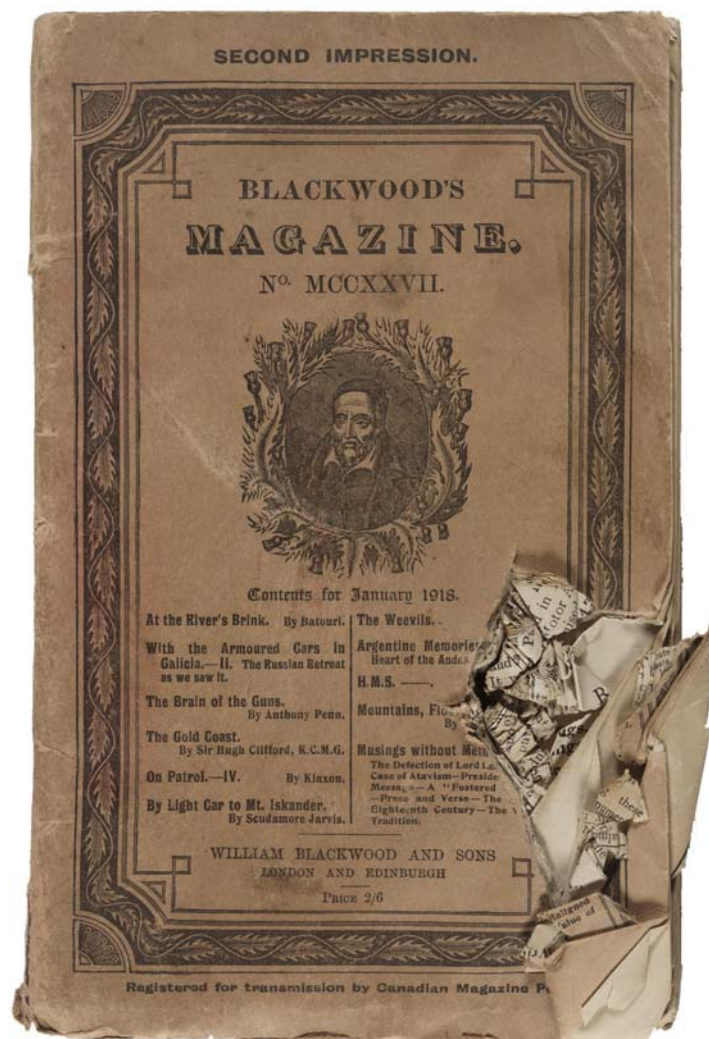


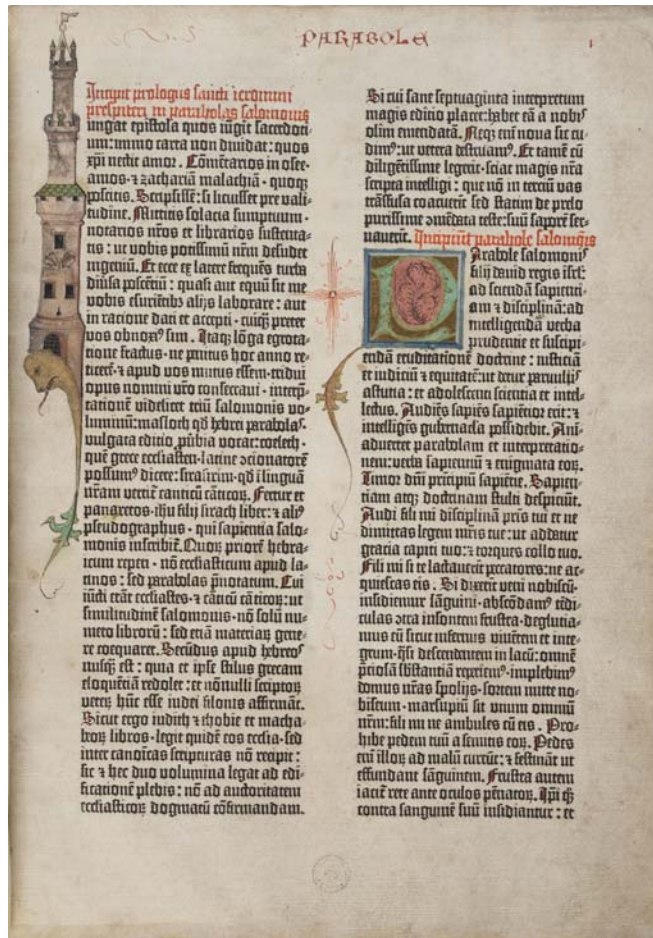
THE *Private Lives*
OF BOOKS



Handlist of Exhibits
2004

PRIVATE LIVES OF BOOKS

Even famous books have private lives, though usually this is not what makes them famous. The Gutenberg Bible of about 1455, the earliest European printed book of any size; the 'Chepman & Myllar Prints' containing the three earliest dated books (1508) printed in Scotland; the *Aberdeen Breviary*, the major product of the first Scottish printing press; and the Murthly Hours, an outstanding manuscript written in Paris about 1280 – these are all treasures in the National Library's collections, but each also has a long history that helps us to understand the role of books in people's lives. So, for example, in the *Aberdeen Breviary* a 16th-century reader has added a Polish saint's name to all the other saints in the Calendar of feast days.



Biblia Latina.
[Mainz, c. 1455]
Inc.1

The Gutenberg Bible

Though not the rarest of early European printed books (there are nearly 50 surviving copies, and this is one of twenty copies that are lacking no printed leaves), the Gutenberg Bible is perhaps the most famous because it is the first printed book of any size and represents the revolution in the transmission of knowledge that has transformed the last five hundred years.

How did a copy of this famous book come to be in the collections of the Advocates Library, from which it was transferred to the National Library of Scotland in 1925? The long inscription on the fly-leaf of vol.1 has 'Edinburg. 3 Kal. Oct. [i.e. 29 September] 1796' at the end of the first section and the signature 'David Steuart' at the end of the second section. (The inscriptions themselves are copied from S.A. Würdtwein, *Bibliotheca Moguntina* (Augsburg, 1787), and G.F. de Bure, *Bibliographie instructive ... Volume de théologie* (Paris, 1763); this second inscription has some additional comments, also in French.) This can be identified as David Steuart (1747-1824), a prominent Edinburgh businessman and Lord Provost of Edinburgh, 1780-1782, a collector who has not been much researched until recent times. His was the anonymous library sold in Edinburgh in May 1801 with a catalogue (known from a single copy only, in New York Public Library) of the title *A catalogue of a small but very select collection of books, in which are to be found some of the finest specimens of typography extant, from the first attempts on wooden blocks, until the present time*. Lot 42 on day twelve was a copy of the Gutenberg Bible, but for reasons that are not yet clear it was not sold: it was not included in the list of twenty lots sold printed, with prices, in the *Scots Magazine* for August 1801. But the Advocates Library's printed catalogue of 1807 does include the Gutenberg Bible, which must be the book mentioned in the minutes of the Curators of the Advocates Library for 16 December 1806 when they record that the Curators 'desired the Librarian not to shew the Bible lately purchased from Mr David Steuart for £150 guineas unless by order of the Curators'.

The inscription shows that this Bible reached Edinburgh in or before 1796. The present binding is consistent with the 1801 description of 'most superbly bound in russia, and gilded' and the double bands on the spine look like London work of this period. The binding could be either side of 1796, and so might or might not have been commissioned by Steuart, assuming that he purchased the book in 1796 or at least not long before that. Although as a young man Steuart had worked in Spain and France, there is no clear evidence for his buying books of this quality at that time. On the other hand, by 1796 he was already acquainted with the London bookseller James Edwards, who did deal in books of this quality, for in a letter dated 14 September 1792 that Steuart wrote to Giambattista Bodoni he refers

to Edwards passing on information to him about what Bodoni was printing; and in a letter Edwards wrote to Steuart in November 1798 he is responding to an earlier request by Steuart to let him know of any opportunities to purchase a copy of the 1462 Fust & Schoeffer Bible. Our best guess at present is that Steuart bought his Gutenberg Bible from Edwards, but no evidence has been found for this (tantalyzingly, James Edwards's catalogue of 1796, which was issued at the end of March, includes a three-volume Gutenberg Bible that has never been identified as any other surviving copy). On this guess the Bible was most likely exported from mainland Europe during the turbulent years of the late 18th century.

Views about the earlier history of this copy have also changed in the course of the 20th century. In 1923 the noted Gutenberg scholar Paul Schwenke was saying that its illumination was Scottish or at least British. More recently, however, there has been much study of the illumination of all known copies of the Gutenberg Bible in order to build up a picture of the distribution of copies after they had been printed in Mainz, since illumination and binding were quite separate from printing and were commissioned by each owner after purchase of the printed sheets. The consensus now is that the National Library's copy is one of six illuminated in Erfurt, some 150 miles from Mainz. Moreover, there is also a view that the faint marginal annotations (unfortunately for us they have been almost entirely washed out; they are cropped and certainly pre-date the c. 1800 binding) may have been written in a German monastery during the 18th century. That is all that is known at present, but the Gutenberg Bible still holds a fascination for researchers and more of our copy's story may yet emerge.

Biblia Latina. [Mainz, c. 1455].

Inc. 1

(BH)



The earliest dated Scottish books

This is a story about a volume that in terms of the National Library of Scotland's mission is perhaps the most precious of all its printed collections. Of the eleven separate publications it contains, nine – each of them a unique copy – are from the press of Walter Chepman and Androw Myllar: the earliest printing press in Scotland, set up probably in early 1508, following King James IV's granting them the right to do so on 15 September 1507. One publication is dated 4 April 1508, another 8 April 1508, and a third 20 April 1508: these are the three earliest dated books printed in Scotland.

Today this volume is carefully preserved only a few hundred yards away from the site of that first printing press, in the Cowgate at the foot of Blackfriar's Wynd, but it has an obscure history of travel to both west and north of Edinburgh.

The arrival of this volume at the Advocates Library was of sufficient interest that a number of antiquaries made references to it in their correspondence. Taken together these references tell us that the volume belonged to a John Alston of Glasgow (possibly Glasgow University student and Glasgow businessman John Alston, 1743-1791), who owned it in 1785; that it was handed in at the Library in or shortly before August 1788; and that the presentation was made on behalf of Alston by a Dr Farquharson (possibly an Aberdeen medical graduate William Farquharson who practised in Edinburgh). One of these antiquaries, George Paton, sent some notes to the bibliographer William Herbert who at the time was revising Joseph Ames's *Typographical Antiquities* (1749). This enabled the revision to include (in the 'Corrections and additions' at the end of vol.3, published in 1790) an account of the history of the Scottish book that was the most important to appear between Ames's original account and that of Dickson and Edmond, *Annals of Scottish Printing* (1890).

The volume as we see it today was rebound in 1951, with the original printed leaves all separated and set into surrounds of modern paper. The previous binding (also in the NLS collections) shows a similar arrangement. That binding, by Charles Hering, was made no earlier than 1798 (some of the paper used is watermarked with this year) and no later than 1808, the date of the ex-libris. The spine title reads PORTEOUS NOBLENES AND TEN OTHER RARE TRACTS EDINBURGH, M.CCC.CC.VIII. BY W. CHEPMAN AND A. MILLAR, which confirms that the number of pieces was the same and suggests that the order was the same, but it provides us with no other evidence. George Chalmers examined the volume before Hering re-bound it and described it as 'covered with parchment. The binding is plainly modern; and seems to be thus bound by some curious person, in order to preserve several tracts, which, form a miscellaneous collection in prose and verse. It is marked on the back, 'Treatise of Noblenes'. ' All that 'plainly modern' tells us is that

the binding provided no clear evidence that all eleven pieces were in a single volume in the 16th or even 17th centuries. That only three pieces (4, 6, 9) out of eleven are complete, with the others being imperfect at beginning or end or both, suggests that the pieces were separate, and thus more vulnerable, for part of their earlier history. Against that view is the unlikelihood of so many pieces surviving separately and then coming together, and the possible evidence of annotations as demonstrating early shared ownership.

Below the colophon of the second piece there are some inscriptions (p.51) in what is thought (J. Durkan & A. Ross, *Early Scottish Libraries*) to be the same hand as wrote "Liber florentini mertine" on the title page of the fourth item (p.89). If this is correct, it would suggest that at least two pieces were owned by the same person at an early stage, for these inscriptions look 16th-century, and Florentine Martin (if that is the correct reading of the inscription) is a name known from early 16th-century Fife legal records. But more work needs to be done on these and other annotations.

There is also the ongoing problem of where the tenth item was printed (there is a view that it pre-dates the press at Edinburgh) and so, possibly, when that joined the others, and also the question of the addition of the eleventh item, on Robin Hood, which is normally considered to have been printed in Antwerp in 1510–1515.

The Chepman & Myllar Prints. Sa.6
(BH)

References:

Complete digital facsimile, with transcription and introductory material, is available through the NLS web site, www.nls.uk/chepman/index.html



Major product of the first Scottish printing press

This is one of five surviving copies of vol. 1 (*Pars Hiemalis*) of the *Aberdeen Breviary*, completed on 13 February 1510; vol. 2 (*Pars Aestivalis*), completed 4 June 1510, survives in three copies. All copies are incomplete and the title page of vol. 2 does not survive anywhere. It was printed at Chepman & Myllar's press, but Myllar goes unmentioned and his role at this time is unknown.

While not the earliest book printed by Chepman & Myllar, the *Aberdeen Breviary* exemplifies the purpose of Scotland's first printing press – to produce government and religious publications – and reflects the role of William Elphinstone, Bishop of Aberdeen, in the granting of King James IV's patent of 15 September 1507:

for imprenting within our realme of the bukis of our Lawis, actis of parliament, croniclis, mess bukis, and portuus efter the use of our realme, with additiouns and legendis of Scottis sanctis now gaderit to be ekit thairto, and al utheris bukis that sal be sene necessare. ... And als it is divisit and thocht expedient be us and our counsall that in tyme cuming mess bukis, manualis, matyne bukis and portuus bukis efter our awin Scottis use and with legendis of Scottis sanctis as is now gaderit and ekit be ane reverend fader in God, and our traist counsalour Williame, bischop of Abirdene, and utheris, be usit generaly within our realme als sone as the sammyn may be imprentit and providit and that na maner of sic bukis of Salusbery use be brocht to be sauld within our realme in tym cuming.

This is the only surviving copy of vol. 1 known to have ever left the British Isles. In 1937 the National Library purchased it from Heinz Unger, a distinguished German conductor who in the mid-1930s was under contract to the Leningrad Radio Orchestra for annual six-month seasons, an experience he wrote about in his book *Hammer, sickle and baton: the Soviet memoirs of a musician* (London, 1939). He wrote to the Library:

The book came into my hands from a Russian friend of mine, who is a bibliophile in Leningrad. ... He discovered this book by chance in a shop for old prints which does not exist any more. How the book came there, and how many owners it may have had after the revolution nobody will be able to trace, as people in Russia have good reasons for not revealing themselves as owners or vendors of any valuable objects.

He himself commented 'Early Scottish sailors may have taken it some centuries ago to a Russian port, e.g. Archangelsk', and it is true that in the calendar of saints' feasts there is a 16th-century manuscript addition of the Polish martyr, St Stanislaus, Bishop of Cracow. On the other hand, it has also been convincingly argued that a book of this kind would have had no use in Poland and that this annotation was done in Scotland. This – and also other provenance evidence within the book – requires further study.

Breviarium Aberdonense. Pars hiemalis. Edinburgh, 1510. F.6.f.5 (BH)

From Paris to England to Scotland

One of the great manuscript treasures of the Library, the Murthly Hours, written in a fine Gothic liturgical hand, is a sumptuously decorated manuscript of the late 13th century. It contains a Calendar, the Hours of the Virgin, the Hours of the Holy Spirit, the Penitential Psalms, a Litany of the Saints, the Gradual Psalms and the Office of the Dead.

This is quite an early example of a Book of Hours, a volume of private prayers centred on the Hours of the Virgin, based upon the Divine Office recited by Religious and clergy as the liturgical framework of their day. Books of Hours, for private use mainly by lay women, were nearly always illuminated, often on a very lavish scale. The development of Books of Hours is an indication of the increasing importance of the laity in religious life in the later Middle Ages and the development of private devotion particularly amongst that sector of society sufficiently wealthy to buy a status symbol such as a made-to-order Book of Hours.

This manuscript has numerous illuminated initials, one for every verse, and colourful line-fillers comprising foliage, dragons, dogs, hares and birds, all set against a background of burnished gold. The eleven surviving historiated initials are mostly images from the life of Christ, but also include the owner reading her Book of Hours and a burial service with the funeral procession at the foot of the page. A page from Matins of the Office of the Dead displayed: the procession in the lower margin probably shows the carrying of the deceased from the church to the grave, while the initial above shows the committal of the corpse into the ground. Of particular note here is the delicate gold scroll-work around the initial and on the burnished gold. These historiated initials are of a high quality and can be assigned to the so-called 'Cholet Group' of Parisian illuminators. The standard of the illumination in this volume indicates the social importance and wealth of the first owner, who would have commissioned it. The images of the life of Christ, the saints and the Virgin were all standard features of such works as an integral aid to devotion and contemplation. In addition to the historiated initials, there are 23 full-page miniatures at the beginning of the volume executed by three different English artists working in a style quite markedly different from the initials.

For whom was this manuscript intended? Although probably written and illuminated in Paris in the 1280s for an English woman, an early Scottish provenance of the Murthly Hours is well-established from the early 15th century. Internal evidence suggests that the earliest owner may have been Joan de Valence, kinswoman of Edward I, the wife of John Comyn of Badenoch who was killed by Robert Bruce in 1306. Later owners probably included her relatives the MacDougalls

of Lorne, and it is certain that by about 1420 the manuscript was in the possession of the Stewarts, Lords of Lorne. Gaelic additions to the early leaves of the manuscript date from around this time: they are thought to be the second oldest texts in the language which can be shown to have been written in Scotland. The manuscript's later owners included the Stewarts of Grandtully, whose properties included Murthly Castle in Perthshire, hence the manuscript's now-recognised name, and the bibliophile James T. Gibson Craig (1799-1886). From 1887 it belonged to the third Marquess of Bute; it remained the property of his family until its acquisition by the Library in 1986 in a purchase assisted by the National Heritage Memorial Fund, the National Art Collections Fund, the Friends of the National Libraries and donations from private and institutional benefactors.



Murthly Hours
MS.21000, fol. 149v
(KD)

References:

Complete digital facsimile, with transcription and introductory material, is available through the NLS web site, www.nls.uk/digitalibrary/murthly/index.htm

THE JOURNEYS OF BOOKS

Some books went on exciting journeys before they reached the Library. Some were sent overseas by post to a new home, such as the Western world's first atlas, but most travelled with their owner. Books which were useful on journeys, for instance foreign language material and travel guides, are obvious examples. Other books again were brought back from far-away places as souvenirs, and in some cases passed on by the new owner to more appropriate places such as distinguished libraries. Some items were sold overseas but found their way back to Scotland. And a few choice items got to travel across the United States in the boot of a vintage Rolls Royce!



Thomas Rowlandson. *Picturesque beauties of Boswell*. [London], 1786. F.7.a.27.

Burns in the USA

The Glenriddell Manuscript is a two-volume compilation by Robert Burns of some of what are now regarded as his own most celebrated poems and letters. They were written out for his friend Robert Riddell of Glenriddell, a Dumfriesshire laird whose property at Friar's Carse was one of Burns's favourite haunts, and which lay near Burns's farm at Ellisland. Burns assembled these specimens of his poetic and epistolary art when he already had an ambitious eye on his future, and indeed upon his enduring reputation. It should be remembered that, though fixed in the popular mind as Scotland's national bard, Burns was a letter-writer of real importance, though his sentiments were carefully crafted and his style was frequently formal and elaborately polished in the English Augustan tradition. Clearly he wished to be remembered for his letters as much as for the verses and songs for which he is widely and wildly idealized today.

The volume containing specimens of Burns's then-unpublished verse (including 'Holy Willie's Prayer', 'Tam o'Shanter', the poems on Francis Grose, 'The Whistle' and 'A Poet's Welcome to his Love-begotten Daughter') was presented to Robert Riddell probably in 1791. Before the compilation of the letters volume was completed, however, Burns and Riddell and his wife, Elizabeth, had quarrelled. Burns had always had a somewhat uneasy friendship with her, and neither she nor her husband (with whom Burns had been on very close terms) forgave his behaviour after a drunken evening at Friar's Carse in 1794. Burns seems to have been innocently but fatally over-familiar with her, and despite a celebrated letter of contrition he was never forgiven for the episode.

Riddell died without resolving the dispute. Burns succeeded in getting his manuscripts returned by the Riddell family, having written a letter of request in which he belittled his literary efforts preserved therein, but mused on the possibility of his lasting fame. After his death in 1796 they passed into the possession of the poet's first editor and biographer, Dr James Currie, who had been a schoolfellow of Riddell, and were subsequently inherited by Currie's son Wallace. The son's widow presented them to the Liverpool Athenaeum. 60 years later, in 1913, in what has been called 'a sordid secret transaction', they were offered by the Athenaeum to Sotheby's who were given a six-month option on them for £5,000.

The deal became public knowledge when Sotheby's exercised the option. Attempts were made to stop the sale and save the manuscripts for Scotland. But Sotheby's moved quickly and sold them to an American dealer. He in turn sold them on to a philanthropic Philadelphia collector, John Gribbel, who on St Andrew's Day that year announced his intention to present the volumes 'to the Scots people, in trust, as a national possession for ever'. Gribbel made his gift to the Lords Provost of Edinburgh and Glasgow and to the fifth Earl of Rosebery, the former Prime Minister who was himself a major Burns collector and authority. Acting as trustees, they were to hold the collection until such time as a National Library of Scotland be established. In 1926 the Glenriddell Manuscripts, one of the most important single assemblages of Burns holographs in existence, were lodged in the new national institution which (on its establishment in 1925) fulfilled the criteria Gribbel had had in mind.

The Glenriddell Manuscript of Robert Burns.
MS.86
(IB)

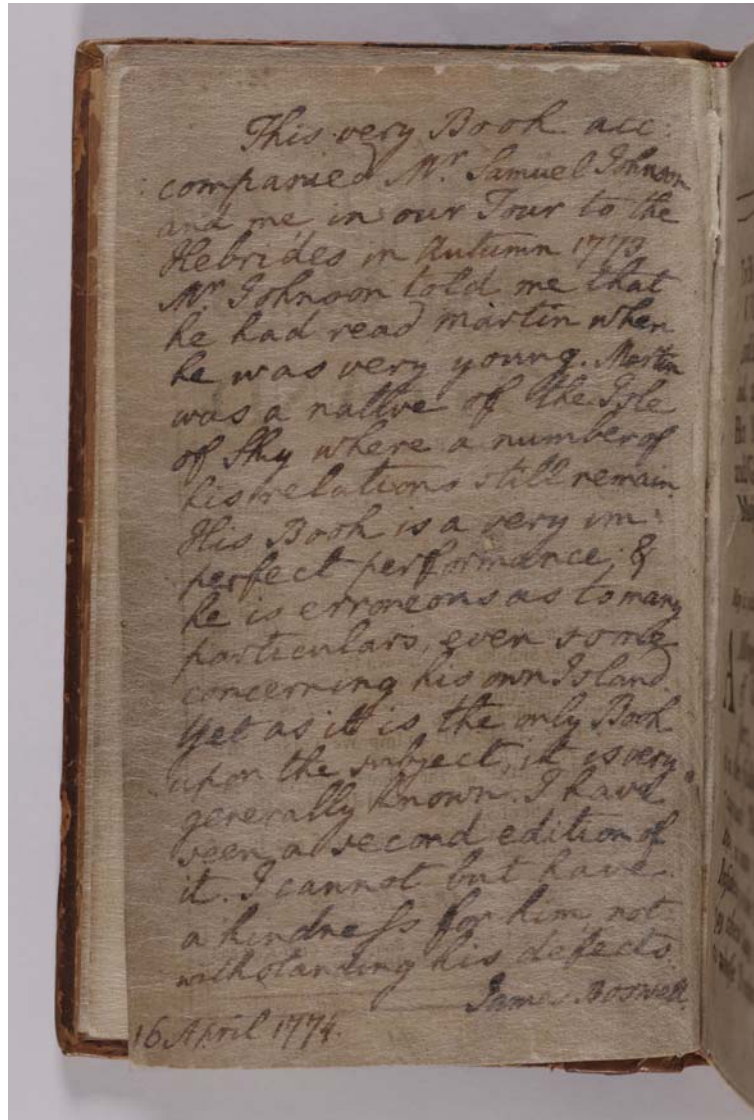
A rough guide to the Highlands

Advocates had the right to borrow books from the Library, but few books borrowed by advocates can have been on a more illustrious journey than this one. The inscription, which is in James Boswell's hand, shows that Boswell carried it with him when he accompanied Samuel Johnson on their famous tour of the Western Isles in 1773:

This very Book accompanied Mr. Samuel Johnson and me in our Tour to the Hebrides in Autumn 1773. Mr. Johnson told me that he had read Martin when he was very young. Martin was a native of the Isle of Sky where a number of his relations still remain. His Book is a very imperfect performance; & he is erroneous as to many particulars, even some concerning his own Island. Yet as it is the only Book upon the subject, it is very generally known. I have seen a second edition of it. I cannot but have a kindness for him, notwithstanding his defects. James Boswell. 16 April 1774.

Boswell saw fit to write this on the verso of the title page, thus indicating he thought the fact worth recording. The title page has the Advocates Library's ex-libris and the early shelfmark Z.7.13, which matches the shelfmark entered in an early copy of the Library's 1742 printed catalogue.

Books were normally borrowed for one month. The records for this period survive (Faculty records 262a), but they do not include this book – at least after 11 December 1770. Boswell may have taken the book out at an earlier date: it is known that advocates sometimes kept books out for many years. Sometimes books were never returned: we should be grateful that this one was.



Martin Martin. *A Description of the Western Islands of Scotland*. London, 1703.
H.32.a.31
(BH)

From the Balkans to Scotland

This volume forms part of a *menaion*, a liturgical work of twelve volumes that contain the offices for immovable feasts in the Byzantine rite according to the month of the year. As in the West, the Byzantine Calendar consists of two series of feasts. On the one hand there are the movable days of the ecclesiastical year turning around Easter; on the other hand there are the feasts of Our Lord, the Blessed Virgin, and the Saints that are fixed to certain days of the month. The menaion contains offices for these feasts, which centre around the lives of the Saints. The first printed edition of the menaion was produced by Andrew and James Spinelli at Venice (1528-1596).

This copy contains the offices for the month of May. It has a gilt icon of St Sergius of Radonezh pasted before the first page of text. The Russian caption reads in translation: Printed in Kiev 1 May 1863 Censor Priest A. Kolosov. No. 2. This image has been removed from another book.

St Sergius was born in Rostov in 1315. At the age of 23 he joined the order of monks. Within the space of a year the abbot who had given the tonsure to St. Sergius fell ill, and passed away after a short while. Bishop Afanasii ordained St Sergius subdeacon and then deacon. The following morning he was raised to the dignity of priesthood. St Sergius founded the community of the Holy Trinity in the dense forest northeast of present day Moscow. He died on 25 September 1393.

The only information we have about this menaion comes from a label which was found loosely inserted in the book. It claims that the book was brought from Macedonia and given to St Benedict's Abbey at Fort Augustus by Sergeant John Grant. Nothing is known about the sergeant, but it is entirely possible that he served in the Crimean War and brought the book home to Scotland with him as a souvenir.

Orthodox Eastern Church. *Men Maios. Echon hemeras, 31. He hemera echei oras, 14. Kai he nux, oras, 10.* S.I., c. 17--
SBA.601
(AH)

A travelled atlas

This unique edition of Abraham Ortelius' *Theatrum Orbis Terrarum*, was presented by Ortelius to William Camden (the antiquary and topographer), whom he met on a visit to London in 1577. The manuscript text at the foot of the title page reads *Cl.[arissimo] V[iro] Guilielmo Camdeno, auctor, amicitie, mnemosynon*, which can be translated as 'The author, to the most distinguished William Camden as a memento of friendship'. The volume also contains later printed matter acquired by Camden, including the Ortelius atlas supplements or *Additamenta* of 1590 and 1595, as well as a map dedicated by Gerard Mercator's son Rumold to Camden.

William Camden (1551-1623) was born in London and studied at Oxford. Here, he made friends with many people who were to assist him in his later historical pursuits, such as Sir Philip Sidney, Richard and George Carew, and Sir John Pakingham. In 1575 he was appointed second master of Westminster School, where he taught for the next 22 years. After leaving Oxford, he extensively researched source material for his *Britannia*, an historical and geographical description of the British Isles. He travelled widely and corresponded with scholars in Britain and Europe. One of these was the Flemish geographer and map-maker Abraham Ortelius, who escaped from religious strife in the Netherlands and met with Camden in 1577.

Like Camden, Abraham Ortelius (1527-1598) was well travelled, and was part of a wide intellectual circle, from which he synthesized the best available geographic information of the day. Ortelius' *Theatrum Orbis Terrarum* was first published in 1570, credited as the world's first conventionally published atlas, and its importance for geographical knowledge in the last quarter of the 16th century cannot be overstated. It went through 24 editions in Ortelius' lifetime, and another ten after his death, continually expanding to include 167 maps by 1612. In 1585 Ortelius sent Camden this copy of this atlas, which Camden acknowledged by letter in January 1586, and the two men continued to exchange news and ideas. In May 1586 Camden's *Britannia* was first published to widespread acclaim, with three further editions within four years; a fourth edition came out in 1594.

Camden was appointed Clarenceux king-of-arms in 1597, a post he held until his death. This allowed him to continue travelling and to research further information to augment the *Britannia*. He also wrote several other works, including an account of the trial of the Gunpowder Plotters (1605) and a history of Queen Elizabeth's reign until 1588 (1615). Camden died in 1623 and was buried at Westminster Abbey, but the *Britannia* continued in its popularity for the next two centuries, with new editions translated into English and with substantial additions.

The portrait of Ortelius (engraved by Filips Galle) shows him aged about 50, at the time he met Camden, and it was included in editions of the *Theatrum* from 1579. The epithet below translates as:

*Ortelius gave mankind an image of the world to see,
Galleus gave the world the image of Ortelius*

The portrait of Camden appeared in Gibson's 1695 edition of *Britannia*, representing Camden at 58 years of age. Camden's *Theatrum* was later owned by the geographer Caleb Cash, who worked on manuscript map treasures in the Library in the 1900s, and John George Bartholomew, who acquired the atlas in 1918. The volume was presented by Bartholomew to the Royal Scottish Geographical Society, of which he had been Honorary Secretary since the Society's foundation in 1884, and it was acquired by the Library in 1980.

A. Ortelius. *Theatrum Orbis Terrarum*. [Antwerp, c. 1584 with later additions].

RSGS.45
(CF)

When in Rome ...

This 'Teach yourself Tuscan' book is over 450 years old. Printed in octavo format, it has a soft vellum binding which would make it easy for the owner to carry around. According to the inscription on the front flyleaf, it was bought by a Malcolm Drummond on 2 July 1600 in Rome. Malcolm was probably a relative of Edward Drummond, one of the principal envoys between James VI and Pope Clement VIII. Drummond cites 1600 as being a Jubilee year, which suggests that he might have been a Catholic. Pope Boniface VIII proclaimed 1300 a 'year of forgiveness of all sins' in response to people's pilgrimages to Rome to repent at the tombs of St Peter and St Paul in the wake of terrible sufferings from the plague and from war. 1600 was the twelfth Jubilee year and had been called by Pope Clement VIII. It is probably safe to assume that Malcolm Drummond bought the book in Italy in order to learn the language in the country and indeed to add some books to his library on the occasion of the Jubilee visit. He possibly had some prior knowledge of Italian too, since the book is written in Italian. Its author, Rinaldo Corso, can only be identified from the preface. There is another small item bound in with the *Fondamenti del parlar Thoscano*: Alberto Accarigi's *Grammatica volgare*, a 24 page long Italian grammar.

The item also contains the bookplate of Maxwell of Pollok, Bart. Unfortunately, it is impossible to say which member of the family this was. The baronetcy was first conferred in 1682 upon John Maxwell of Pollok.

Rinaldo Corso. *Fondamenti del parlar Thoscano*. Venice, 1549.

RB.s.887
(AH)

Scott in a Rolls Royce

Sir Walter Scott may have made more money by his pen than almost any writer before him, but he had lived well and had spent vast sums on Abbotsford, the house he called his 'Delilah'. After financial ruin in 1825, Scott needed to earn as much as possible for himself and his creditors. A new edition of his novels, aimed at a mass market, and containing a revised and expanded text with notes and long introductions, was the idea of his new and ambitious publisher, Robert Cadell. Ironically it is these very notes and the introductory matter in which the novels are cocooned that were to make Scott unreadable to later generations.

With the restoration of Scott's fortunes (and the making of his own) in view, Cadell had prepared for Scott's use an interleaved set of all the novels then in print, so that Scott might write his new material on the blank sheets. For this he used copies of the various collected editions published in the 1820s. Publication of the new edition (known to all involved as the 'Magnum Opus') began in 1829 and it was nearly complete at Scott's death in September 1832.

The Interleaved Set survives as one of the grandest and most remarkable 'association copies' in literary history. Robert Cadell, and thereafter the firm of Adam & Charles Black, treasured the set not merely as the evidence of their ownership of the copyright in this new Scott material which greatly extended the 'shelf-life' of Scott as a marketable commodity, but also as a literary relic of remarkable emotional power. However after attempts to interest J. Pierpont Morgan around 1900, it was sold by A & C Black to an American dealer in 1929. In the days before export licences, no British institution was really aware of its survival, far less of its translation to New York. There it lay unsold through the years of the depression. The Library finally learned of it in the summer of 1939, a moment when the national heritage was not uppermost in public consciousness. The set was eventually acquired by the reclusive collector Miss Doris Benz, in whose little-known library it was discovered only in September 1984. She had customarily taken it on holiday, with other favourite books, in the boot of a vintage Rolls Royce. A dishonest butler entered the saga at the final moment, ensuring that for a time some of the volumes could not be found. But the tale ended happily when, as a result of a major appeal, the funds to ensure its repatriation were raised. In March 1986 the 'Magnum Opus' crossed the sea again and returned to the country of the author's birth, to his 'own romantic town' and to the library which, as that of the Faculty of Advocates, he had once helped to administer as a Curator and which he ever revered as 'princely'.

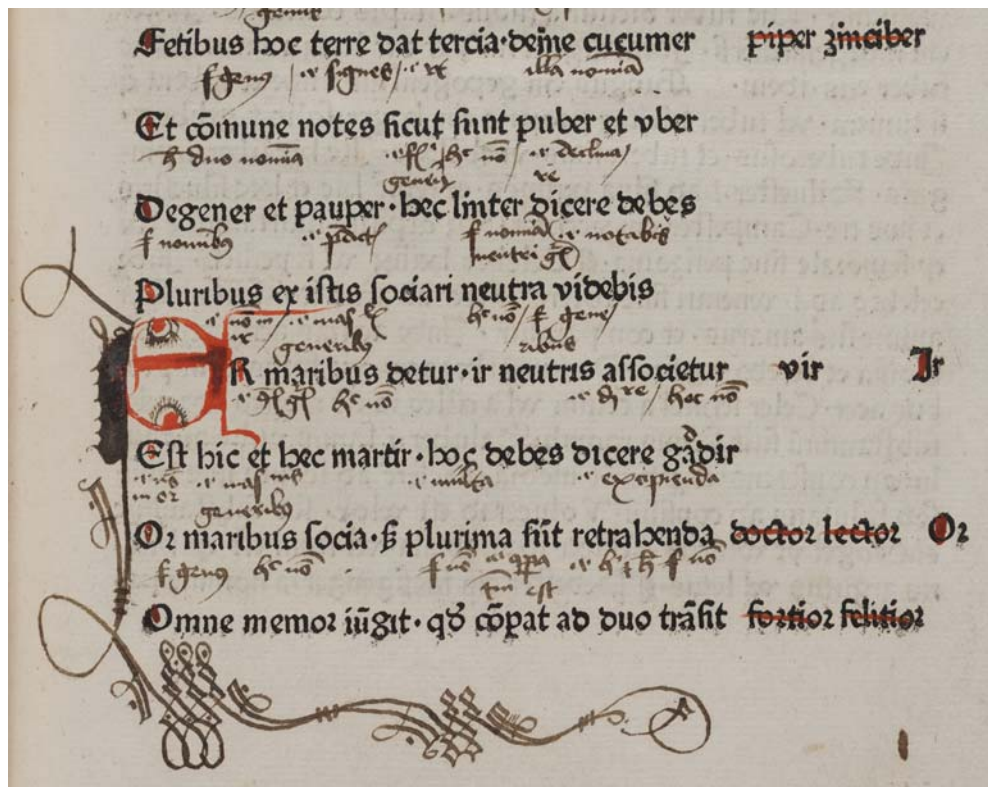
The 'Magnum Opus' vol. 1. Waverley.
MS.23001
(IB)

THE USE OF BOOKS

Anyone who ever writes a book hopes that someone else will read it. Only some of the many ways in which books can be put to use are shown here.

During the Renaissance, large volumes were produced for the scholar's study. We can tell how they were read from the notes people made as they worked.

Books can also be easy to carry around. Sometimes people give them special covers to protect them while they travel, or write in them about the places they have been taken. Religious books can be elaborately decorated, symbolizing their importance in worship, or they can be plain and tiny, suitable for private prayers.



Alexander de Villa Dei. *Doctrinale cum Commento Aurea Grammatica*. Nuremberg, c. 1485. Inc.79.

A travelling Bible

This tiny pocket-size edition of the Greek New Testament, printed between 1628 and 1629 at Sedan in north-eastern France, is inscribed 'J A Haldane No 16 George Street Edinb.'. James Alexander Haldane (1768-1851), was a famous itinerant preacher, as also was his brother Robert (1764-1842): their lives are jointly commemorated by Alexander Haldane in a 700-page book, *The Lives of Robert and James Haldane* (1852). The book exhibited – in its limp wrap-around binding – is presumed to have been carried by James on his travels.

When the book came to the Library it was accompanied by a letter written by Norah Haldane around 1974 when she was 92 and living in Suffolk. Norah's husband was the eighth child of the youngest of James Alexander Haldane's fifteen children. James preached on the Isle of Arran in the summer of 1800, and Norah regarded her grandfather-in-law as the founder of the chapel erected in 1804 and later known as Sannox Congregational Church. She sent this New Testament to be added to 'the books' in the church, i.e. the Church Library. The congregation no longer meets, and in 2003 the New Testament was presented to the Library by the Rev Dr William D McNaughton, Archivist to the Congregational Union of Scotland, and author of a booklet *Sannox Congregational Church, Isle of Arran* (1994).

Norah herself lived in Corrie, on Arran, and at the end of this letter recalls being aroused from sleep when the body of Edwin Rose was brought down from the mountain, in July 1889. Rose, who had travelled from Brixton, London, to holiday on Arran, was reported missing by his brother. After a search involving 200 islanders, his body was found under a pile of rocks: he had been robbed and beaten to death.

[Bible. New Testament. Greek] *Tes kaines diathekes hapanta*.
Sedani, 1628.
AB.1.204.04
(BH)

From Scamadale to London

With the Act of Union in 1707 the kingdoms of Scotland and England officially became the United Kingdom of Great Britain. Historians today still debate what results this had on people's perceptions of their identity. The journey this book took from the Highlands of Scotland to London offers a small piece of evidence about the complex realities behind these identities.

This almanac was dedicated to the Society of the Antiquaries of Scotland, which had been founded in 1780. The contents are obviously aimed at the upper end of the social scale, rather than the farmers and merchants more usually thought of as the audience for almanacs. While this almanac contains lists of fairs and holidays, it also contains a 'who's who' of Scottish office-holders from the Keeper of the Great Seal to the managers of the Public Dispensary in Edinburgh, and similar lists are also given in full for England and Ireland, along with army and navy lists.

The manuscript notes show that someone was using the blank pages provided at the end of the book to write their own notes, keeping accounts of sheep and cows in Skye, Oban and Argyll. The last leaf contains instructions for sending the book to the lady who must be presumed its owner, at her son's London address: Lady Margaret Macdonald. Lady Margaret (d.1799) was the mother of Archibald Macdonald (later Sir Archibald Macdonald of East Sheen), who at this time was M.P. for Newcastle-under-Lyme. He was her third son, and like his brothers was educated in England. Their father, an ally of the Duke of Cumberland during the Jacobite rising, died in 1746 and Archibald was born after his death. Lady Margaret, however, was a noted Jacobite who had played her part in the escape of Bonnie Prince Charlie from Skye. Her sons were therefore educated in England to remove them from Jacobite influence – 'the saving of these boys', according to the English general Humphrey Bland. While his brothers returned to Scotland and the family estates, Archibald made his career as a lawyer in England. He first became an M.P. in 1777, and in 1780 won a seat in Newcastle-under-Lyme owing to the influence of its major landowners, the Leveson-Gower family. Archibald had married into this family, thus eventually strengthening his Scottish connections when he became the brother-in-law of Elizabeth, Countess of Sutherland in 1785.

From cows in Skye to an address at the newly built Adelphi Terrace in London, a fashionable block of luxury apartments, the journey this book undertook exemplifies the complex negotiations of identity undertaken by many Scots in the latter half of the 18th century. The history of Archibald Macdonald at first glance seems to epitomize that of the Scotsman who immersed himself in English society and lost his Scottish identity. But this document attests that in 1783 the Macdonald family in London was still in touch with the Scottish

branch of the family, with the Jacobite mother visiting her Anglicized son, who had, after all, chosen to live in a building designed by the Scottish architects, the Adam brothers.

The new town and country almanack, for the year M.DCCLXXXIII.
Edinburgh, [1783].

ABS.1.204.006
(HV)

An anonymous Londoner

'Fabyan's Chronicle', as it is generally called, was the first of the early modern chronicles of English history today best known as the sources of Shakespeare's history plays. Fabyan begins his narrative as a history of England, but it soon becomes a history of London in particular, with years identified as much by the holders of city offices as by the reigning kings. Fabyan himself was a Londoner, a freeman in the Draper's Company, and served as an alderman among other livery, city, and court offices in his career.

No trace remains of the names of any early owners: the title page has been cropped beneath the woodcut, perhaps the work of a later owner removing an early inscription. However, at least one early owner has left substantial annotations in a 16th-century hand, which reveal much about the kind of person he was. These annotations are of several kinds, beginning with red headings giving the names of ruling monarchs at the top of each page, and occasional marginal notes and underlinings in the same ink. There are also marginalia in black throughout the book: these and the red notes and underlinings are on several themes. This reader was interested in the lineage of the royal family, sometimes highlighting the first appearance of people whose descendants would come to the throne. He also notes references to the Jews prior to their expulsion from England in 1290 (still in effect during the 16th century, so why this would have interested him is unclear). His comments become more frequent as the chronicle progresses, in particular from the reign of Henry IV onwards; the verso of the last printed leaf is covered with notes devoted to Henry V's siege of Harfleur.

While this commentator has some interest in foreign affairs, his most detailed annotations are reserved for the history of London. From fol. ccxxxix to the end of the volume, he writes in beside the names of the city office-holders the guilds to which they belonged. He notes all kinds of London happenings, from the removal of Henry VI's bones from Chelsea to Windsor during the reign of Richard III, to the names of the men involved in a fight at Smithfield in 1408-9. This commentator must surely have been a Londoner himself – perhaps, like Fabyan, a member of the London merchant class. His name may be unknown, but through his annotations we know more about him than about many who have simply written their names in books.

There are also other marks of readership, such as a few marginal notes in a later italic hand. All mentions of any pope, and some other names of celebrated Catholics such as Thomas à Becket, have been scored through in red, a common practice among post-Reformation readers of pre-Reformation printed books. This censoring reader may have been our London commentator, who at the year A.D. 981 calculates that 572 years have passed between then and 1553.

This book was sold to the Advocates Library by the Edinburgh bookseller Robert Freebairn some time between 1709 and 1711; its *ex libris* inscription is in the hand of the Keeper Thomas Ruddiman.

Robert Fabyan. *Fabyans cronycle newly printed wyth the cronycle, actes, and dedes done in the tyme of the reygne of the moste excellent prynce kynge Henry the vii. father unto our most drad soverayne lord kynge Henry the .viii.* London, 1533.

C.7.b.11
(HV)

A Renaissance Scholar

The late 15th century was a time of cultural transition – from manuscript to print, from scholasticism to humanism, and of the spread of humanism from Italy towards northern Europe. This volume, containing the printed text of a medieval grammar with contemporary commentary, a manuscript, and scholarly annotation, captures the moment of these transitions.

The *Doctrinale* of Alexander de Villa Dei, first produced c.1199, was a standard Latin grammar in the later Middle Ages, aimed at those who had mastered the basics and part of the university grammar curriculum. It remained on the syllabus until it was superseded by the new approaches to studying Latin of the Renaissance: manuscript copies and printed editions were produced well into the 16th century.

Alexander wrote in verse so that his work was easy to memorize, but the formal constraints of his hexameters meant that explication of his grammatical precepts was often necessary. Commentaries such as the *Aurea Grammatica* in this edition grew up around the text, and many different copies and editions of the *Doctrinale* throughout its history survive with annotations showing how the book was read by students. This edition was one of many grammars printed in Nuremberg by Friedrich Creussner (active c.1472-99), probably based on the very similar edition produced by Lukas Brandis at Lübeck in 1483.

However, what makes this copy noteworthy is the copious Latin annotation in a contemporary German hand. Creussner printed the *Doctrinale* with a great deal of space around the verses for students

to write their own comments, and this anonymous reader has taken full advantage. He has underlined certain headings and corrected the commentary in places, but most of his attention is taken up with analysing the *Doctrinale*. It seems likely that he himself did the rubricating: the red ink is occasionally used to highlight and annotate, while the black sometimes adds touches of decoration (one would like to conjecture that these flourishes represent moments when his attention wandered somewhat from scholarly reading).

This copy of the *Doctrinale* is bound with a manuscript in the same hand, where the annotator has analysed, headlined, interlined and offered marginal comments just as he has done with his printed text, particularly in the verse sections. Some parts of the manuscript have been rubricated; others leave blank spaces where the rubrication has not been carried out. This text is a treatise on Latin grammar and versification. It is as yet unidentified but its layout is similar to that of the *Grammatica Rhythmica* published at Mainz in 1466 and 1468. Taken together, the two works would have been an important part of an individual's library.

Today we look back on this period as a golden age of Latin as universal language, understood by any educated man. Anonymous glossators such as this one do much to illuminate our understanding of just how the educated acquired this understanding.

Although our commentator's identity is unknown, the name 'Geogius borgert' [sic] appears in the margin of f.64 of the manuscript in a formal hand, possibly later than that of the scribe, and other inscriptions in early modern German hands are on the verso of the last leaves of both the printed book and the manuscript.

It is not known how this volume came to Scotland. In the 18th century it belonged to Thomas Ruddiman; the contemporary binding was perhaps done for him, and it is unknown if these two works had been previously bound together. It was bought by the Advocates Library at the auction of Ruddiman's library in February 1758.

Alexander de Villa Dei. *Doctrinale cum commento Aurea Grammatic.*
Nuremberg, c.1485.
Inc.79 and Adv.Ms. 81.5.13
(HV)

A devout Jacobite noblewoman

This book began its life as one of the last Books of Common Prayer to be printed under the Stuart monarchy. At the back of the book is printed a 'Royal Command for Services' commemorating the Stuart kings of England, such as the 'martyrdom of the blessed King Charles the First' on 30 January, and the prayers for the ruling monarch are all for King James II.

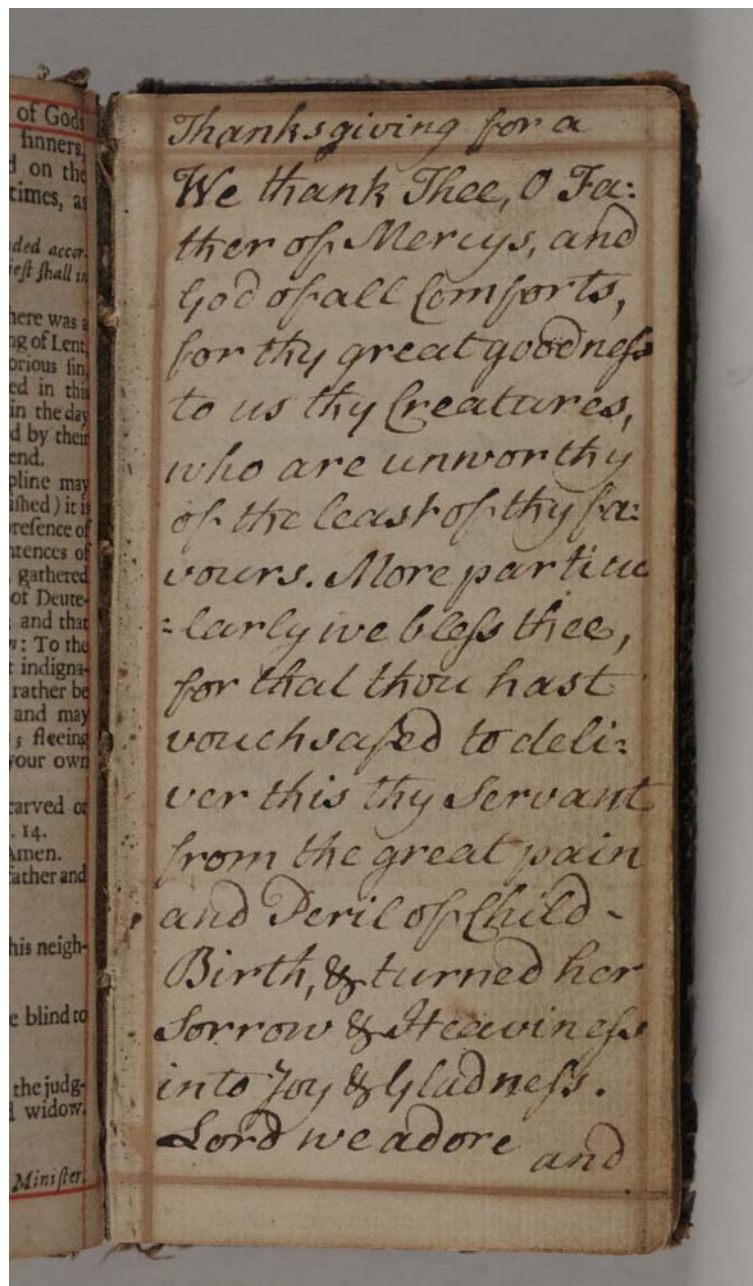
At some early stage of its history it came to Scotland, where it was owned by Lady George Murray, the wife of a prominent Jacobite. Amelia Murray (1710-1766) was the daughter of James Murray of Glencarse, Mugdrum. In 1728 she married Lord George Murray (1694-1760), the sixth son of the Duke of Atholl, who had been active in the 1715 Rising and would go down in history as the commander of the Jacobite forces at Culloden in 1745.

Lady George seems to have customised this prayer book for her own personal use: prayers in her own hand are inserted into the volume at appropriate places. No authorship is ascribed to any of these prayers, although the generic language suggests that they may be copied from other religious books. After the Litany is inserted a 'Prayer for a Family' (including children and servants); a prayer 'For a New Married Couple' comes before the Form of the Solemnization of Matrimony; 'For a Family under Affliction for the Death of Friend' comes before the Burial of the Dead. Two of the prayers in particular perhaps reflect Lady George's personal concerns. Just after the service for the Churching of Women (a service for the first appearance of a woman in church after childbirth) comes a 'Thanksgiving for a Woman newly delivered till she be able to go to the Publick Congregation'. This prayer contains the note: 'N.B.: The words thus 'marked, to be used only when the Child is alive'. Infant mortality was commonplace in the 18th century, and Lady George gave birth to two children who did not survive into adulthood. Finally, inserted before the 'Royal Command for Services', perhaps still used in 18th-century Jacobite devotions, comes 'In Times of Persecution: A Prayer'. This prayer contains no reference to specific situations, times or places, but its relevance to the Murray family's troubled situation in the aftermath of 1745 is clear.

However, the book did not remain in Lady George's possession for long after this time. As commemorated on an inscription facing the title page, 'This book is the gift of the Right Hon'ble Lady George Murray to Wil: Erskyne 1752'. William Erskyne, or Erskine, was born in 1709, and became a minister in the Episcopal Church in Scotland, serving as Presbyter at Muthill from 1732 until 1783. How Lady George gave this book to William Erskine is a mystery: she joined her husband in exile in the late 1740s, and his letters record that she made some visits to Scotland during the early 1750s, but there is no indication that she and Erskine actually met during this time.

Erskine's children included the judge William, Lord Kinneddar, whose bookplate is on the front pastedown. Kinneddar became a friend of Sir Walter Scott, and supplied him with tales from Jacobite days, according to Scott in *Chronicles of the Canongate* – an interest perhaps inspired by relics such as this prayer book.

This book finally became part of the library of St Ninian's Episcopal Cathedral, Perth, and was deposited on long-term loan in the Library as part of that library in 1977.



The Book of Common Prayer. London, 1688.
PDL.75/7
(HV)

The High Altar Missal of Paisley Abbey

This splendid missal reflects the history of the turbulent days of the Reformation in Scotland. It was presented to Paisley Abbey in 1551, only a few years before the final suppression of the Scottish monasteries in 1560.

Paisley Abbey was one of the most important religious houses in Scotland, not least because of its role as the 'cradle of the Royal House of Stuart'. Founded in 1163 by Walter Fitzalan, the High Steward of Scotland, it was the site of the birth of his descendant Robert II, the first Stuart king, and is also said to have included William Wallace amongst its pupils.

In 1551 the abbot was John Hamilton (1510/11-1571), illegitimate son of the Earl of Arran. Appointed abbot in 1524 when he was only fourteen, by 1551 Hamilton was Archbishop of St Andrews and therefore Primate of Scotland, but still held the abbacy. Leaving the administration of the Abbey to a claustral prior, Hamilton was at this time occupied in strenuously promoting the cause of the Catholic Church in the face of the Reformers. Hamilton's eventual execution for treason is commemorated in a Latin inscription in the missal's calendar at 7 April, recording the death of 'the most reverend father John Hamilton, Archbishop of St Andrews and Abbot of Paisley, A.D. 1571' (fol. [vii] v).

Meanwhile the ordinary religious life in the Abbey continued, with around fifteen monks in residence. It was one of these monks, Robert Ker, who donated the missal to the Abbey for the altar of the Virgin Mary, as is shown by an inscription on the flyleaf: 'Missale ex dono Robertj Ker mo[na]chi pasleten[sis] altari diue V[ir]g[in]is In te[m]plo Interiori donatum : ~ a[n]no MVcli.' Robert Ker, or Kerr, is recorded as being at the Abbey from 1535. Other than his presentation of the missal, nothing is known of him after 1548.

This book was printed in Paris by Yolande Bonhomme (d. 1557), widow of the printer Thielman Kerver. Ker may, like Abbot Hamilton before him, have visited France to study there, or the book may have been imported for him. It seems that the original binding has survived, although the front and back endpapers have become detached, revealing the manuscript used as binder's waste. This manuscript is in French, lending weight to the suggestion that the volume was bound and illuminated in France, possibly in Paris where it was published, before being sent to Scotland. The illumination on the title page is overpainted on Bonhomme's printed woodcuts; another full-page illumination of God in papal crown seems to have been inserted from another work.

In 1553, the Abbot resigned the abbacy to his nephew, Claud Hamilton. He was appointed commendator, or lay abbot, as a child:

perhaps this transfer into secular hands was intended to stave off the threat of destruction of the Abbey by the Reformers. Claud Hamilton (1546?-1621) established his family seat in the Abbey, dying there peacefully many years after his eventful involvement in Scottish conspiracies during the reign of Mary Queen of Scots and the minority of her son. His descendants became earls and later dukes of Abercorn, and the family's ownership of this volume is marked by the inscription 'Abercorn' in an early modern hand on the flyleaf.

At some point this missal returned to the Catholic Church: it is now part of the Scottish Catholic Archives collection on deposit in the Library.

On long-term deposit, exhibited by kind permission of the Scottish Catholic Archives.

Missale secundum usum celebris monasterij Cluniacensis, totius[que] ordinis, ad Romanam ecclesiam nullo medio pertinentis.
Paris, 1550.

SC.157.

(HV)

Two keen Arbroath botanists

Robert Henry Corstorphine (1874-1942) and his wife Margaret (1863-1944) were among the most important botanists in their local area of Angus. Margaret Corstorphine was the daughter of the publisher Thomas Buncle; Robert, a scientist, became managing director of this firm and made it one of the leading botanical publishers in the country.

The Corstorphines were among the most active botanists in Scotland, studying plants in their native habitat and compiling important collections of specimens. The collection of Angus plants they amassed was gifted in 1944 to the University of Dundee as the Corstorphine Angus Herbarium, and is still being used at Dundee for scientific research.

These two volumes of the popular guide *Hayward's Botanist's Pocket Book*, owned by Robert and Margaret, testify to years spent investigating local wildlife, observing and recording tiny details, and in places noting how the plants that they saw differed from the descriptions in the books. In short, these books are a testament to how the smallest and most ordinary observations can contribute to a greater understanding of the natural world.

On a more human note, it is clear how important the two books were to Robert and Margaret Corstorphine. Robert's book is bound with a flap which wraps over the book to protect it while he was out pursuing his botanical investigations. Each book is carefully labelled

with its owner's name and address, and each comes with the plea that if lost, it be returned by whoever finds it. Margaret's copy even offers a reward for the safe return of her book.

The Corstorphines began work on *The Flora of Angus*, compiling copious notes, but their work stopped on the death of Robert in 1942. Margaret, in ill health, began to work with George Taylor (1904-93), a Scottish botanist. At the time, Taylor was working for the Air Ministry, but his civilian job was at the Natural History Museum in London (then part of the British Museum). He later became director of the Royal Botanic Gardens at Kew, and was knighted in 1962. Taylor continued the work on the *Flora*, and must have acquired these books in his role as Margaret's botanical executor. Sir George gifted some of his material to the Library in 1987, then donated virtually all his books, along with archival and manuscript material, in 1990.

In 1981 *The Flora of Angus*, by Ruth Ingram and Henry J. Noltie, finally appeared. Its entry for *Melilotus* includes amongst the locations 'rubbish heap, Elliot, 1905' – as noted by Robert Corstorphine in his copy of *The Botanist's Pocket-Book*.

W.R. Hayward. *The botanist's pocket-book*. London, 1892.
G. Claridge Druce. *Hayward's botanist's pocket-book, thirteenth edition*. London, 1909.
Taylor Collection.
(HV)

A trench map from World War I

This sheet map was found on the body of Captain James Donaldson who was killed at the Third Battle of Ypres on 23 August 1917. He was in the 7th Battalion the Black Watch (Territorials) but attached to the 9th Battalion the Black Watch, an infantry regiment, while on active service in Flanders.

After taking the Messines Ridge fairly quickly in June 1917, Field Marshal Earl Haig, commander-in-chief of the British Army, determined to take possession of the ridge of high ground to the east of Ypres before winter. Weather records suggested there might be about three weeks free of rain, and the offensive was launched on 31 July. Success would depend on speed, but the downpour came early and was continuous for several weeks, rapidly filling craters and trenches and bringing the advance to a stop in thigh-deep mud. The delay permitted the Germans to bring up reinforcements before a further Allied onslaught began on 16 August. Captain Donaldson was killed a week later.

It was not until 6 November that the Allies finally achieved success with the assault on Passchendaele. The front had advanced five miles in three months, with enormous loss of life. Estimates suggest 300,000 British troops, 8,500 French and 260,000 Germans were killed, wounded, or unaccounted for. Most of the latter category, some 40,000, drowned in the mud, their bodies not recovered.

Some trench maps are part of a regularly numbered series; others were issued as a special named sheet to be useful for a particular piece of ground, in this case around Frezenberg, about three miles north-east of Ypres. Thus the map is oriented with north towards the top right corner, shown by the diagonal grid. It was crucial that maps of the trenches were kept up to date, as faulty intelligence could result in bombarding one's own side. Information was gathered from observers in balloons and aircraft, and the maps were printed using lithography, which allowed quick updates in the field.

The base map for this sheet was drawn on 6 July, showing Allied trenches in black on the left, then red overprinting identified German trench positions up to 22 July. Manuscript notes in Captain Donaldson's own hand add details after that date. For example the advance of the front line is shown by the vertical pencil 'German Line' to the right of centre. Trench names reflect the origins of the soldiers and their wry sense of humour: 'Park Lane'; 'Winnipeg'; 'Kansas Cross'; 'Idiot Lane'.

The map was donated to the Library by Captain Donaldson's daughter in 1984, following a map exhibition which had displayed a World War II map previously donated by his son. This item has not been conserved or cleaned, as part of its significance rests in its current condition, folded and mud-spattered.

Frezenberg. Scale 1:10,000. Edition 2.

[s.l.]: 5th Field Survey Co. Royal Engineers (1182), 1917.

1 map : col. ; 41 x 51 cm.

'Trenches corrected from information received up to 22.7.17.'

Manuscript additions.

Map.Area.C21:39

(DW)



THE AFTERLIFE OF BOOKS

What can happen to a book after it is bought and read for the first time? Some books are preserved in pristine condition for hundreds of years. Others inspire readers to write their thoughts down on the page beside the printed text.

But others are not so lucky – they fall foul of people who disagree with what they say, as with one book which was censored by the Spanish Inquisition. Others can be used as handy places to scribble something down.

All kinds of things can happen to books - anything from being used as an exhibit in a court case to catching a stray piece of shrapnel in the trenches during World War I.



Jerónimo Roman y Zamora. *Segunda parte de las republicas del mundo*. Medina del Campo, 1575.
G.5.b.8.

Censored by the Inquisition

This book, the second volume of Jerónimo Roman y Zamora's *Republicas del mundo*, comes with a signed statement on the last leaf that it was expurgated, corrected and censored by the officers of the Inquisition on 2 April 1585, ten years after it was published. So much is clearly evident from the volume itself: words, sentences, and whole pages have been scored through, and leaves removed. What the inquisitors chose to censor perhaps seems strange today: concerned with removing text of dubious religious orthodoxy, they let stand a chapter on hermaphrodites.

The Spanish Inquisition has become a by-word for the worst kind of censorship of books and ideas, to say nothing of the physical torture of the accused who came before it. Historians today debate how the Inquisition's practices compare with those of other European political and religious authorities. The Spanish were certainly not the only country to have a system in place for censorship of controversial material, and the Catholic Church did not have a monopoly on the repression of subversive or heretical texts. The exhibition includes an example of an English book (*Fabyan's Chronicle*) where a post-Reformation reader crossed out every reference to the Pope. However, the Inquisition's mutilation of this book, with its tangible obliteration of human thought, provides dramatic evidence of the attempt to control people's minds.

Roman y Zamora (c. 1536-1597), an Augustinian friar and historian, seems to have taken every precaution to avoid rousing the wrath of the Inquisition. The work was dedicated to King Philip II (and printed with official statements from the king's secretaries licensing it). It came with a dedication 'to holy mother Church' and a full-page 'Protestacion' to the church, asserting that the author believed all doctrines of the Church and accepted its teachings, and apologizing in advance for any unintentional offence. Such pre-emptive self-defence was perhaps necessary, given Roman y Zamora's subject matter: the history of republics, covering pagan times, Protestant states whom the Inquisition viewed as entirely heretical, and the societies Spaniards were encountering in the New World.

This volume is not an isolated example: other copies of Roman y Zamora's book survive which were similarly heavily censored by the Inquisition (in fact, censorship of this book seems to have been the norm). However, at some point he must have made his peace with the Inquisition as a second edition appeared in 1595, proclaiming on its title page that it was 'corregida, censurada por el Expurgatorio del Santo Officio'.

This volume was formerly part of the library of the Marqueses de Astorga, whose book label is on the title page. Since the censors who have signed it describe themselves as 'inquisitors of Valladolid',

the city holding the principal church of the diocese of Astorga, the book must have been in the area, if not actually owned by the Astorga family, from its earliest history. It is now part of the Astorga collection, acquired by the Advocates Library in 1826 at the sale of the Astorga library – a momentous purchase which gained for the library one of the leading collections of early Spanish books in Britain at that time.

Jerónimo Roman y Zamora. *Segunda parte de las republicas del mundo*. Medina del Campo, 1575.

G.5.b.8.

(HV)

Exhibit 'A'

In many ways this is a typical Scottish family Bible of the 18th century – but its history has a surprising twist. The volume consists of the Authorized Version of the Bible, bound with the metrical Psalter used in the Church of Scotland (printed in Edinburgh and designed to match the format of the English Bible). The binding is typical of that used on Scottish Bibles of the period, consisting of very dark blue morocco decorated with an ornate wheel design which is ornamented with stars, flowers and leaves; the book also has gilt edges and green dutch gilt endpapers.

The earliest owner, whose bookplate is on the front pastedown, was the eminent Scottish lawyer James Veitch (1712-1793); this Bible was printed in the year he became M.P. for Dumfriesshire. He became a judge in 1761, taking the title of Lord Elliock [sic], after the family seat at Elliock in Dumfriesshire. A popular figure in Edinburgh society, Lord Elliock was a well-respected judge.

Lord Elliock died unmarried, and this Bible was inherited with the rest of his estate by his nephew Henry Veitch. The family history of Henry and his descendants is recorded in the flyleaves of the volume, beginning with the marriage of Henry to Zepherina Loughran and the births of their six children. The volume then passed to their eldest son James, whose marriage to Hannah Charlotte Hay and the births of three children are recorded. Both Lord James Elliock and his daughter-in-law Zepherina were painted by Sir Henry Raeburn. Zepherina's portrait is now in the National Galleries of Scotland.

However, the final story told by this Bible is an unexpected one. The last blank leaf records that it was 'Exhibit A' in a Chancery case in the High Court of Justice in 1876, 'In the Matter of the Estate of Ann Clementina Wilson, deceased'. This inscription, giving the reference number '1876.W.No.411', explains that 'This is the Bible marked A referred to in the Affidavit of Harry Veitch Hunter, sworn in this matter before me this 15th day of March 1877.' It is signed by an 'M... Jameson'. Presumably Harry Veitch Hunter was a descendant

of one of the Veitch family, but why this Bible would have been evidence in a case relating to the estate of an Ann Wilson is unclear.

This Bible was bought by the Library at auction in 2002, its history between the court case and its purchase unknown.

The Holy Bible containing the Old Testament and the New. Oxford, 1755. Bound with *The Psalms of David in Metre.* Edinburgh, 1755.
Bdg.s.896
(HV)

A composer changes his mind

The second edition of the *Grande messe des morts* by Hector Berlioz (1803-1869) was published by the Italian music publisher Ricordi in 1853.

The volume contains a number of annotations and pasted-in notes in the composer's hand suggesting that it may have been a working or a performing copy of the composer. Proof copies would show changes that were later incorporated into new editions, which is not the case here.

Displayed are Berlioz's corrections at the top of p. 153 'une croche à la dernière note des tenors et des basses de la 3eme mesure' with the correction of the crotchet made into quavers in the tenor and bass parts at the bottom of the score on p. 15.

In April 1870, the German composer Berthold Damcke (1812-1875), Berlioz's executor, presented the score to the French composer Ernest Reyer (1823-1909) on the occasion of the Berlioz Festival that Reyer had organised. The sales catalogue cutting pasted in the volume suggests that it subsequently came into the possession of music bibliographer and bookseller Cecil Hopkinson (1898-1977) through purchase. The volume is now part of the Berlioz collection that Hopkinson gifted to the Library in 1952.

Berlioz, Hector. *Grande messe des morts.* Milan, [1853].
HB.2/8
(AB)

A blank page

This dialogue between King Solomon and the peasant Marcolf was a popular legend in the Middle Ages describing how the ugly clownish Marcolf manages to outwit Solomon's wisdom. While the tale was most popular in Germany and neighbouring countries, evidence of a market for it in England is provided by the English translation produced by Gerard Leeu of Antwerp.

Jacobus de Breda is identifiable as the printer of this book by the use of the woodcut of the symbols for the four gospels on the title-page. Its date, based on the type used, has been suggested by Wytze and Lotte Hellinga in *The 15th-century printing-types of the Low Countries* (1966). De Breda's fellow Deventer printer, Richard Pafraet, also printed for the English market: evidently a trade route existed whereby this copy could have made its way to England soon after it was printed. De Breda and Pafraet were the most prolific printers in the Netherlands in the incunable period, responsible for one quarter of the whole output of the production of the Low Countries. They had a ready market in the Deventer school of St Lebuin, run by the Brothers of the Common Life, which Erasmus attended c.1477-84. Their output reflects the influence of the Brothers: it includes many pedagogical works but also religious works for laymen and parish priests such as sermons, saints' lives, and the kind of semi-religious fiction exemplified in the *Dialogus*.

Early English owners of this book must have been responsible for the scribbles on the verso of the title page and the recto of the last leaf. These inscriptions are not marks of ownership, but rather random jottings perhaps to test a pen, or draft another document. Two different Tudor hands are at work. The first, in an italic script, writes 'Richard elde ys me nam and wyth ane' – perhaps broken before completing some version of the familiar rhyme 'with a pen I wrote this same' – thus, after all, perhaps a mark of ownership, though an upside-down one. The other hand seems to have been more concerned to practice letter-forms and spelling, repeating words such as 'made' several times, writing in English ('the condition of this obligatio ys') and Latin ('homo quidam erat'). The names of John Heworth and Tomas Jaxson, among others, are legible. The same hand has also scribbled on the back: 'Thomas Smyth' and the name 'Rychauds' several times, among other jottings.

It is hard today to realise how scarce paper was as a commodity in the early modern period. Certainly the piles of scrap we now take for granted did not exist. Many early printed books show evidence of being used in the same way as this one – as handy pieces of note paper in a context which has nothing to do with the subject of the book, but relates purely to the circumstances of the owner.

This book presumably remained in England for several hundred years: it also bears the bookplate of Jeremiah James Colman (1830-1898), Liberal M.P. and owner of the Colman's Mustard factory, who was a notable book collector. It was bought by the Library from the library of Sir Israel Gollancz in May 1945.

Dialogus Salomonis et Marcolphi. [Deventer: Jacobus de Breda, c.1492-96].

Inc.314.5

(HV)

Doing his sums

Sébastien Castellion began his 'Sacred Dialogues' in 1542, when he was appointed Rector of the College of Geneva. The dialogues, increasing in difficulty through the four books, were intended as a language textbook which would instruct in religion as much as in Latin grammar, thus replacing texts by pagan authors. They remained in print as textbooks in Germany and Britain well into the 18th century, long after Castellion's later career as a pioneering supporter of religious tolerance had been forgotten.

This copy had at least one schoolboy owner. One Georgy Paterson has written 'Liber Georgy Paterson 1728' twice on the verso of the last leaf. He may also be the person who has written in the name of George Buchanan as author on the title page. It is perhaps an earlier owner whose calculations still survive on the front pastedown, which has since become detached from the binding: the remains of other notes in the same hand are visible on what is left of the front and back free endpapers, which have been cut out.

This arithmetical owner was concerned with working out a sum converting Scots merks to pounds: 'In 60 merks Scots, how many pounds'. Scotland's currency had merged with that of England by 1708, shortly after the Act of Union of the previous year. But Scots still thought in familiar monetary terms: the merk (worth 13 shillings and four pence) remained as a unit in Scots accounting well into the 18th century. From his calculations on this page, it is impossible to determine whether he meant Scots or English pounds: it is to be hoped that this scholar eventually found a rather more clear answer to the question than he has left here.

This book remained in educational hands until the 20th century, as part of the library of St Benedict's Abbey at Fort Augustus on Loch Ness, which ran a boys' boarding school. It bears the shelfmark 'Ascetica D6', perhaps catalogued by someone who saw the pious subject matter but was unaware of its function of grammatical instruction. Part of this library was bought by the National Library of Scotland in 2000 with assistance from the Heritage Lottery Fund.

Sébastien Castellion. *Dialogorum sacrorum. Libri IV*. Edinburgh, 1709
SBA.17
(HV)

Inspired by the *Arcadia*

The Elizabethan courtier Sir Philip Sidney (1554-1586) was one of the most influential authors of the English Renaissance, providing Shakespeare with the Gloucester sub-plot for *King Lear*, and his contemporaries with archetypes for sonneteering lovers and witty romantic comedies set in pastoral worlds. Today his prose romance *Arcadia* is seen as highly critical of the ruling monarch, but in the 17th century it was a favourite of those on the Royalist side during the political turmoil of the reign of Charles I – the King himself quoted *Arcadia* in his *Eikon Basilike*, said to have been written the night before his execution.

This edition, the last to be published before the English Civil War, records somewhat humbler readers during those troubled times. The title page bears the inscription 'Marey Pantons book', but none of the comments inside can definitely be ascribed to her. Instead, the reader who has left the most traces of his reading is one Robert Fletcher, who on the last printed page dates his signature 'July 2 1640'. This may be the time he acquired the book, or it may mark the end of his first reading, but he returned to it several times in the next few years. Marking a passage where one of the characters complains that 'the name of a king was grown even odious to the people', he writes,

The times att present are soe strange
wee all may pray and wish a change.

This is dated 22 March 1642, when it was becoming apparent that war between King and Parliament was about to consume the country.

However, Fletcher's notes do not just reflect public affairs. At various places in the text, he has turned the verse into prose in an attempt to sort out the complex syntax. Other occasional comments, marks and underlinings show that he has found personal relevance in what he reads, such as love poems beside which he has signed his name. Unidentified verses on love and religion, possibly his compositions, are found on the verso of the title page and elsewhere in the volume. On the verso of the title page he signs his name again, noting that 'It is very fayer wether this former part of Aprill this yeare of our Lord God one thousand six hundred forty and three Aprill the sixth day'.

There are other names written in this book in a 17th-century hands, perhaps those of their owners: 'Ra: Horton' (the Ra: short for Ralph?), 'Grace Daye', and 'Paul Page' among others. It is unclear whether these people owned the book or were reading it, or whether their names were written by others. One reader has written a cross little note about a fault in the binding: 'the history goeth on at the third booke and not as the leaues are placed... and it is the booke-bynders falt for misplacing them or they may be left unred.'

There is ample evidence that this volume was not 'left unred'. Instead, it offers eloquent testimony to the multiplicity of ways in which people could and did read Sidney's works, whether applying his story to the state of the world around them, or finding in it a connection to their own emotional lives.

Sir Philip Sidney. *The Countesse of Pembrokes Arcadia, written by Sir Philip Sidney knight*. London, 1638.

RB.m.257

(HV)

THE GIVING OF BOOKS

Books have been given as presents for hundreds of years and for as many different reasons. A cherished book will last a lifetime and beyond, and an inscription somewhere within can give us information about both the giver and receiver of the book, when it was given, and often why.

Sometimes these gifts provide evidence about well-known relationships such as Thomas Carlyle's choice of the passionate drama *Don Karlos* as his first gift to his future wife, Jane Welsh. Others offer us an insight into otherwise unknown lives. The book that George McDonell gave to Mary McAskill may be the only surviving evidence of their attachment.

Whether to show friendship, appreciation, true love, or to commemorate a significant moment in time, these books were all at one time in their lives received as gifts.

'To Honest Gavn the Prince of Sooters...'

During his short life Robert Fergusson (1750-1774) composed just over 80 poems. This is a copy of the first edition of his poems and one of many he presented to friends. Other copies were given to James Boswell and Sir Adam Fergusson, the philosopher – no relation of the poet.

This book was presented to Gavin Wilson, a well-known Edinburgh cobbler. He is described in a contemporary directory as 'an excellent shoemaker and leather tormentor'. Fergusson's admiration for him as a tradesman and a friend comes across clearly in this short poem. Wilson was also a maker of artificial limbs and a poet in his own right. In 1788 he published *A collection of Masonic songs and entertaining anecdotes*, which includes an interesting glossary of slang terms used in shoemaking.

Robert Fergusson. *Poems*. Edinburgh, 1773.
L.C.124
(ES)

'Admirer and well-wisher until death'

This warm and fulsome inscription leaves the reader in no doubt as to the feelings of Lieutenant George McDonnell for his true love, Mary McAskill. This intriguing inscription reads:

Lieut. Geo. McDonell of the Invernesshire Militia to Miss Mary McAskill in token of his great regard for that young lady which for a long time could not be made public. I remain my lovely girl your new admirer and well-wisher until death...

We know a little more about Miss McAskill from another inscription on p. 21 (repeated on p. 23):

A present from Lieut Geo. McDonell of the I. Militia to Miss Mary McAskill, no.25 Rose St., Edin., 1805.

It is rather unusual that the inscription is on an inside page rather than at the front of the book, but either way the amorous Lieutenant should have got his message across. There is probably no significance in the fact that this inscription is placed opposite a none too complimentary poem about Samuel Johnson, the English lexicographer and man of letters who had visited Scotland in 1773.

The book is a collection of Gaelic poems and songs from the Highlands and clearly has been well-used, not only by Lieutenant McDonell, but also by Lieutenant Dugald Cameron, possibly a comrade of McDonell's.

Sean dàin agus órain Ghaidhealach. Clo-Bhuailt' am Peairt [Perth], 1786.

Mat.178

(ES)

A book for the blind

This is a very rare early embossed book printed for the blind to read by touch. The author, Sébastien Guillié, was head of the Institut des Jeunes Aveugles in Paris. Louis Braille (1809-1852) was a pupil at this school and would have used books like this. He went on to devise his own system: the first book in braille (little different from modern braille) was printed in 1837.

This copy is an important one for a Scottish library because of the inscription on the title page: 'Presented to The Society for the Encouragement of the Useful Arts in Scotland by George Hay, brother of the late Alexander Hay, Author of Papers on an a[l]phabet and method of printing for the use of the Blind submitted to the Society in the years 1832 & 1833. – Edinburgh 14th May 1838.' Alexander Hay, a blind teacher of languages, had competed in a competition organised by the Royal Scottish Society of Arts for the best proposal for a method of printing for the blind. Thus this copy is one piece of evidence for the spread of this knowledge of embossed printing from Paris to Scotland where it inspired further developments. In the late 1820s and early 1830s new embossed alphabets were designed by James Gall, an Edinburgh printer, and John Alston, treasurer to the Glasgow Asylum for the Blind. James Gall went on to write an important wide-ranging book *A historical sketch of the origin and progress of literature for the blind* (Edinburgh, 1834). In 1852 the *Report of the Royal Commission on the Useful Arts* said that 'it is to Mr. Gall, perhaps, more than any

other man, that the interest in education of the blind was awakened throughout Great Britain and America.' This volume came to be included in the historical collection of the Royal Blind Asylum and School, Edinburgh, which was presented to the Library in 1989.

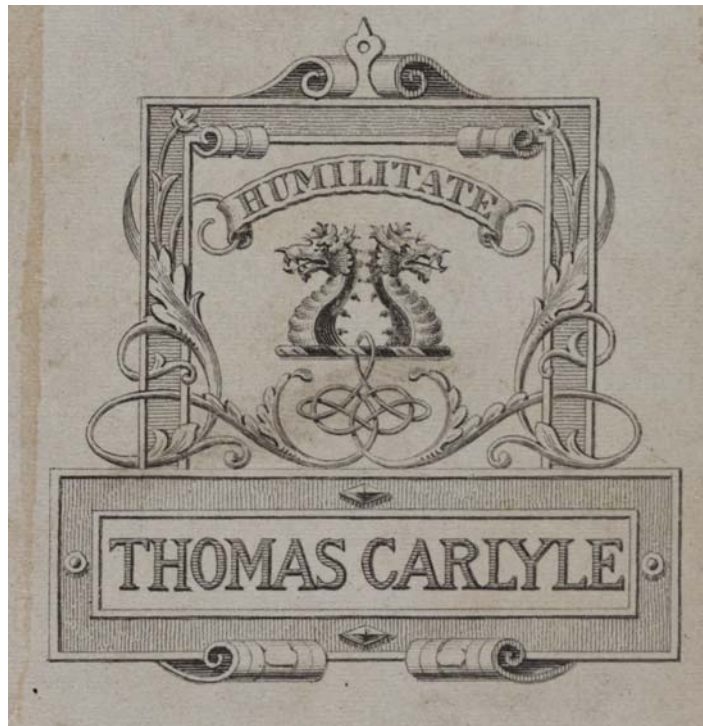
Sébastien Guillié. *Elemens de lecture, ou exercices syllabiques à l'usage des jeunes aveugles*. Paris, 1820.

R.Blind.S.1

(BH)

Thomas Carlyle's first gift to his future wife

This book neatly symbolises the twin passions of the eminent Victorian author's early manhood: German literature, and, to use his own words, the 'beautiful bright and earnest young lady', Jane Baillie Welsh (1801-1866), whom he met for the first time in June 1821. As an unknown and struggling writer Carlyle faced stiff competition to win the accomplished and socially superior Jane's affections. When he became aware of her interest in the German romantic authors, Carlyle saw an opportunity to become her suitor; he offered to become her German tutor so that they could read and translate the works of Goethe and Schiller together. The gift of this book, signed twice by Jane, was one of the first acts of a long and stormy courtship, which eventually led to marriage in 1826. Carlyle later added his own bookplate and a note on the title page, 'meine erste Gabe' (my first gift).



Friedrich Schiller. *Don Karlos, Infant von Spanien*. Leipzig, 1804.

RB.s.1967

(GH)

For service in World War II

There must be many Bibles retained by families which were presented to servicemen and servicewomen returning safely from military service in the Second World War. The book displayed has a presentation label 'With best wishes to Mary Waterworth. A gift from the members of St. Serf's Parish Church, Tillicoultry, on the occasion of your return from service in H.M. Forces. World War 1939-45'. It was presented to the Library in 2000 by Mrs Gillian Shaw, of Canterbury, and Mrs Alexandra Rawlings, of Carlisle, Ontario, Canada, in memory of their mother Mrs Mary Waterworth *née* Gilchrist.

The Holy Bible. Edinburgh, [1945?].
RB.s.2058
(RB)

For Scots abroad

Scots Colleges, often based in Continental Europe, allowed Scottish Catholic families the opportunity to send their children overseas to complete their education, free from the persecution suffered at home. The libraries of these institutions have preserved for us copies of important Scottish books like this one, and also many other examples of what Scots were reading through the centuries. After the failure of the Jacobite Rebellion of 1715 they also became places of asylum for members of the old Scottish aristocracy.

Traquair House near Peebles has a history of allegiance to the Stuarts and the Jacobite cause. After the death of the second Earl of Traquair in 1666, his young family were raised in the Catholic faith by his second wife, Lady Ann Seton. In 1745 Lord Linton (1697-1764), who had succeeded his father as Earl of Traquair, bade farewell to Bonnie Prince Charlie at the gates of Traquair. He closed them behind the ill-fated Prince, vowing that they would not be opened again until a Stuart sat on the throne. They have remained closed ever since, and the Earl spent two years in the Tower of London for his involvement in the Rebellion.

In 1735 Lord Linton gifted a copy of Keith's *History of the affairs and church and state in Scotland* to the Scottish Abbey of St James at Ratisbon (now Regensburg, Germany). The work is an exceptionally useful source of information of the period 1527 to 1568. This gift may have been a relief from the plethora of liturgical works on offer and it is easy to imagine misty-eyed Jacobites reading of a time before the Union and the deposing of the Stuarts.

The Abbey of St James at Ratisbon was suppressed in 1862 and books were transported to Scotland by one of the last two remaining monks at St James's, Father Anselm Robertson. Eventually, in the late 1870s, these books and manuscripts became part of the library of the newly founded St Benedict's Abbey at Fort Augustus.

Following the dissolution of the Community at Fort Augustus, the Library has been able to purchase the most significant part of the collections, with the assistance of the Heritage Lottery Fund.

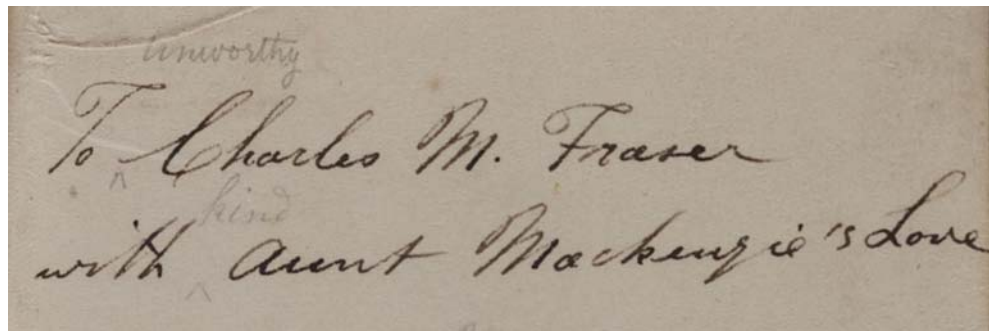
Robert Keith. The history of the affairs of church and state in Scotland, from the beginning of the Reformation in the reign of King James V. to the retreat of Queen Mary into England, anno 1568. Taken from the publick records, and other authentick vouchers. Edinburgh, 1734.
SBA.742
(RB)

THE FAMILY AND BOOKS

Books can play an important role in family life. They may be given as presents, or to celebrate an event such as a wedding, or to reward academic success.

These books sometimes display their ownership with a simple inscription or with a more formal binding or bookplate. Some have no markings at all, but their bright covers or illustrations instantly bring back fond childhood memories.

A finely bound Bible can become a family heirloom, recording the births, marriages and deaths of several generations. These genealogical treasure troves may also contain a child's early attempts at writing on any available blank spaces.



Wyss, Johan David. *The Swiss family Robinson*. London, 1834.
C.Fras.431

A family book of common prayer

In the past a Bible or similar work such as a Book of Common Prayer would have been one of the cornerstones of a family's life. In a less secular society where the myriad choices of entertainment that are taken for granted today were unavailable, the family Bible would have provided not only spiritual guidance but also a focus to bring the family together as passages were being read. Important family events in which the church played its part – births, baptisms, marriages and deaths – were often recorded on the flyleaves. Knowing the book would always be looked after gave the writer a feeling that their words would remain for posterity. Another sign of the importance attributed by those who could afford them to Bibles and liturgical works were the lavish bindings in which they were often enclosed. Whether out of personal vanity, to show respect for the text within, or perhaps both, these works offer us some of the finest examples of the decorative binder's art.

Book of common prayer. Oxford, 1740.
Bdg.s.132(1)
(RB)

From the library of Castle Fraser

Castle Fraser in Aberdeenshire was built between 1575 and 1636 by the sixth Laird, Michael Fraser, and is recognized as one of the finest Z-plan tower houses in Scotland. The castle stayed in the Fraser family until the 20th century and in 1976 was placed into the care of the National Trust for Scotland. A selection of the Castle Fraser library came to the Library in 1982. The inscriptions in these books show that they were given to the sons and daughters of Colonel Charles Mackenzie-Fraser (1792-1871). As a captain in the Coldstream Guards he lost a leg as a result of an injury received whilst attempting to storm the Castle of Burgos near Valladolid in 1812. He sat as MP for Ross and Cromarty from 1815 to 1819 and was later appointed Colonel of the Ross-shire militia.

Colonel Charles Mackenzie-Fraser inherited Castle Fraser on the death of his Aunt Elyza in 1814. He was married to Jane Hay in 1817. Many of their children tragically died very young, but Mary Elizabeth, Charles and Francis, who feature in some of these inscriptions, survived into their late teens and early twenties. Charles and Jane's children were the first to live at Castle Fraser for about 70 years and the library soon became stocked with books of a self-improving and educational nature.
(RB)

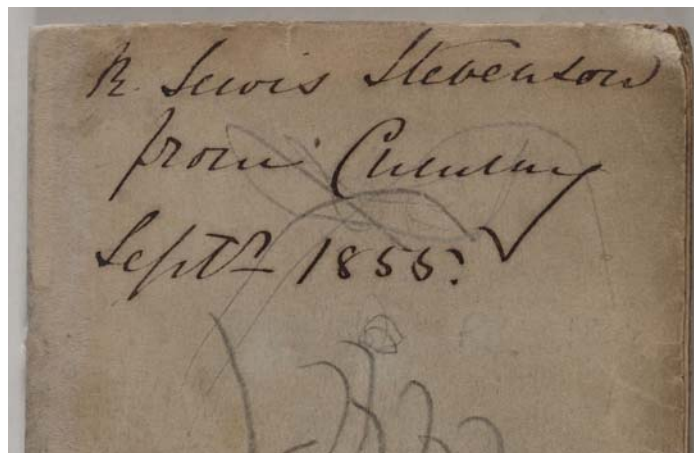
'R. Lewis Stevenson from Cummy'

This small book was given to Robert Louis Stevenson (1850-1894) by his nurse Alison Cunningham (1822-1913) a few months before his fifth birthday. Affectionately known as Cummy, she was perhaps the greatest influence on Stevenson's childhood. It is tantalizing to think that the juvenile pencil trails below the inscription, and indeed the colouring of the illustrations, were done by the young Lewis.

In a successful middle class family living in Edinburgh's New Town, a nurse would naturally have played a big part. However, due to Stevenson's constant battles with illness, the fact that his father was regularly away on business, and that his mother was also often bedridden herself, Cummy effectively ran the young boy's life. The Stevenson household was strictly Presbyterian and Cummy shared a strong Calvinistic streak with Lewis's father Thomas. Cummy was 29, and Lewis only 18 months, when she entered the Stevensons' service at their home in Howard Place.

Whether singing him songs, reading from the Bible or telling old Scots tales, Cummy was a great comfort to Lewis through his constant illnesses. Her tales of Covenanters fired his fertile imagination and were influential in his choice of subject matter for his first published pamphlet. Published privately at his father's expense in 1866, *The Pentland Rising* told the tale of the bloody Covenanters battle at Rullion Green in 1666. Cummy also often read to him in Scots, which was beginning to disappear from more prosperous areas such as the New Town.

After Stevenson's death Cummy lived on to the grand old age of 91 and was lionized by fans of the author's work. Lord Guthrie, one of Stevenson's student friends, wrote a tribute to her after her death in 1913.



T.S. Arthur. *A book about boys*. London, 185-?
RB.s.1808
(RB)

For excellence in singing

This item is just one example from the Library's special collection of school prize books of nearly 600 volumes. Many special book prize bindings would have been produced along with the bookplates, which were left blank so that individual prize winners' details could be filled in. This particular book was awarded to 'Miss Catherine Haswell third Prize, fourth Class For Excellence in Singing' in July 1859.

Little is known about The Edinburgh Ladies' Institution. We do, however, know that its headmaster was one John C. Steen because he signed his name on the bookplate. Park Place was developed by Edinburgh University and in 1870 the school moved to 30 George Square.

Thomas Miller (1807-1874) was a prolific author who began his working life as an apprentice basket maker, an epithet by which he was known for the rest of his life. Most of his output has a rural theme. He is described in the *Dictionary of National Biography* as 'simple, picturesque, and cheerful'. His *Rural sketches* are considered one of his most important works.

Thomas Miller. *Rural sketches*. London, 1839.

SP.47

(RB)



THE OWNERS OF BOOKS

Proud owners of books have many ways to mark their ownership. The all-time favourite is to write their name in the book.

Some lucky people have books presented to them by the author. The more famous the author, the better! Other books have a presentation inscription by the person who gives the book as a gift.

Bookplates are another popular way of marking ownership. They can be made to an individual design, and they can contain the family's armorial device. In early books and manuscripts these devices are sometimes hand-illustrated. Wealthy owners especially in the Middle Ages liked to be depicted in illustrations in books which were produced for them. And other owners again have their books bound for them in special bindings, perhaps with their armorial device stamped on the binding.



Heures a l'usage de Rome. Paris, 1549. Bdg.s.53

From Walter Scott's library

William Withers was an expert on the plantation and maintenance of forests. He lived in Norfolk, where he owned and leased two forest plantations between 1811 and 1842. In 1824, Robert Monteath published *The forester's guide and profitable planter*, which Scott in turn reviewed in the *Quarterly Review* of October 1827. Withers' *Letter* to Scott was a response to his 40-page review. It is rather scathing about some of the suggestions Scott had made about forest planting:

'[A]nd it was not without great astonishment and mortification, that I found so highly gifted and popular a writer as *Sir Walter Scott* recommending, ... not that liberal system of culture which reason and nature point out as the most desirable whether for beauty or profit, but the cheap, hole-digging, short-sighted Scotch system, which is calculated to bring upon those who adopt it only loss and disappointment ...' (p. 3-4)

Having quoted a passage from Scott's review, Withers goes on:

'We are all, *Sir Walter*, doomed to have our tempers put to severe trials. I have often, on hearing a man of talent state in a confident and authoritative manner, that which I knew, and he ought to have known, to be untrue or erroneous - I have often, on such occasions, had some difficulty in restraining myself from giving a rather uncourteous expression to my feelings; and I acknowledge, that, on reading the paragraph above quoted, an exclamation involuntarily burst forth, which, for the sake of good manners, I should be very sorry should appear upon paper.' (p. 8-9)

This item is an association copy which was presented to Scott by Withers. The title page bears the inscription 'Sir Walter Scott Bart. With the author's compliments'. Like other items in the Abbotsford Collection, including Monteath's *The forester's guide and profitable planter*, Scott had the book bound for himself in brown russia and stamped to demonstrate his ownership. The spine has a gilt stamp of his portcullis device and his Latin motto, 'Clausus tutus ero', 'I shall be safe when closed up'. This motto is also an anagram of Scott's name in Latin, VVALTERVS SCOTVS. In early typography U and V were interchangeable, and W was a double U. The portcullis device was once employed by one of his ancestors. As early as 1809, Scott had it stamped on the spines of a few copies in his collection as 'a decisive mark of appropriation'. At the time he lived in Castle Street in Edinburgh. In his study or den, as he called it, the walls were entirely covered by books, a large proportion of which were bound in blue morocco and stamped with Scott's device and motto.

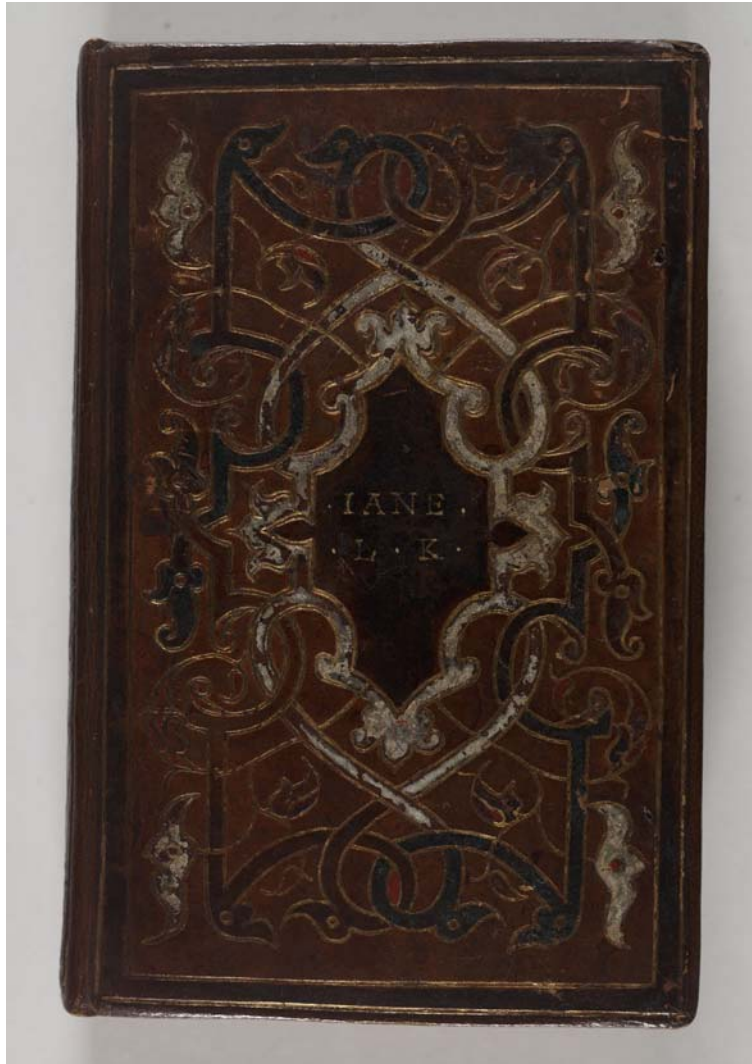
William Withers. *A letter to Sir Walter Scott, Bart., exposing certain fundamental errors in his late essay on planting, and containing observations on the pruning and thinning of woods, and maxims for profitable planting*. London, 1828.

Abbot.114

(AH)

Bound for a lady

This Book of Hours is printed in black and red with large gothic letter by Thielman Kerver, whose printer's device appears at the colophon. It contains numerous large and small woodcuts and has gilt gauffered edges. It also has a modern bookplate of Virtue and Cahill Library (Portsmouth Catholic Cathedral) over stamped 'Following enemy action in 1941 and dispersal of the library, the Bishop and Cathedral chapter agreed to the disposal of the books for better care and to the advantage of scholars 1967.'



*Heures a l'usage
de Rome. Paris,
1549.
Bdg.s.53*

The book is bound in brown calf. The boards are gold tooled with interlacing ribbons coloured blue and white in Grolier style. This ornamental binding is stamped 'Iane L.K.' on the front and 'Chisholme L.K.' on the back. It was in fact bound for Jane Chisholme, wife of Sir James Stirling of Keir. It is intriguing that Lady Jane had the fine binding of her Book of Hours stamped with her maiden name although by the time the book was printed in 1549 she was already married.

Jane Chisholme was one of two illegitimate daughters of William Chisholme (d.1564), the Bishop of Dunblane, and by all accounts a formidable woman. Her father seems to have been a man of immoral character who alienated nearly all the property of the bishopric of Dunblane to his relations. He also had an illegitimate son, James Chisholme of Glassengall. In an old genealogy of the Drummonds, Jane is said to have been the Bishop's daughter by Lady Jean Grahame, daughter of the Earl of Montrose.

Jane's husband James Stirling of Keir had a substantial grant of lands in the stewardry of Strathearn. Since maintenance of the family unit and continuity of its possessions of land were of great concern on the death of the head of a family, Sir James exhorted his son Archibald to keep household with his mother. If this were not possible and they had to set up separate houses, the furnishings of the house of Cadder near Glasgow and of their house in Stirling were to go to Jane. One wonders how much of the will Jane had dictated!

Heures a l'usage de Rome. Paris, 1549.
Bdg.s.53
(AH)

Blackadder at prayer

Written in France in the second half of the 15th century probably for Robert Blackadder, Archbishop of Glasgow (1483-1508). This attribution of ownership is based on a supplication found in folio 41, 'Libera me domine Robertum famulum tuum' [*Preserve me, O Lord, your servant Robert*].

Other evidence shows that the Blackadder manuscript later belonged to Alexander Stewart, Archbishop of St Andrews (died 1513) and Alexander, fifth Lord Livingston, whose name is stamped on the fine Parisian binding of the mid 16th-century. The binding is of brown calf tooled in gold with interlacing ribbons of blue and white and stamped with Livingston's name.

Of particular interest in this manuscript is the page exhibited [folio 47v] where we see a cleric in prayer before the crucified Christ. This is an intriguing example in mediaeval illustration of the presumed original owner – though not explicitly stated as such – of the book being depicted in one of its pages. Another prayerbook in the Library's collection, originally belonging to Dean James Brown of Aberdeen, dating from around the same time, also shows the presumed owner at prayer in a full page miniature.

Neither a Psalter nor strictly a Book of Hours, this manuscript is richly decorated throughout with a number of small miniatures and historiated initials, including images of SS. Ninian and Margaret of Scotland, all pointing towards its original Scottish ownership. Many of the liturgical components resemble those of a Book of Hours (Calendar, Penitential Psalms, Litanies and Suffrages), but a number of extra prayers and passages from the Gospel take it beyond the narrow sense of its being a Book of Hours.

Blackadder Prayerbook.
MS.10271
(KD)

Prime Ministers as book collectors

Lord Rosebery, who was himself Prime Minister from March 1894 to June 1895, seems to have been fascinated by examples of statesmen who were bibliophiles, and in 1898 he delivered a Presidential Address to the Edinburgh Philosophical Institution entitled 'Statesmen and Bookmen'. His library contained many examples of books from the libraries of famous statesmen and also several books that William Gladstone, 'one of the most bookish statesmen that ever lived', hunted down for Rosebery's own library.

In acquiring this copy of the folio Homer printed by the Foulis brothers in Glasgow, 1756-1758, Rosebery added to his library not only an outstanding piece of 18th-century printing but also a magnificent association copy: one of the great books of European literature that was presented by the University of Glasgow in 1758 to William Pitt the Elder, Prime Minister 1757-1761 and 1766-1768, and was later owned by Robert Peel, Prime Minister 1824-1825 and 1841-1846. When part of Rosebery's library was sold after his death in 1929, these volumes maintained the tradition and were bought by Ramsay McDonald, Prime Minister 1924 and 1929-1935.

Because Rosebery kept libraries at Dalmeny, Barnbogle Castle (on the Dalmeny Estate near South Queenferry), The Durdans (near Epsom, as befitted the owner of three Derby winners), Mentmore (in Buckinghamshire, inherited through his wife Hannah de Rothschild), and even at the Villa Delahante at Posilippo near Naples, there are many different Rosebery provenances. Although his Premiership was short and difficult, a number of books are known with his '10 Downing Street' bookplate. Lord Rosebery acquired the copy of *Falle* displayed at St Heliers in Jersey on 6 June 1895 when cruising on the yacht *Morven* in the Channel after his second successive Derby victory – another pastime that politics did not push aside.

Homer. *Works*. Glasgow, 1756-1758.
F.6.d.21-24

Philip Falle. *An account of the Island of Jersey*. Jersey, 1837.
Dur.1144
(BH)

A man of many titles

Thomas Hamilton, first Earl of Haddington, 1563-1637, was prominent in the government of Scotland during the period when James VI, who called him 'Tam o' the Cowgate', was also on the throne of England as James I. Many of the works that he owned could be identified in the family library at Tynninghame House in East Lothian, and when the greater part of that library was sold in 1987, the National Library bought over 300 of his books. What is particularly interesting about these is that, because as his career progressed, he changed his name, his various signatures allow us to chart the growth of his library. From plain Magister (i.e. Master) Thomas Hamilton ('M T Hamilton'), he progressed to Sir Thomas Hamilton ('Sir T. Hamilton') in 1603, Lord Binning ('Binning') in 1613, Earl of Melrose ('Melros') in 1619, and finally earl of Haddington ('Hadinton') in 1626. It is an unsolved problem why some books are signed with three names ('M T Hamilton', 'Melros', 'Hadinton'), but one possibility is that he updated the name when he happened to read a book for the second time.

Also problematic is the italic signature 'M T Hamiltoun' (at the top of the illustration) or italic initials 'MTH' found on 45 items in the collection. All were published before 1589, and the majority of them in France. Whether this italic hand belongs to our Thomas Hamilton, who was in Paris as a student 1581-1587, or to his father, who was in Paris 1568-1569, it helps us reconstruct a 16th-century Scottish library. Because 22 of the 45 items are dated 1570 or later, the son may seem more likely to have bought them, but there is yet no proof that the italic signature is his.

Richard Crompton. *L'autorite et iurisdiction des courts de la Maiestie de la Roygne*. London, 1594.
Tyn.208
(BH)

A presentation copy?

Claude D'Urfé (1501-58) had a library celebrated as one of the greatest in 16th-century France. Given his reputation as a collector, it seems easy to interpret the illumination at the head of the prologue of this volume, of a seated man being presented with a book, as illustrating the presentation of this book to D'Urfé himself, especially with the D'Urfé arms on the shield at the bottom of the page. But is this really the case?

To begin with, this book was printed when D'Urfé was a baby or even before he was born. It was published between 1499 and 1503 by Antoine Vérard (active 1485-1513). Vérard was the master of the *de luxe* illustrated edition, and he specialized in producing illuminated copies of his books for the wealthy court elite. This French translation of a popular moralizing compilation of 'memorable deeds and sayings' from classical antiquity was typical of his publications. Vérard printed this kind of edition to look as similar to the most luxurious manuscripts as possible, using vellum instead of paper.

The illumination itself is not an original drawing, but is based on the woodcut beneath. Again, the overpainting of woodcuts was standard practice with Vérard's books. He certainly seems to have been aware of the potential of this particular image for presentation purposes. From its first occurrence in his *Art de Bien Mourir* of 1492, he used it in at least 20 publications. Several copies of these books survive showing variant customizations of the illustration to commemorate particular presentations. For instance, a copy of Ludolphus de Saxonia, *Le Grant Vita Christi* (now in the Bibliothèque Nationale, Paris) replaces the tall central figure with that of the child François d'Angoulême.

Was this illumination, then, done at the time of publication for an earlier patron? Perhaps a comparison of the artist's style with that found in other Vérard illuminations would prove this to be the case. However, the artist has definitely taken the opportunity to make all of the figures, who look decidedly irritated and wrinkled in the original woodcut, much more pleasant, youthful and handsome.

Whether or not this illumination was originally intended to represent Claude D'Urfé, the arms on the shield below are definitely his. Nearly all the surviving books and manuscripts from D'Urfé's library are marked with this shield, either stamped on the binding or illuminated in the text itself. The volume contains four woodcut illustrations, all of which have been overpainted. All four pages contain heraldic shields, but this is the only one that has been filled in - and it is hard to avoid the conclusion that this was intended to make the picture represent the presentation of this book to D'Urfé himself.

No records survive of how D'Urfé acquired the books in his library. In the 1550s he was appointed governor to the children of Henri II, including the future kings François II, Charles IX and Henri III. Does the chain of office around the shield represent D'Urfé's court position, or that of his role as Ambassador of the King of France to the Holy See from 1549 to 1551, when he was involved in the Council of Trent?

Although the early history of this book is obscure, its later travels are well documented. The Duc de La Vallière bought the D'Urfé library in

1777, and the collection was dispersed at auction after his death in 1783. The book changed hands several times, until it was bought by the National Library in 1943.

Valerius Maximus: *Valere le grant* [Facta et dicta memorabilia, vol. 1], translated by Simon de Hesdin and Nicolas de Gonesse. Paris, [c.1499-1503].
Inc. 288.
(HV)

A BOX OF BOOKS FROM ST HELENA

Napoleon was a great reader: 'even to Waterloo he was accompanied by a travelling library of 800 volumes in six cases – the Bible, Homer, Ossian, Bossuet, and all the seventy volumes of Voltaire.' Following his defeat at Waterloo, he was imprisoned on the island of St Helena in the South Atlantic until his death in 1821: 'the one pleasure of the captive's life was an arrival of books.'

Ossian, fils de Fingal. Paris, 1798/1799. Bdg.s.792



These books, with the box that holds them, belonged to Napoleon on St Helena. He bequeathed them to his brother Jérôme, who presented them to Baron Stölting. From the Baron's wife they passed to her adopted daughter, Fräulein Malvine Fischer. She sent them for sale at Sotheby's, 12 March 1894, where they were purchased by the fifth Earl of Rosebery. Rosebery acquired many Napoleonic relics during his researches for his book *Napoleon: the Last Phase* (1900), from which the quotations above come. This is a nice example of the way in which Rosebery's collecting continued even during

important phases of his political career: 12 March 1894 was also the day of his maiden speech as Prime Minister.

One volume from the box is displayed to show marginal notes in Napoleon's hand. Also exhibited is a volume acquired by the Library with an armorial binding showing that it comes from Napoleon's library at Fontainebleau. Rosebery wrote 'With Ossian, to whatever literature that poet may belong, he [*Napoleon*] would commune as with an old friend'. The book within this binding is a translation of Ossian into French.

Box of books from Napoleon's Library, including Paul François Velly [and others]. *Histoire de France*. Paris, 1769-1786. Displayed by kind permission of the Earl and Countess of Rosebery.

Ossian, fils de Fingal. Paris, 1798/1799.
Bdg.s.792
(BH)

BOOKS IN PILLAR CASES

John Haxton's Bible

In the late 19th century John Haxton of Markinch in Fife assembled 191 works in 127 volumes, consisting of English editions of the Bible and parts of Holy Scripture dating from the 16th and 17th centuries. He presented the collection to the Society of Antiquaries of Scotland, and it was transferred into the Library's ownership in 1949.

This Geneva edition of the Bible has many stories to tell: inscriptions reveal who some of its owners were, who they received it from and when, and what some of their thoughts were. They also tell us that it was listed in a catalogue. Spine labels suggest that one of its owners had his books placed systematically on his shelves. The binding is not contemporary, and the marbled pastedowns indicate that it was rebound in the 19th century, when marbled paper was fashionable.

The handwritten inscription on the left-hand page informs us that this 1599 Bible was listed as item no. 5 in Lea Wilson's catalogue. Two labels have been stuck on the spine: one reads '1599' and the other 'L.W. No.5'; both are in Haxton's hand. John Haxton presumably shelved his Bible collection according to a certain system, maybe even according to Lea Wilson's catalogue. On the front pastedown is Haxton's bookplate – a proud owner who identified the books in his collection by his personal bookplate. It also has a separate sticker with the inscription 'No.5 L.Wilson'.

The inscription on the left-hand page continues: 'Zechariah III.2: Is not this a brain'. Curiously, this represents only a fragment of the verse, which in full reads: 'Is not this a brain taken out of the fire?' The Authorized version published twelve years later translated more accurately 'Is this not a brand plucked out of the fire?'

This 1599 edition had a few previous owners before it came to the Library: Nothing is known of its provenance for the first two centuries, but, as the inscription on the right-hand page reads, it was gifted to a Simon Fraser by a Miss Falls in Edinburgh on 21 February 1778. John Haxton acquired it in October 1890, again in Edinburgh, and recorded that it had been 112 years since the book was given to Simon Fraser. Haxton added the question: where will it be 112 years from now? The answer is: in 2002 it was (and still is) at the Library, where it will remain in the future.

*The Bible, that is, the holy Scriptures contened in the Olde and Newe Testament, translated according to the Ebrew and Greeke, and conferred with the best translations in diverse languages. With most profitable annotations upon all the hard places, and other things of great importance. London, 1599. Hax.72
(AH)*

A devout English couple

This is one of a significant number – 56 complete or once-complete copies exist – of manuscripts of Nicholas Love's translation of *Meditationes Vitae Christi*, a hugely popular devotional work of the later Middle Ages.

This particular spiritual guide-book was translated into English – as *Myrrour of the Blessed Lyf of Jesu Christ* – before 1410 by Love, Prior of the Carthusian monastery of Mount Grace in Yorkshire. The Latin text had been compiled shortly before then, in the earliest years of the 15th century, when it was approved by Thomas Arundel, Archbishop of Canterbury (1396-1414). Arundel was a particular scourge of the Lollards, and his championing of this work was one of his attempts to refute this particularly English heresy. The work then established itself quite quickly as the foremost Middle English version of the life of Christ. Its importance in the spiritual life of late medieval England was such that it was printed at least nine times before the Reformation.

This manuscript, written in an English vernacular book hand, was made some time between 1445 and 1465 for Edmund, Baron Grey of Ruthin (created Earl of Kent in 1465) and his wife, Lady Katherine Percy. The arms of the family form the first miniature in the volume, on f. 5 v., and are a significant and expansive sign of initial ownership. The opening exhibited, depicting the Coronation of the Virgin in the centre, shows Grey of Ruthin and his wife in the lower margin. The rest of the leaf is divided into registers and compartments containing the hierarchies of angels; thrones, Cherubim, Seraphim, Archangels; angels; prophets and apostles; martyrs including Saints George, Stephen and Edmund; confessors, showing pope, bishop, cardinal, abbot and king; virgins including St Catherine, with her down-turned sword, at the left of the group of women. The corner roundels show the symbols of the four Evangelists; in the four middle parts of the frame are the *Agnus Dei*, the Cross, the head of a saint or angel or Christ, and the Pelican with bleeding breast.

It contains seventeen full-page miniatures by an artist known to have illustrated other vernacular texts; this work recalls the style current at the beginning of the 15th century. There are also fifteen full borders probably by the artist responsible for the miniatures, and many elaborately floriated initials. This copy is considered to be one of the most splendidly illuminated surviving examples of the numerous copies of this work, of which only a handful are illustrated to this extent, if not quality.

Mirror of the life of Christ, c.1445-65.
Adv.Ms.18.1.7
(KD)

A relic of the first Anglo-Afghan War

The letter tipped in to the rear pastedown explains the fascinating history behind this book. Acquired by the Library in 1928, Miss Annie Pond (b. 1849) wrote to the Librarian that it had belonged to her father, the late Lt. Colonel James Ruthven Pond (1812-1857), who was born and bred in Edinburgh. As a lieutenant in the Bengal European Regiment, Pond served in the Army of the Indus sent by the East India Company in 1838 to dethrone the Afghan ruler Dost Mohammed. A huge, unwieldy army set off from India to enter Afghanistan via the Bolan Pass from where they could march on the second city, Kandahar. The march to Afghanistan proved to be long and arduous. The army entered the 55-mile long Bolan Pass on 16 March 1839 and straggled through. General George Warren likened the soldiers' appearance to an army retreating under every disaster; public stores and private property lying about scattered and abandoned in every direction'. During the disorderly crossing of the Pass, James Pond presumably picked up this volume of *The Arabian Nights* which had been dropped by another soldier; hence the inscription, which is probably written by his wife Maria, on the front free endpaper:

*This book was found in the Bolan pass by dear old JR Pond
MP [i.e. Maria Pond] on the march to 1st Afghan War 1839 March 16th.*

Annie Pond in her letter then goes on to confuse events, by assuming that the book had originally belonged to someone in the army massacred by Afghans whilst trying to leave the country after being guaranteed safe conduct, and by assuming that this massacre led to the Anglo-Afghan War. In fact the incident she refers to, 'the terrible Jellalabad affair', took place almost three years after the crossing of the Bolan pass.

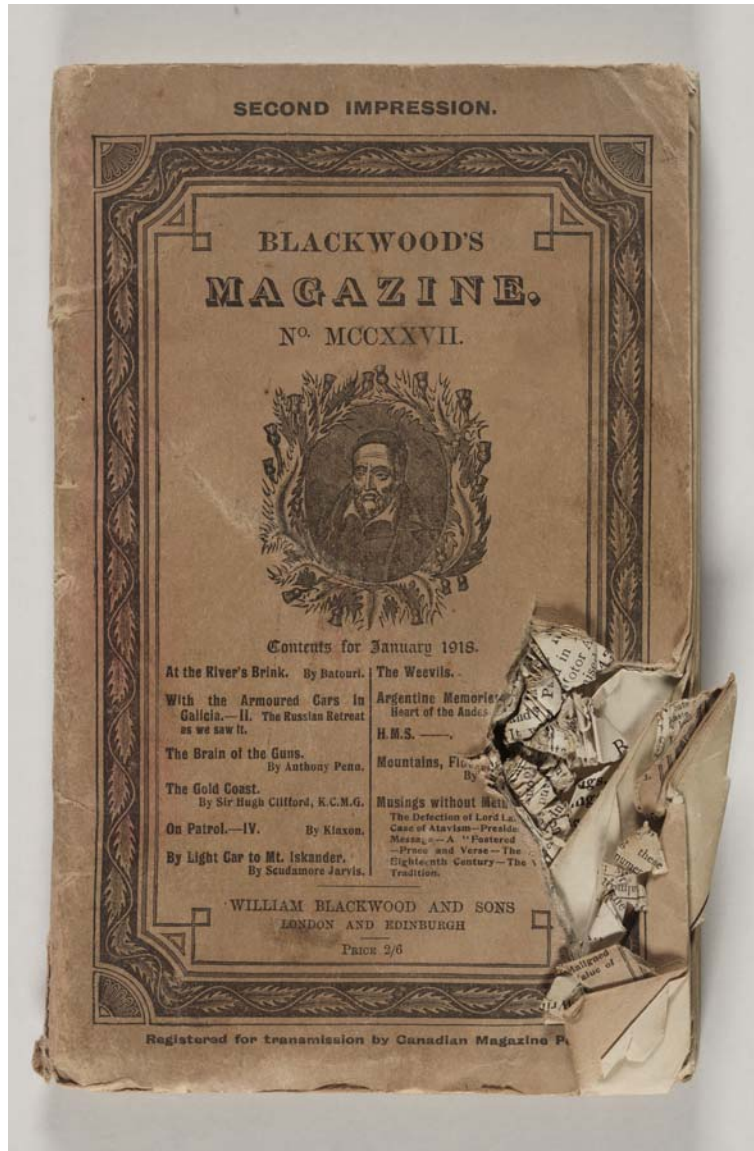
We do not know James Pond's whereabouts in 1842. If he had stayed in Afghanistan he may have remained in Kabul as a hostage to guarantee supposed safe passage for the retreat to Jalalabad, or he may have been garrisoned elsewhere and subsequently served in the so-called 'Army of Retribution', which revisited the site of the massacre and later that year recaptured Kabul – but he could not have taken part in the original march to Jalalabad. If he did serve in the Army of Retribution this may account for his daughter in her letter associating the book with the most terrible retreat in British military history. Whatever the history of the book, it has a fascinating provenance and the choice of exotic reading matter seems entirely appropriate for a soldier serving in the dangerous wilds of Afghanistan.

The Arabian Nights. [London, 183?]. vol. 1
Bn.11/1
(GH)

Under enemy fire

By the earlier years of the 20th century *Blackwood's Magazine*, affectionately known as '*Maga*', had become, as it were, the house journal of the British Empire. The strong critical bent of its early years a century before (it was founded as the *Edinburgh Monthly Magazine* in 1817), and the literary strength of its Victorian heyday when all the leading authors wanted to publish serial stories in its pages, had long given way to a less satisfying diet of tales of adventure and military life. During World War I countless officers must have whiled away time in the trenches and dug-outs of France and Flanders (or beneath the cliffs of Gallipoli, in the deserts of Mesopotamia or in the wardrooms of the Grand Fleet at sea before Jutland) reading the latest monthly issue of *Blackwood's* in its severe, unchanging cover bearing the woodcut portrait of George Buchanan within its thistle-ornamented border.

This copy, the issue for January 1918, allegedly saved one such reader's life from a shard of high-explosive shell (rather than a bullet as such); and in gratitude he sent it from Arras to the Edinburgh publishing house where it was treasured as a token of the special contribution of '*Maga*' to the war-effort. It is, however, to be doubted that the story is actually as dramatic as we may imagine, or would like to believe. It seems that, rather than the magazine actually stopping or spending the force of the shell splinter that had already penetrated trenchcoat, webbing, Sam Browne belt and uniform jacket, the periodical had actually suffered its 'wound' somewhat less dramatically or gallantly in some dark corner of a dug-out as its owner was on stand-to in the line. Nevertheless, the wound was sufficiently serious to be the 'Blighty one' that its owner (or at any rate his men) long dreamed of receiving as the coveted passport out of the war and back home to Britain and civvy-street. Recalled to the colours, '*Maga*' was to survive another war, and was to limp on into lonely and protracted old age before expiring, the last of a breed, in 1980.



The 'Bullet Hole *Maga*'.
MS.30923
(1B)

A wedding Bible

Acquired in 2002, this is one of the finest Scottish bindings known, which was apparently commissioned as a wedding gift. The leather label inside the front board has the text '29th March 1738'.

Manuscript notes further on in the book reveal that this was the date when Sarah Thomson married Robert Cross in Glasgow: the notes show that they went on to have at least two children. The binding of this wedding Bible is a splendid piece of craftsmanship, with elaborate gold tooling in the 'herring-bone' style. An extraordinary number of tools are used, including flowers, foliage and stars. The gilt endpapers are also high-quality. The excellent condition of this book shows that it has been treasured from Sarah's wedding in 1738 down to the present day.

Purchased with the generous assistance of the Friends of the National Libraries.

The Holy Bible. Edinburgh, 1726.

Bdg.m.151

(JM)



BOOKS IN A LIBRARY

In the absence of any of their diaries or letters, what earlier librarians wrote in books provides some of the most vivid evidence we have for the work they did from day to day. So in this case we see the actual evidence for items being purchased in Holland and shipped to Leith in 1683; owners of manuscripts being asked in 1699 to bring them to the Library; duplicates being properly sold in 1707 and not-so-properly sold in the 1750s; a book, bought in 1705, then going missing, and finally returning from Canada in 1996; and a donation of 1765 by Thomas Hollis, 'a Lover of Liberty'.



Culross Psalter.
Adv.MS.18.8.11

Duplicates well-managed

Sooner or later, libraries require procedures for managing duplicates. This happened early in the history of the Advocates Library. In March 1695 the Duke of Queensberry presented over 850 volumes collected by his son Lord George Douglas. This was the Library's largest single accession to date and the Faculty decided that 'they should be sett up in distinct presses by themselves with a suiteable inscriptione'. We know that this resulted in other copies of these books being identified as duplicates and being sifted out by 1699.

In 1707 one copy of a 1671 edition of Boethius's *Consolation of philosophy* was sold, inscribed 'Edinr. 24th Sepr. 1707. The Curators of the Library belonging to the Faculty of Advocates at Edinr, have allowed me to sell this book, they being already provided of another copy of it. As witness my hand Thos Ruddiman' (MS.8170, purchased in 1969). Another copy (K.69.e.2, which has never left the Library) is inscribed 'Lib: D: D: Georgii Douglas Bibliothecae Facultatis Juridicae Edinburgi Donat:' as being from the Lord George Douglas collection. This shows what we would expect: that where the Library had two copies, out of respect to the Library's benefactor the Lord George Douglas copy would be retained in preference. Thomas Ruddiman was the Library's outstanding servant in the 18th century, working there from 1702-1752, from 1730 onwards as Keeper. He was not a lawyer, but the inscription shows his meticulous habits of documentation.

Boethius. *Consolatio philosophiae*. Leiden, 1671.
MS.8170 and K.69.e.2
(BH)

Duplicates mis-managed

This book, like one of the Boethius editions shown, is also inscribed as part of the Lord George Douglas Collection donated in 1695. But Ruddiman's successor, David Hume, the famous historian and philosopher and Keeper from 1752 to 1757, seems to have had fewer qualms about disposing of such a book, and in the margin wrote simply 'This book was given in Exchange David Hume.' As a Douglas book, on present evidence anyway, its disposal is unparalleled. Moreover, although the text of this book was available in J.G. Graevius's encyclopaedic work *Thesaurus antiquitatum et historiarum Italiae* (Leiden, 1704-1725), the Library possessed no other copy of the same book, and so what Hume disposed of was not a true duplicate. Note also that, in strong contrast to Ruddiman, Hume makes no reference to the authority of the Curators of the Faculty.

Enrico Noris. *Cenotaphia Pisana*. Venice, 1681.

BCL.B3392. On long-term deposit, displayed by kind permission of the Blairs Museum, Aberdeen
(BH)

Returned – long overdue – from Canada

It was a pleasant surprise when in 1996 a letter arrived in Edinburgh from Mr James Hughes Day, Etobicoke, Ontario, Canada, offering to repatriate a volume that was once part of the Advocates Library's collections. It is inscribed, in Thomas Ruddiman's hand, 'Ex libris Bibliothecae Facultatis Juridicae Edinburgi 1705' and is part of a two-volume edition of selections of Plato in French recorded in the Library's records (Faculty Records 117) as purchased from the Edinburgh bookseller Robert Freebairn in 1705. Subsequently recorded in the Advocate Library's 1742 catalogue, it is missing from the next catalogue, 1877, that should have contained it. Therefore the book strayed at some time between the 1740s and the 1870s. Unlike some other books shown here, there is no evidence that it was disposed of as a duplicate. Advocates had borrowing rights, and this book's fate may have been that described in the minutes of the Curators' meeting of 18 February 1800 (Faculty Records 120): the Curators were convinced 'that, in some instances, the Advocates Library has been employed to fill the private libraries of Members with a choice Collection of Books, which remain there till their death, and are then dispersed and lost to the Library ...'. The details of the wandering of this volume (the fate of vol. 1 is unknown) have not yet been fully worked out: two intermediate owners were Edward Tymewell whose bookplate is on the front paste-down and William R. Shier (probably from North America) whose rubber stamp shows that this was no. 139 in his library.

Les oeuvres de Platon, vol. 2. Amsterdam, 1700.
AB.1.96.4
(BH)

From 'A Lover of Liberty'

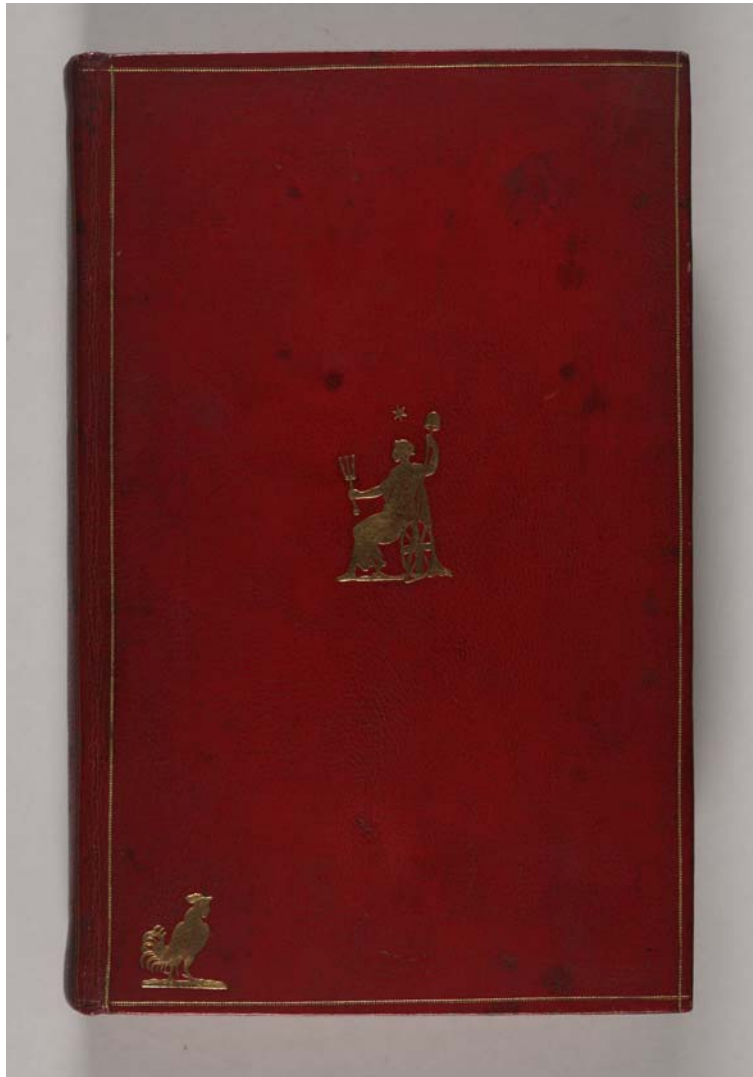
Libraries are neutral to the political and religious content of the books they house, and receive donations representing many different viewpoints. Inscribed 'An Englishman, a Lover of Liberty, the Principles of the Revolution & the Protestant Succession in the House of Hanover, Citizen of the World, is desirous of having the honor to present this Book to the Advocates' Library, at Edinburg. London, march 13, 1765' and in one of his characteristic bindings, this book is easily recognised as presented by Thomas Hollis. Hollis (1720-1774), often described as an eccentric, spent a great deal of money and effort to promote the ideals of civil and religious liberty. He did this by distributing relevant books – many of which he had reprinted for this purpose, with added prefaces of his own – to hundreds of libraries in Britain, mainland Europe, and what were

then the American colonies. Over 2000 of these books have been traced. So that they would attract all the more attention, he had them specially bound for this purpose. To illustrate characteristic Hollis bindings we exhibit a book presented to David Dalrymple, Lord Hailes, whose important library is now the Newhailes Collection in the Library.

Henry Neville. *Plato redivivus or a dialogue concerning government*. 4th edition. London, 1763.

[Ad].7/1.6

(BH)



Francis Blackburne. *Considerations on the present state of the controversy between the Protestants and Papists of Great Britain and Ireland; particularly on the question how far the latter are entitled to a toleration upon Protestant principles*. London, 1768.

Nha.Misc.31

Books from Utrecht in 1683

There is perhaps no other book in the Library that captures so vividly the earliest years of the history of its collections. Although the traditional date of the opening of the Advocates Library is the Ides of March 1689, when Sir George Mackenzie's speech, printed that year, is said to have been delivered, the first books were acquired in early 1682, and the earliest catalogue of the Library, written in manuscript and also preserved in the volume exhibited, is headed 2 January 1683 and lists 436 items in 591 volumes. Later that year, on 17 September, in Utrecht there was an auction of the library of one Cornelius van der Vliet. Shown here is a copy of the catalogue of that auction, and it does in fact record the Advocates Library's acquisition of some of van der Vliet's books. A manuscript note on leaf a2 r. reads: 'The bookes drawn out to ye margine were bought at those respective [prices] by Will: Livingstone for ye Honourable Facultie of Advocats and sent to Leith in Captain Frazers ship October 1683.' There are about 265 items marked. One of the Faculty's account books (Faculty Records 40) records three 'parcels' coming from Livingstone in Holland in 1683, of which the third, '8 chests and a large hamper brought home by Henry Fraser', must be these books. The price paid for this 'parcel' was £516 Scots.

Catalogus variorum, insignium & rarissimorum librorum ... D. Cornelii vander Vliet. Utrecht, 1683.

H.35.d.1(17)

(BH)

Working out what books to buy

Without the reference tools that modern librarians have, what could be more natural than that a young library should check the catalogue of an older library to identify the books that are wanting in its own collection? This copy of a 1670 catalogue listing books in Utrecht Library (a library dating back to 1584 and functioning as the university library since 1636) contains, on p.83, an early inscription whose handwriting we can recognise as that of James Nasmyth, first Keeper of the Advocates Library 1684–1693: 'The library wants all the books heir marked.' This shows us exactly how our predecessors set about their work, for the ink dots against many of the law books in this catalogue show the gaps identified in the historical collections. A surviving copy of the 1674 catalogue of Leiden Library shows signs (ink dots but no inscription) of similar use. Clearly other sources had to be used for more modern books, i.e. those published after 1674.

Catalogus Bibliothecae Ultrajectinae. Utrecht, 1670.

K.R.36.b

(BH)

Beginning a national collection of manuscripts

This psalter was made for Richard Marshall, abbot of the Cistercian Abbey of the Blessed Virgin and St Cerf, Culross, where it was probably compiled about 1470. Marshall was appointed abbot of Culross some time before 1448 and deposed c. 1469. This monastery was known as a centre of learning and to have possessed a fine scriptorium of some reputation, though this manuscript is not especially notable for either its calligraphy or illumination.

Fol. 6v-7r contain an ownership inscription in gold 'Me fieri fecit ricardus marchel quondam abbas de culenros quem deus salvet hic et in evum' ('Richard Marshall, one-time Abbot of Culross – whom God preserve now and for ever – had me made'). The opposite leaf shows an initial **B** illuminated with King David playing the harp, the so-called Beatus Page from the first word of the first psalm 'Beatus vir, qui non abiit in consilio impiorum' ('Blessed is the man that does not walk in the counsel of the ungodly'). Another significant ownership mark is an inscription of Archibald Primrose (died 1594) who became a monk of Culross Abbey about 1540 and subsequently its Chamberlain.

Decorated initials with borders occur at various significant liturgical divisions, with lesser decorated initials at some of the psalms and a partial border at the beginning of the Canticles. There are smaller initials and line-fillers throughout the manuscript in red, blue and a few in gold. The pen work is red or mauve. The manuscript, in a hand known as *littera textualis*, contains most of the usual components of a psalter: a Calendar, in which various Scottish saints are specifically recorded (folios 1-6), including SS. Ninian and Margaret and Cistercian saints; the Psalter proper with Canticles (folios 7-185); Litany, with some specifically Scottish saints (Kentigern) (folios 185v-188); Office of the Dead and Prayers (folios 189-end).

The story behind the collection from which this manuscript comes is fundamental to the history of collecting in the old Advocates' Library and the National Library of Scotland. This psalter was once part of the collection formed by Sir James Balfour of Denmilne (c.1605–1657), Lord Lyon King of Arms. Balfour acquired his collection of books and manuscripts throughout the 1620s to the 1640s, the manuscripts numbering some 250 volumes. His interests were particularly focused in collecting a wide range of medieval manuscripts – the largest single category – including classical texts, liturgical books, medieval writers, legal, medical and scientific texts, sermons and theology and an impressive collection of heraldic manuscripts, not to mention historical collections including a large series of state papers of James VI and Charles I. About 170 of these were acquired by the Advocates Library, for £150 sterling, when

Balfour's grand-nephew, Sir Michael Balfour, sold off what remained of the collection in 1698.

Through this acquisition the Advocates Library became at a stroke the largest and most important repository of manuscripts in Scotland. But even more significant was the collecting policy that this sparked off, for from 16 March to 12 April 1699 the Library advertised in the *Edinburgh Gazette* for 'all persons who have any manuscripts, whether historys, chartularys of monasterys, old charters, or other ancient writes' to allow them to be copied for the use of the Library or indeed to be gifted or even offered for sale to the Library. In addition to newspaper advertisements the Library also had a notice separately printed and distributed: this was the *Memorial*, of which the copy displayed is the only one known to have survived. In this our predecessors very clearly see themselves acting as other European nations in collecting and preserving their country's written heritage.



Culross Psalter.
Adv.MS.18.8.11

Memorial to be dispers'd thorow the kingdom for collecting of manuscripts in to the Advocates Library. [Edinburgh, 1699].

RB.I.15
(KD)

Celebrity loans

The Library is grateful to a number of prominent Scots who contributed to The Private Lives of Books exhibition by lending books of their own.

All of the editions lent by the various politicians, writers, broadcasters and sportsmen involved hold a special significance, which their owners have been kind enough to share.

Professor Richard Holloway

The writer and former Bishop of Edinburgh sent an e-mail: 'Some years ago I started researching a book on the moral issues of the day. Someone told me that I could not understand society today without reading Nietzsche, 'because he had seen us coming.' But where to start? Rather than jump in at the deep end, I decided to wade in gradually with the Nietzsche Reader I found on my daughter's book shelves. I took it on vacation, along with a pile of thrillers. Forget the thrillers, it was Nietzsche who excited me that summer and has done so ever since. My own bookshelves now groan under the weight of everything he ever wrote, but it was this little volume that got me going. And the book I wrote? It was called *Godless Morality* and it's still going strong.'

Friedrich Wilhelm Nietzsche. *Nietzsche Reader*. Harmondsworth, 1977.

Phyllida Law

Actress Phyllida Law has written a card: 'My husband, Eric Thompson [of 'Magic Roundabout'] kick started his career as a Director in the theatre with an acclaimed production of R.C. Sherriff's *Journeys End* & this is the story of the first production.'

R.C. Sherriff. *No leading lady. An autobiography*. London, 1968.

Alexander McCall Smith

Inscribed 'For Sandy. A postman is quicker than you think'

The acclaimed author and Professor of Medical Law at Edinburgh University has written a card: 'This book was given to me by my friend, Michael von Poser. He is a wonderful writer, but alas has a rather small readership. The book is a collection of stories, including one about the capture of a postman by the people of a small neglected Italian village. I see Michael von Poser about once a year and I always treasure these meetings. He is the most amusing and delightful man in Germany.'

Michael von Poser. *Die Gefangennahme eines Postboten und andere Erzählungen*. Wiesbaden, 1983.

David McLetchie

With a Leith Academy Primary School prize label

The Scottish Conservative leader has written: 'This was given to me as a school prize in 1961 when I was in Primary 4 and nine years of age. I read this book many times during my childhood and it engendered in me a great love of history which I retain to this day.'

Walter Scott. *Tales of a grandfather*. London, 1952

J. K. Rowling

The author of the *Harry Potter* books writes: 'I read the first volume of Jessica Mitford's autobiography (*Hons and Rebels*) when I was fourteen, and she became my heroine from that time forward (I even named my daughter after her). This is a signed first edition of the second volume of her autobiography, given to me for Christmas by my wonderful American editor, Arthur Levine.'

Jessica Mitford. *A fine old conflict*. New York, 1977

Wendy Alexander

The Labour MSP and visiting Professor at Strathclyde Business School writes: 'Aged ten or eleven I was introduced to the 'Swallows and Amazons' series which I greatly enjoyed but, set in the Lakes, they failed to compare to *Great Northern* which was set in the Western Isles and must be credited with stimulating my continuing interest in ornithology.'

Arthur Ransome. *Great Northern?* Harmondsworth, 1973.

Kirsty Wark

Inscribed 'To Kirsten From Allan With Love Christmas 1960' and 'Kirsteen Anne Wark / 3, Ellis Street / Kilmarnock'

The broadcaster and journalist has provided a message: 'This was a Christmas present from my baby brother when I was four and I love it still. Not only are the poems magical to me, the look and feel of this fifties book, particularly the black and white illustrations, is wonderful. I look at the cover and I am transported back to my childhood and memories of reading *Wyken Blynken and Nod* aloud.'

Favourite poems to read aloud. London, 1957(?)

Sir Alex Ferguson

Manchester United's celebrated manager wrote of this book, on the football club's notepaper: 'This is a fascinating biography, of a brilliant man. Born in to a comfortable professional family, Maxton had a wonderful education under the watchful eye of his parents, both of whom were teachers. In fact, all the Maxton children went on to become teachers in later life. It was in this role as a young teacher that James Maxton first really became interested in politics, realising that social change was desperately needed to improve the lives of the working classes. James Maxton entered Westminster at the age of thirty-seven, as MP for Bridgeton, one of the poorest areas in Glasgow, and became a champion of the poor.'

I have always found socialism and the growth of the Labour movement interesting, coming from a solid working class background, entering an apprenticeship on leaving school; the trade union was a major part of my youth and something I still strongly believe in.

James Maxton's sister Ada was my Headmistress at primary school so you can see I had a very good teacher from my earliest days.'

Gordon Brown. *Maxton*. Edinburgh, 1986

Jack McConnell:

The First Minister of Scotland has written a note: 'I first read *Animal Farm* at Arran High School in 1975. It had an immediate impact, and the truth at its core influences me to this day. This old copy was used more recently by my daughter who – over 20 years later – still found it relevant for her studies.'

Orwell is famous for the clarity of his prose. This immense talent, coupled with such trenchant political analysis of the ideas that have shaped the last 100 years, makes for a brilliant read.'

George Orwell. *Animal Farm*. Harmondsworth, 1977.



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