

Leaves from the lost *Album amicorum* of Sir John Scot of Scotstarvit

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The practice of keeping an autograph album in which friends and acquaintances entered their names 'for remembrance sake' originated in Germany, probably in Wittenberg toward the middle of the sixteenth century (Nickson 1970 : 9; Fechner 1981 : 7-21). By the end of that century it had spread throughout northern Europe in both protestant and catholic lands and had been taken up by those young men of substance sent abroad by their parents to gain a knowledge of the world, young men who were the late sixteenth- and early seventeenth-century precursors of those who later embarked on the Grand Tour. The *Album amicorum* or Stammbuch, the proud possession of the student as he went from one university to another and from one country to another, consisted either of blank pages usually handsomely bound together or of an interleaved book. The vast majority of those now extant are of the former type; one of the earliest, however, is of the latter and is a copy of Melanchthon's *Loci communes* but often editions of Alciati's *Icones* or similar emblem books were put to this use. Professors, fellow students, and acquaintances of the owner selected a page at random, wrote on it one quotation, or more, usually in Latin, Greek, or Hebrew (sometimes in all three languages) embodying a moral or religious aphorism and then added a dedication in Latin in honour of the owner. The dedication regularly incorporated the date and the place at which the entry had been made. In the course of time as the custom developed and the social status or rank of the owner became more elevated albums became elaborate little books, incorporating carefully executed and illuminated coats of arms, pen sketches of places visited and of monuments admired, as well as skilfully painted miniatures. Several examples belonging to those who visited Britain have not only richly illuminated royal coats of arms accompanying the signatures of the king and queen, but also attractive miniatures of members of the royal family and of officers of state and sketches of the city of London. One of the finest examples has drawings of London from the south bank of the Thames, of London Bridge, of Windsor Castle, and of a number of monuments within Westminster Abbey (Butzmann 1966: Nos 231, 235; Nevinson 1979 : 167-176).

It is fortunate that seemingly large numbers of these autograph books have survived, and are now preserved in public libraries. A considerable number may also still be in private hands. They have for long been of interest to scholars and have been

widely recognised as a valuable historical and cultural source. The British Library has a magnificent collection of over 500 items and there is scarcely a public library of note on the continent without its collection of Stammbücher. The Libraries of Scotland are, however, the exception. Edinburgh University has the Album of George Craig, an *alumnus*, which has as its central part a beautifully printed Greek New Testament. It was fully described by J. F. Kellas Johnstone in 1924 (18–31). It covers Craig's travels in England, France, Italy, Switzerland and Holland in the four years 1602–1605. Kellas Johnstone (1924 : 48) drew attention to the 'beautiful and interesting Stammbuch' also in Edinburgh University Library (Laing MS.III.283) which belonged to Michiel van Mer 'a wealthy Hamburger'. Van Mer was one of the considerable number of continental travellers who visited England in the early seventeenth century. It is comparable with some of the finest examples in the British Library (B.L. Egerton MSS, 1222, 1269; Add. MS 16889; Nevinson 1979 : 176). The National Library of Scotland purchased in 1975 the exceptionally beautiful album of Sir Michael Balfour, later Lord Balfour of Burleigh (MS. 16000), which contains autographs by members of the British and Danish royal families, continental statesmen, nobility and gentry, and Scots travelling or studying in Europe. The volume also contains coats of arms, and paintings of personages and scenes. Entries extend over the years 1596–1610. Some of the contents of this album have been discussed by Nevinson (1979 : 167–176). Recently the National Library has received on long term loan as part of the Library of St Mary's College, Blairs, Aberdeen, the album that belonged to the Scottish orientalist, George Strachan of the Mearns. It is in a rich Italian binding, and covers the years 1599–1609. It has also been carefully studied by Kellas Johnstone (1924 : 1–17; Cherry 1984 : 67–69).

The albums of George Strachan, George Craig, and Sir Michael Balfour are the finest known to have been kept by Scotsmen. Kellas Johnstone (1924 : 47) knew of the existence of the album of David Graeme from the catalogue of the Heraldic Exhibition held at Edinburgh in 1891. It covered his student life at continental universities from 1582–1586, but its subsequent location is unknown. A more fortunate fate, however, befell the album of Thomas Seget which is now in the Vatican Library (Codex Vatic. lat. 9385). A descriptive article appeared in 1892 (Baumgarten 1892). Seget (c.1570–1628) was a graduate of the second class of Edinburgh University in 1588. He left Scotland in 1594 or 1595 for the continent where he spent the remainder of his life in the company of many of the leading men of letters and of science of his day, including Lipsius, Galileo, and Kepler.¹

The number of albums owned by Scottish travellers of which the location is known is thus surprisingly small. On the other hand the number of extant albums of continental scholars and travellers who visited Scotland is probably to be reckoned in tens or twenties. Several albums have been fully described in periodical articles; a selection has been discussed in a forthcoming article.² It is, however, difficult to believe that albums were not owned and carried by many of the large number of Scots

who travelled from university to university on the continent in the late-sixteenth and seventeenth centuries, whose wanderings can be followed not only in the official matriculation registers but also in the albums of their continental friends to which they contributed entries. On returning home scholars such as Andrew Melville, John Johnston, Andrew Airdie, and Patrick Sandys regularly signed the albums of continental students visiting and studying in Scotland. One such album is that of Thomas Cumming, now in the British Library (Add. MS 17083). It has been regarded as that of a Scot but this statement has to be qualified. Cumming was born in the Low Countries where his father, William Cumming, was in the military service of the States General. Thomas is regularly designated as 'Belga Scotus'. His album, an exceptionally fine example, has also been fully described by Kellas Johnstone (1924 : 32-47). It records Cumming's early student days on the continent and his visit to Britain. This visit began in Scotland in August 1612 and was of less than three months' duration. He left for England where he remained for a little under a year. Thereafter he returned to the continent.

It is therefore particularly interesting to discover the existence, albeit only in fragments, of one other album that can correctly be described as that of a Scottish scholar (N.L.S. Adv. MS 17.1.9). Sir John Scot of Scotstarvit (1586-1670) spent his life in the service of the Crown. He was Director of the Royal Chancery in Scotland from 1606, an advocate, a Lord of Session and a Privy Councillor. He was knighted by King James in 1617. Today he is best remembered for his contribution to learning in three distinct areas: his endowment of the Chair of Humanity in St Leonard's College, St Andrews, together with his establishment there of the Humanity Class Library; by his work in collecting and editing the *Delitiae Poetarum Scotorum*; and by his collaboration in collecting and providing financial support for the publication of the Maps of Scotland by the celebrated Dutch cartographer and printer Jan Blaeu. Toward the end of his life he compiled *The Staggering State of Scottish Statesmen from 1550 to 1650*, a somewhat embittered account of Scottish affairs, and his only contribution to the history of the period (Rogers 1872 : 1-24; Snoddy 1968).

Scot matriculated from St Leonard's College in session 1602-3 'anno cursus tertio' and graduated Master of Arts in 1605 (St A.M. UY 305/3: 135, 308). Rogers, the author of a short memoir prefaced to his edition of *The Staggering State*, asserted, without providing evidence, that from St Andrews Scot had 'proceeded to one of the continental universities for the study of classical learning'. T. G. Snoddy also suggested that he may have studied abroad from 1606 to 1611—a conclusion which he based on the fact that 'overseas scholars were welcomed as guests at Scotstarvit' and also corresponded with him. From the contents of the manuscript collection of 'Letters to Scotstarvit' in the National Library of Scotland Snoddy thus assumed the establishment of an earlier acquaintance with scholars on the continent. A detailed study of much of this correspondence, however, provides a different reason for its existence from that suggested by Snoddy. Whether Scot did or did not study abroad,

during the years immediately following his graduation in St Andrews, must for the present remain an open question.

Mr Christopher Upton has recently identified and drawn my attention to the hitherto unrecognised existence of leaves from the *Album amicorum* of Sir John Scot in the collection of 'Letters' already mentioned. They are folios 101 to 112 of the manuscript and are unmistakably all that survives in this collection of what was an album of regular size and usual contents. The pages measure 14.1 cm. by 8.7 cm.

For separated pages of an album to have survived is not uncommon; a number of albums in the British Library and in libraries on the continent consist of re-assembled but previously dispersed leaves. The dismemberment of albums may partly be explained by the fact that they regularly contained a number of blank pages and may have been regarded by their owners or by those ignorant of their nature and value as a ready source of writing material. At least one example in the British Library has survived abuse as a child's doodling pad (Add MS. 19828; Cameron 1986). Two of the leaves (fols. 109, 112) in the National Library collection of Scot's 'Letters' have been used for writing upon, possibly by Scot. It has also been noted that Scot used as his Commonplace Book a manuscript that had begun its life as his catalogue of gifts to the Humanity Class Library in St Leonard's College (Pringle 1974 : 35n.1).

Only twelve inscribed leaves of Scot's *Album* are extant, but even such a small number, especially when considered along with several of the letters in the collection, is full of significance, despite the facts that the dated entries extend over a short span—from February 1620 to February of the following year—and that they were made only in two countries, Scotland and the Netherlands. Scot has informed us that he had been 'twice in the Low Countries for printing the Scots poets and atlas' (Snoddy 1968 : 26). *The Register of the Privy Council* (RPC 1895 : 12.78) records that Scot had leave to travel 'To Flanders and other foreign parts beyond the sea and there remain for the space of one year after the date hereof' on 25 August 1619, but he did not take immediate advantage of it. The earliest entries in the pages are dated prior to his departure and the latest probably during his stay in the Low Countries, that is to say between 2 February 1620 and February 1621, although it is not clear that this latest entry was made in Holland.

An analysis of the individual entries in chronological order, as far as this can be ascertained, taken along with the contents of other parts of the manuscript collection, provides much interesting information about Scot and his relations with overseas students in St Andrews. The earliest entry (fol. 109) dated 2 February 1620, was made at Edinburgh by Servatius Carpentarius (1559–1646). The motto or *sententia* is in Greek and the dedication in Latin. Carpentarius belonged to the distinguished De Carpentier family of Holland (Sellers 1909 : 3; 17–25) which could trace its history to the twelfth century, and which numbered amongst its members a bishop of Chartres and an abbot of St Vaast in Arras, counsellors to emperors, kings and princes, and governors of newly discovered and conquered countries of the United Netherlands.

He is entered in Robert Howie's 'List of Students in St Mary's College, St Andrews' for 1617–18 as 'Dordracensis Hollandus' (St A. M. UY 152/2 : 223). It would appear that he had remained in Scotland until 1620. He donated to the St Leonard's Humanity Class Library two works, Cato's *Libri de re rustica*, Paris 1543 and Paraeus' *Electa Plantina*, Naples 1617³ (Pringle 1974 : 43). He subsequently studied at Leiden and Utrecht and became a Doctor of Medicine (*Alb. Stud. Lug. Bat.* 1875 : 156). From 1630 to 1646 he was Assessor of the Secret and Political Council of Brazil (Sellers 1909 : 25–30).

The next entry (fol. 110) dated 15 February 1620, was made 'in his house', by which is probably meant Scot's house in Edinburgh rather than at Scotstarvit Tower. It is by Peter and Franciscus Krasius from Germany. The entry comprises three Latin sententiae⁴: 'Necessitas ante rationem est, maxime in bello, quo raro permittitur tempora eligere', the source of which has not been traced, and two extracts from Horace's *Odes* (2.10.13ff.; 2.3.25ff.):

Sperat infestis, meruit secundis
alteram sortem bene praeparatum
pectus.

and

Omnes eodem cogimur, omnium
versatur urna serius, ocius,
sors exitura et nos in aeternum
exilium impositura cymbae.

Further information about the two brothers has not been discovered but in all probability they represent the growing number of young continental travellers who in visiting Britain in the early seventeenth century included Scotland in their itinerary. If so they were following hard on the footsteps of Jakob and Matthew Fetzer of Nurnberg who made in 1619 one of the most extensive visits of any continental visitor at this period to Scotland (Cameron 1986).

One month later, 12 March 1620, Eustathius Swartius, Palatinus, and Cornelius Stuartius, Brabantus, made their individual entries (fols. 107, 112) on the same day in Edinburgh. Underneath a long quotation in Greek from Epictetus is a generous dedication from Swartius who indicated that the entry was being made when he was about to set out for France. Swartius must also have been a visitor to Scotland from the continent. He is not recorded in any of the St Andrews University records nor those of the Universities of Edinburgh or Glasgow. From his entry in the album of Joachim Morsius we know that he was at Cambridge on 4 February 1620, and was probably at that time on his way north (Schneider 1929 : 105). It is unlikely that he made an extensive tour of Scotland, but that he had been well entertained particularly by Scot is proved by a letter (fol. 73) written to Scot from Paris, dated 24 August 1620. From this letter it is clear that he had more than a passing acquaintance with Scot, whom he hoped had returned safely from his visit to Holland. He

expressed his gratitude to Scot, professed his fidelity and his desire to be allowed to convey the fruit of his studies derived from his travels to Scot's son. In this way he would be able to testify to the benefits he had received from him. The matter of assisting in the education of Scot's son had, it appears, been previously discussed and Swartius professed that there would be no delay on his part in fulfilling his responsibilities if Scot so desired to take up the offer. If, however, this was not possible he hoped that either the son or an other member of Scot's family might visit his own native country and there afford Swartius the opportunity of expressing his gratitude. He informed Scot how he might keep in touch with him in Paris as he intended to spend a full year in France. Letters could be sent to a merchant, 'in via Jacobaea', or to his landlord 'qui demeure en la Rue de St Martin a l'enseigne du lion noir près de la fontaine Mobue'. At the end of his letter he referred to two of his fellow-country men known to Scot, Jacob van Dijck and Daniel Heinsius, then sent his greetings to Scot's wife, and asked that greetings also be conveyed to Scot's brother, to Patrick Nisbet, and to Robert Balcanquall whom he probably met either in Edinburgh or Cambridge.' On 30 April 1622 he matriculated as a law student in Leiden (*Alb. Stud. Lug. Bat.* 1875 : 159). It is disappointing that no further correspondence between the two friends has so far come to light although the entry in Jöcher, *Allgemeines Gelehrten Lexicon* (1751 : 4.951), states that Swartius left several letters in manuscript. He subsequently became Professor of Politics at Amsterdam having also held teaching posts in schools in Herzogenbusch and Utrecht.

A little more is known of the Scottish connection of Cornelius Stuart who, as has been said, made his entry (fol. 112) on the same day as Swartius in Scot's album, in Hebrew, Greek, and Latin. The Hebrew is from Psalm 1. v. 6; the Greek from Herodotus 5.24 and the Latin from Cicero's *In Brutum*. He matriculated as a student in St Andrews in 1619 (St A. M. UY 305/3 : 167; UY 152/2 : 226). In the previous year he had studied at Franeker (*Alb. Stud. Fran.* 1968: No 1678.61). In the album entry he is designated 'Ber-op-zomio Brabantus' (Bergen-op-Zoom) and was probably of Scottish extraction. While studying at St Leonard's College at the time of Scot's endowment of the Chair of Humanity and the establishment of the Humanity Class Library, he donated to that library a copy of G. Heidelfeldius, *Sphinx theologico philosophica* (Pringle 1974 : 43). It may well be that he accompanied Swartius at least for part of the journey back to the continent. At a much later date, March 1646, he matriculated at Leiden (*Alb. Stud. Lug. Bat.* 1875 : 366). A letter from him, unfortunately without date or place of writing, has also been preserved in Scot's 'Letters' (fol.66). It was probably written soon after his return and is essentially one of gratitude. There is, however, one piece of tantalising information concerning a 'Liber chartareus' which 'Abrahamus' (almost certainly Abraham Sauchello or Sauchelle, a fellow Dutch student (see *infra*) had promised to send to him and was not yet 'comparatus'. The letter ends with greetings to his wife and in a postscript Abraham's greetings are also sent.

Abraham Sauchello is well attested in St Andrews University records. He appears in Principal Howie's list of St Mary's College students for the year 1617–18 and in the Matriculation Register for 1618, where he described himself as 'Middelburgo-Zelandus' (St A. M. UY 152/2 : 223; UY 305/3 : 163). It is as such that he signed Scot's album at St Andrews on 24 March 1620 (fol.102). It was probably about the same time that he donated a copy of Plautus' *Sarcinatis comoediae viginti superstites* to the Humanity Class Library in St Leonard's College (Pringle 1974, 43). His entry in the album in a fine continental hand is in Greek, French, and Latin. The Greek *sententia* is Οἷα τ' ἀνὴρ ῥεξῆι τοιὸν τέλος αὐτὸν ἰκάνει.⁶ The French is a curious and amusing rime:

qui bien se mine bien se noit
 qui bien se noit bien se cognoit
 qui bien se cognoit peu se prise
 qui peu se prise, Sage est.

The inscription or dedication is worth quoting in full:

Hoc debitae gratudinis ac indellibilis
 τῆς φιλίας τεκμήριον incomparabili
 amico suo ac maecenati D. Jano Scott a
 Scottistarvet, equiti aurato, ac
 Cancellariae Jacobi D.G. mag. Britt. Fran.
 Hib. et Regis Directori ponebat
 Abraham Sauchelle
 Middelburgo Zelandus
 Andreapoli 1620 3/24

Sauchello had inscribed Scot's album probably shortly before his return to the Continent. On his return to the Netherlands he matriculated at Leiden on 23 September 1621 as a theological student (*Alb. Stud. Lug. Bat.* 1875 : 156). His name immediately precedes that of Servatius Carpentrius. There is a letter (fol.26) from Sauchello to Scot which although without indication of place of origin or date had been written prior to his departure from Scotland. This letter is in the nature of an academic report of his progress especially in mastering Latin 'voces', from which it would appear that Sauchello had benefited from Scot's patronage. That Scot had been his friend and benefactor may also be deduced from the fact that Sauchello was at Scotstarvit when Scot entertained Jakob Fetzer and his younger brother Matthew there on 23 April 1619, in company that included two of Scotland's leading *literati*, William Drummond of Hawthornden (Scot's brother-in-law) and Sir William Alexander (Wolfenbüttel, MS Blankenburg 235 : fols. 57r and v; 61r).

One month to the day after Sauchello had signed the album, *i.e.* on 25 April 1620, Scot was in The Hague. Of Scot's visit to the Low Countries the surviving leaves from the album have regrettably little to inform us. At The Hague on 25 April 1620 he met Jacob van Dijck (*c.* 1575–1625) one of Holland's leading scholars. A native of

Harlem, Van Dijck belonged to one of the Dutch families which had emigrated to Sweden for commercial reasons. There he obtained a prominent position in diplomacy and was appointed to the Swedish Council of State for Dutch affairs in 1609. Subsequently he returned to The Hague as Swedish Ambassador and became one of the most important figures in the capital. His mansion house, rivalling those of the English and French ambassadors, became a centre for cultural entertainment as he 'began to play the role of literary patron' (Sellin 1968 : 52). In the album (fol. 101) he signed as legate of the Swedish government at The Hague. His entry in Latin is a quotation from Horace (Odes 3. 29. 49ff.):

Fortuna saevo laeta negotio, et
 ludum insolentem ludere pertinax,
 transmutat incertos honores
 nunc mihi, nunc alii benigna.
 laudo manentem, si celeris quatit
 pinnas, resigno quae dedit, et mea
 virtute me involvo

The quotation was, however, not completed, probably on purpose. It continues:

probamque
 pauperiem sine dote quaero.⁷

Three days later, 28 April 1620, Scot was in Leiden in the company of Daniel Heinsius (1580–1655), the distinguished Neo-Latin poet and professor of Poetry, Politics and History at the University of Leiden. He was also State Historiographer Royal to the Crown of Sweden (Sellin 1968: xiii ff.; *NNBW* 1912: 2.554). The entry (fol.104) is a brief quotation from Horace, 'Strenua nos exercet inertia' (Epistles, 1.11.28f.), which would undoubtedly bring to Scot's mind the rest of the lines,

navibus atque
 quadrigis petimus bene vivere.⁸

Heinsius, however, in the years of religious contention from 1617 to 1621, normally cited the quotation in full in the entries he made in albums. Dr Barbara Becker-Contarino, in a most interesting article 'Die Stammbucheintragungen des Daniel Heinsius' (Fechner 1981: 137–164), has a most illuminating comment to make on his use of this quotation (p.151).

Es ist ein bedeutungsvolles Zitat und der Kontext der Epistel, in der Horaz rät, mit sich selbst Frieden zu schliessen und zu sich selbst zu finden um glücklich zu sein, ist hier ebenfalls wichtig: In den für Heinsius besonders arbeitsreichen Jahren, während die junge Republik der Niederlande die entscheidende religiöse und politische Auseinandersetzung durchlebte, wählte Heinsius ein Motto, das die Unentschiedenheit, die Tatenlosigkeit verdammt und zur Selbstbesinnung rät. Das ist nicht dasselbe wie die Aufforderung, der calvinistischen Kardinaltugend, Fleiss, nachzukommen.

It was not unusual for 'sententiae' in albums to be both moralistic and pessimistic. Further in accordance with his regular practice Heinsius inserted in his hand the following poem in honour of Scot (fol.103):

Hunc genus et priscae commendat adorea stirpis,
 Situque squalidae per atria imagines:
 Nobilitant illum fasces atque aura Quiritum;
 Aut census ingens nomen ac animos parat:
 Sunt quos Musa beat caelo, quos castalis unda
 Tellure raptos coelitem inserit choro:
 Perpaucis virtus cordi sedet enthea et illos
 Longe ante-ponit purpurae atque fascibus:
 Singula quisque, sibi sic vindicat. Ast tibi nostri,
 O SCOTTE secli sidus et rarum decus,
 Non sola est decori stirps aut insignia honorum aut
 Virtute cassa et literis opulentia.
 Singula verum aliis quae sunt, Tibi divite cornu
 Concessit uni cuncta syderum favor.⁹

One can only imagine the pleasure which Scot must have derived from meeting one who devoted so much of his efforts to classical philosophy and who was one of the chief ornaments of the Dutch academy. Shortly before Scot's arrival Heinsius had distinguished himself as a supporter of Calvinist orthodoxy at the Synod of Dort (1618-1619) where he had also been Secretary of the lay Commissioners. On his return to Scotland Scot received a letter from Heinsius dated 29 June 1621 (fol.46) in which he expressed his friendship towards Scot and informed him of some forthcoming publications.

Little more than two weeks later Scot's travels appear to have taken him to Campvere, one of the main centres of Scottish trade with the Netherlands, where he met again Alexander MacDuff, minister to the Scots congregation from 1614-1625 (*Fasti* 1915-50 : 5.170; 7.541; *Rooseboom* 1910 : 151, 166). Scot and MacDuff had been fellow students at St Leonard's College (St A.M. UY. 305/3 : 130). Either at this time or perhaps later he contributed to the Humanity Class Library a copy of *Jacobus Pontanus's Symbolarum libri 17 quibus P. Virgilii Maronis Bucolica Georgica Aeneis . . . illustrantur*, published at Leiden in 1604 (Pringle 1974 : 46, 51). His entry in the album (fol.106) is in Greek from the New Testament: a free quotation from Matthew 12 v.35 *τους αγαθους αγαθα ποιει* and another from 1 Timothy 6 v.6 *η ευσεβεια προσιμος μεγας*¹⁰; and four lines of Latin verse. Curiously the long dedication does not mention Scot by name but refers to William Scot of Elie.

At Campvere Scot also met Justinus Arondeaulx or Arondeaux who had been a student in St Mary's College, St Andrews, in 1617-18, along with his relative Justin van Assche (St A.M. UY305/3 : 163). Arondeaulx and Assche had previously studied arts and divinity at Franeker, where Arondeaulx had been enrolled on 23 July 1612 and Assche on 22 June 1615 (*Alb. Stud. Fran.* Nos. 1360, 1541). He left St Andrews

along with Van Assche who went to Saumur (fol. 62, 63), but Arondeaulx returned home to Zeeland. Later he went with Issac Beeckman to study at Caen (*NNBW* 1 : 184, 187). While at St Andrews he contributed along with a fellow Dutch student, Godfried van der Haggen, and John Leech, a trilogy to *The Muses Welcome* (Edinburgh 1618 : 182–191). Van der Haggen wrote the first piece, *Coridonis Querela, super diuturna Daphnidis absentia*; Leech the second, *Daphnis Rediens*; and Arondeaulx the third, *Gaudium Coridonis ob Daphnidis adventum*. His entry in the album (fol.108) dated 15 June 1620 consists of a motto from Horace, 'Sapere aude' (Epistles 1.2.40), and six lines of original Latin verse:

Charta suo foret hac Justini nomen et una
Corpus Arondaei Scotte animaque sinum
Omnia namque tibi si mens donare requirat
Se donare nihil carius illa potest.
Accipe sinceri precor hanc in pignus amoris
Subque meo totum hic nomine me teneas.¹¹

A much longer poem in honour of Scot is found on folios 57 and 58. It was signed at Campvere but is undated.

One further entry (fol.111) completes the number that are extant for this visit to Holland. It was written 'e Holandia decessum,' that is to say as Scot was about to return to Scotland. This probably took place early in the summer of 1620 and before the expiry of his licence. This entry is from the pen of Samuel Wallace who was probably the son of John Wallace, Depute Conservator of Scottish interests at Campvere. He himself was depute to Thomas Cunningham, Conservator from 1640 to 1645. Scot later used him as a literary agent and stayed with him in 1645 (Rogers 1872 : 13; Courthope 1928). He was, as were so many of those who have been mentioned, a contributor to the Humanity Class Library. He donated Jean Passerat's *Commentarii in C. Val. Catullum* (Pringle 1974 : 47). The entry contains two *sententiae*: one in Greek, a well-known verse from the Bible, Proverbs 9 v.10, ἀρχὴ σοφίας τιμᾶσθαι τὸν κύριον; and one in Latin, 'Quo incundior consuetudo, Eo acerbior decessus'.¹²

All the entries discussed belong to the first half of 1620. No leaf survives for the second half of that year and the remaining one (fol.105) to be considered is dated 'Anno a partu salutifero MDC XXI, Mense Principe ad Umblicum mortuo, Quo tempore diva Lupercalia celebrabant Romani', *i.e.* 15 February 1621. There are two proverbial *sententiae*—one in Greek, a well-known proverb, at the top of the page, ἐκ τοῦ ὄργαν[γίγνεται] τὸ ἔργον with a play on the resemblance of the words ὄργαν and ἔργον; and the other in Latin at the foot, 'Vivit post funera Justus'¹³ which contains a play on the name of the author—Justus Liraeus. The usual form of the proverb has as its subject 'virtus'. Liraeus described himself, as did so many of the students who came to St Andrews, as 'Middelburgi Zelandorum'. Unfortunately, no indication is given of the place of entry; his name does not appear in the St Andrews records. He

matriculated at Leiden on 16 May 1594 as a liberal arts student. From 1598 to 1613 he was a *preceptor* at the Latin School of Middelburg, and from 1613 to 1630 its *rector*; subsequently he was at Utrecht. He died in 1646 (Meertens 1943: 251, 384, 385, 429, 463).

It must remain a matter of regret that so little has survived of what would in its entirety most certainly have been a very interesting album to add to the very small number of recorded Scottish examples. The 'Letters to Scotstarvit' as well as illuminating much in the surviving pages of Scot's album add considerably to our knowledge of Scot's friends in the Netherlands; they also provide evidence of his continuing close connection with continental students at St Andrews, and of his entertainment of visiting aristocratic travellers who included Scotland in their itinerary. As part of the larger topic of Scoto-Dutch academic and cultural relations in the late sixteenth and early seventeenth centuries, they form a small but significant archive.

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NOTES

- 1 The most extensive treatment of Seget's career is by O. Odložilik, 'Thomas Seget; a Scottish friend of Szymon Szymonowicz', *Polish Review* 11 (1966) pp.3-39.
- 2 This subject is treated in my article 'Some Continental Visitors to Scotland in the late Sixteenth and early Seventeenth Centuries' in *Scotland and Europe 1200-1850*, edited by T. C. Smout (Edinburgh 1986) pp. 45-61.
- 3 The Paraeus volume has not been traced; the Cato is in the University Library (Scot. PA6139.R8) and contains an inscription and signature in the donor's hand.
- 4 Translated, they are:
 'Necessity takes precedence over reason, especially in war when the situation rarely allows for choice.'
 'Hopeful in adversity, fearful in prosperity is the heart that is well prepared for good or ill.'
 'We are all alike being gathered in; the urn of fate is shaken for all, and sooner or later our lot will drop out and place us in the ship that will carry us off into everlasting exile.'
- 5 Both Nisbet and Balcanquhall were *alumni* of Edinburgh University (*Catalogue of the Graduates . . . of the University of Edinburgh*, Edinburgh 1858, pp. 19, 22). Nisbet later became a Senator of the College of Justice, and Balcanquhall, a prominent minister in the Church (Brunton and Haig 1832 : 295; *Fasti* 1915-50 : 1.396).
- 6 It may be freely translated 'As a man sows so shall he also reap.' This hexameter is found in the *scholion* to Pindar, Pythian Ode 4.10, and is by a very obscure historian Meneclis Barcaeus (see F. Jacoby, *Die Fragmente der Griechischen Historiker* (Leiden 1964) pt. III, 270.6; H. W. Parke and D. E. W. Wormell, *The Delphic Oracle* (Oxford 1956) vol. 2, p. 168.) It was probably excerpted from

its arcane source at some stage to become a Renaissance *florilegium*. For tracing this quotation and for this note I am indebted to my colleagues, Mr R. Green of the Department of Humanity and Dr M. Campbell of the Department of Greek.

- 7 'Fortune delighting in her cruel pursuit and persisting in her insolent game, shifts her fickle favours, indulgent now to me, now to some other. I praise her while she remains with me, but if she spreads her wings for flight, I renounce her gifts and enfold myself within my virtue'
and
'and woo worthy but simple poverty.'
- 8 'Useless activity keeps us going'
and
'With boats and cars we seek to make life happy.'
- 9 'The fame that comes from birth and ancient lineage set out in portraits gathering dust and mould in the family hall commend this man. High office and the aura of nobility set him apart whose great name signifies both riches and liberality. There are those whom the Muses bless; those taken from their earthly state and by the waters of Castalia transported to the heavenly choir. Divine inspiration lodges in the hearts of a few and elevates them above the honours of royal birth and stately office. Everyone lays claim to an individual gift, but to you, O Scott, rare star and ornament of our age, there is [given] not just the splendour of ancestry or the insignia of high office or riches without virtue and learning. Individually these gifts are given to others, but on you the favour of the stars has bestowed them all in rich abundance'.
- 10 'A good man brings forth good deeds' (Matt. 12 v.35)
and
'Goodness with contentment is great gain' (1 Tim. 6 v.6).
- 11 'Let this page with Justin's name be his bond and, O Scot, Arondeaulx's body and soul its charter chest, for I intend to give my all to you. There is nothing more dear than to give oneself. Accept, I sincerely pray, these lines in token of my love for here in my name you possess me wholly.'
- 12 'The fear of the Lord is the beginning of wisdom'
and
'The more enjoyable the companionship, the more bitter its loss.'
- 13 'Seeing leads to loving'
and
'Justus lives on after death.'

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