

THE SCRAP BOOK is not restricted to the Months of one year, but has a reference to the Months *generally*; and besides noticing incidents or customs peculiar to the Months, it comprises instructive and entertaining Pieces, well suited to excite in youth a relish for useful reading.

THE MONTHLY SCRAP BOOK, FOR NOVEMBER.

Now Winter comes, to rule the varied year,
Sullen and sad, with all her rising train
Of Vapours, Clouds, and Storms.

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THE FIFTH OF NOVEMBER.

This day is commonly called Gunpowder treason, and has been kept as an anniversary on the 5th of November, from 1605, when the plot was discovered, the night before it was to have been put in execution. The design was to blow up the king, James I., the prince of Wales, and the lords and commons assembled in parliament. One of the conspirators, being desirous of saving lord Monteagle, addressed an anonymous letter to him, ten days before the parliament met, in which was this expression, "the danger is past, so soon as you have burnt the letter." The earl of Salisbury said it was written by some fool or madman; but the king said, "so soon as you have burnt the letter," was to be interpreted, in as short a space as you shall take to burn the letter. Then, comparing the sentence with one foregoing, "that they should receive a terrible blow, this parliament, and yet should not see who hurt them," he concluded, that some sudden blow was preparing by means of gunpowder. Accordingly, all the rooms and cellars under the parliament house were searched: but as nothing was discovered, it was resolved on the fourth of November, at midnight, the day before the parliament met, to search under the wood, in a cellar hired by Mr Percy, a papist. Accordingly Sir Thomas Knevet, going about that time, found at the door a man in a cloak and boots, whom he apprehended. This was Guy Fawkes, who passed for Percy's servant. On removing the wood, &c. they discovered thirty-six barrels of gunpowder, and on Guy Fawkes being searched, there were found upon him, a dark lantern, a tinder box, and three matches. Instead of being dismayed, he boldly said, if he had been taken within the cellar, he would have blown up himself and them together. On his examination, he confessed the design was to blow up the king and parliament, and expressed great sorrow that it was not done, saying, it was the devil and not God that was the discoverer. The number of persons discovered to have been in the conspiracy were about thirteen; they were all Roman catholics, and their design was to restore the catholic religion in England. It appears that Guy Fawkes and his associates had assembled, and concerted the plot at the old King's-head tavern, in Leadenhall street. Two of the conspirators were killed, in endeavouring to avoid apprehension: eight were executed. Two jesuits, Oldcorn and Garnet, also suffered death; the former for saying, "the ill success of the conspiracy did not render it the less just;" the latter for being privy to the conspiracy and not revealing it.

In such times, the burning of "a good Guy" was a scene of uproar unknown to the present day. The bonfire in Lincoln's Inn Fields was of this superior order of disorder. It was made at the Great Queen-street corner, immediately opposite Newcastle house. Fuel came all day long, in carts properly guarded against surprise; old people have remembered when upwards of two hundred cart loads were brought to make and feed this bonfire, and more than thirty "Guys" were burnt upon gibbets between eight and twelve o'clock at night.

THE
MONTHLY SCRAP BOOK.

THE WHALE;

A ZETLAND STORY

MOST of Magnus Troil's guests were using their toothpick, some were beginning to talk of what was to be done next, when, with haste in his step, and fire in his eye, Eric Scambester, a harpoon in his hand, came to announce to the company, that there was a whale on shore, or nearly so, at the throat of the voe. Then you might have seen such a joyous, boisterous, and universal bustle, as only the love of sport, so deeply implanted in our natures, can possibly inspire.

The multifarious stores of Burgh Westra were rummaged hastily for all sorts of arms, which could be used on such an occasion. Harpoons, swords, pikes, and halberts, fell to the lot of some; others contented themselves with hay-forks, spits, and whatever else could be found, that was at once long and sharp. Thus hastily equipped, one division under the command of Captain Cleveland, hastened to man the boats which lay in the little haven, while the rest of the party hurried by land to the scene of action.

The situation in which the enemy's ill fate had placed him, was particularly favourable to the enterprize of the islanders. A tide of unusual height, had carried the animal over a large bar of sand, into the voe or creek in which he was now

lying. So soon as he found the water ebbing, became sensible of his danger, and had made desperate efforts to get over the shallow water, when the waves broke on the bar; but hitherto he had rather injured than mended his condition, having got himself partly aground, and lying therefore particularly exposed to the meditated attack. At the moment the enemy came down upon him. The front ranks consisted of the young and hardy, armed in the miscellaneous manner we have described; while, to witness and animate their efforts, the young women, and the elderly persons of both sexes, took their place among the rocks which overhung the scene of action.

As the boats had to double a little headland, when they opened the mouth of the voe, those who came by land to the shores of the inlet, had time to make the necessary reconnoissances upon the force and situation of the enemy, on whom they were about to commence a simultaneous attack by land and sea.

This duty, the stout-hearted and experienced general would entrust to no eyes but his own, and, indeed, his external appearance, and his sagacious conduct, rendered him alike qualified for the command which he enjoyed. His gold-laced hat was exchanged for a bear-skin cap, his suit of blue broad-cloth, with its scarlet lining, and loops, and frogs of bullion, had given place to a red flannel jacket, with buttons of black horn, over which he wore a seal-skin shirt, curiously seamed and plaited on the bosom, such as are used by the Esquimaux, and sometimes by the Greenland whale fishermen. Sea-boots of a formidable size completed his dress.

and, in his hand, he held a huge whaling-knife, which he brandished, as if impatient to employ it in the operation of *flinching* the huge animal which lay before them, the act of separating, that is, the flesh from its bones. Upon closer examination, however, he was obliged to confess, that the sport which he had conducted his friends, however much it corresponded with the magnificent scale of his hospitality, was likely to be attended with its own peculiar dangers and difficulties.

The animal, upwards of sixty feet in length, was lying perfectly still, in a deep part of the voe into which it had weltered, and where it seemed to wait the return of tide, of which it was probably assured by instinct. A council of experienced harpooners was instantly called, and it was agreed that an effort should be made to noose the tail of this torpid leviathan, by casting a cable around it, to be made fast by anchors to the shore, and thus to secure against his escape, in case the tide should make before they were able to dispatch him. Three boats were destined to this delicate piece of service, one of which the Udaller himself proposed to command, while Cleveland and Mertoun were to direct the two others. This being decided, they sat down on the strand, waiting with impatience, until the naval part of the force should arrive in the voe. It was during this interval, that Triptolemus Yellowley, after measuring with his eyes the extraordinary size of the whale, observed, that in his poor mind, "A wain with six owsen, or with sixty owsen either, if they were the owsen of the country, could not drag siccan a huge creature from

the water, where it was now lying, to the sea-beach.

Trifling as this remark may seem to the reader, it was connected with a subject which always fired the blood of the old Udaller, who, glancing upon Triptolemus a quick and stern look, asked him what the devil it signified, supposing a hundred oxen could not drag the whale upon the beach. Mr Yellowley, though not much liking the tone with which the question was put, felt that his dignity and his profit compelled him to answer as follows:—"Nay, sir—you know yourself, Master Magnus Troil, and every one knows that know any thing, that whales of siccan size as may not be masterfully dragged on shore by the instrumentality of one wain with six owsen, are the right and property of the admiral, who is at this time the same noble lord who is, moreover, chamberlain of these isles."

"And I tell you, Mr Triptolemus Yellowley," said the Udaller, "as I would tell your master if he were here, that every man who risks his life to bring that fish ashore, shall have an equal share and partition, according to our ancient and loveable Norse custom and wont; nay, if there is so much as a woman looking on, that will but touch the cable, she will be a partner with us; ay, and more than all that, if she will but say there is reason for it, we will assign a portion to the babe that is unborn."

The strict principle of equity, which dictated this last arrangement, occasioned laughter among the men, and some slight confusion amongst the women. The factor, however, thought it shame

to be so easily daunted,—“ I will stand for my lord’s right and my own,” said he.

“ Will you ?” replied Magnus ; “ then, by the Martyr’s bones, you shall have no law of partition but that of God and Saint Olave, which we had before either factor, or treasurer, or admiral, were heard of—All shall share that lend a hand, and never a one else.—So you, Master Factor, shall be busy as well as other folk, and think yourself lucky to share like other folks. Jump into that boat, (for the boats had by this time pulled round the headland,) and you, my lads, make way for the factor in the stern sheets—he shall be the first man this blessed day that shall strike the fish.”

The loud authoritative voice, and the habit of absolute command inferred in the Udaller’s whole manner, together with the conscious want of favourers and backers amongst the rest of the company, rendered it difficult for Triptolemus to evade compliance, although he was thus about to be placed in a situation equally novel and perilous. He was still, however, hesitating, and attempting an explanation with a voice in which anger was qualified by fear, and both thinly disguised under an attempt to be jocular, and to represent the whole as a jest, when he heard the voice of Baby maundering in his ear,—“ Wad he lose his share of the ulzie, and the lang Zetland winter coming on, when the lightest day in December is not so clear as a moonless night in the Mearns ?”

This domestic instigation, in addition to those of fear of the Udaller, and shame to seem less courageous than others, so inflamed the agriculturist’s

spirits, that he shook his *graipe* aloft, and entered the boat with the air of Neptune himself, carrying on high his trident. (*To be concluded.*)

THE LEGEND OF THE ISLAND.

For the Monthly Scrap Book.

It is well for humanity, that acts of the blackest and most horrid nature, engendered by the most brutal and vindictive passions, are often counteracted and rendered abortive by the quiet workings of those whose influence is of a far more gentle kind. The heart of man has conceived, and the hand of man would have executed deeds of malignant and deadly purpose, but often has the still small voice of love and affection been heard speaking in its clearest and purest tone from out the tempest, warning, admonishing, and frequently averting a calamity involving destruction and death.

In the centre of a deep and wide-spreading highland loch, rose a lovely island, of considerable extent. It possessed convenient landing-places on every side, was in many parts well wooded and sheltered, and afforded the finest herbage in the whole district. Yet the benefits of these qualities had never been enjoyed; for they had rendered it a bone of contention between two powerful clans, residing on opposite sides of the loch, the liberty of fishing which was allowed to be common to both, but each claimed the exclusive privilege of pasturing their cattle on the island. In a country where might was right, the dispute could be settled in no other manner than by an appeal to the dirk and skene-dhu, and consequently a war of little else than

termination had been carried on for a considerable period between the hostile clans. The chiefs each had at last determined to settle the matter finally by a decisive meeting; and for nearly a month the rocks on either side had rung with the shout of defiance.

The sun rose bright and fair on the morning of the day appointed, and the disputed island lay mirrored in the lake whose surface owned not the oppress of the slightest breath. This universal calm of nature was soon broken, and on all sides were heard the animating strains of the pibroch, every glen poured forth its body of men eager for the fray, and thirsting for revenge. Not only was there the principal cause of offence, but each had some petty affair of his own urging him on to the general strife, and while the two bodies halted on the open plain at the end of the loch, in order to breathe a little, they regarded each other with looks and yells of the most deadly enmity.

The clan Macpherson, though deficient in numbers, was in a high state of discipline, extremely well armed, and known to possess signal courage. Their rivals, the Macalpines, wore much longer knives, and were distinguished for the most obstinate pertinacity in keeping their ground, as well as for superior agility in leaving it when no longer enable; which of these two was to carry off the palm of victory, was now to be decided.

It is impossible to describe the inveterate fury with which the clans rushed together, when the chiefs gave the word to advance. All the wrongs and affronts, real or imaginary, treasured in the

storehouse of memory, were called up to give deeper energy to every arm, and in every blow there seemed concentrated the wrath of a hundred feuds. Deeds of the most daring and desperate resolution, and acts of the bloodiest and most deadly kind were performed on both sides while the skill and tact of the chiefs long held the plain undecided, and the sun was fast descending into night when the clan Macalpine found it necessary to retire before a rush of their opponents who had collected all their forces for this last effort.

Night had now come on, and, favoured by it, one of the fugitives named Angus, plunged into the loch, intending to swim to the opposite shore, and thereby avoid pursuit. When, however, he reached the land, he found, that, owing to the confusion and darkness, he had swum to the Macpherson side of the lake, and was within fifty paces of their bivouac. Flight seemed impossible, for he was already discovered by a damsel, on whose tender mercy he resolved to throw himself.

Walking up therefore with a firm step, he told her his situation, and besought her not to alarm her kinsmen. The girl, terrified and irresolute, knew not how to act, or what to answer, when a gleam of moonlight bursting through the clouds fell full upon Angus, and showed his tall and stately form to perfect advantage. Rosa, for that was the girl's name, could not think of betraying one who had put himself in her power, even though she was the chief's daughter, and she hastily conducted Angus to a little creek where boats were

cept, and telling him to keep to the north, she unmoored a bark and left him.

Next morning the small numbers who gathered round their respective standards, shewed the extent of the havoc which each clan had made and sustained, while the thinness of their ranks, the dismal wailing of the women and children who were busy among the dead on the battle-field, and the melancholy strains of the coronach, effectually prevented a recurrence of the fight, and disheartened the Macphersons from following up their victory. They knew, moreover, by the hum which rose from the other side of the loch, that the Macalpines had not lost so many as was anticipated, and might yet be able to make a desperate stand ; they therefore entered into a treaty with them for a cessation of hostilities for one month,—a proposal which was heartily acceded to.

It was one clear moonlight night that Rosa was turning from seeing an old woman who had cursed her, when she met a venerable, white-headed minstrel, who, with the freedom always allowed to persons of his class, accosted the damsel, and began to jest with her on her lonely wanderings :—

“Where roams my child of the mist to-night?”

asked he, using the poetic language of his profession ; “Why shine the moonbeams on Rosa

Macpherson?” “Methinks,” replied Rosa, “a

young voice comes from under a grey head, and

that thou art no true minstrel, so here, Ranger,”

As she spoke a dog came bounding out from the

earth, and would have exerted his prowess on the

stranger, had not Rosa stooped to fondle and re-

strain him. When she arose, the minstrel was gone, and in his stead stood Angus Macalpine in the same dress in which he had appeared on a former occasion. "Oh Rosa," exclaimed he, trying to seize her hand, which, however, she withdrew, "the debt which I owe you can never be repaid even by the best services of a life which you saved."

"Well, and what then?" interrupted Rosa, "don't you know the terms on which our two clans stand at present; why have you put your life in jeopardy a second time? Quick, don your mantle and leave me; I would not willingly bring thee to harm." "No, Rosa, no; leave thee I will not, till you promise to meet me again, for since that eventful night there has arisen within me a concern for the fair authoress of my deliverance, which all the enmity of our clans can not quench; and, dearest Rosa,—here the barking of Ranger, excited by approaching footsteps, interrupted him, and he could only add, "will you meet me here three nights after this?" On receiving a very indirect answer, he vanished in a thicket.

On reaching home Rosa was surprized at finding herself more interested in this meeting than she could have imagined; and, before she was aware, she had formed the resolution of seeing Angus on the evening appointed. Meantime the hostile clans began to recover from the effects of the late skirmish, and the latent thirst for vengeance was again excited. The loss sustained by the Macphersons rendered them doubtful of a second victory, and on that account a plan suggested in

ne of their gatherings was eagerly embraced, and was already ripening for execution. It was during these discussions, when nearly the whole of the clan was assembled, that Rosa gave the old minstrel (for Angus still wore the disguise) several meetings, and every visit tended more and more to endear them to each other, while the danger arising from the enmity of the clans only rendered the attachment more interesting.

The last week of the truce had nearly passed, and Rosa and Angus had met at the accustomed spot.—“Sweet Rose,” said Angus, “we must fly, the term is nearly ended,—next moon will be one of bloodshed and death.” “It will,” replied Rose, and she shuddered as she spoke,—“Oh Angus,” she continued, “I have learned a dreadful secret, and though duty and allegiance forbid, I cannot keep it. A black act of treachery is meditated,”—here the struggle between duty and affection nearly overcame her, and she required all Angus’ support,—“but,” she continued, “it shall not be.” “Calm yourself,” interrupted Angus, “and banish these thoughts from your mind; treachery never thrives among true hearted Celts, and true as you say, it shall not be.” “You are too generous, Angus, too generous, but you shall know all” replied Rosa, “our clans, Angus, dread another day like the last, and have resolved to make up a strong and lasting peace. For this purpose they are to invite your clan to a noble entertainment, and in the midst of the wassail the entrance of a bull’s head is to be the signal,—for heaven’s sake support me Angus,—I cannot proceed.” “’Tis enough, enough,”

ejaculated her lover, "what black hearted caitif devised this scheme? but by all the ghosts which wander behind yon blue hills, it shall never be." Rosa could only murmur, "Remember the chief, my father," when she fainted,—nature being no longer able to sustain the intense state of feeling which her disclosure had produced. The application of some very cold water from a spring soon recovered the damsel, and after her spirits had become more composed, Angus conducted her as far home as was consistent with his own safety.

Next morning all was bustle and talk in the clan Macalpine. A white flag had come over from the Macphersons with two of the old men or patriarchs, who had made proposals for peace and an equal division of the disputed island, which, as it had been the cause of dissension, was now to be made the ground of reconciliation; for a feast, such as highlanders alone make, was to be held on it, and the treaty ratified by the chiefs in the presence of the two clans. After mature deliberation the offer was accepted, and the old men departed highly pleased with their success. Angus, from prudential reasons, kept his secret till the evening previous to the feast, for he well knew that had it been known a week beforehand, the intelligence might possibly have reached the other side of the loch. That evening however, he disclosed the meditated treachery to a full gathering of his clan, assembled to arrange matters for the morrow. At first, the truth was doubted, so fair and open had been the conduct of the Macphersons, but when he gave as his authority the name of Rosa, and repeated her

wish concerning her father, the feeling of belief gained ground, and it was unanimously agreed, if any thing appeared to verify their suspicions, to treat their neighbours according to their own intentions.

Early in the morning preparations were in course for the work of the day; and by noon the whole clans were on the island, and engaged in feats of agility or strength. The process of reconciliation was gone through with all that laboured ceremony which suited with the dignity of the parties, and shortly after all seated themselves to the dinner feast.

It was usual on such occasions for each clan to sit by itself on one side, but at present the Macphersons, disregarding use and wont, contrived to arrange it so that a Macpherson and Macalpine alternated with each other at table. This circumstance struck the Macalpines, and increased their suspicions, and Angus had no doubt on the matter when he remarked how often and how deeply his clan were pledged; he did not therefore hesitate, when he saw the famous dish of a bull's head make its appearance, at once to shout the Macalpine slogan and bury his dirk in the side of the man who sat next him; his example was instantly followed by the rest of the clan, and before a Macpherson could unsheathe a weapon, none save the chief and a few old men remained alive.

We must pass over the events of a few weeks. During that time one or two of the Macphersons who had escaped, surrendered themselves and confessed their knowledge of the treachery which had

recoiled so fearfully upon the framers of it. From the day that he witnessed the slaughter of his clan, the chief had pined away in melancholy till death released his proud spirit. It is scarcely necessary to narrate that after time had taken the edge off the circumstances related, the fates of Angus and Rosa were conjoined, and, for his services to the clan on such a momentous occasion, the greater part of the island was granted to him for a hundred years.

SCOTTISH, OR NEW INDEPENDENTS.

JOHN GLASS gave rise to Independency in Scotland, about 1728 ; since which time several other Independent churches have arisen, but, from their obscurity, the sentiments they held have not been generally known. The Scottish, or New Independents, had their origin in the institution of Missionary Societies in 1798, among whom Mr R. Haldane appeared an eminent promoter, and in consequence of being prevented by the government in carrying his plans of propagating the Gospel in the East, he ardently turned his attention to the state of religion at home.

Large places of worship, which were at first distinguished by the name of *Tabernacles*, were erected at Mr R. H's expence in the principal towns, where the word of God was declared to numerous assemblies; both by those ministers and others from various denominations in England. Mr J. Haldane, and Mr Aikman, were finally fixed at Edinburgh, Mr Innes at Dundee, and Mr Ewing at

Glasgow, besides various other preachers who were established in different parts of the country. Academies likewise, supported chiefly, if not solely, at the expence of Mr R. H. were formed in Edinburgh, Dundee, and Glasgow, for the education of young men for the work of the ministry; who, when deemed qualified for preaching the gospel, were to be employed as itinerants, under the inspection and countenance of the "*Society for Propagating the Gospel at Home.*"

Thus a succession of teachers was secured, and so well was their plan founded and administered, that while their wants were duly supplied, it presented no temptation to any to embark in the cause, whose avarice was greater than their zeal for doing good.

They lay down this as a fundamental principle, that a Christian church ought to consist of believers, or of those who give evidence of their knowing and believing the gospel, united together upon the profession of its truths, and walking agreeably to them; that it ought to be directed in its discipline and order by the Scriptures only; and that all Christians, of all ages, are bound to observe the universal and approved practices of the first churches, as recorded in Scripture.

In their mode of worship they do not differ much from Presbyterians. Many of them use, besides the Psalms, a collection of Hymns, and stand in the time of singing. They observe the Lord's Supper every first day of the week; and they make no real distinction between clergy and laity, the want, or the absence, of elders and deacons, upon any occasion, in many of their chapels, is not thought

a sufficient reason for preventing the administration of the holy communion on the first day of the week. They contend that, by the approved practice of apostolic churches, it is demonstrated to be the appointment of Christ, that his churches *must* observe the Lord's Supper every first day of the week ; and the evidence of this, we are told, is just as strong as that they or we are required to assemble at all on that day. They admit to their fellowship Christians of all denominations, if they have reason to think their conduct is corresponding to the profession they make ; and as to church government, the members of this denomination are Independents in the strictest sense of the word, and believe that the apostolical churches, according to the model of which it is their great and professed object in all things to conform, were entirely independent, none of them being subject to any foreign jurisdiction, but each one governed by its own rulers, and by no other laws than those which are written in the word of God.

They admit that all churches, *i. e.* congregations, are connected together as being Christ's subjects ; but they insist that they are dependant only upon their King, in whose hands the supreme authority rests. And while they teach that Independent churches have no authority over each other, they allow that they may yet receive the advantage of each other's opinion upon any matter of importance ; and that intercourse may be maintained between churches, by their sending messengers to each other, as the Apostolic churches did. 2 Cor. viii. 23.--One church, they allow, may advise

another, as well as an individual may advise an individual; "but any attempt to influence, by authority, the order of any church, is a departure from Scripture, and never can be attended with good effects."

They likewise recommend mutual good offices, and the cultivation of an affectionate correspondence between churches, by their giving and receiving advice;—by their praying for each other, especially when any thing difficult or important occurs;—by their joining to promote the spread of the gospel;—by their communicating to each other's necessities, and by many other things of a similar nature.

They conceive that Bishop and Elder were, in apostolic times, synonymous terms; that the stated officers in all the churches then were elders and deacons, and of course that they are the only offices essential to a church of Christ. With them every elder is a preacher, and they conceive there is no difference, in any respect, between elder and deacon, except in the offices to which they are appointed. Both are ordained by imposition of hands; and although ordination, which they say, conveys no indelible character, is part of the elder's province, yet, when churches are newly formed, or in other like cases of necessity, they allow that the members, who have always the right of election, may ordain church officers for themselves, or, at least, set them apart to their respective offices; for, in circumstances where ordination by elders is practicable, "it is proper; where otherwise, it is not necessary."

As they reject all systems of faith composed by man, so they are equally against all fixed codes of laws to regulate their deliberations in affairs of discipline, and strictly adhere, in this respect also, to their principle of taking the word of God "alone, in matters of religion." The legislative authority, they tell us, exclusively belongs to Christ, and is already exercised in his word; they therefore disavow all right to *make* laws, but admit a right to *judge* of the application of the laws of Christ, and a right to execute those laws, when judged to be applicable to any particular case. The *first* belongs to Jesus alone,—the *second* to the whole church,—the *third* to the rulers or elders of the church, who may therefore be called the *executive* officers of the church.

In all points of discipline, they profess to make a uniform appeal to the word of God, and to nothing else, conceiving that no case *can* occur in a church of Christ, concerning which we have not sufficient directions in the New Testament, and that the practice of the Apostles was recorded to be a complete guide for the churches in every age.

There is no such thing as voting in any of their deliberations; and in receiving new members, they conceive that every one ought to be admitted by the unanimous voice of the church.

HALLOW E'EN.

HALLOW E'EN, or as it is styled in England, All Hallow Eve, is the eve or night preceding All Saints' Day, a church festival held on the first of

November, — Hallow e'en is consequently observed on the 31st October : and the peculiar incantations practised in "haudin'" this night in Scotland we shall shortly describe.

Burns says that the passion of prying into futurity makes a striking part of the history of human nature, in its rude state, in all ages and nations ; and it may be some entertainment to a philosophic mind to see the remains of among the more unenlightened in our own. He gives, therefore, the principal charms and spells of this night among the peasantry in the west of Scotland. One of these by young women, is, by pulling stalks of corn. "They go to the barn yard, and pull, each, at three several times, a stalk of oats. If the third stalk wants the top-pickle, that is, the grain at the top of the stalk, the party in question will come to the marriage bed any thing but a maid." Another is by the *blue clue*. "Whoever would, with success, try this spell, must strictly observe these directions : steal out, all alone, to the kiln, and, darkling, throw into the pot a clew of blue yarn ; wind it in a new clew off the old one ; and, towards the latter end, something will hold the thread ; demand, 'wha hauds ?' i. e. who holds ? An answer will be returned from the kiln-pot, by naming the christian and surname of your future spouse." A third charm is by eating an apple at a glass. "Take a candle and go alone to a looking-glass ; eat an apple before it, and some traditions say, you should comb your hair all the time ; the face of your conjugal companion *to be*, will be seen in the glass, as if peeping over your

shoulders." The first ceremony of Hallow E'en is pulling each a stock or plant of kail. They must go out, hand in hand, with eyes shut, and pull the first they meet with. Its being big or little, straight or crooked, is prophetic of the size and shape of the grand object of all their spells—the husband or wife. If any *yird*, or earth, stick to the root, that is *tocher*, or fortune; and the taste of the *custoc*, that is the heart of the stem, is indicative of the natural temper and disposition. Lastly, the stems, or, to give them their ordinary appellaiton, the *runts*, are placed somewhere above the head of the door; and the christian names of the people whom chance brings into the house, are, according to the priority of placing the *runts*, the names in question." "Burning the nuts is a favourite charm. They name the lad and lass to each particular nut, as they lay them in the fire; and accordingly as they burn quietly together, or start from beside one another, the course and issue of the courtship will be." It is to be noted, that in Ireland, when the young women would know if their lovers are faithful, they put three nuts upon the bars of the grates, naming the nuts after the lovers. If a nut cracks or jumps, the lover will prove unfaithful; if it begins to blaze or burn, he has a regard for the person making the trial. If the nuts, named after the girl and her lover, burn together, they will be married. Another is to "steal out unperceived, and sow a handful of hempseed, harrowing it with any thing you can conveniently draw after you. Repeat, now and then, 'Hempseed I saw thee; and

him (or her) that is to be my true love, come after me and pou thee." Look over your left shoulder and you will see the appearance of the person invoked, in the attitude of pulling hemp. Some traditions say, 'come after me and shaw thee,' that is, show thyself; in which case it simply appears. Others omit the harrowing, and say, 'come after me and harrow thee.' And another is, "to wiun three wechts o' naethin." The wecht is the instrument used in winnowing corn. This charm must likewise be performed unperceived and alone. You go to the barn and open both doors, taking them off the hinges, if possible: for there is danger that the *being*, about to appear, may shut the doors and do you some mischief. Then take that instrument used in winnowing the corn, which, in our country dialect, we call a *wecht*, and go through all the attitudes of letting down corn against the wind. Repeat it three times; and, the third time, an apparition will pass through the barn, in at the windy door, and out at the other, leaving both the figure in question, and the appearance or retinue marking the employment or station in life. Then there is "to fathom the stack three times." "Take an opportunity of going unnoticed to a *bear stack* (barley stack), and fathom it three times round. The last fathom of the last time, you will catch in your arms the appearance of your future conjugal yokefellow." Another, "to dip your left shirt sleeve in a burn where three lairds' lands meet." "You go out, one or more, for this is a social spell, to a south-running spring or rivulet, where 'three lairds' lands meet,' and dip

your left shirt sleeve. Go to bed in sight of a fire, and hang your wet sleeve to dry. Lie awake; and some time near midnight, an apparition, having the exact figure of the grand object in question, will come and turn the sleeve, as if to dry the other side of it." The last is a singular species of divination "with three *luggies*, or dishes." "Take three dishes; put clean water in one, foul water in another, and leave the third empty blindfold a person, and lead him to the hearth where the dishes are ranged; he (or she) dips the left hand; if by chance in the clean water, the future husband or wife will come to the bar of matrimony a maid; if in the foul a widow; if in the empty dish, it fortells with equal certainty no marriage at all. It is repeated three times: and every time the arrangement of the dishes is altered.

GARDEN WORK IN NOVEMBER.

Finish planting gooseberries, currants, raspberries, and flowering shrubs: also fruit and forest trees, putting long dung round the stems to preserve them from frost. Sow more early pease, beans, and a few radishes, on a warm border. Plant all kinds of bulbous rooted flowers, and some anemones and ranunculuses.

NOVEMBER 1st.	h.	m.	NOVEMBER 31st.	h.
Day breaks,.....	5	17	Day breaks,.....	5
Sun rises,.....	7	11	Sun rises,.....	7
—sets,.....	4	49	—sets,.....	4
Twilight ends,.....	6	43	Twilight ends,.....	6