

especial protection, and recommending the lieges and subjects of Scotland to give their help and favour to the Greek in the pious object of his mission: the gathering, from the charity of Christians, of a sum sufficient to ransom his brother from the power of "those enemies of the Cross of Christ," as they were termed, "the execrable Turks." It appeared that Nicholas Georgiades was not the only Greek of the Byzantine Empire wafted to the distant coast of Scotland. In 1459-60, King James II., ordered a sum of fifteen pounds to be divided between "two Knights of Greece"—warriors, doubtless, whom the triumphs of the Crescent had left without a home or a country. Mr. Robertson, in illustration of the intercourse between Scotland and the East about the end of the fifteenth century, adduced the case of a younger son of Hume of Fast Castle, whom the love of adventure or the spirit of devotion had conducted to the banks of the Nile, where he rose to distinction in the service of the Sultan of the Mamelukes reigning at Cairo. Here tidings reached him that, one after another, eight of his kinsmen had died, leaving him the nearest heir of the gloomy fortress and wild domain which are supposed to have suggested to Scott his picture of Wolf's Crag, the last retreat of the Master of Ravenswood. In order to defray the ransom of his son, the laird of Fast Castle shipped from Leith forty-seven sacks of the wool of the Lammernmoors—each sack containing about 640 pounds weight—and the adventurer returned to Scotland in 1509, in the train of that young Archbishop of St. Andrews (the pupil of Erasmus) along with whom he was fated so soon to fall at Flodden. Mr. Robertson added that if we knew more of the individual life of our forefathers, we should perhaps discover that such foreign travels as those of Cuthbert Hume were less unfrequent than might be supposed. The same year, for instance, which saw his return from Egypt, beheld a bailie of the Scottish burgh of Peebles departing on a pilgrimage to Jerusalem.

INDIANS OF GUATEMALA.

Referring to a previous announcement in the *Literary Gazette*, a writer in that journal remarks: "At a recent sitting of the Imperial Academy of Sciences at Vienna, Dr. Scherzer read a paper on a Spanish manuscript discovered in 1854 at Guatemala, containing a complete history of the first Indian population of that part of the continent of America, and an account of their religion, laws and manners. The author of the manuscript is, it appears, a Dominican Monk, named Francisco Ximenez, who was Missionary to the Indians about a hundred and thirty years ago; but as he is known to have written on the Indians in the native Guichey language, it is probably only a translation. It is, notwithstanding, the most valuable account of that interesting race which exists, all previous records having been lost or destroyed. It was for many years feared that all the writings of Ximenes, which were very voluminous, had been lost also; indeed, it was believed that the religious order to which he belonged had caused them to be burned, because he did not hesitate to blame in them the cruel means which the Dominicans employed to convert the Indians; but the manuscript in question was preserved in some convent, and from it was transferred to the University of Guatemala, where it remained until brought to light some eighteen months ago. In the account of the Indian religions it mentions two curious facts,—the first, that the Indian notion of the creation was: that God created eight couples at the same time; the second, that the first of their race in America came from the East, beyond the seas "*de la otra parte de la mar del Oriente.*"