volumes briefly noted above bears the fuller title :—
'The Most Excellent and lamentable Tragedie, of Romeo and Juliet. Newly corrected, augmented and amended : as it hath been sundry times publiquely acted, by the right Honourable the Lord Chamberliane his seurants, London, 1599.' In this copy many of the passages are underlined. Across the title page appears the abbreviated words in Drummond's handwriting 'Wil. Sha.'—implying that the



WILLIAM DRUMMOND (1585-1649)

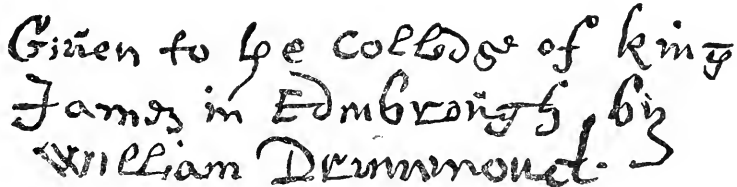
R R A R E R B O O K S A N D M A N U S C R I P T S

anonymous author of 'Romeo and Juliet' was known to him. This forms the second small 4to edition, the first having been published in 1597.

Among Drummond's donations to the University Library are several copies of his own productions. Among these may be noted 'Flowers of Sion, by William Drummond of Hawthorne-denne, to which is adjoynd his Cypresse Grove, Printed 1623.' This work bears these words in his own handwriting, 'Given to the Colledge of King James in Edenborough by the Author, 1624.'

Another copy, on large paper, states that it was printed at 'Edenborough,' by John Hart in 1630.

It seems to have been a customary thing to vary the spelling of the names of places, for in Drummond's handwriting we have the inscription written thus on this last-mentioned copy, 'Given to King James His Colledge in *Edinburgh* by the Author 1630.'" And again as in *Facsimile*.



Given to the Colledge of King
James in Edinburgh, by
William Drummond.

Another of his works, included in his Collection, is that entitled: 'Lachrimæ Lachrimarvm, or the Distillation of Teares shede for the vntymely Death of The incomparable Prince Panaretvs, by Josuah Syluester.' [Colophon] London, Printed for Humfrey Lownes, 1612.

This is known as the First and Mourning edition. The Title is printed in white letters on a black ground. The Poem itself is

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printed on one side only within mourning borders, emblematical figures, skeletons, and skulls. The verso of each leaf has been blacked over. The arms of the Prince of Wales is shown in white relief. The Prince of Wales' Feathers appear in similar surroundings on the last page. The work is a small quarto with sixteen illustrations, and extends to thirty-two pages. This work of Drummond's is entered at Stationers' Hall thus : '27 Novembris Humfreye Lownes Junior. Enterd for his copie. . . . A Booke called Lachryma Domesticae. A viall of household teares shedd ouer prynce Henryes hearse by his highnes fyrst worst Poett and pencioner Josua Sylvester.' The entry is certainly not complimentary to Drummond as a poet.

Until the year 1737 books could only be consulted, for we find that the Town Council 'considered that the promiscuous lending of books may be of ill consequence to the Library,' and the keeper of the Library was prohibited from lending books to any person whomsoever. This was in 1708. Manuscripts were not to be lent under any circumstances whatsoever.

This restriction led to a strange method of keeping the books from being surreptitiously carried away. The method, which was used for years in the Library, was a system of linking the books on the same shelf by a chain secured by a padlock. The ring through which the chain went was fastened to the book in such a manner that each could be easily consulted without being taken from the shelf. The librarian's post was considered so momentous that the oath *de fidei administratione* was rigorously administered by the *patroni*, and 'caution' was also required.

Later on, in some of the regulations enforced, we still trace the regard entertained for Library books. No student was allowed

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to read by candle-light, as grease drops would prove disastrous to the volumes. And further, it was laid down 'none shall touch any of the books but such as were delivered to him by the keeper, and none shall enter the Library, or go out, without his permission.' Readers had thus to endure hardness as 'Attic' philosophers.

When in 1737 books began to be given out on loan, Professors had to pay five pounds, and students two shillings and sixpence for the privilege, as contrasted with the present day when the former borrow without payment, and the latter make a deposit of one pound, withdrawable when required on the return of the borrowed books. The Librarians themselves were severely dealt with if books went amissing. One of these librarians was fined 100 merks by the Town Council, which was spent on books, as volumes to that amount had gone amissing during his tenure of office. The Library was to be kept open for six hours daily, from seven to nine, and ten to twelve, and from four to six.

It is interesting to note that Scott, as a student, attended classes in the old College.

The first Principal, or Regent, as he was then designated, was Robert Rollock (1555-1599). By his personal character he obtained a great influence over the students, and was a preacher of considerable power. He published numerous theological works.

On his appointment on the 14th September 1583, he was required to 'exercise the office of the Regent of the said College, in instruction, government, and correction of the youth and persons which shall be committed to his charge.' It is interesting to note that Principal Rollock was the first individual in Scotland to publish a Commentary on any portion of the Bible. This was his 'Commentary on St

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Paul's Epistle to the Ephesians' 1590. A few sermons were published in 1591 followed in 1593 by Napier of Merchiston's exposition of the Revelation of St John.

Numerous inscriptions cut in stone adorned several of the more prominent apartments of the Old College. Several of these are, happily, preserved for the present generation to read and digest, but unfortunately a few have disappeared entirely, owing to the vandalism of past builders.

We can learn, however, that at one of the entrances to the former Library there was an inscription, reading thus. 'R. M. F. Robertus Milne fundavit,' which may be interpreted that Robert Milne laid the foundation.

Above, or near this, 'over the Back-entry' could be observed this other :

ἀχ'ίς'
ΔΙΠΛΟΤΝ ΟΡΩΣΙΝ ΟΙ
ΜΑΘΟΝΤΕΣ ΓΡΑΜΜΑΤΑ ¹

The student's mind was thus in the year of Shakespeare's death (1616) to be impressed with the fact that 'Learned men see double.' (See illustration p. 13.) After the student entered the precincts of learning themselves, his eyes were confronted still further with the wisdom of the past. Above the doorway of what was known as the Common Hall, a place where the students gathered together before entering their various classes, he would observe the following :—

Virtus Rectorem Ducemque desiderat :
Vitia sine Magistro discuntur. (Seneca) 1616.

¹This stone was placed over a different doorway from that noted on p. 13.



PRINCIPAL ROLLOCK
(1586-1599)

NO. 7811
ANNEXURE

LIBRARY OF
CALIFORNIA



INSCRIPTIONS FROM OLD COLLEGE

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The translation of this inscription may be rendered :

Virtue demands a Leader and Governor : Vices are learned without a Master.

Possibly some of the city Fathers were learned in the Talmud, one of the sayings in which is ' a word is like the bee : it has honey and a sting.'

Deeply desirous of imparting a religious backbone to the students (as will be noted from our reproduction), there appeared over the principal entrance to the Common Hall, a noteworthy tablet. It is a good piece of sculptured work, and owing to the position where it is at present, sheltered from the wind and the weather, it is likely still to draw the attention of the thoughtful to what is considered a liberal education.

On this tablet are inscribed these words :

SENATUS POPULUSQUE
EDINBURGENSIS HAS ÆDES
CHRISTO ET MUSIS
EXTRUENDAS CURARUNT.
ANNO DOM. MDCXVII.

These words were worthy of the men of that time :

The Council and Citizens of Edinburgh caused this House to be built for Christ and good Learning.

And thus, in the course of years, various worthy donors arose to assist in the expansion of the College and of the Library, men who like Clement Little were ready to do their part ' with ane luiffing hart and mynd.' Of such was a certain Robert Johnston, whose benefactions were recorded on a sculptured stone which was inserted at the north-west corner of the College. Although what became

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of it is still an unsolved mystery, we know that the inscription on it read thus :

Robertus Johnstonus J. U. D. 12000 Libris octo Beneficiarios in Academia fundavit; Voluminibus multis Bibliothecam auxit; quatuor hæc Cubicula ab Joanno Jossio ædificari mandavit, ad pios in urbe usus 40000 Libras Testamento legavit, aliisq; multis Beneficentiæ suæ Officiis æternam pietatis Monumentum Posteris reliquit, Anno Dom. 1639.

Thus we understand that in 1639 'Robert Johnston, Doctor of both Laws, by an endowment of 12000 pounds laid a Foundation for the education and maintenance of eight Bursars in this College; he augmented the Library with many volumes; he instructed John Jossius to build there four Chambers; in his Will he bequeathed 40,000 pounds for worthy purposes in the city; and by many other instances of his beneficence left to Posterity an everlasting Memorial of his affectionate Piety, in the year of our Lord 1639.'

It is pleasing to note that at this early date her learned sons did not forget their Alma Mater. We still have the stone testimony, formerly situated on the south side of the College, to recall such an instance. It reads thus :

Musæa hæc quatergemina, Academiæ hujus Alumnus, Andreas Rutherfordiæ Regulus, Tevotiæ Comes, Tangiræ Præfectus, Belli Pacisq; Artibus domi fortisq; clarus, Testamento extrui jussit. May 30. Anno Domini 1664.

Thus :

'Andrew, Lord Rutherford, Earl of Teviot, Governor of Tangiers, famous at home and abroad for the Arts of Peace and War, who had been educated at this College, by his Will, May 30, 1664, ordered these eight Chambers to be built.'

A portion of this stone can be seen to the right in the illustration on page 13.

In a pamphlet published anonymously in the year 1788 it is men-

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tioned that 'several Presbyterian ministers in Edinburgh, and Professors in the University, kept their own carriages, 'a circumstance,' the writer goes on to remark, which 'is perhaps unequalled in any former period of the church, or of the University.' These events relate to the year 1783.

To show further the theological excellencies of the Edinburgh divines of that period, the writer states that in sermon writing the Scots have excelled, and confirms this statement by giving the reason that Dr Blair obtained the highest price ever obtained for a work of that kind, and in addition received a pension of £200 per annum.

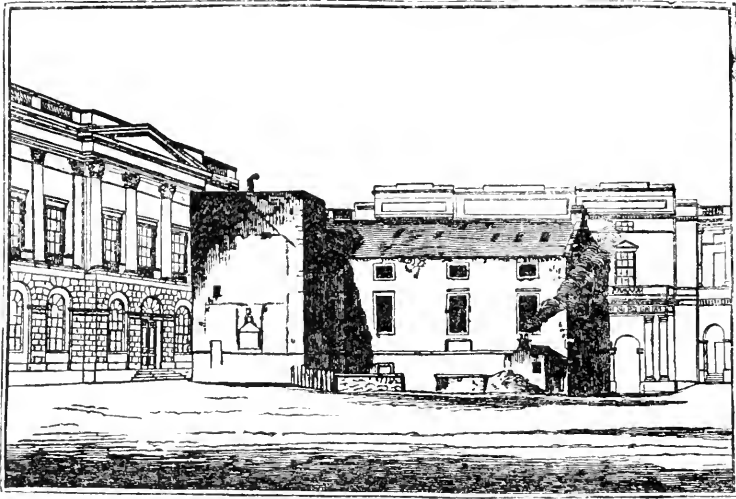
From 1763 to 1783 it is remarkable, and noteworthy, to observe the names of Scottish writers who helped to make Scotland famous. Hume, Robertson, Tytler, Kames, Reid, Beattie, Ferguson, Monboddo, the Gregories (father and son), Cullen, Homes, the Monros, Hunter, Stewart, Blair, and many others.

Education of a certain kind, however, was not permitted to be had, by the fiat of the Town Council. For we are made aware that a quack had what is termed 'the unpardonable impudence' to give two lectures in Edinburgh, without permission from the authorities. For this he was imprisoned, and his lectures prohibited for the future, yet the worthy chronicler adds: 'Strange to tell he had lectured two years in London unchecked!'

As late as the year 1763, Edinburgh was almost confined within the city walls; the city itself was lit with oil lamps; the South Bridge, a structure of twenty-two arches bridging the valley, had not yet been begun; the North Bridge was non-existent, while Henry Mackenzie, author of 'The Man of Feeling,' was contributing and editing the *Mirror* and the *Lounger*.

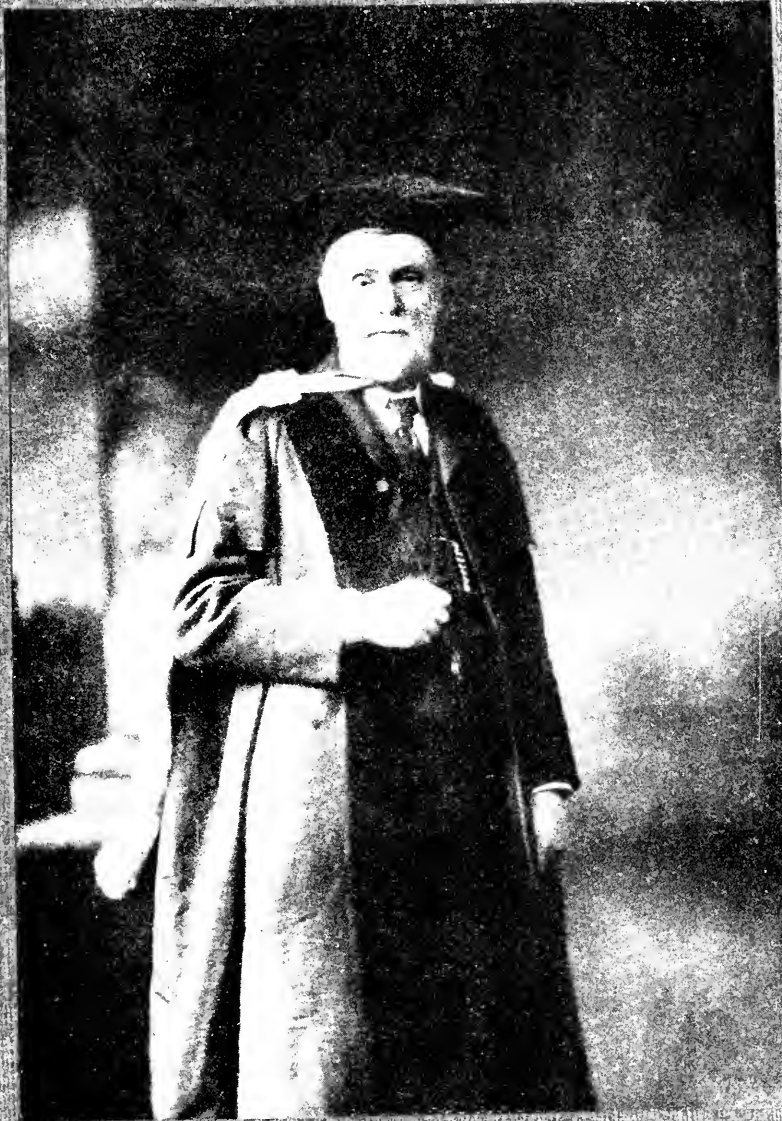
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These years represent, as in a mirror, the varying literary and social aspects of Edinburgh people for a considerable period. Progress, although slow at times, was always being made. Add to this state of affairs the fact that the College, founded in 1581, had been allowed to become too narrow for its requirements, several Professors having to hire lecture-rooms for their numerous students, and we see Edinburgh in miniature.

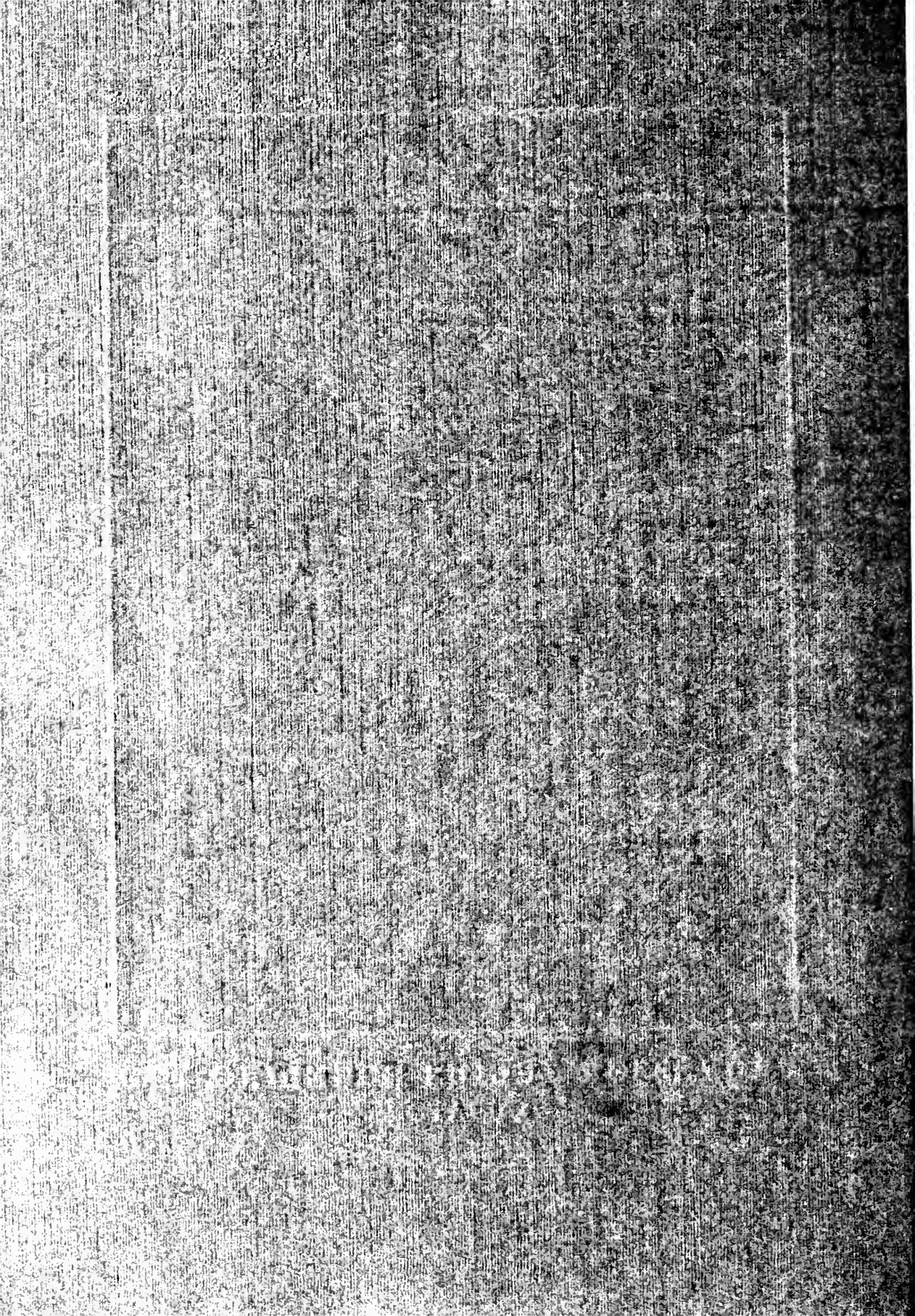


But yet in the midst of civic life, the books, provided by liberal-minded donors for the College Library, were carefully housed and looked after, till better accommodation was provided.

One important and significant fact we observe, running, like a gleam of hope and buoyancy, through the history of the College and University Library. Founded by the benefaction of Clement Little with three hundred volumes, the rarest volumes which the Library now possesses were all the gifts of *private donors*, and but for these



PROFESSOR JULIUS EGGELING, PH.D.
CURATOR



RARER BOOKS AND MANUSCRIPTS

individuals Edinburgh would have been indeed a poor literary treasure house.

From a drawing we note how the Library remained inside the new quadrangle. Standing across what is now the entrance, we perceive an unattractive building of three stories, and gable attics with cracked walls and small windows. It is shown in Playfair's drawing propped with beams against the pillars of the new gateway ; while another, of which a drawing is herewith given, is in a very dilapidated state. Happily '*nous avons changé tout cela.*' This building it must, however, be remembered had seen service for some two hundred years.

The present University Library was erected between the years 1789 and 1827, from the designs of Adam and Playfair, and from 1709 until 1837 it had the right of receiving a copy of every book entered at Stationers' Hall. No less than 30,000 spectators assembled to witness the laying of the foundation-stone of the new University by Lord Napier, an engraving commemorating the circumstance being preserved in the Library.

In the foundation stone two crystal bottles, specially made in the '*glass-house of Leith*' were deposited. Different coins '*enveloped in crystal*' were deposited in one, while in the other were placed seven rolls of vellum, whereon was written a short history of the University, and its present state, together with certain newspapers and a list of the Professors. These bottles, after being sealed, were covered with a plate of copper wrapped in block tin, the Arms of the City of Edinburgh, and those of Lord Napier, being engraved on one side of the copper.

It may be mentioned here that the bell erected in the Bell House, bears the inscription :

T. Mears of London, Fecit 1821.

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The Library Hall is a beautiful conception of the architect, and combines the practical with the æsthetic. It is 190 feet long, while the fluted columns, against which the busts of past Professors and others rest on pedestals, give it the desirable dignity and grace. There are three rooms branching off from this main Hall, named respectively the Drummond Room, the Laing Room, and the Muir Room. Owing, however, to necessary improvements, with the exception of the Muir Room, the valuable books contained therein have been transferred elsewhere, viz., to the Fireproof apartment. Besides the Clement Little Collection and that of William Drummond, there are several notable works which call for special attention.

Several valuable Bibles call for particular notice. One of these 'La Sainte Bible, avec une Commentaire,' is a beautiful specimen of artistic penmanship, written on vellum, and bears the date of 1314. The initial letters of this work, more especially in the earlier Books, are especially noteworthy. Very spirited are those representing The Creation of Eve, Adam and Eve in the Garden, and Cain killing his brother, where an angel, apparently, is represented as an onlooker.

The 'Biblia Sacra Germanica' printed at Strassburg, in two quarto volumes, in the year 1485, and illustrated with over 100 woodcuts coloured by a contemporary hand and printed in handsome Gothic type, is one of the most beautiful editions ever issued. It contains the first woodcut of the Creation of Eve, a graphic drawing. It is bound in white vellum, with the original clasps on which appears the engraved word 'Alleluia.'

The illustrations are all worthy of admiration. Two, however, call for special notice. The first represents Elijah the prophet ascending to heaven in a country waggon with four wheels, beneath

RARER BOOKS AND MANUSCRIPTS

which flames can be observed. The prophet in his ascent is watched by Elisha, to whom is being thrown a cloak of exceedingly ample proportions, as he stands by the side of a river in which are to be seen several water fowl.

To the left is a companion picture showing the prophet Elisha in the act of remonstrating with the wicked youths of his day, while the wild beasts can also be seen coming forth to wreak vengeance on them for their irreverence. Of these two scenes a facsimile is herewith given.

The second illustration gives a representation of David, King of Israel, standing on a balcony and watching Bathsheba engaged in washing her feet. Underneath can be observed the Serpent apparently instilling into the King's ear thoughts of evil.

The Book of Genesis is headed by these words: 'Hie hebt sich an. Genesis dass erst buch der fünff bücher moysi. Das erste Capital ist von der schöpfung der werke und aller creaturen, und von den wercken der sechs tag.' It has also the heading in Genesis xxxix. attributing to *Pharaoh's* wife the incident in the life of Joseph, usually attributed to the wife of Potiphar.

There is also a Manuscript Bible, beautifully written throughout. It is a folio, and is 'believed to have been written in the eleventh century, and is known to have been used as the conventual copy in the Abbey of Dunfermline.'

There is also a copy of the first Bible printed in Scotland, the Bassandyne, or Breeches Bible (1579). It obtains its name from the translation of the passage in Genesis iii. verse 7, which is made to read thus: 'And they sewed fig-leaves together, and made themselves breeches.' A feature of this Bible is that there are no italics, as in our English version, but the words are placed within brackets [].

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The New Testament portion is of an earlier date (1576), and while the Bible is printed by Thomas Alexander Arbuthnot, the New Testament was done by Thomas Bassandyne. The former it was with whom the idea originated of printing the Bible.

Bassandyne had printed, in 1568, a work entitled 'The Fall of the Roman Kirk,' wherein the King was named as 'supreme Head of the Primitive Kirk.' This brought upon him the censure of the Church, and the books sold were ordered to be recalled, and the title altered. Sanction was given in 1574 for the printing of the Bible to be proceeded with, and it is very creditable to those engaged in the work that it was able to be issued in 1579, five years after the commencement.

The General Assembly of the Church recommended that this Bible 'shall be sold in albis for £4. 13. 4 pennies Scottis,' and that every person 'be compelled to buy a Bible to their parish kirk, and to advance therefore the price foresaid.' In addition to this the Magistrates and Town Council of Edinburgh issued a proclamation ordering all householders to obtain Bibles 'under the pains contained in the Act of Parliament.' Bassandyne died in 1579, and Arbuthnot in 1586.

Omission must not be made of 'The Holie Bible, contayning the olde Testament and the Newe (with the Apocrypha),' published by [Richard Jugge in 1568]. The frontispiece contains a portrait of Queen Elizabeth with the words: 'Elisabeth Dei Gratia, Angliæ, Franciæ, et Hiberniæ Regina, Fidei Defensor, etc.' The book has numerous woodcuts.

This is the first edition of the 'Bishops' Bible, and is a revision of the 'Great' Bible. It derives its name from the fact that eight Bishops took part in the revision. This edition is also known as



Was zu ihm. Weyst du mir d; S her?

Wiltu ee dan ich werd genommen von

ELISHA MOCKED

ELIJAH'S ASCENT TO HEAVEN

(BIBLIA SACRA GERMANICA, 1485)

R R A R E R B O O K S A N D M A N U S C R I P T S

the 'Treacle' Bible, from the reading in Jeremiah viii. 22: 'Is there no *tryacle* (instead of *balm*) in Gilead?' There is also a spirited rendering of a passage in Judges ix. 53, which reads thus: 'And a certain woman cast a piece of a millstone upon his head, and all to break his *brain panne*.' The New Testament portion is imperfect after Revelation xix. 8, but it is otherwise a magnificent copy. Then, very noteworthy is 'The Byble in Englyshe of the largest and greatest volume, auctorysed and apoynted . . . to be frequented and used in every Church w̃in this his sayd Realme. Overseene and perused by Cuthbert (Tunstall) Bysshop of Duresme and Nicolas (Heath) Bisshop of Rochester.' This was printed by Edward Whitechurch, 1541.

This is the sixth, and one of the rarest editions, of the Great Bible, 'The Newe Testament in Englyshe' is of date November 1540. The erroneous reading of Pharaoh's wife for Potiphar's occurs here also in the heading to Genesis xxxix. It reads: 'Pharaos wyfe tempteth hym.'

The Bible is in folio, and, what is somewhat peculiar, the paper is stained yellow throughout. The type used is **Black Letter**, with many large woodcut titles, and curious woodcuts. Another feature of this version is the fact that there is no division of verses as in our present issue. The chapters are divided up into paragraphs, each of these divisions being marked by a capital letter, running alphabetically. Very few copies of this Bible are to be found, as only a small number have survived the wear and tear of the daily use of what was 'apoynted to be used in every Church.'

There are various illustrations as has been stated. One of these, a remarkable one, is here reproduced. It represents an important and miraculous event in the history of the Israclites as recorded in

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Exodus xvi. 16-21. The Manna, as will be noticed, is of an extraordinary nature, resembling an ordinary orange. Of special note are the utensils used to catch the heavenly food.

Towards the end of this remarkable Bible, there is found 'A Table to find the Epystles and Gospels usuallye red in the Church, after Salysbury use, whereof the fyrste lyne is the Epystle and the other the Gospell, whose begynnyng thou shalt fynde in ye Boke marked with a crosse X, and the ende wyth half a crosse < containd ewin those letters **A, B, C, D,** etc.'

Another early printed book calls for more than a mere passing notice. This is the Nuremberg Chronicle, or rather the 'Chronicon Nurembergense, auctore Hartmanno Schedel' of date 1493. This is a large folio, bound in full calf, with Gothic Letter, and over 2250 exceedingly quaint and spirited woodcuts. Numerous Biblical characters are represented, including Adam, Cain, Abel, and others. The contents indeed form mainly a History of the Christian Church, and the book is full of biographies of saints and miraculous occurrences. While this is so, it contains much original information which has been incorporated into such historical Collections as the 'Rerum Boïcarum Scriptores,' and also into the 'Scriptores Rerum Polonicarum.' The Nuremberg Chronicle deserves to be better known, as it has great typographical and historical interest.

Its woodcuts are of great excellence, and many of these were executed by M. Wolgemut (master of Albert Dürer) and W. Pleydenwurff. The representations of the Creation of Eve, the Expulsion from Paradise, and the Last Judgment are admirable in conception. The numerous views of cities are very interesting as contemporary views. A considerable number have been coloured by hand.

The University Library copy wants the title page, and the folio

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ccxcvii, but otherwise is perfect, and states the donor's name thus : 'Donum D. Andrea, Hay de Craignethy, A.D. 1672.' It begins with 'Tabulis operis hui' de temporibus mundi,' all the initial letters being hand-coloured red, and ends with the pious exclamation 'Laus Deo.' The work was printed by A. Koberger, Norimbergæ, XII^{ma} mensis Julii, 1493. Koberger, it may be added, was one of the early printers, and produced several Bibles at his press. He was a good craftsman, and at one time had twelve printing presses, and employed over one hundred men. Our illustration shows Noah at the building of the Ark.

A daintily bound and nicely printed copy of the Psalms of David with Paraphrases, although of modern date (1779), is interesting, more especially to Edinburgh citizens, as it was printed by Peter Williamson, who, when a boy, had been captured at Aberdeen and was afterwards sold as a slave. He afterwards returned to his native land, and became a compositor. He was the first printer of the Edinburgh Directory, of which the Library possesses some early copies.

Indian students will be glad to learn that there is a copy of the 'Gospels in the Tamil language,' beautifully written upon dried leaves. A rare volume brings us into touch with the bitter theological controversies of bygone times. This is a work which has no title-page, while the first sixteen pages are wanting, but supplied in manuscript. On the back of the volume the title reads, 'Michaelis Reves Serveti ab Arragonia Hispania Opera. Viennæ Allobrogum, 1553.' On the front panel these words occur, 'Donata Bibl. Edinb. a domino D. Georgio Douglassi filio illustrii ducis de Qucenberrie, A.D. 1695.' This is a notable volume, inasmuch as a portion of its contents sealed the fate of Servetus when he ventured to return

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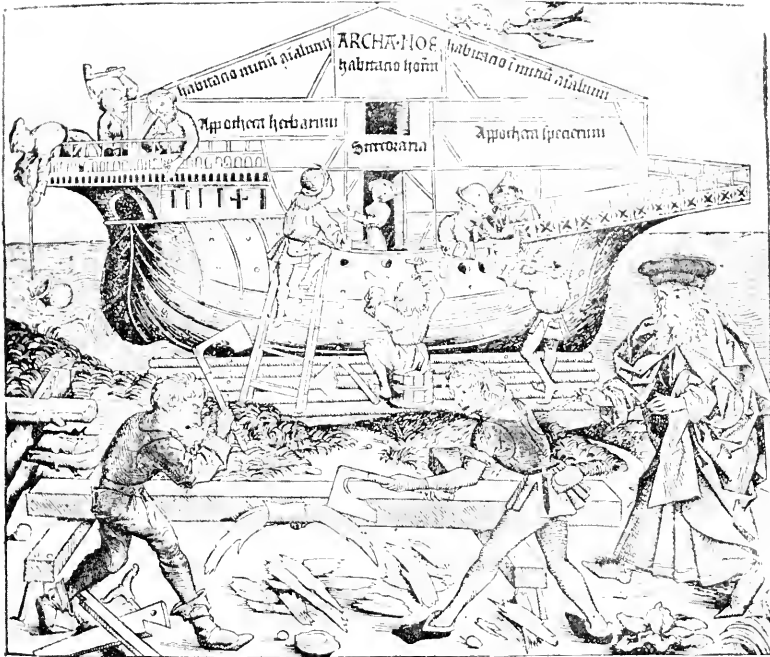
to Geneva. Servetus, it will be remembered, denied that there were three Persons in the Trinity, a doctrine which was not only extremely distasteful to the Reformers, but especially so to Calvin, who never concealed his abhorrence of it. On 28th October 1553 Servetus was condemned to death by fire, and suffered accordingly next day, although it is stated Calvin made efforts to get this mode of death altered.

Although it is certain that Calvin forwarded some documents belonging to Servetus to the authorities, there seems to be some doubt as to whether he was the accuser, though, in any case, the death of Servetus casts a terrible blot on the history of the Reformation.

Of this, the first edition of the works of Servetus, a copy of which was sold in France for £170 in 1783, there are only two other known copies extant. The special interest attaching to the University copy is that it is supposed to have belonged to Calvin himself, and to have been the very copy from which the incriminating pages were taken to be forwarded to the judges of Servetus, and afterwards replaced by a manuscript copy by an unknown writer.

For this theory we have the following groundwork to rest on. In a letter from William Tyre to his cousin Arneys, of date 26th February 1553, with the former of whom Calvin was acquainted, there occurs this sentence concerning the heresy of Servetus: 'That you may not think I speak of mere hearsay, I send you the first four leaves as a sample for your assurance.' These leaves referred to were those of the 'Christianismi Restitutio,' wanting in the University copy, but supplied in manuscript, as has been stated, which it is supposed Calvin forwarded to Tyre, who made use of them to secure the conviction and death of Servetus.

It is interesting to note that the National Library of Paris possesses



Secunda etas mundi principiū a Noe habuit post diluuiū: qđ fuit vniuersale p totū Anno ferecē
 tefimo vite Noe a pncipio aut mundi fm be. Millesimoferingentesimoquingagesimosexto.
 Sed fm. lxx. interpretes quos Bedā et yfido. approbāt His mille ducenti 7. xliij. 7 durat vsq;
 ad abraham fm be. 292. annis. Sed fm. lxx. 842. annis. 7 Ante diluuiū vō p. 100. annos
 durauit app vnt Noe id ē omnifensimo anno vite Noe.

NOAH BUILDING THE ARK

RARER BOOKS AND MANUSCRIPTS

a complete copy of this edition which belonged to German Colladon, the advocate who prosecuted Servetus, and this work again is supposed to contain passages for the prosecution underlined by Calvin. Thus in the Edinburgh University copy, and in that of the National Library, Paris, there is at least a kinship of inferences and allegations, which deepens the interest of all those who seek to investigate this tragic drama.

There is another copy of this volume in the Library, in manuscript. Written on the marginal leaf in Latin is an interesting statement, of which a translation is herewith given.

‘This is a copy in manuscript of a very rare book, the author of which was the famous Michael Servetus. It was printed at Vienna of the Allobroges, 1553, in octavo, and, bound to the thigh of the author, was burned along with him. Moreover, it is so rare that no one can be found to boast that he saw it in print. For the copy which once existed in the Hessian Library of Prince Cassell (from which a few manuscript copies were made) was totally destroyed. See John Vogt in a ‘Catalogue of Rarer Books,’ page 629 (edit. 1747), ‘This copy in truth has been transcribed from the printed book with extreme care and accuracy, and, indeed, in such a way, that each single page here corresponds to the pages of the printed volume.’ This statement as it happens is not strictly true.

Underneath this in pencil is the following: ‘The above Note is in the handwriting of Meerman, from whose Library the book was purchased.’ This gentleman was Gerardus Meerman of Rotterdam, and author of the ‘Origines Typographicae’ 2 vols. (Hague Comitum, 1765).

Bound up with the volume is a manuscript life of ‘Michael Reves, Arragon,’ written by a Mr J. B. Inglis in the year 1829. The penmanship is beautiful, and the author shows a wide knowledge

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of his subject, but it is sadly marred, and rendered practically untrustworthy by the bitter epithets he uses against Calvin and his followers. There is a pen-and-ink portrait of Servetus finely executed. With regard to the statement that the manuscript of this work of Servetus had been transcribed from the 'printed book,' it is interesting to notice that certain words have been omitted, whether accidentally or otherwise, from the copy in the possession of the University Library.

The portion taken from the Manuscript copy of the 'printed book' reads thus :—

De Trinitate Divina, quod in ea non fit invisibilium trium rerum illusio, sed vera substantiæ Dei manifestatio in Verbo, et communicatio in Spiritu. Libri vii.

PROŒMIUM

Qui nobis hic ponitur scopus ut est majestate sublimis, ita perspicuitate facilis et demonstratione certus : res omnium maxima, Lector, Deum cognoscere substantialiter manifestatum, ac divinam ipsam naturam vere communicatam. Manifestationem Dei ipsius per Verbum et communicationem per spiritum, utramque in solo Christo substantialem, in solo ipso plane discernimus, ut tota Verbi et spiritus Deitas in homine dignoscatur. Manifestationem divinam a seculis explicabimus, magnum citra controversiam pietatis mysterium, quod sit Deus olim in Verbo, nunc in carne manifestatus, spiritu communicatus, angelis et hominibus visus, visione olim vetata, nunc revelata. Modos veros aperte referemus, quibus se nobis exhibuit Deus, externe visibilem Verbo, et interne perceptibilem spiritu, mysterium utrumque magnum, ut Deum ipsum, nos nunc revelata facie videbimus, et lucentem in nobis intuebimur, si ostium aperiamus

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et viam ingrediamur. Aperire jam oportet ostium hoc, et viam hanc lucis sine qua nihil potest videri, sine qua nemo potest sacras scripturas legere, nec Deum intelligere, nec Christianus fieri. Haec veritatis via certa, facilis et sincera divinam Christi in verbo generationem, spiritu sancto veram perfectionem, et eandem utriusque in Deo substantiam, integre sola patefaciens, Deumque ipsum nobis ob oculos ponens. Digessimus autem in V libros viam hanc totam adjectis postea Dialogis, ut qua si per gradus quosdam ad integram Christi cognitionem ascendamus.

In addition to the want of Title in the facsimile it begins with these words 'proximum,' and underneath, a portion of a word, 'trinit.' Thereafter it begins "Manifestationem Dei . . ." The handwriting is that of the sixteenth century.

There are three fine specimens of what are known as 'Chained Books' in the Library. Of the three, the one represented in our illustration is the most valuable. The chain consists of thirty-one links and two staples—the one on which the book was suspended being slightly worn. It is not a Bible, but contains portions in black letter of 'Foxe's Book of Martyrs.' These are entitled: 'A Treatise of Afflictions and Persecutions of the Faithfull, preparing them with patience to suffer Martyrdome.' This consists of six folio pages. The second and larger portion is 'The Historie of foure Martyrs burnt at Lile in Flanders, in the yeare, 1556, whose names are Robert Ogvier and his wife, Baudicon & Martin their two sonnes.' This consists of one hundred and five pages in double columns, and is followed by a 'Table of all the principall persons and things contained in the three volumes of the last edition of the Book of Martyrs.'

We know that after Foxe had published his new edition in 1570

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a Convocation meeting was held at Canterbury on the 3rd April, when it was resolved that copies of the work, which was called in the canon 'Monumenta Martyrum,' should be 'placed in cathedral churches, and in the houses of archbishops, bishops, deacons, and archdeacons.'

Four editions of Foxe's 'Actes and Monuments' were published in his life-time, viz., in 1563, 1570, 1576, and 1583, no perfect copy being known of the first edition.

A number of copies of the 'Actes' were to be met with in parish churches in England, while we find in the vestry minutes of St Michael, Cornhill, that it was agreed, 11th January 1571-2, 'that the booke of Martyrs of Mr Foxe . . . shall be bought for the church and tyed with a chayne to the Egle bras.'

Many editions (and this is an important point to remember) are known to exist in English churches, *mostly mutilated*, but still chained.

The copy in the University on which we comment, and recently acquired at a public sale, is in this condition. Its history is unknown. The volume is bound in iron boards, studded with iron nails on the edges, while on one side there are nails arranged in the form of a Cross. On the uppermost face of the volume there is a good representation of a martyr, bound with a band to the stake; underneath are seen the faggots, while on his head is the fool's cap, usually painted with a number of 'devils,' which was supposed to be emblematic of his future company. (See *Facsimile*.)

A copy of the work entitled 'M. J. Ciceroni Epistolarum ad Atticum, ad Brutum, ad Quintum Fratrem Libri xx. Venice, 1521,' is a good specimen of that date. It was formerly in the possession of J. Grolier, Treasurer of France, who died 1565.

A very rare work is that entitled 'The Image of Ireland, with a

Manifestationem
hominis

Manifestationem Dei per beatitudinem
nam per spiritum libenter
tamen in solo ipso nobis desideramus
et spiritus datus in signum dignitatis
nam dominam a seculis de pollentibus unquam
solentiam patitur in illis. Unde illi dicit
beato: non in carnis tuam dicitur in ipso
nimbis bisio. Inveni vltim de ipse in ipso
modos beos aperte reprobis. Inveni in ipso
libent dicit. Inveni in ipso de beos in ipso
perceptibilem spiritum manifestum libent in ipso
demy ipsum homo videt alit postea alit
nata non bisio, god non reprobata proit in dicitur
et per spiritum in nobis ipso inveni dicitur. Inveni in ipso
namque et dicit inveni dicitur. Inveni in ipso
libit ostium vltim hor. et dicit hanc hanc in ipso
in ipso potest videri. Inveni qua nemo potest in ipso
libent reprobata, non dicit inveni dicitur. Inveni in ipso
in ipso feli. Inveni est omnia dicitur dicitur
hanc proposita, reprobata, feli, et feli, qua in ipso
libitor inveni dicitur, secreta dei tibi aperte inveni
libit. Inveni in ipso generationem. Inveni
libit sancti dicitur propositum, et eandem dicitur
in deo substantiam, hanc bona tibi patefacit. Inveni
et ad ecclesia omnia dicitur, et dicitur dicitur
ob omnes ponit. Inveni in ipso, libitor, inveni
quod ad Christum suspiras. Inveni in ipso
libitatur, affertur ad hanc dicitur, et inveni
inveni, Inveni tibi in dicitur. Inveni propositum
libitatur rogantibus simplicitate dicitur, dicitur honorum
et gloria in dicitur dicitur, et totum ipso
libitatur. Inveni in ipso, inveni inveni dicitur, simplicitate

FACSIMILE MS. OF SERVETUS

1000
ALBERTA

TO WHOM
ADDRESS



CHAINED BOOK

RARER BOOKS AND MANUSCRIPTS

discourse of Woodkarne wherein is most liuely expressed, the Nature, and qualitie of the said wild Irishe Woodkarne, their notable aptnesse, celeritie, and pronesse to Rebellion. . . . Made and deuised by Ihon Derricke Anno 1578, and now published and set forthe by the said author this present yere of our Lorde 1581, for pleasure and delight of the well disposed reader. Imprinted by Ihon Daie 1581.'

The text itself in black letter is a very minute description of the doings of these Irish outlaws, while the illustrations, twelve in number, pourtray in a very vivid and sometimes truly realistic manner their everyday life, at the same time showing the cruelty of their forays. Few copies of this work exist.

This book bears on its title-page these words: 'Given to the Colledge of Edinburgh. William Drummond.'

An edition of classical work brings us into touch with the tutor of the Scottish monarch, James VI. This is a copy of the works of Horace, published at Basle in 1545. It has the following note appended: 'The marginal notes in the volume appear to be in the handwriting of George Buchanan.'

At this point it is well to draw attention to the series of English Historical Medals, presented by the Trustees of the British Museum. They are beautiful articles of workmanship—history in miniature. Several medals connected with Scottish events are among the number, while those commemorating naval events are most interesting. The Collection includes portraits of Henry VIII., Oliver Cromwell, Charles I., Mary Queen of Scots, and many others.

In connection with what was known as 'A Solemn League and Covenant for Reformation and Defence of Religion,' the Library possesses several valuable copies (printed 1648) and also a large

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number of original signatures of the 'Subscribers of the Solemn League and Covenant.'

As a record of the progress of the University there is kept 'A List of the Laureations and Degrees from 1585 to 1809,' a valuable heirloom, as it has also the Sponsio which each student signed, a printed copy of which, with others, may also be read in the 'Collection of Confessions of Faith,' vol. ii. (1722).

A manuscript volume contains the 'Virgil of Gavin Douglas' (1563), and the 'Monarchie of Sir David Lyndsay' (1566). Like a few other littérateurs, Sir David considered himself badly treated at the hands of his would-be friends, for he complains, as students of his works well know, of the manner in which his writings were produced in France, 'the quhilk is all verrey fals, and wants the tane half, and all wrang spelit, and left out heir ane line, and there twa wordis. To conclude they are all fals.' This edition must indeed have been mangled, and we thus see that books are the windows through which we get a glimpse into the tendencies and temptations of those living at certain periods.

As a splendid specimen of early Scottish printing there is a beautiful copy on vellum, of the 'History and Chronikles of Scotland, by Maister Hector Boece, c. 1535,' who was Principal of the University of Aberdeen. The title-page is almost entirely covered with a boldly executed woodcut of the Royal Arms of Scotland, headed with the words, in red ink, 'Heir beginnis the hystory and chroniklis of Scotland, I.R.' It bears on the colophon the attestation that the work was 'translatit laitly in our vulgar and commoun langage, be maister John Bellenden, Archdene of Murray, and Imprentit in Edinburgh, by me Thomas Daidson, prenter to the Kyngis nobyll grace.' The volume is massively bound with brass ornamental work.

RARER BOOKS AND MANUSCRIPTS

This Thomas Davidson was the first Scottish printer to introduce the Roman character, and was licensed, in 1541, to print the Acts of Parliament.

Another Book possesses more than an ephemeral interest. It is entitled: 'Bibliotheca Universalis, or an Historical Account of Books, and Transactions of the Learned World. Begun Anno. Dom. M.D.C.LXXXVIII. Edinburgh, printed by John Reid, for Alexander Ogston and William Johnston, Stationers.'

The author of this work was the Rev. John Cockburn, D.D., who was a student at the College of Edinburgh in 1666, entering when he was fourteen years of age. Two years later he proceeded to Aberdeen, where his after career was of a meteorite brilliancy. He was banished from Scotland because he would not transfer his allegiance to William of Orange. He was a cultured individual, but this attempt to start a magazine to review books from various countries met with disaster, on account of certain passages which were found unpalatable by the Roman Catholic Church.

One passage shows the mind of the author. He says, 'Tho' it must not be said that Learning is totally a Stranger to this Nation; yet it were to be wisht, that it were more universally spread. And if it get not as much footing here as it has done elsewhere through the World, must not be imputed to the coldness of our Climate, the barrenness of the Soyl, or the want of Spirits for cultivating it, but merely to the want of that General and Publick Encouragement which it meets with elsewhere. In former times this Kingdom produced Scholars who were second to none of their Contemporaries, and whose works are still admired by the learned world, and 'tis not to be doubted, but that our Country could yet shew that they have a share of that Reason and good Sense, which this Generation

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pretends to, if there were occasion for Proving and Exercising it . . . therefore Zeal for the Honour and Good (of this Nation) has set us upon the present Design.'

In the Library Hall there is displayed in a glass frame the original 'Bohemian protest against the Council of Constance, concerning the burning of John Huss and Jerome of Prague' (1471). This is in a good state of preservation. It contains attached to it the seals of one hundred and five of the Bohemian and Moravian nobles, with signatures. Formerly in the Library of Danzig, it was borrowed by a Scottish gentleman from one of the keepers, and that custodian dying suddenly, and apparently not having taken a note of the borrower, it was carried off to Aberdeen, and was ultimately bequeathed to the University Library by Dr Guild, Principal of King's College there.¹ A beautifully executed facsimile (a photograph) is placed side by side.

One of the priceless treasures displayed in the Library Hall, gifted by J. O. Halliwell-Phillipps, is of great interest to all students of Shakespeare. It is not a book, or MS., but simply a small printed fragment printed on both sides, of the only known portion in existence of a 'Jest Book,' from which the great British dramatist borrowed when writing 'The Merry Wives of Windsor.' The riddles are given, but no answers, and it is printed in black-letter; a facsimile of this fragment is given herewith.

In order that the student of Shakespeare may obtain a further knowledge of some of the inestimable treasures of the world-wide dramatist, he can read for himself such titles as these, 'The Merry Wives of Windsor. With the humours of Sir John Falstaffe, as also the swaggering vaine of ancient *Pistoll* and Corporall *Nym*.

¹ See Morer's 'Short Account of Scotland,' pp. 80-1.

Che. l. v. r. p. d. yll.

To what poze man is amannys almes worst bestowed

Che. l. vi. r. p. d. yll.

what folke be they that loue not to be prayde for

Che. l. vii. r. p. d. yll.

Ten mennys lenght
And ten miennys strenght
And ten men cannot see it on ende
what is that

Che. l. viii. r. p. d. yll.

RARER BOOKS AND MANUSCRIPTS

Written by William Shake-Speare. Newly corrected. Lond. 1630.' Close beside this is 'The most excellent Historie of the Merchant of Venice. With the extreame crueltie of Shylocke the Iewe towards the said Merchant, in cutting a just pound of his flesh; and the obtaining of Portia by the choice of three chests. Written by William Shakespeare. Lond. 1637.' There are also authentic specimens of Ireland's forgeries, showing the signatures of Queen Elizabeth and Shakespeare, with a volume supposed to have belonged to the great dramatist and purporting to contain not only his signature, but considerable MS. notes by himself.

A parchment copy of the 'Confession of Faith and Covenant' (1638) is worthy of notice, containing, as it does, the autograph signatures of Montrose and other noblemen.

Some of the Persian MSS. date as far back as the fourteenth century, and are of considerable value, while they serve to show an interesting style of calligraphy and gilt illumination.

The 'Scotch Case' is exceptionally interesting were it only for the display of apposites which it contains. Apart from the letters and poems of Burns, including his 'Jolly Beggars,' the University copy of which has the earlier title, 'Love and Liberty,' and the letters of Sir Walter Scott, including the last one he penned, with a portion of the MS. of 'The Legend of Montrose,' there is the holograph 'Draft of the Bequest of the Estate of Craigenputtock in Dumfriesshire, to the University of Edinburgh,' by Thomas Carlyle, dated 12th May 1867. Another acquisition is a letter from the Chelsea sage, written, while Rector of the University, in answer to a request from the students for a valedictory address, to which he states he cannot comply. It is in the true Carlylian style of writing and expression. Near this, orthodox Scotsmen — of whom there are still a few — will

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note with pleasure the original 'Manuscript of the History of the Reformation by John Knox' (1566). Portions of it are written by the Reformer himself. This manuscript was the copy used by the printer in publishing the work, and as a specimen of the writing the reader is referred to the accompanying *Facsimile*.

The marginal note is in Knox's handwriting, while the Text, which varies in the original MS., is by an amanuensis.

The Transliteration reads as follows:—

[So assemblit at Linlythqw, the said Cardinall, the Erlis Ergyle,] Huntely, Bothwell, the Bischoppis and thare bandis; and thairefter thei passed to Striveling, and took with thame baith the Quenis, the Mother and the Dowghter, and threatned the depositioun of the said Governour, as inobedient to thare Holy Mother the Kirk, (so terme thei that harlott of Babilon, Rome). The inconstant man, not throwgtlie grounded upoun God, left in his awin default destitut of all good counsall, and having the wicked ever blawing in his earis, 'what will ye do! Ye will destroy yourself and your house for ever':—The unhappy man, (we say) beaten with these tentations, randered himself to the appetites of the wicked; for he qwyetlie stall away from the Lordis that war wyth him in the Palice of Halyrudhouse, past to Stirling, subjected himself to the Cardinall and to his counsall, receaved absolutioun, renunced the professioun of Jesus Christ his holy Evangell, and violated his oath that befor he had maid, [for observatioun of the contract and league with England.]

The Governour violated his faith, refused God, and took absolution of the Deuill.

The above passage refers to the Earl of Arran (the Duke of Châtelherault).

Here, as in everyday life, opposites meet. Thus those who favour

RARER BOOKS AND MANUSCRIPTS

the Stuarts, will be interested in a document, one of the very few in existence bearing the signatures of Queen Mary and Lord Darnley. It consists of a single quarto sheet of paper. The seal, formerly affixed, is now only traceable.

Again, we are brought into touch with a whilom opponent of Darnley's. A volume, entitled 'Les Douze Livres de Robert Valturin touchant la discipline Militaire, translatez du langue Latine en Francoyse, par Loys Meigret Lyonnois, Paris' (1555), we find was a former possession of Lord Bothwell's. The volume has been handsomely rebound, but the side portion of the original binding, with Bothwell's coat of arms, has been preserved, along with a portion of the original tooling on the inner panels. Round his coat of arms runs the printed title in gilt letters, 'Jacobus. Hepburn . comes . Bothu . de . Hailles . Crithon . et . Liddes . Magn. . Admiral . Scotiæ.' There is also the motto, 'Kiip Trest,' and we know how Bothwell did so with Queen Mary. Another work of great interest, as a specimen of the work of the Fathers of the Scottish press, is Bishop Elphinstone's 'Scottish Service Book, or the Breviarium Aberdonense,' the first volume of which was printed in 1509, and the second in 1510. It is printed in red and black ink, in small double columns, many of the lines and paragraphs being red and black alternately. Mr David Laing states that 'the work was prepared and completed under the personal superintendence of William Elphinstone, Bishop of Aberdeen, a prelate who has obtained a high character as an enlightened and liberal patron of learning.'

With reference to the national Scottish poet, Robert Burns, there is an interesting document of what his boots and shoes cost, together with those of Mrs Burns. The summation, however, apart from the

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spelling, is not what we might expect from a man of business, as can be ascertained from our *Facsimile*.

Although Edinburgh is very careful in conserving her treasures, still there is an occasional leakage. The Silver Mace, fashioned about the year 1461 by a Paris artificer, disappeared in a mysterious manner in October 1787. Sir Alexander Grant, in his work, 'The Story of the Edinburgh University,' states that 'public opinion in Edinburgh had come to attribute the theft committed in the College to one of the Town Council themselves.'

This individual was the notorious Deacon Brodie, who was tried and condemned to death for robbing the Excise Office on the 29th August 1788. The Town Council felt the disgrace put upon them by one who was of their number, and also a patron of the College. The result was that they resolved to present a new Mace to the University, which accordingly was done at a representative gathering in the Library, on 2nd October 1789.

On the new Silver Mace itself the arms of the City and the University are artistically enchased, besides being decorated with the Ensigns of King James VI. It has the following inscription engraved thereon :—

Nova Hac
Clava Argentea
Academiam Suam Donavit
Senatus Edinburgensis
Consule Tho. Elder
Prætoꝛe Academico
Gul. Creech
A.D. 1789.

An illustration of the Silver Mace is given on page 45.

It is interesting to note that at this period the University became

Account on Nov 27 1988

June 12	To pair shoes to Robert Burns	\$-5 9
	To pair boots Soled & Soled to do	1 10
	To pair mending to do	1 0
	To pair shoes Soled & Soled to do	1 9
	To pair Boots head to do	6
July 11	To pair shoes to Mr Burns	6
	To pair galashed Soled and Soled to do	6
Sept 6	To pair bill to do	1 21
	To pair top to do	1 0
	To pair leather shoes to do	1 0
	To pair galashed to do	1 0
Sept	To pair mending shoes to do	1 0
	To 2 pair Robert Burns	6
	To pair to do	6
	To pair to do to do Burns	2 0
	To 1 pair last year to do Burns	2 6
		6
	Credit by Cash	\$2 10 0

SHOEMAKER'S ACCOUNT TO BURNS

LIBRARY OF
CALIFORNIA

Sweetly, I am well. The bishop...
did receive a copy of the...
which he found...
written in the...
out to be...
that Bartlett of...
not...
described of all...
blowing in his...
What will he do...
that...
unhappy man...
and...
for...
in...
and...
and...
and...
and...
and...

the man in
violated his
law and took
absolute of his
service

MS. JOHN KNOX'S HANDWRITING

RARER BOOKS AND MANUSCRIPTS

possessed of a 'Common Seal,' a patent of which was issued. The Device is familiar to all students and graduates, viz.: *Argent on a Saltire Azure between a Thistle in chief Proper and a Castle on a Rock in base Sable a Book expanded Or.*

One of the most important donors to the University Library was Mr David Laing (1793-1878), to whom we have already referred. Trained as a Bookseller, he is referred to in 'Peter's Letters to his Kinsfolk' as 'Still a very young man, but . . . he possesses a truly wonderful degree of skill in all departments of Bibliography.' A noted antiquary as well, he at a later period occupied the post of Librarian in the Signet Library, Edinburgh. His most important literary production was his 'Works of John Knox, now first collected and edited, in six volumes' (1846-1864).

To the University Library he bequeathed a most invaluable Collection of Charters ranging over a period from 854 to 1837. The earliest Charter is in Anglo-Saxon by King Æthelwulf 'in favour of Monks of God and St Peter of Winchester.' These Charters have been edited by the Rev. John Anderson and were published in 1899.

Besides these he also bequeathed a no less important Collection of Manuscripts and numerous other documents and volumes, bearing on the History and Biography of Scotland, with Missals of exquisite beauty and design. The Manuscripts, which have been in the process of being collated for several years, are to be issued as one of the Royal Historical Commission Reports, being the work of the Rev. Henry Paton.

Mr Laing was an LL.D. of Edinburgh University.

There is also the valuable collection gifted by Mr. Halliwell-Phillipps. This collection contains, either in original or in facsimile, every edition of Shakespeare issued before the Restoration. There are

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also 'Playhouse Copies' of the first folio editions of 'The Comedie of Errors' (1627), 'The Midsummer Night's Dreame' (1623), and 'Hamlet' (1644). These contain bracketed portions of what the actor was to omit on the stage, with various marginal notes of that period.

Some of the Missals and Breviaries are worthy of more than a passing notice. The 'Breviary of St Katherine of Siena,' written on the finest vellum, is a unique specimen. Catherine, who was born in 1347, and died as a saint in 1380, was one of thirteen children. She became patron saint of the Dominicans, and wrote numerous letters and a number of prayers, and was, although subject to attacks of catalepsy, a woman who has left her impress on the Church to which she belonged. The 'Breviary' is splendidly illuminated with initial letters of exquisite beauty and grace, the scenes being depicted with great feeling. While this is so, the artistic bordering must not be overlooked, not only as regards the outline and colouring so clear and true, burnished with gold, but also for the symmetry and faultless proportions of the drawings. It belongs to the fourteenth century.

Another work, the '*Horæ Beatæ Virginis, secundum usum Romanum, cum Calendario,*' is an octavo Manuscript upon vellum. This work is embellished with fifteen miniatures. On the first of these is painted the Arms of the Duke of Anjou, surrounded with richly painted borders of flowers. Other noticeable ones are Christ on the Cross, the Worship of the Magi, and the Flight into Egypt. In 'The Last Supper' there is a representation of Christ and the eleven disciples, sitting around a table whereon are observable three loaves of considerable size, and three steel knives with horn handles, a jug filled with water, and two fowls cooked lying in a large basin. The colouring of the dresses is very rich.

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Another miniature represents three Shepherds listening to the annunciation by the angels of the birth of Christ. They are represented in various attitudes. Two of the shepherds have staves in their hands, while the third has apparently just ceased playing what is nothing else than the Italian bagpipes, to listen with his comrades. In the background are the spires of several magnificent cathedrals—probably meant for those at Bethlehem!

This is a work belonging to the sixteenth century, bound in green velvet, with richly chased silver-gilt clasps and gilt edges, stamped with a rich design. There are numerous Initial and Capital letters illuminated in gold and colours, of exquisite delicacy of treatment. On the fly leaf there is a MS. memorandum stating that ‘on 7th November, 1596, the Book in division fell to the Chevalier Balthazar Remiel, had belonged to Joan Bertrand his grandmother, and was given as a remembrance of the defunct to his daughter, Barbe Remiel.’ There are a few prayers in French at the end, written in a later hand.

A little volume, some three inches by two, shows us the ‘Indian Primer, or the way of training up a youth in the good knowledge of God, by J. E., printed at Cambridge’ (1669). Until 1903 this was the only known copy in existence. From it, in 1880, there was a reprint made. John Eliot, the ‘Indian apostle,’ was the writer, and was born in 1604. The translation of the ‘Primer’ is made into the tongue of the Indians of Massachusetts (Algonquin), and in 1903 a copy of this work was picked up by an American at a farmhouse in the States, for which he paid sixpence, and forwarding it to a book mart, he realised the sum of £500. (See *Facsimile*.)

A beautiful and interesting volume is that entitled ‘Stam Boeck van den Salig. Heer Michiel van Mer geweest Luytenant Hier

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in Hamboro is gestorven A° 1653 don 13 Octob. en gte, St. Catrinen Kerche begraven den 20 Oct.'

This Lieutenant has enriched the Library treasures indeed, and those who delight to view the past as mirrored in these pages, will find therein a stimulus for their historical, genealogical, and literary tastes. To such it will strongly appeal, containing as it does a veritable armoury of beautifully executed crests, all coloured, with mottoes and signatures of many notabilities. Numerous water-colour drawings depict various scenes in Britain and elsewhere, and many customs are drawn with a realistic fidelity, such as cock-fighting, where are seen a number of spectators eagerly watching the two combatants in the ring; types of dresses of nearly every grade of society, from the courtier to the peasant; marketing, pillion-riding, views of deer-hunting at Windsor Castle, with a representation of the King and his suite proceeding to Parliament, where is given a faithful rendering of the state garments worn, in all their brilliancy of colouring, as well as numerous symbolic pictures of graceful outline. Such a book is worthy of reproduction, containing as it does a panoramic view of scenes and customs of a bygone age. Our illustration depicts a scene not uncommon in Britain even in the last century. In Edinburgh there were many of these matches, or *mains*, as they were termed, a cock-pit having been specially built for this species of gambling and cruelty. Elsewhere we come across a very interesting and rare work dealing with a certain aspect of religious life. This is 'A Battle-Door for Teachers and Professors to learn Singular and Plural; *you* to many, and *thou* to one; Singular, *one, thou*; Plural, *many, you*. Written by George Fox, John Stubs, and Benjamin Fairley.' It is in a bound case, with lock and key, and is a folio, published in London, 1660.

THE ~~M-174~~
Indian Primer

O R,

The way of training up of our
Indian Youth in the good
knowledge of God, in the
knowledge of the Scriptures
and in an ability to Reade.

Composed by J. E.

2 Tim. 3 14, 15. Qui ken nag-
wutcaush ni h nah not anani h
k h pohkont amani h, wah. adt
noh nah tawonadt

15. Kah wutch kummukki suin-
neat kowabteo wunnetupaca
tanwe wussukworgash, ch.

Cambridge, Printed 1669.

MS. A. 9. 35



A COCK FIGHT IN ENGLAND

RARER BOOKS AND MANUSCRIPTS

In addition to many other rare books and valuable manuscripts, including a valuable Hebrew MS. of a portion of the Pentateuch in a scroll of the twelfth century, an historic interest attaches to an octagonal table used by the Emperor Napoleon while a prisoner at St Helena. The place where he sat at table is marked by a 'cup' in the mahogany, showing the spot where he burned a pastille at the conclusion of his repast.

To those interested as to the manner in which such an article became the property of the University, it may be stated that there is an inscription thereon engraved on a small plate which reads as follows: 'This table, which was used by the Emperor Napoleon for breakfast, dinner, and supper, during his residence in Longwood, at St Helena, was purchased for Mr Robert Maine of the Hon. East India Civil Service in 1822, by Mr A. Darling, Merchant in the Island, and Contractor for the Longwood Establishment. Presented to the Library of the University of Edinburgh, by Mr R. Maine, H.E.I.C.S., 3rd March 1844.'

A case containing what is known as the Sir John Rae Collection of Arctic curios shows also a portion of the articles found on the bodies of the officers who perished in the Franklin Expedition, the fate of which was discovered by Rae, who obtained the Government award of £10,000.

It has generally been supposed that a certain John Foxe wrote the notable work entitled 'Foxe's Book of Martyrs,' but an edition in the University Library shows the falseness of such a statement. This edition consists of three volumes, and was edited in 1845 by Dr John Cumming. Those interested in Bibliography will be able to read on the fly-leaf of the first volume, that 'Foxe's Book of Martyrs' was presented to the Library in 1845

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by 'the Author,' whom every one supposes to have been only the editor!

Another book, hailing from the pen of a Persian, frankly informs every reader—it is printed in English on the title-page—that all copies of his work are forgeries unless those bearing his signature. Which category this volume must be placed in—there is no author's signature—needs an impulsive Baconian to decide.

An interesting book is that of William Lithgow, who was born in Lanark in 1582, and after a most adventurous career returned to his native place, and is buried in the churchyard of St Kentigern there. His book of travels is entitled: 'The Totall Discourse of the Rare Adventures and painefull Peregrinations of long nineteene Yeares Trauayles, from Scotland, to the most Famous Kingdomes in *Europe*, *Asia*, and *AFFRICA*, Perfited by three deare bought Voyages, in Surueighing of Forty eight Kingdomes ancient and Moderne. . . . Together with the grieuous Tortures he suffered, by the Inquisition of Malaga in Spaine, his miraculous *Discovery* and *Deliuery* thence.' Lond. 1629.

He visited every country in Europe, except Russia. His descriptions of men and their customs are of great value and interest, while the quaint illustrations add much to the value of the work. Our picture represents the author attacked by six Robbers in Moldavia where, Lithgow writes, 'they bound my naked body fast about the middle to an Oaken tree, with wooden ropes, and my armes backward so likewise.' See Facsimile.

Of ponderous tomes the Library possesses not a few, the most remarkable being the elephant folio edition of the Works of Audubon, beautifully coloured. The books presented by Lady Meux are also worthy of mention, these being the Ethiopic texts of several

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important works, the texts of which were edited and translated by E. A. Wallis Budge, of which only one hundred copies were printed.

These include 'The Life of Hanna,' and 'The Magical Prayers of Aheta Aukael.' The plates reproduced are in facsimile.

An invaluable book, more especially from the antiquary's standpoint, is that written by John Weever and published in 1631 at London. It is entitled: 'Ancient Fvneral Monvments within the United Monarchie of Great Britaine, Ireland, and the islands adiacent, with the dissolued Monasteries therein contained.' At the end of the book and written above the general Index are these words: 'For the much honoured Gentleman William Elphinstone, Cup-bearer to his Majestie of Great Britain.' The frontispiece, which is here reproduced, is very quaint and interesting and of considerable artistic merit. There are several illustrations, while the Manuscript of the work itself is in the possession of the Society of Antiquaries, London. Considerable importance attaches to this work of Weever's, as the inscriptions mentioned therein are now non-existent, having been obliterated by the ravages of time. Several editions of his book have been published, but this Library copy is the most valuable. The portrait attached to the work has inscribed round it, as on an oval frame, these words: 'Iohannis Weever ætatis suæ 55. anno 1631. Vere effigies.' Underneath are the following lines:—

' Lancashire gave him birth,
And Cambridge education.
His Studies are of Death,
Of Heaven his meditation.'

Weever published two volumes of verse. He shows his acquaintance with Shakespeare, and one Sonnet is addressed to the great dramatist.

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His 'Epigrammes in the oldest Cut and Newest Fashion' is extremely rare.

Through the generosity of Dr Andrew Carnegie, and in order to meet modern requirements, an American system of steel shelving has been introduced into several of the more congested portions of the Library, at an expense of over £7000. This solves, by its adaptability, for many years to come, the vexed problem of space, which has to be faced ever and anon by all large Libraries. The introduction of the electric light has also been beneficial to the binding of the books.

Another interesting benefactor to the utility of the Library was the Rev. James Nairn, who entered the College as a student, graduating in the year 1650. He was a clergyman at Leslie, and afterwards at Wemyss in Fifeshire. He died at Edinburgh in 1678, aged 50.

By his Will, after bequeathing a few books to his friends and others, he left his large Collection, as has been stated, to the College of Edinburgh. A list of these important works, a number of the 15th and the bulk of the 17th century, was published under the title of 'Catalogus Librorum quibus Bibliothecam Academiae Jacobi Regis Edinburgensæ Adauxit R. D. Jacobus Narnius, Pastor Vœmiensis. Edinburgi, Excudebat Thomas Brown, Anno Dom. 1678.'

This Catalogue is a small quarto, and consists of ninety-two pages, with eight devoted to a Preface and title-page. There are nearly 2000 volumes thus bequeathed. It is somewhat strange in looking over a Catalogue of such dimensions to find no copy of Shakespeare. Our imagination can hardly take in such a fact as a blank of this magnitude in a Library. But even at the present time it appears as an almost astounding statement that the University Library, with its 250,000 volumes, does not possess a printed Catalogue.



LITHGOW ATTACKED BY SIX ROBBERS

RARER BOOKS AND MANUSCRIPTS

The material is ready in Manuscript form, and if funds could be had for such a praiseworthy object, then the value of the Library would be exceedingly enhanced, because its treasures would be better known.

Without this much-needed Catalogue research work is apt to be hindered, and the Library itself is not fully utilised. Meanwhile this brief outline of 'The Rarer Books and Manuscripts of the Edinburgh University Library' may tend to further such a desirable end. For books are as much a part of a man's nature as his daily food, and to a few even more so.

' . . . and books, we know,
Are a substantial world, both pure and good ;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.'



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