

# The Scottish Antiquary

OR

## Northern Notes and Queries

### CONTENTS.

NOTES.			PAGE
609.	Confessions of Alloa Witches,	49	621. Seal of James I., . . . . . 81
610.	Strangers, . . . . .	52	622. Royal Arms of Scotland, . . . . . 82
611.	Pedigree of Pitcairn of Innerneathy,	59	623. Kirk-Session Records (Carnock) . . . . . 83
612.	The Burial-place of the Earls of		624. Sir Franc van Halen, K.G., . . . . . 84
	Mar, . . . . .	63	625. Parish Registers in Scotland, . . . . . 91
613.	The Lee Penny, . . . . .	68	
614.	Skean Dubh, . . . . .	70	QUERIES.
615.	Old Edinburgh Registers, . . . . .	70	CCLXXXIV. John, Eleventh Earl of
616.	Surnames, . . . . .	72	Mar, . . . . . 93
617.	Holy Wells in Scotland, . . . . .	77	CCLXXXV. Cuthbert of Inverness, . . . . . 93
618.	Public Records, . . . . .	79	CCLXXXVI. Campbell of Greenyards, . . . . . 93
619.	Old Dunkeld Seal, . . . . .	79	REPLIES.
620.	Old House in Burntisland, . . . . .	80	XCI. Bennet Family, . . . . . 93
			CCXLI. Maitland Family, . . . . . 95
			CCLXIV (b). Orcadian, . . . . . 96

NOTE.—*The Editor does not hold himself responsible for the opinions or statements of Contributors.*

*All Communications to be sent to the EDITOR of 'The Scottish Antiquary,' The Parsonage, Alloa.*

609. CONFESIONS OF ALLOA WITCHES.—The following 'delationis, dittees, and confessionis' of a number of Alloa witches is copied from the original manuscript in the Library of the Society of Antiquaries of Scotland. The document has been written on one side of a large sheet of paper two feet nine inches in length by twelve inches in breadth, and afterwards divided into three smaller sheets. So far as I am aware it has never before been printed. It is a pity that the writer has not given us fuller details of the ceremonies performed, even though it should have taken 'ane great wolum to express.' For the benefit of some readers the following explanations of a number of the words occurring in the confessions may be added: *Cuningar*, a rabbit warren; *Cuwing*, coven, a witches meeting, Latin *convenire*; *grang*, grange; *putches*, pouches, pockets; *quhinis*, whins; *skard*, alarmed, disturbed; *strawed*, strewed; *zeardit*, buried in the earth. GEO. F. BLACK.

At Alloway the tent Day of Majj 1658 yeiris, The delationis, Dittees, and confessionis of Umq<sup>ll</sup> Margret Duchall and Margret tailzeor, Bessie

Paton, Jonet blak and Kathren Renny, and otheris as followis, In first wmq<sup>ll</sup> Margret Duchall quho died laithie in prison, being accused for charming and other great presumptionis of the sin of witchcraft, Did freelie confes hir paction with the diwell, how he appeared first to hir in the liknes of a man in broun cloathis, and ane blak hat, who desyred hir to be his servant, to quyt god and renunce hir baptisme, all qch she granted scho did, as lykwayis scho granted he gawe hir his mark qch was on hir eye lid, Scho lykwayis granted the death of thrie Woman with hir own handis, Scho lykwayis declared that ther was sex women mair besyd hir self that was in thair cuwing, whois names scho declared to be, Margret tailzeor, Besse Paton, Jonet blak, Kathren Renny, elspit Blak, and Margret Demperstoun; Scho lykwayis Declared, that scho and thes said woman, was at ane meeting, at the bletching burn abowe Jean Lindsays zaird, with ane other bony las with a blak pok, quhom scho said scho knew not, bot the rest knew hir, And after they war turned all in the liknes of cattis, they went in ouer Jean Lindsays zaird Dyk and went to Coudans hous, whair scho declared, that the Dewill being with tham went up the stair first with margret tailzeor Besse Paton and elspit blak who had ane pok with som th[ing] in it lyk peas meall, and they strawed it on tuo of coudons bairnes, qch scho granted was the death of tham both, Scho lykwayis granted, they altogidder had on meeting to tullibodie, quhair they kild a child, ane other to clakmanan, quhair they kild ane other child, ane other meeting to the grang of alloway, quhair they kild ane milk kow, ane other to the bowhous, quhair they kild ane horse and ane kow: Margret tailzeor being in prison hes confessed hir self to be the servant of the diwell be paction, quho appeared to hir in the liknes of a zoung man with gray cloathis and a blew cap, quho desyred hir to renunce her baptisme, qch scho did, and quho gawe hir his mark, as scho confessed in hir secret member, Scho lykwayis confessed that scho was at thair meeting, qn they destroyed Cowdonis tuo bairnes, and that ther was on thair with ane blak pok with tham, and ane other with ane bony quheit coat, and Besse Paton, Jonet blak, Kathren Renny and Margret Demperstoun: Scho lykwayis confessed that they wer at ane meeting in the bowhous whair scho hir self was thair with Besse Paton Jonet Blak and Kathren Renny, quhair they destroyed ane horse and ane kow, and scho declared that besse paton, zeardit raw flesh and salt wnder the horse stall, Scho lykwayis confessed ane meeting in the cuningar, quhair they war altogidder dancing, to wit, Jonet Paterson in cr[ai]gward Barbara Erskin in Cambus Jonnet millar in Tullebodie, Besse Paton, Jonet blak, Kathren Renny James Hudston, And James kirk who plaid on the quhistle to tham, and that the diwell was pnt w<sup>th</sup> tham:

Besse Paton hes not as zit confessed hir paction with the dewell, Bot scho is delated be Margret duchall Margret tailzeor Jonet blak and kathren Renny, that scho is guiltie of the sin of wit[c]hcraft, and that scho hes bein with tham at severall meetingis with the dewill, and speciallie at the destroying of Cowdonis bairnes, edward turnoris kow, and at the destroying of W<sup>m</sup> monteathis horse and kuy, and that scho zeardit raw flesh wnder the stall, quhair newer a beast liwed zit that stood in that place, with many horrible dittes and great presumptionis giwen in against hir: And scho hir self confessed that Margret tailzeor and the bony las with the blak pok, and elspit blak was the thrie that went in that night to Cowdonis hous that the tua bairnes war destroyed, to that token as scho said, that the first bairn that died, ther died ane bitch with him, and the

second bairn qn he died thair died ane cat with him : Scho lykwayis declared that kathren Blak and Jonnet Reid was as guiltie as hir self, for scho said scho hard kathren blak say on night to Jonnet Reid qn they discordit, awo comon theiff, ze hawe the windingscheittis of all margret mastertounis sex bairnes in zo<sup>r</sup> kist lyand, and zow was the dead of tham all, Scho lykwayis declared that Barbara Erskin in cambus was guiltie lykwayis for scho was at the casting away of the boat at blakgrange, quhair ther was fywe men cast away :

Jonet Blak confesset the meeting with the diwell among the quhinis as scho went to Simisyd, in the liknes of a dog with a sowis head, who cam hom to hir hous and laid with hir, qch was ay since the great storm of snaw, Scho confessed severall meetingis with the abowenamed cuwing, confessed all thair names, and lykwayis that ther was ane bony las with ane blak pok w<sup>h</sup> tham that went ay nixt the diwell w<sup>th</sup> margret tailzeor, and that scho was with tham at the destroying of coudonis bairnes, quhair the diwell, margret tailzeor with ane long rok and kathren renny with the short rok and the bony las with the blak pok all went up the stair togidder, and that they took som thing out of thair putches befor they went wp from the bak door, qch was the death of the bairnes : Scho said that since scho begud to confes the diwell had taken hir thrice away, Scho declared lykwayis that Besse paton was at the drowning of the boat at the blakgrange, quhair the ffywe men was lost, and that the said Besse wold hawe had hir with tham bot scho wold not goe : Scho wold newer ceas in the tym of hir confession bot spak ay of the diwell Margret tailzeor and the bony las with the blak pok whom scho said was ay togidder. All this is besyd many horrible dittes and great presumptionis, qch wold tak ane great wolum to express.

Kathren Renny hes confessed freilie hir paction with the diwell, that scho hes bein this long tym in his service, and that he first appeared to hir in the bodis medow in the liknes of a man with gray cloathis and ane blew cap. Scho confessed he took hir be the hand and desyred hir to be his servand qch scho granted, and that he desyred hir to renunce hir baptisme, qch scho granted [scho did], And scho being asked quhat meetingis scho had with the diwell, and the rest of hir cuwing, scho ansuered scho had severall meetingis with all tham abowenamed, som tymis at the cuningar quhair they danced and sang, somtymis at Andrew erskins litle hous quhair they war skard on night with James Moreis, and scho confessed they had a meiting wp the burn, quhair ther was ane bony las with ane blak pok, who went befor ower Jean Lindsayis zaird dyk and Margret tailzeor with hir, and besse paton Jonet blak Margret duchall and hir self stayed at the stairfoot, till they went wp to Cowdonis hous and destroyed tua bairnes, Scho also declared that elspit blak was at the sam meiting w<sup>th</sup> tham, with many great dittes, and horrible presumptionis against hir besyd.

All thir last four mentioned in the marien, ar in prison, and heir follows the names of the personis delated and som of thair dittes and presumptionis, qch ar not as zit apprehendit :

Elspit Blak delated, be margret duchall, Be Besse Paton be Jonnet Blak and be kathren Renny to be guiltie, and that scho hes bein at all thair meitingis, with many other great dittes and horrible presumptionis against hir :

Margret Demperstoun is delated be margret duchall and bessie Paton : we hawe not as zit hard of any ditte or presumption against hir.

Kathren blak is delated be Besse Paton, and Kathren Renny, to be guiltie, and that scho was at thair meetingis, scho hes bein of ane ewill nam thir twentie zeiris bygain and upward, and many fearfull dittes and horrible presumptionis against her.

James Hudston is delated be margret tailzeor, to be guiltie and that he was at ane meeting with tham in the cuningar, And ane great ditte giwen in against him besyd.

Jonet Reid is delated be Besse Paton and Margret tailzeor to be guiltie, with sundrie great ditties against hir.

James kirk is delated be Margret tailzeor to be guiltie, and that he was at ane meeting with tham in the cuningar, quhair the diwell and they war altogidder dancing and the said James kirk playing on the whistle to tham, with many great dittes and fearfull presumptionis against him, besyd ane ewer [*sic*, ewel] name of ane warlok and ane great charmer all his lyftym.

Barbara Erskin is delated be besse Paton to hawe bein at the casting away of the boat at the blakgrang, scho is lykwayis delated be Margret tailzeor, quho declairis scho was at ane meiting with tham in the cuningar, quhair they danced altogidder with the diwell, and James kirk quhisling to tham.

Jonet Paterson in craigward is delated be margret tailzeor to be a great witch and if scho be not spedilie taken, margret tailzeor sayis scho will doe the toun of alloway ane ewell turne.

Jonet Millar in tullibodie is delated be margret tailzeor to be guiltie, shoe [*sic*] hes the report of a great charmer, all hir lyftym, and many great dittes against hir.

All thir abowe wrettin confessionis delationis and dittes exprest we wundersubscryweris testifie to be of trewth as witnes our handis at Alloway the said tent day of Junij 1658 zeiris, is followis

Ale <sup>r</sup> Ritche	Johne Valke	Henry Towar
James Lindsay	Johne Arthour	Andro Thomson
C. Inchlone (?)	James Cwninghame	Ro <sup>b</sup> Archibald
A. R.	J. Sinklar	Johnn Kirk, constable
James Mitchel, cowper	Kinhorne	Willam Symmer
John Murray	Walter Suord	Johne Hunter
John Short	William Dryisdall	Johne Mackenzie

610. 'STRANGERS.'—A body of men were known in England in the 16th and 17th centuries as 'Strangers' or 'Estrangers,' that is extraneie, foreigners; the verse 'The Lord careth for the strangers' (Psalm cxlvi.) is rendered in the vulgate 'Dominus custodit advenas.' They are now better known as Huguenots, a word about the derivation of which much doubt exists. I am chiefly concerned with those Strangers who came from the country now called Belgium, and who were classed under the general term Dutchmen. It must be remembered that France now possesses much of the country that formerly belonged to the Austro-Burgundian Dukes, also that the inhabitants of Alsace and Lorraine, now belonging to the German Empire, were vaguely called Dutchmen.

The Reformation in the 16th century, whilst it shook the pillars of the Church of Rome, made its power felt in those countries that were most closely connected with Rome. Flanders and Brabant, the country now called Belgium, had passed by inheritance to Spain, and

she found herself called upon to govern large and important provinces, separated from her by the broad kingdom of France, and inhabited by men whose history and character were utterly unlike her own. During the 13th and 14th centuries, Brabant and Flanders had risen to a state of great prosperity, owing to the energy with which the inhabitants carried on foreign commerce, and the industry with which they laboured at various branches of manufacture to which they added a courage which enabled them to defend their liberties, and prove dangerous foemen in the field. Gathered in large and well fortified towns, they were able to defy the authority of their Dukes when their liberties were threatened, and at an early period of their history drove out of their cities the territorial nobles who were unable to raise amongst the peasantry a force strong enough to regain their influence. The consequence was that these nobles and their families in many cases gained wealth and power by joining the great trade guilds, and thus gave to them an odour of aristocracy unknown in other lands. Florentine merchants, or Lombards, as they were called, saw the advantages of settling in these countries, and not only brought with them many of the refinements of the more luxurious South, but a skill in managing all money affairs, which has been one of the characteristics of the race. Edward III. of England had much to do with Flanders and Brabant in their most prosperous times. He invited Flemings to teach his own people the art of weaving. He found it advantageous to employ a force of Flemish soldiers in his wars with Scotland and France, and on more than one occasion he visited Mechlin for the purpose of borrowing large sums of money from members of the noble Italian merchant families residing there. When Flanders and Brabant were at the height of their prosperity they were handed over to Spain. It was a matter of hereditary succession, but they were not long in discovering that things would no longer be as they had been. Their merchant princes were as proud of their lofty lineage as the Spaniards; they felt that they were superior to them in skill, and equal to them in courage. The Fleming compelled nature to his service, and was as proud of wielding the smith's hammer as he was ready and skilful in wielding the sword after he had forged it. Even under more favourable circumstances it would have been difficult to have maintained harmony, but the rapid progress of the Reformation made it impossible to do so. This great movement received a welcome in these provinces and, truth, once received, was guarded with dogged courage. Spain felt herself called upon to root out heresy, and Charles the Fifth and his more bigoted son Philip were willing instruments in the hands of Rome. Mottley has told the tale of horror, and from his pages, and from many other writers, we know that Spain, in her effort to exterminate Protestantism, laid desolate her wealthiest provinces. I would recommend for study not only Mottley's works, but a smaller and most interesting account written by Dr. Smiles, called 'The Huguenots in England' and 'Huguenots abroad.' He shows what bitter trials the foreign Protestants had to bear. My purpose is not to describe the various steps by which a fruitful land was made barren, but rather, the effect which all this had on our country. To understand this part of this subject it will be necessary to say a word or two on the condition of England in the 16th century. The wars of the Roses had well-nigh destroyed trade, and had injured the few handicrafts which were carried on in England. Great plagues, too, had ravaged the country, and thinned

the population. In the towns trade guilds had a monopoly, and rigidly set their faces against anything like free trade. Roads, as we know them, did not exist; but robbers such as we do not know now did exist, and made all travelling most dangerous, not only to purse, but to life. How could trade grow—much more flourish—under such a state of things, just then aggravated by the sudden dissolution of the monasteries, which, in spite of their faults, had supplied to some extent the more modern institution of the Poor's Board and the School Board?

A short sketch may show how completely dependent Englishmen were on foreign countries for most of the luxuries and many of the necessities of life, and much was supplied by Flemish skill and industry. Let us take the case of a man of moderate means—one who in London would be a citizen and a member of one of the numerous 'worshipful companies' or 'mysteries' (*i.e.* maisteries) which still exist, who, if he lived in the country, would be designated 'Yeoman,' 'Husbandman,' or if he had a right to bear a coat-of-arms, 'Gentleman.' Sheets to his bed, as a rule, there were none, save when he was sick, and then they were 'Sheets of Raynes'—so called from the place of their manufacture. His walls, if adorned at all, were hung with tapestry from Arras, or with an imitation called 'counterfeit Arras.' His small store of silver plate was, with few exceptions, of foreign workmanship. He took his food from an English 'treen,' or wooden plate, but any earthenware he possessed was from Delft. His meat was cooked in a maslin pan or brass pot made at Mechlin, unless he was content with an English square copper kettle, made of copper plates rudely rivetted together. His choice of vegetables was very limited, unless he lived near a seaport, where he could buy from Flemish traders cabbages, onions, carrots, turnips, and peas, none of which were grown in England. There were no hops in his ale, unless he lived in Worcestershire, where they were grown even in Saxon times.

Hops, reformation, baize and beer,  
Came into England all in one year.

His watch, if he had such a rare luxury, was foreign. The knife at his girdle, though made in England at Sheffield, even then famous for its cutlery, was a 'jocteleg,' so called from Jaques de Liege, a Fleming, who introduced the manufactory. Knives were not made by Englishmen in England till 1563, when Richard Matthews obtained an order forbidding the importation of Flemish knives. In his pouch, amongst many debased and perhaps clipped coins, he might rejoice in possessing some real sterling money, that is, money sent over by the Esterlings or Flemings in payment of the wool he had sold to them. He might even possess some florins, or Florences, gold coins named after those Florentine merchants I have already mentioned. Most of his costume was Flemish, from the black felt hat which covered his head, to the Cordovan leather which on state occasions encased his feet, and which he purchased from a cordovainer belonging to the small Flemish colony dwelling at the manor of Blanchapelon, near Mark Lane, London, where, in the reign of Edward IV., shoemakers (or cordwainers), basket-makers, wire-drawers, and other foreigners, were permitted to have shops.

Englishwomen were more dependent than men on Flanders for the necessities and luxuries of life, such as laces of Mechlin or Brussels, velvets and satins of Bruges, linen of Mechlin or of Ypres, and thence

called diaper, Holland frieze, baize, duffle, cambric, pictures, coaches, musical instruments, cooking utensils, such as vessels of brass, pewter, and iron, herbs, vegetables, Flemish brick for scouring purposes, Flemish tenpenny and other nails, spices, perfumes, starch, trinkets, and buttons, all were foreign.

We know, from lists of protected goods, what things were manufactured in England down to the middle of the 16th century, and these lists show how little could be done by Englishmen, and that many things till then imported were, after the arrival of the Strangers, made by them and their descendants in our own land. If goods had not been largely imported life would not have been endurable, so incapable was England at that time of supplying necessaries and comforts. When persecution broke out in Flanders affairs had assumed a complexion in England which encouraged the fugitives to turn their feet thither. Though Henry VIII. was at heart no Protestant, he was no slave to the Pope. Edward VI.'s reign, though short, promised well for the cause of reform. Mary could not drive back the tide that was fast rising, and with Elizabeth came a golden opportunity. Wise, cautious, and far-seeing, she recognised the value of such men as the Flemings; and we find that not only did she offer them a hearty welcome, but she led them to hope that she would interfere actively to save their country—nay, might even take them so far under her protection as to allow herself to be elected their Sovereign. Flemings came to England by tens of thousands. They first settled in the towns on the east coast—at Norwich, Yarmouth, and further south, at Deal, Sandwich, and Dover—but they flocked chiefly to London, where their advent caused serious alarm to the citizens, who saw that their handicrafts were in danger. These new comers were known as 'Strangers' long before the word Huguenot was in general use. The church registers in London parishes go back in many cases to the year 1538. A few of them have been carefully transcribed and printed, and the frequency with which the term 'Stranger' appears after a name shows the steady increase which took place in their number. As they were aliens, it was deemed necessary to have lists of them made in every parish. This was done with varying exactness at intervals between 1562 and 1635. Many of these lists are preserved, and are now being carefully examined, and will probably be printed by the Huguenot Society, which has lately been formed; with the object of throwing light on the whole subject. To give some idea of the numbers of Strangers to be met with, I need only state that 4000 were residing at Norwich, while in London in 1571 there were 10,000. Flanders was becoming depopulated, and England received the great proportion of the flying host. Some went to Sweden, and others found a refuge in those parts of Holland which remained free under the rule of the patriotic house of Nassau. I will now attempt briefly to describe the influence exercised by the Strangers on the country of their adoption. I can, of course, only give a general account of the work done by them when they established in England the manufacture of those articles of daily domestic use which they had before sent to us by the hands of the merchant strangers. At Norwich they gave a new impetus to the weaving trade, which had been started at Worstead and elsewhere, by Flemings invited over by Edward III. Some Lorrainers commenced glass-making in London, and set up branch works at Newcastle-upon-Tyne and Stourbridge. Till then glass was a foreign luxury. Panmakers (a

trade new to England) opened, about 1600, extensive works. The latter called maslin pans, from Maslinia, the Latin form of Mechlin. Flemish felt-makers settled in large numbers at Southwark, and soon spread throughout the country. They abounded at Newcastle-under-Lyme, where hatmaking was until lately extensively carried on by their descendants. The Company of the Feltmakers was not established till 1604. Buttonmakers set up their quarters at Birmingham. The extensive market gardens near London were first cultivated by Flemings, to whom we owe those common vegetables without which a bowl of Scotch broth could not be made. In London and elsewhere the clockmaking business was almost exclusively in the hands of Flemish or French Protestants. To Flemish brewers at Southwark, London owes her fame for beer. Some of the great breweries are now, I believe, in the hands of descendants of Strangers. At Mortlake, tapestry works were started, but with less success. But Strangers made the cotton district what it now is, for they introduced the weaving of flax and hemp 'coatings,' from which we have the word 'cotton.' Musical instruments were made by Strangers, and it is an interesting fact that Thomas Cramer was a virginal maker in London in 1580. He may have been an ancestor of Cramer, the well-known piano maker of the present day. The virginal was the original idea from which the piano developed. The general break-up of society in Flanders sent to England very many painters. I need only mention Sir Anthony van Dyck, Sir Geoffrey Kneller, Sir Peter van der Faes (better known as Sir Peter Lely), Jan de Mabuse, and Sir Peter Paul Reubens.

It must not be supposed that the English were always kindly disposed to those who had been driven upon their hospitality, or were blind to the fact that they had in them dangerous rivals in all branches of manufacture. It was not easy for the Strangers to conciliate their hosts, nor was it possible for them to conceal their nationality,—their foreign tongue, and their outlandish names, taking the word in its true sense, betrayed them. We find, however, that Flemish names soon got anglicised, or were altogether thrown aside in favour of an English equivalent. Herringhoek became Herring, Puijt became Pugget, or even Bucket; Hennezel, Henzy; du Thisac, Tyzack; Vischer, Fisher or Vizard; van Halen, Hallen; Hoek was changed to Leek, de Leau to Waters, Haestricht to James. The prefix van, equivalent to the French de, was soon given up, except by 'Merchant Strangers,' who had an interest in retaining a token of their nationality, or by wealthy men who could afford the luxury. As the Strangers got scattered over England, they soon mingled with the people of the land, and by intermarriage the succeeding generations became identified with those around them. It is not to be supposed that all or even the great majority of those who came to England for shelter were poor. Flanders lost her noblest and her wealthiest citizens never to recover them. In many cases they had found means ere the storm burst to make provision by sending over much of their fortune before them. They had also friends or relations, who were 'Merchant Strangers' and who had many opportunities of helping the fugitives. These 'Merchant Strangers' formed a Company, and had for centuries imported Flemish goods under strict regulations. They were obliged to lodge with a citizen, and sell their goods within a month after their arrival, or forfeit them. They were forbidden to import articles made in England, but as so few things were home-made, this restriction did not press heavily upon them. When the



Strangers came later on in vast numbers they had also to lodge with citizens, for London was then fearfully overcrowded, and wealthy city merchants received whole families as lodgers. We find in entries of the burials of Strangers that they are described as being 'out of' the house of some citizen. This arrangement lasted for many years. It was probably only in the country that they secured houses for themselves, and started works, forges, looms, or furnaces for carrying on their special handicraft. In towns where large numbers were to be found, the Strangers were permitted to assemble for public worship after their own manner, and to retain the Church government they had been used to. Where this was the case, regular registers of baptisms, marriages, and burials were kept. Many of these have been preserved, and an important London one has lately been transcribed and printed. It belongs to the Church of the Austin Friars, which, singularly enough, had been the resort of Flemings in the 15th century. This Church, after the dissolution of monasteries, was given to the Protestant Strangers, and in it their descendants worship at the present day. Many interesting facts are to be met with in these registers, and in the domestic papers which are in the Record Office, and have been most ably calendared. Early marriages were then common in England, but especially amongst the Strangers. The reason is not far to seek. Children were of special value, as each son was trained to carry on a handicraft, which was the peculiar property of his parents. Widows soon sought second mates. They were alone amongst those of a different race, and felt their need of a husband's protection. Old and distinctive Christian names were cherished, even when the surname had got anglicised, and in many cases brothers bore the same name, a custom not unknown to the English, for we find that John Leland, the antiquary, was one of three brothers named John, who all grew to man's estate. Surnames were sometimes changed by the use of the suffix son<sup>1</sup> to the parent's Christian name; thus the son of Cornelius would be Cornelison. This practice was of course common in England, but at an earlier date, for by the 16th century English proper names had got pretty well settled down.

Besides the congregation worshipping in the Church of the Austin Friars, London, French Strangers were permitted to worship in the crypt of Canterbury Cathedral. This service is still continued, and only lately this chapel has been restored and decorated as a memorial to the late Archbishop, whose catholic and generous nature was in full sympathy with the presence of the descendants of a persecuted race, within the walls of that temple, where he was enthroned as Metropolitan of the great English Reformed Catholic Church. His predecessor, Archbishop Laud, was not, however, a man of such wide views, and he tried to force the Strangers into conformity with the Church of England. In this there was not much probability of success; anyhow, the troubles which so soon followed left them at liberty to worship as they thought best. The authority of the Dutch Churches in England to deal with their own people, and their recognition by the State, is shown by the wording of a recantation by some Anabaptists in the year 1574. (Stow, p. 679.) 'And further, I confesse that the whole doctrine and religion established and published in the Realme of England, as also that which is received and preached in the Dutch Church here in the citie, is sound, true, and according to the Word of God, whereunto in all things

<sup>1</sup> 1603, August 12, Buried 'Leonard Peterson sowne of Peter Ffrauncis.'—*All Hall. on Wall Register.*

I subscribe myselve, and will most gladly bee a member of the sayd Dutch Church, from henceforth utterly abandoning and forsaking all and everie Anabaptistickall error.'

I have hitherto spoken of England as the home of the Flemish strangers. I wish I had information sufficient to consider what influence they had on Scotland. I can, however, only generalise. The wave of immigration did not break in its full force on these shores. The condition of Scotland then was not favourable. She was too much rent with civil and religious strife to offer a tempting home to the Stranger flying from these very evils in his own land. The earlier influences of the Flemings must not, however, be wholly passed over. 'The burghs of Scotland owe much of their early prosperity to the large immigration of foreigners which had gone on during the twelfth and thirteenth centuries. The original founders of our towns are supposed to have been, in many cases, wanderers from Flanders, who brought with them their habits of industry, and knowledge of trade and manufacture. Settlers of this description had come in great numbers to England in the reign of Henry I., and spread into the sister country; and when Henry II. drove all foreigners out of his dominions, they flocked into Scotland, where a more enlightened policy made them welcome. Independently of their value in directing and improving the infant manufactures of the country, they became channels for the introduction of many imports from Continental countries. In Berwick they lived apart as a separate community, and they appear prominently in the accounts not only of that burgh, but of Perth, Edinburgh, and Inverkeithing.' (Introduction to *Excheq. Rolls, Scot.*, vol. I. p. lxxxiii.) In early Scotch inventories and accounts we find such entries as 'Patellœ magnœ de Flandria' (1328), 'Olla enea,' 'Patellœ enœe' (1384). In the inventory of goods stolen from Robert Kerr, of Ancrum, in 1537, we find 'thre dosane of Flanders pulder (pewter) Plaittis weyand fyve stane wecht, v. dosane of Flanders poyder trincheounes (trenchers), twa lawers (lavers) of Flanders poyder, v. tyn flaconis of Flanders, aucht pannis of Flanders, twa frying pannis, . . . three standis of napery of fyne Flanders dernik,' etc. The ports of Fifeshire and the Lothians were the chief resort of Flemings, and there is a strong presumption that they introduced weaving and panmaking. How else can we explain the prevalence of weaving in the Dunfermline district, and iron girdle making at Culross. Hagabag, a corruption of a Dutch word, was the name for a rough linen cloth woven near Newburgh by men who were believed to be the descendants of Flemish weavers. The old Fifeshire name for a shoemaker—a 'brabaner'—points plainly to Brabant. I hope to learn more about the work of the Flemings in Scotland. At present I have scarcely searched beyond the occasional notices that occur in public records. As the value of our kirk records is more recognised I feel sure that some interesting facts will be brought to light, and I am glad to say that a Society for the diffusion of information culled from these and other ecclesiastical and domestic records has been formed.

More might be said about the work of Strangers in Ireland than in this country, for there they settled in great numbers, and for many years formed colonies quite distinct from the surrounding population. I visited when in Waterford the Church in which they formerly worshipped. It once belonged to the Grey Friars, and was given to the Strangers by the city corporation, who also paid the stipend of their pastor, being glad to encourage the residence of so many skilled artisans.

The weaving trade they established has now disappeared, and the church is disused, save that some descendants still bearing the old names have the right of burial in the vaults beneath.

I cannot wholly pass over the second great wave which a century later swept from France to our shores in 1685. The revocation of the Edict of Nantes brought thousands of French Protestants to England, but the effect on our nation was not the same. The French Protestant did not take so readily to English life as the Fleming. He probably did not as readily determine to settle down, but was ever hoping to return to France. There was neither so great a demand for skilled artisans, nor were the French skilled in so many handicrafts as the Flemings. Silk weaving was their principal industry, and that was extensively carried on in Spitalfields, and the names now met with on shops at the east end of London show how many descendants of the French silk weavers still exist. The wealthier refugees had been trained in a school far different from that of Flanders. They regarded manual labour as beneath the dignity of a gentleman, whilst the Fleming of the fifteenth and sixteenth centuries was a gentleman because of—not in spite of—his practical connection with the great trade guilds. We find that this was to a great extent the case in Scotland also. 'Even at an early period the younger son of a landed man was not considered to compromise his rank by becoming a merchant burgess' (Introduct. *Exch. Rolls, Scot.*, vol. 1. page lxxxiii.). Let us clearly realise the position of affairs. A Frenchman, though rich and well born, could no longer rank as a gentleman if he turned trader, artificer, or farmer, nor could his descendants. 'La noblesse se perd par le trafic' (says Desbois). An Englishman *might* rank as a gentleman in spite of his being a trader, artificer, or farmer; a Scotsman was in much the same position; but a Fleming ranked as a gentleman *because* he was a trader or artificer, and if he held office in a trade guild he was esteemed noble.<sup>1</sup> Merchants ranked 'inter nobiles et magnatos.'

It is clear that great practical advantages have accrued to Great Britain from the presence in the 16th and 17th centuries of men whose blood is now flowing in the veins of thousands of British families—of men who came here possessed with the power of doing something, and who did it, who effected a change in our position amongst nations for which they are *now* only getting that honour which is their due. Times are changed! We are sending out men full of vigour and of hope. Men who make good emigrants because they have the blood of old Huguenot immigrants in their veins.

611. PEDIGREE OF PITCAIRN OF INNERNETHY (continued from p. 9).—

IV. Mr. Andrew Pitcairn of Innernethie (son and heir of No. III.). He was, as the old writers of biography say, bred up to letters, and was a Master of Arts—probably of the University of St. Andrews. By Contract of Marriage of various dates in the year 1606 he was affianced to Margaret Ramsay, daughter and heiress-apparent of Henry Ramsay of Lawes, Co. Forfar (who appears to have been connected with some of the landed

<sup>1</sup> You shall even see his window made over his door . . . to show you his pedigree. . . . Their Armes are there which shall beare their achievements w<sup>th</sup> y<sup>e</sup> helmett of a Baron at least, the Feild perhaps shall bee charged w<sup>th</sup> 3 basketts, to shew his Fathers trade portraied.—*A Sketch of the Low Countries* (tem. Jas. 1.), *Antiquary* v. 12.

families of that ancient surname in the County of Fife). They were married *ante* 9th February of the following year. On the 21st of August 1622 he had seisin of *Innernethye*, on Charter by his father, dated at *Auchtermuchtie* the 21st of August of that year, and witnessed by Henry Pitcairne *de eodem*, Robert Pitcairne *servitor to a Serene Prince, Charles of Great Britain, France and Ireland*, David Seatoun in Vrquhart (Urquhart, parish of Strathmiglo), and John Philp son of John Philp, Clerk of Newburgh, and by the latter.

V. Andrew Pitcairn of Innernethie and Cordon (eldest son and heir of No. IV. *supra*). In 1632 he, and Margaret Robertson, his future spouse, had seisin from his father of Innernethye. This lady appears to have been a daughter of Thomas Robertson, a citizen of St. Andrews, by his wife Jonet Reekie. This laird, and his wife, on the 3rd of August 1646, entered into a Contract with Archibald, Earl of Angus, and his wife, the Lady Ann Stewart, for her interest, by which the former alienated to the latter the lands of *Pitcurraneis* adjoining Abernethy. In excambion for the alienation of the above lands, the Earl and his Countess, by Charter dated the 3rd of August 1646, disposed to this Andrew Pitcairn, and his wife, the lands of *Cordoun*, with the mill, woods, fishings, etc., to be holden of the Earl and his heirs-male and successors, barons of the barony of Abernethy, in *feu-farm* for a yearly feu-duty of £8 Scots, and a duplicand thereof on the entry of heirs. This Charter by the Earl, and his consort, as she is styled, bears to be written by Robert Pringle, junior, son of Robert Pringle, senior, of Templehillis, writer to the King's Signet, and to be signed and sealed at *Tamptallon* of the date above given, before Archibald Douglas of Hanlanes, Mr. James Sempill, the Earl's servitor, and Samuel Hunter, apothecary in Edinburgh. Andrew Pitcairn also acquired the lands of *Haltoun* in the parish of Abernethy from Andrew Lundie of Carie and Provost's Mains (son of Andrew Lundy of Conland, in the parish of Falkland, who was a younger son of Robert Lundy of Balgonie by Margaret Lumsden his wife, lady of the barony of Conland in her own right, whose father, James Lumsden, lord of that barony, fell with his father-in-law, Robert Arnot of Woodmiln, at *Flodden*), and he, and his wife, Margaret Robertson, were infest therein on the 2nd of June 1656. He latterly got into embarrassed circumstances, and had to alienate the family estate of *Innernethy*, which he, and his wife, and his father, did, in the year 1655, for the sum of 15,850 merks, to Patrick Ross, a notary in Perth, and Mr. Robert Ross, his eldest son [Deeds Register, ms., Register House]. Cordoun was *apprised* from him and from his eldest son, James Pitcairn, in the year 1662 by William Oliphant of Provostmains, for £4390, 12s. 10d. Scots of principal and £220 of *Sheriff-fee*: and there were other apprisings against him. He was alive in 1664. He had the following issue known to me:—

1. James Pitcairn of Cordoun, of whom *infra* as No. VI.
2. Andrew, who, on 26th December 1655, had seisin of an annual rent out of Cordoun. He appears to have been engaged in agricultural pursuits and to have farmed *Forret*. He owned a good deal of property in and about Abernethy. He was dead *ante* June 1693. He married Isobel Balvaire, heiress of Pitblae, who, on 31st May 1693, had seisin of Pitblae, Mallartyne, and Montquhirrie on a Precept of Clare Constat by the Marquis of Douglas, for infesting her in these properties,

as heir to John Balvaired of Pitblae, her brother german, (Perth Seisins). They had a son,

a. Andrew Pitcairn, a bailie of Abernethy, who married Christian Lennox, daughter of Alexander Lennox, tenant of Balhepburn in the parish of Rhynd. On the 23rd of November 1706, he had a Precept of Clare Constat from Maria, Marchioness of Douglas, for infesting him, as heir to his father, in a tenement of land, with houses and garden adjacent to the same, on the north side of the burgh of Abernethy, the vennel called the *Dead Wynd* being on the south—and in land there. This Clare bears that he was son of Andrew Pitcairn, bailie of Abernethy, and grandson of Andrew Pitcairn of Innernethy. He was father of—

(i.) Robert Pitcairn of Pitblae, who, on 13th June 1727, had a Clare from the Commissioners of the Duke of Douglas for infesting him, as heir to his father, in subjects at Abernethy, the way leading from the *Pyramide* of Abernethy (the famous round tower said to have been built by the Picts), and the *kirkyard* being on the east: and in a *pendicle* there called *St. John's Croft*; and in lands called the *Fluks*. In this writ there is mention of Isobel Hunter, mother of Isobel Balvaired, the maternal grandmother of the grantee. By Ann Aison, his wife, he had a son, Robert Pitcairn of Pitblae, to whom, by disposition 29th January 1770, he conveyed his various properties in and about Abernethy, and who, on 28th July 1789, had a Charter from Archibald, Lord Douglas of Douglas (the successful claimant of the great *Douglas Cause*), confirming the last mentioned disposition to him. He was served heir-general to his cousin Andrew Pitcairn of Hilltown, a writer in Edinburgh, on 11th October 1804 (see *infra*). (Was it from either of the above that certain families of the same surname, flourishing in Dundee towards the close of the last, and the beginning of the present century, derived their descent? In the West Church Burying-ground, Edinburgh, there is a stone the inscription on which states that 'William Pitcairn, Esq., son of Provost John Pitcairn of Dundee, died in 1831, aged 68'—of what family was Provost Pitcairn?)

(ii.) Andrew Pitcairn, writer in Edinburgh. On the 14th of December 1726, he, designated

'lawful son of the deceased Andrew Pitcairn  
 of Pitblae,' was, at 23 years of age, admitted  
 a Notary Public. Notarial Motto '*Divina  
 Providentia mihi haereditate est.*' He was  
 extensively employed in conveying  
 business in Strathmiglo and neighbourhood.  
 His name appears among the agents ad-  
 mitted by the Court of Session in the year  
 1755; and he carried on his business in  
*Halkerston's Wynd*. On October 12, 1735,  
 he was married to Grizel Aison, daughter  
 to the then deceased Thomas Aison, writer  
 at Glentarkie, near Strathmiglo. [Edin-  
 burgh Marriage Register.] Mr. Aison  
 probably originally belonged to Dunkeld,  
 or that neighbourhood. On the 26th of  
 July 1694, he, described as *Writer in Dun-  
 keld*, was admitted Notary, being then of  
 the age of 27, and took for his motto '*Justus  
 ut palma florebit.*' He appears to have  
 acted as factor and local man of business  
 on the *Burleigh* Estate of Strathmiglo.  
 The following entry from the Parochial  
 Register of Strathmiglo relates to his  
 burial: 1730, May 24, in 'First Cloth  
 to Thomas Aison, writer at Glentarkie,  
 £04 : 16 : 00.' Andrew Pitcairn died at  
 Edinburgh in the year 1780, and on  
 February 5th was buried in the Grey-  
 friar's Burying ground there, '3 D[ouble]  
 p[aces] n[orth] the Gate leading to  
 Heriot's Hospital, closs the wall, aged  
 80.' [Greyfriar's Mortuary Register, ms.]  
 His wife, Grizel Aison, who predeceased  
 him, was buried in the same Churchyard  
 'in Mr. Broun's ground' on the 5th day of  
 May 1774. They had, with other issue,  
 (1) Andrew Pitcairn of Hilltown, who fol-  
 lowed his father's profession of writer in  
 Edinburgh, born in 1736. In 1773-4 he  
 is entered in Williamson's *Edinburgh Direc-  
 tory* as 1st Clerk to William Binning,  
 Advocate, *Bull's Turnpike*. Latterly he  
 appears to have carried on his business  
*opposite the Water House on the Castle Hill*.  
 He died in the year 1803, *sine prole*, and  
 on the 14th March was buried beside his  
 father in the Greyfriar's. On the 11th of  
 October 1804, his cousin Robert Pitcairn  
 of Pitblae was served heir general to him;  
 and (2) Janet, the wife of Mr. James Laid-  
 law, Writer to the Signet. She appears to

have died *sans* issue on 24th October 1798, and was buried in the Greyfriar's on the 26th. Andrew, her brother, was served heir general to her on 24th May 1799. Mr. Laidlaw remarried at Dundee on 11th August 1801 with Jean, 2nd daughter of the deceased John Pitcairn, merchant, and late Provost of Dundee. His 1st wife's family and his 2nd wife's were probably related.

- (iii.) Christina Pitcairn, wife of the Rev. Alexander Pirrie, a dissenting minister at Newburgh, author of several works on religious subjects, some of them of a polemical nature.

VI. James Pitcairn of Cordoun (eldest son of No. V. *supra*). He was involved, along with his father, in pecuniary difficulties. He died, it is believed, *sine prole*, ante 18th April 1664, of which date Isabella Edgar, his relict, obtained Decree of Adjudication against her father-in-law and William Oliphant of Provostmains, for his interest, adjudging Cordoun for a debt due to her. She remarried with a certain Mr. Thomas Forbes, a Doctor of Medicine.

Although I have not, up to the present time, been able to filiate Mr. Alexander Pitcairn, minister of Tannadyce in Forfarshire, *temp.* Charles I., among whose descendants can be numbered men distinguished at the Bar and on the Bench, in the Church and in Letters, including Principal Robertson, the historian, and the late Henry, Lord Brougham, circumstances known to me make me conclude that he is likely enough to have been a son of No. II. of the above pedigree.

JAS. RONALDSON LYELL.

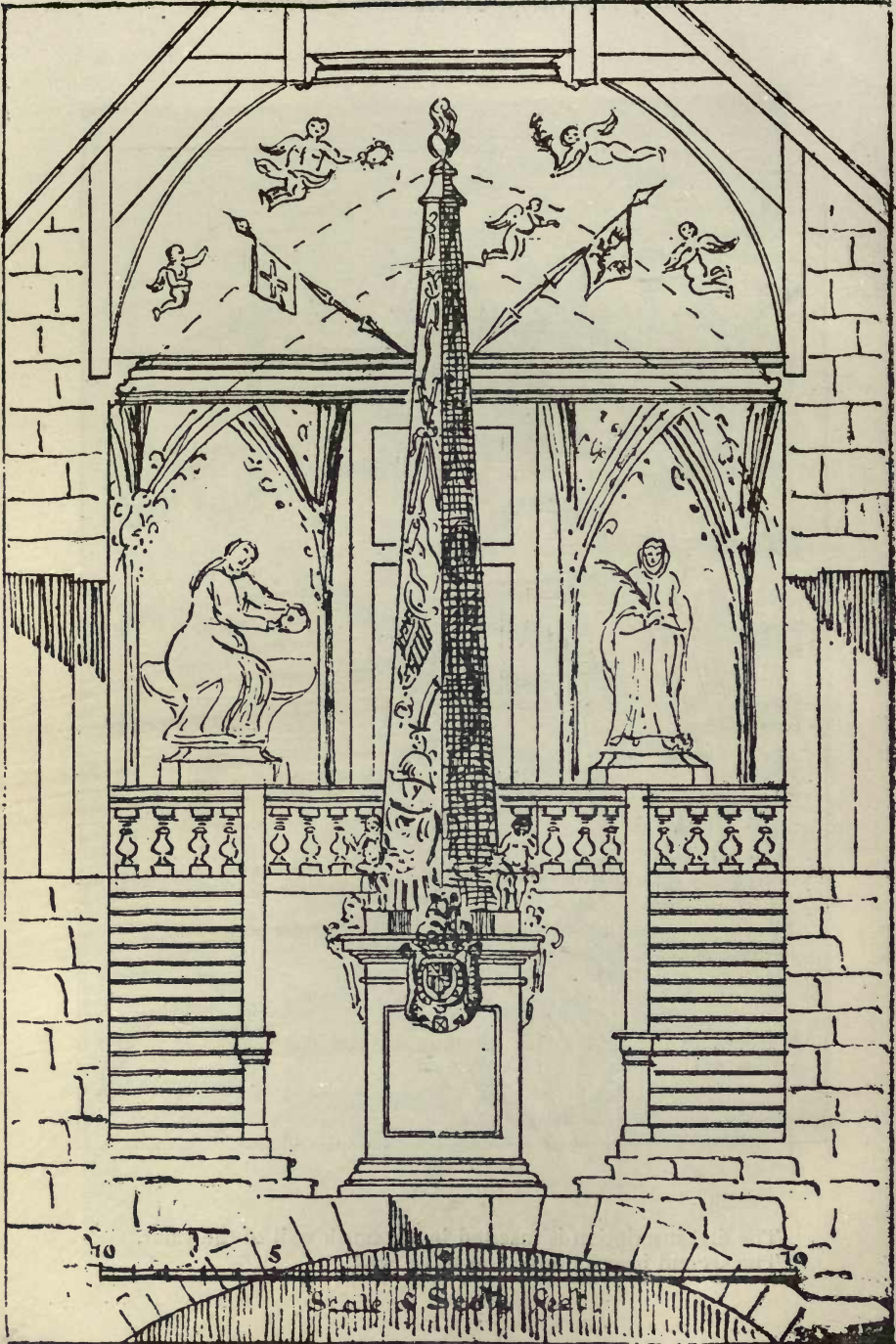
612. THE BURIAL-PLACE OF THE EARLS OF MAR.—The will of Annabella, Countess of Mar, which was printed at page 1, gives some information as to her husband's intentions regarding the reinterment of his ancestors in the vault at Alloa as Cambuskenneth had fallen into ruin. There is, however, no record of this being done. The vault was constructed, and two inscriptions now printed show the interval that elapsed between the death of the Earl and the completion of the vault. Henceforth it was regarded as the burial-place of the Earls of Mar, and it seems certain that the four succeeding Earls of Mar were buried in it. John, Earl of Mar, who was attainted and died abroad in 1732, left behind him written recommendations as to the management of the estate, which was preserved to his son by the purchase of it from Government. In a small volume in his own handwriting, now in the possession of his descendant the Earl of Mar and Kellie, he states his wishes concerning his own burial and the erection of a monument in the family aisle, which was over the family vault. This aisle was the chancel of the old Alloa Chapel, afterwards the Parish Church. In 1819 the church was pulled down, with the exception of the tower, and a new church erected on a site about a quarter of a mile to the westward. On the destruction of the church, John Francis, Earl of Mar, erected a chapel on the site of the old chancel, and including within its area not only the old vault, but space to the west of it in which two rows of brick graves were constructed,

† † † I E : R E S T I T .  
† † † Y E . X X V I I . D A Y  
★ . O F . O C T O B A R  
† † † I S 7 Z : A N D . O R D A M I T  
† † † Y I S T O . B E . D O N E .



ATOV H AISC  
OMAND. HIS.  
LADY. A. M.  
DYD. 1587.

The first inscription is inserted in the north wall of the vault.  
The second inscription in the south wall.



When the vault was opened in 1866 no trace remained of any coffins earlier than the eighteenth century. It was supposed that the coffins of the earlier Lords had been transferred to the brick graves; a few years later they were examined and found empty. No explanation can be given of what is certainly a curious fact.

Lord Mar and Kellie has kindly permitted me to print the interesting directions left by his ancestor, and also to reproduce a sketch made by the attainted Earl to illustrate his description. The monument, if erected, would not have been without dignity, but would, with the coloured frescoes behind it, have scarcely been deemed a congruous adornment to a Presbyterian place of worship in the last century, though much superior to many of the marble monstrosities which were allowed a place in churches at that period.

A. W. CORNELIUS HALLEN.

*Extracts from 'Legacie to my son,' written by John, Earl of Mar, 1726 :*

—'It is no great matter what becomes of a man's body when the breath of life is once out of it; But tho I should die abroad, I wish to be buried w<sup>t</sup> my ancestors at home. Wherever my death happen I hope I shall not be so destitut of friends to have non to take care to find some proper place where to put my body to rest & remain free from insult, until it can conveniently, by the advice & direction of you & such friends & relations as you shall think fit to consult, be transported to Alloa, & there, without eclat or giveing disturbance to any, to be decently & privatly inter'd by a few of my friends & relations.

'If it shall please God so to order that you shall come to be tolerable easie in y<sup>r</sup> affairs, w<sup>ch</sup> in his goodness I hope he shall, I recomend to you the haveing a monument of marble made & erected for the ffamily in the Isle of the Church of Alloa over the vault or burying-place conforme to a Designe w<sup>ch</sup> is amongst my Drawings. This monument & the alteration of the Isle would not be very chargable, but I do not strictly tey you down to this Designe for it, leaveing you at liberty to alter it according to y<sup>r</sup> own fancie, w<sup>t</sup> the advice of those you may consult who understand & have a right teast of such things, as y<sup>r</sup> acquaintance, Mr. Gibb, to whom pray make my compliments.

'I leave you also at freedome as to the Inscriptions to be put on the monument, & I shall leave amongst my papers what occurs to me for them.'

Chattou, March 1726.

'Directions concerning the monument to be erected in the Isle of the Church of Alloa.

'The Monument to be an Obilisk of Black marble w<sup>t</sup> a heart on the top of white & a flame comeing out of it of guilt brass, the obilisk standing on a Pedestall of a different colourd marble, and Trofies of guilt brass to be on the four sides of the Obilisk. Two sides to be made up of Broad swords, targets, Highland guns and pistols, powder horns & bagpipes, after the way of the Highlanders' armeing. The other two sides to be of the ordinary & modern armour as now used, & a Comander-in-chife's batton.

'In one place of the Trophies to be a representation of a bundle of Papers teyd together and indorsed JEWELS FOR SCOTLAND, anno 1722 & 1723.

'On one side of the Pedestall on a scutchon stuck to it to the armes of Mar & Erskine as is now used by me. On the side opposit, the Earle of Mar's armes w<sup>t</sup> the Earl of Panmure's impaled. On another side Earle Mar's armes w<sup>t</sup> Earle Kinnoul's impaled. And on the forth side L<sup>d</sup> Mar's armes w<sup>t</sup> the Duke of Kingston's impaled.

'The Obilisk to be placed on the pedestall, the angles of the one contrair to the other, and supported on two Lyons & two Grifons couchant of Brass guilt.

'On the four corners of the Pedestall to be four weeping boys of white marble standing.

'The plain field on each side & Dado of the Pedestall to be of white marble, on w<sup>ch</sup> to be cutt or ingraved such inscriptions as shall be thought proper by L<sup>d</sup> Erskine.

'The Monument to be placed over the vault or Burying-place betwixt the two stairs that lead up to L<sup>d</sup> Mar's seat in the Church.

'A stair to be made from the door of L<sup>d</sup> Mar's low seat into the body of the Church, down to the vault or burying-place, w<sup>ch</sup> stair to be so covered comonly w<sup>t</sup> planks or shutters that they can be easly take up or opned when ther's occasion of entering into the vault.

'The vault of the Isle to be taken away, for the roof to be made higher on account of the Monument, & a coupola made directly over it, w<sup>th</sup> rooms made of each side of the Isle, all w<sup>ch</sup> will be more clearly seen by the Design or Draught.'

613. THE LEE PENNY (reprinted from *The Scotsman* by kind permission of the Editor).—In the ancient kirk of St. Bride, at the beautiful village of Douglas, in the Upper Ward of Lanarkshire, are to be seen two leaden caskets in which are stated to be enclosed the hearts of two eminent Scottish noblemen—(1) the good Sir James Douglas, so well known in history and tradition, and who was virtually the founder of the great house of that ilk; and (2) Archibald, the fifth Earl Douglas, who has been designed 'the great Earl,' but who is better known in the history of Scotland as 'Archibald Bell the Cat,' High Chancellor of Scotland. The founder of the house of Douglas, 'the good Sir James,' was one of the most trusted adherents of Robert the Bruce, and the familiar tale of his expedition to the Holy Land with the King's heart, and its result, need not be retold. The leading adherent of Sir James Douglas in the expedition was Sir Symon Loccard (afterwards named Lockhart) of the Lee, Lanarkshire; and after the death of his chief the command of the Scottish soldiers fell to him. In a fight with the Moors, Sir Symon Lockhart had, according to the tale, the good fortune to capture a Moorish nobleman of high rank. The wife of the prisoner brought her husband's ransom, and while paying over the money to Sir Symon, she accidentally dropped a jewel, which she eagerly picked up and tried to hide from the Scottish leader, but without effect, as he insisted on its being also handed over as part of the ransom. The Moorish lady, finding her prayers to return the jewel had no effect, reluctantly gave it to her husband's captor, at the same time informing him it had a miraculous virtue in curing diseases, both of man and beast. This jewel is the celebrated 'Lee Penny,' which it is said inspired Sir Walter Scott to write his well-known novel, *The Talisman*. The Lee Penny is a jewel of a heart shape, slightly fractured on one side, of a dark red colour, semi-

transparent, and for greater security has been set in a shilling of the period of Edward I. It has a silver chain and ring attached, for the purpose of enabling it to be used. The manner of its use in curing disease has from the time it came into the possession of the Lee family been very simple, as it was simply dipped in water which had been poured into a vessel, and the contents of which were afterwards drunk by the patient.

This heirloom or 'talisman' is still one of the most valued possessions of the Lockharts of the Lee, and great care is taken to preserve it among the treasures of this ancient Scottish family. Although in our modern days the use of a curative 'amulet' of this description would be scoffed at as idle superstition, there is not the slightest doubt that for centuries the Lee Penny was regarded as a very powerful charm or curative agent in the treatment of disease, not only in Scotland but also across the Border; and so late as 1824 a gentleman came to the Lee and had the penny dipped in water, which he carried back to England to cure his cattle, which had been bitten by a mad dog. The results of this visit are not stated, but this seems to be the last recorded case of the Lee Penny having been laid under requisition as a panacea for disease. A local writer of some considerable reputation for veracity and erudition, in a work published in 1864, regarding this family heirloom, says:—'There is one fact connected with it, the truth of which can be attested by many individuals, and the accuracy of which we have personally verified, namely, that if two glasses are filled with water and the penny dipped into one of them, a person who has not witnessed the operation can always distinguish the latter by its taste.' As we have said, a firm belief existed for many generations in the efficacy of this ancient jewel as a cure for diseases, and evidence to this is to be found in the fact that when the plague visited Newcastle the inhabitants of that city besought the Lockhart family to lend it to the Magistrates for use as a remedial agent in dispelling the pest, and their request having been complied with, a large sum of money was deposited as a security for its safe return. Its removal to Newcastle appears to have been attended with most beneficial results, as the Newcastle people were very desirous to retain it, offering to forfeit the deposit-money rather than return it to Lee; which, however, was not permitted. So late as 1817, a farmer and his son from Northumberland arrived at Lanark, carrying two casks attached to their saddles, to contain water in which the Lee Penny had been dipped. As a condition attached to its efficacy on this occasion, we read that after the Penny had been immersed it was ordered that the vessels which contained the water were not to touch the ground till they reached their destination. It is also alleged that a Lady Baird of Saughtonhall, near Edinburgh, recovered from the effects of the bite of a mad dog by drinking the medicated water, and bathing the affected parts in it, even although prior to doing so she had already shown some of the distressing symptoms of hydrophobia.

The *Domestic Annals of Scotland* contain more than one reference to this family relic as a curative agent. In 1628, during the witchcraft period, a woman named Young was prosecuted as a witch for curing and inflicting disease, and on evidence it came out that the accused and her husband had sent to the Laird of Lee to borrow his 'curing stone' for their cattle, which had the 'routing ill.' Lady Lee refused to lend the stone, but sent flagons of water in which the Lee Penny had been dipped, whereupon it is said the cattle drank and recovered. The Assembly of the Kirk,

about the same period, during one of their sittings at Glasgow, took up the question of the efficacy of the stone as a curative agent, and the alleged superstitious use of it; and the Laird of Lee, who had attended the sitting, having explained the mode of using the amulet—viz., by dipping it in water—the Assembly solemnly delivered themselves as follows:—‘Considering that in nature there are monie things seen to work with strange effect y’rof no human witte can give a reason, it having pleasit God to give to stoness and herbes a special virtue for the healing of monie infirmities in man and beast, advises the brethren to surcease their process, as y’rin they perceive no ground of offence, and admonishes the Laird of Lee in the using of said stone to tak heid it be usit hereafter with the least scandall that possibly may be.’ We have no doubt the Laird and his successors profited by the sensible admonition of the Assembly of the Kirk, as for many generations thereafter this ancient amulet was, rightly or wrongly, regarded in Scotland as a powerful factor in the cure of many diseases, and its apparently successful operation was largely, if not entirely, due to the imagination of the patients who partook of the sparkling fluid in which the jewel had been solemnly immersed for their benefit.

614. SKEAN DUBH (vol. ix. p. 19.)—In reply to the above I am not aware that I ever said the knife in question was not an old one. The *Scottish Antiquary* (vii. p. 78) says: ‘The sketch here given represents a skean dubh in my possession, which is said to have belonged to, and have been worn by Duncan, first Lord Campbell of Lochow, commonly known as Black Duncan,’ etc. In vol. vii. p. 128, I pointed out that if the skean dubh was the same one as I had seen, the evidence that it had ‘belonged to and been worn by Duncan, first Lord Campbell of Lochow,’ was very slender. The knife may be old, I believe it is, but even if proved to have been found at Finlarig, that does not go far to substantiate the statement that it belonged to Black Duncan.

J. M’G.

615. OLD EDINBURGH REGISTERS.—MARRIAGES, 1595-1600.<sup>1</sup>—

1595.

- |       |     |   |
|-------|-----|---|
| April | 6.  | James Sybbal and Christiane Wood.         |
| „     | „   | Johnne Hutchesowne and Jonet Wright.      |
| „     | 13. | Robert murheid and Jonet Mure.            |
| „     | 20. | Arthour ray and Elizabeth codiner.        |
| „     | 23. | David rychardsonne and Sara bynning.      |
| „     | „   | Malcolm pringill and Beatrix hay.         |
| „     | 30. | William tod and Margaret finlaye (?).     |
| May   | 4.  | James Wallace and Marioun gichen.         |
| „     | 7.  | William Scot and Jane Skene.              |
| „     | „   | Archibald dempster and Agnes balderstonn. |
| „     | „   | George smyth and Margaret smyth.          |
| „     | 11. | James Dowie and Agnes welche.             |
| „     | „   | Isaac moresone and Helene arnot.          |
| „     | 14. | Rychard hornmaker and Geillie mure.       |
| „     | 18. | Mr. James spottiswood and Agnes mowbray.  |

<sup>1</sup> By the kind permission of the Registrar-General, I am able to give a transcript of the earlier portion of these interesting registers.

- May 21. James Johnnestonn and Sibilla grahame.  
 " " David Wauche and Catherine Sytchie.  
 " 28. Johnne robertsonne and Agnes arnot.  
 " " William Makgie and Katherine makgie.  
 " " James thomesone and Agnes carmychaell.  
 June 4. Thomas Marschell and Bessie rankene.  
 " " William crawfurd and Barbara Johnnestonn.  
 " " James thomesone and Margaret sommervell.  
 " " Rychard wilsonne and Agnes sommervell.  
 " 11. Johnne broun and Marioun diksonne.  
 " " Johnne cowlie and Christiane heriot.  
 " " Johnne horne and Jonat ray.  
 " 18. James sincler and Jonat strencherd.  
 " " William achesonne and Bessie thomesonne.  
 " 25. Johnne land and Elspailt banchop.  
 " " Johnne adamesonne and Marioun robesonne.  
 " " Johnne hodge and Margaret trunche.  
 " " William riddell and Masie burnet.  
 July 2. Robert jamesonne and Agnes fischer.  
 " " George knowie and Bessie zuill.  
 " " Harie wilsonne and Susanna libbertonn.  
 " " Robert nakket and Margaret murray.  
 " " James nicoll and Katherine lawrie.  
 " " Petter zair and Marioun pomfray.  
 " " George sandersonne and Barbara lowrie.  
 " 9. Mr. James balfour and Issobell king.  
 " " Androw corbreck and Jonat Philp.  
 " " William Murray and Kathrene wallace.  
 " " William blythman and Marioun maknacht.  
 " " William walker and Kathrene mowatt.  
 " " Walter hendersonne and Jonat symesone.  
 " " Robert mercer and Rebecca Carmychaull.  
 " " William andersonne and Jonat lyell.  
 " 16. James watsonne and margaret russell.  
 " " Mathew distoun and Kathrene burnet.  
 " " James maistertonn and Janie aikenhead.  
 " " Johnne diksonne and Helene craig.  
 " " Rychard campbell and Alesonne crumbie.  
 " " Johnne laing and Janie lawsonne.  
 " " Antonie quhyt and Margaret craik.  
 " 23. Niniane makmorane and Elspailt purdie.  
 " " William storie and Euphame hay.  
 " " Samuell thomesone and Jonat spens.  
 " " James harper and Marioun sandersonne.  
 " 30. Johnne wyllie and Marioun bartane.  
 " " Gilbert robertsonn and Elspailt fiddes.  
 " " Alex Makilwraith and Bessie reidpaith.  
 " " Johnne allane and Marioun leggat.  
 " " Thomas myller and Jonat steedman.  
 " " David broun and Barbara broun.  
 " " David partene and Margaret Johnnestonn.  
 Aug. 13. Gilbert gray and Agnes gib.

- Aug. 13. Thomas seir and Issobell warrand.  
 " " William symesoune and Kathrene kinloch.  
 " " Johnne leirmount and Issobell kennechoe.  
 " " Walter scot and Christiane scot.  
 " " William zuill and Begis symesonne.  
 " 20. Johnne adamesonne and Marioun boyd.  
 " " Androw gib and Issobell matin.  
 " " Thomas mure and Helene blackburne.  
 " " Robert stoddart and Elspathe hog.  
 " " Patrik fleming and Janet scheills.  
 " " David moresoune and Isobell dewnom.  
 " " Johnne alex<sup>r</sup> and Jonat wallie.  
 " " Alex<sup>r</sup> rwnsoman and Agnes scot.  
 " " Donald waddell and Margaret dalrimpill.  
 " " Rychard broun and Kathrene hop.  
 " 27. Johnne kello and Marioun blyth.  
 Sept. 3. Thomas moir (or mow) and Kathrene coupland  
 " 10. James smyth and Margaret norwell.  
 " " Thomas corstoun and Isobell naigie.  
 " 17. Thomas blak and Marioun zoung.  
 " " James kay and Elspaith scot.  
 " 24. Maister Patrik bannatyne and Sara johnnestonn  
 " " Johnne darling and Marioun cairmie.  
 Oct. 1. James allane and Agnes speir.  
 " 8. David dormount and Marioun erskene.  
 " 15. Rychard skyrling and Agnes wat.  
 " 29. Mr. Thomas moresonne and Marioun grahame

(*To be continued.*)

616. SURNAMES.—That Scotland is inhabited by Scotchmen is a fact patent to every schoolboy, for he is taught that, in 843, the name Scotland was given to the country because the dominant race were Scots who in 563 came from Ireland. I take my information from a *Brief History of Scotland*, one of the Royal School Series. A further study of the same book informs me that the Danes invaded Scotland, but were finally defeated and expelled in 1010. The English had also a nasty habit of invading Scotland; they however got their quietus in 1314 at the ever-glorious battle of Bannockburn, after which Scotland was the home of Scotchmen, and the sons of those who bled with Wallace and by Bruce were led now sing the praises of their sires. This is very national, very attractive—but I would ask, Is it history? Are Scotchmen as fully the descendants of the Scots of twelve hundred years or even of six hundred years ago as the Jews of Our Lord's day were of the followers of Moses? If not, why not? That they are not I venture to assert, why they are not, I will proceed to consider.

The Danes and the English were not simply invaders who, being defeated, departed with bag and baggage. Many of them when they came remained as settlers. What schoolboys are not taught, those who study history more thoroughly discover, that both Danes and English became denizens, and this was in a very striking manner the case with the English. Wallace was by descent 'the Walesman,' not indeed an Englishman, but a Briton from Wales. Bruce was of English or rather Anglo-Norman



descent, and a great proportion of our own old Scottish governing families were Anglo-Normans. The Stewarts, the Hays, Hamiltons, and very many others. But it may be asked, Was the English the last great influx of foreign blood? I believe not. But as yet it has not been recognised that there was a later influx. Genealogy has been neglected, and, as a consequence, history has been obscured.

I was present lately at the sale of a famous herd of short-horns. The auctioneer spoke eloquently and ably on the benefit cattle-breeding had been to the farmer and the advantage of having a good stock whose descent was accurately registered. I said to a friend, If I said half so much about the advantage of human genealogy, I should be set down as a crank; and then I studied the catalogue, full of grand pedigrees, eleven and twelve generations long, enough to take any of the men present back to 14th-century ancestors, yet, amongst all of them, probably not more than a score knew the names of their great-great-grandfathers. If a bull is the better for having his pedigree known, why not a man? Breeders know that a bull inherits certain qualities, and produce his pedigree as a guarantee that he has, or ought to have, these qualities—a bull does not, because he cannot, realise the advantage of his pedigree, a man can, but as a rule does not—that is his individual fault or misfortune as the case may be—a nation made up of an aggregation of men is what its people make it, and not to know the composition of the people is an obstacle to the clear understanding of national history.

Two methods are available—the first, which must be necessarily laborious, but is the most satisfactory, is to collect a mass of family pedigrees and classify these. The Americans are busily engaged on this work, and they will find the advantage of it.<sup>1</sup> The other method is to classify family names. The value of this is well discussed in a leader of the *Scotsman* of March 15, 1894, which we print:—

‘What’s in a Surname?’ has received from an official source an answer that may surprise unthinking and uninquiring people. In a special report which has been prepared by Mr. Robert E. Matheson, Assistant Registrar-General, on ‘the numerical strength, the derivation, the ethnology, and the distribution’ of Irish patronymics, he lays it down that ‘the history of the country lies enshrined in its Surnames.’ If it be generally true that by means of family nomenclature an insight can be obtained into the blood and origin, the early employments and customs, the beliefs, the superstitions, and even the humours of a nation, this must be especially true of Ireland, where the subject is surrounded by picturesque and imposing detail which can hardly be encountered in other lands. For, says this authority, ‘on our shop fronts and in our graveyards may be found side by side the names of the descendants of the Milesian Prince, the Scandinavian Viking, and the Norman Knight.’ In these circumstances it may be thought surprising that in our days, when everything is tabulated and treated statistically, the materials of national history and character contained in Surnames should have been neglected. An attempted analysis was made in the Census of 1851, but from the difficulties met with it was abandoned. Mr. Matheson, who had already broken ground for the work

<sup>1</sup> *Tyde what may Betyde*, a magazine edited by Mr. Stewart and devoted to the history of the family of the Haigs of Bemersyde, is a most commendable attempt to arouse interest in Scottish genealogy. We hope to notice it at some length in our next number.—Ed.

in a treatise on the varieties and synonyms of Irish Surnames and Christian names, was prepared to enter in earnest on the relinquished task with the Census records of 1891 for a basis ; but these were vitiated for his purpose by a clause in the Act of Parliament directing that inmates of public institutions should be indicated only by initials. His present elaborate and most interesting report has, therefore, been founded on the information extracted from the birth indices of the Irish General Register Office for 1890; and affords means of comparison with similar analyses deduced by the English Registrar-General from the indices of 1853, and by the Registrar-General for Scotland from the index to the Birth Register for 1863.

The first point raised is that of the most prevalent Surnames in England, Scotland and Ireland, and the extent to which, by being found in all three countries, these indicate common elements of race and custom. For Ireland a list of one hundred principal surnames has been prepared, while for the other two countries only the fifty that were most common forty and thirty years ago are available. 'Murphy' takes a pretty easy lead among the Irish Surnames, holding the place occupied in England and Scotland by 'Smith.' It is estimated that there were no fewer than 62,600 people of that sept living beyond the Channel in 1890. Next to it came 'Kelly' and 'Sullivan,' as 'Smith' with us is followed by 'M'Donald' and 'Brown' and in England (including Wales) by 'Jones' and 'Williams.' There is wonderful agreement in the proportionate prevalence of the leading names in the different kingdoms. The 'Murphys' constitute 13.3 per 1000 of the Irish population, while of 'Smiths' of different spellings there are 13.8 per 1000 to the South and 14.2 per 1000 North of the Border. Taking the three first surnames in each list, they form 36.9 per 1000 of the population of Scotland, 35.7 per 1000 of the people of England, and 34.3 per 1000 of the Irish race at home. No fewer than seven surnames have a place in the list of the first fifty for all three countries. 'Smith,' so preponderant in Great Britain, has the respectable position of fifth in Ireland, 'Brown' which is third in Scotland, ranks sixth in England, and thirty-seventh in the sister isle; 'Thomson,' which is fourth in the roll of Scottish Surnames, sinks to the fifteenth place in England and to the forty-second in Ireland; and 'Wilson,' eighth with us, is eleventh on the English and twenty-sixth on the Irish list. 'Clark,' 'Martin' and 'White' are the other surnames common to the United Kingdom; and it is a rather remarkable fact that none of the second fifty names on the Irish list are specially prevalent in both of the other countries, although a number of them are common to England and Ireland, or to Scotland and Ireland. These latter are to be found chiefly in Ulster, and are the living evidence of the large admixture of Scottish blood in the North of Ireland. Mention may be made, in addition to those already noted, of 'Murrays,' 'Campbells,' and 'Johnstons,' and after them of 'Stewarts,' 'Reids,' 'Bells,' 'Scotts,' and 'McDonalds,' all more or less prominent surnames in Ireland as well as in Scotland. Their positions on the respective lists are, however, very different; thus 'Campbell' with us is seventh, in Ireland only thirty-first; 'Stewart' is sixth, and in Ireland fifty-eighth; 'Scott' is tenth, and in Ireland ninetieth; 'M'Donald' yields place here only to 'Smith,' and in Ireland it has to be content to be ninety-fifth.

If these facts tell of connections and resemblances, they speak also of distinctions, and there are plenty of others to bring out the features of contrast between Irish Surnames and those of England and of Scotland.

Of the large majority of the Irish names, as of those of Scotland, it may be said that they are 'peculiar to the country' in the sense of originating there. But unlike those of Scotland, the characteristic Irish Surnames—Murphys, Kellys, Sullivans, O'Briens, Byrnes, Ryans, Connors, O'Neills, Reillys, Doyles, McCarthys, Gallaghers, Dohertys, and the rest—are in no case found to be prevalent outside of Ireland. This points to a highly significant difference in the distribution and influence of the two peoples. The large proportion of surnames of English origin and meaning among a people where the predominant element of the population is Celtic may be explained in part by the old statutes requiring that every Irishman living within the Pale 'should take to him an English Surname of a town, as Sutton, Chester, &c. ; or colour, as white, blacke, browne; or arte or science, as smith or carpenter; or office, as cook or butler.' But, on the other hand, it is known that English and Scottish settlers took Irish Surnames; and the question is further complicated by the practice which prevails in some Irish parts 'of using English names with their Irish translations or equivalents interchangeably;' while an analogy to the teenames of our fishing villages is to be found in the custom of appending an addition where a particular family name prevails exclusively, as in the case of the Ryans of Tipperary, who are distinguished as the 'Bann,' 'Cooper,' 'Corney,' 'Dan' Ryans, and so forth.

What makes Irish surnames a matter of wonder and envy to nations less favoured is the number of them that are of regal origin. Mr. Matheson's analysis goes far to establish the fact that a moiety of the population of Ireland are descendants of Kings and Princes. The Murphys themselves—the name is the anglicised form of M'Murrough—are of 'the old royal family of Leinster;' they are found throughout Ireland, but are still most common in their ancient seat, Wexford. The McCarthy's were 'anciently Kings and Princes of Desmond;' and more than half of them are found in County Cork. The MacDermotts were former Princes of Moylurg and hereditary marshals of Connaught; and, accordingly, in Connaught, and especially Roscommon, they do most abound. So also with the descendants of the O'Mahonys, Princes of Ivaugh; the O'Ryans, Princes of Idrone; the O'Sullivans, Princes of Beara; the O'Tooles, 'the celebrated Princes of Imaile,' and a host of other Milesian chiefs; to-day, in spite of the inroads of Saxons, with their language and customs, they still occupy largely their hereditary territories. It is remarkable at the same time to note how many of the surnames that have reflected glory on Ireland in the fields of literature, war, and statesmanship are of stranger origin. 'Moore' is one of these; there are some 17,700 of Moores scattered all over Ireland, but the number in the original English home of the name is probably thrice as great. The Anglo-Norman family of De Burgos took the name of Burke, and in some cases of MacWilliam and MacPhilip; and the Barrys, Butlers, Dillons, Lacys, Roches, Purcells, and a crowd besides, are of Norman descent. The Plunketts are among the surnames in which the Danish occupation can still be traced; while many families descended from the Danes and Norwegians have, like the Normans, exchanged their names for others of Milesian origin. The name of Walsh, which is fourth on the Irish list of surnames, and is represented in nearly every county, is among the evidences of Welsh settlement.

A more curious instance is the colony, drawn from Wales, but not

consisting mainly of Welshmen, who since an early date have kept themselves apart as a peculiar people, in the baronies of Forth and Bargy, County Wexford. In their peninsular position, between the Bays of Bannow and Wexford, and with the aid of their fortified houses, the remains of fifty-nine of which were still standing in an area of 40,000 acres half a century ago, they were able to resist for centuries Irish encroachments, and preserve their special customs, dialect, and surnames. According to a report of a visit paid by Dr. Mitchell, the Inspector of Registration, in June last, the opening of markets and of railway and steam routes has made great changes on this once isolated race. A number of the old surnames, such as Codd, Stafford, Sinnett, Hore, and Rossiter, are still very common; but it is only among the most illiterate that any considerable number of the words of the old dialect—a lineal descent of the English introduced by the first settlers—are now used. Corresponding phenomena are those presented by the names and pursuits of the descendants of the French and Flemish Huguenot families, of which colonies were formed at Portarlington and other places after 1674; and of the refugees from the Rhine Palatinate, who to the number of 7000 were brought over by Queen Anne in 1709, and settled largely on lands in County Limerick. To the Huguenots Ireland is indebted for its linen and cambric manufactures; and Lefevre, Lefanu, and Trench are among the names with which they have enriched Irish history and literature. A Huguenot family of Blancs have carried on in Portarlington for some two centuries, from father to son, the occupation of butcher, under the name of 'Blongs,' and they have still representatives in the place, who have returned to the original spelling of the name and practise the ancestral calling. The 'Palatines' in the district around Court Matrix, Balingran, and Killiheen, County Limerick, are not yet merged in the surrounding population. Dr. Mitchell notes, among prevailing names, 'Delmege,' 'Lodwig,' 'Modlar,' 'Reinart,' 'Ruttle,' and 'Switzer;' and the Christian names, Jacob and the like, also indicate their Teutonic origin. Although the oldest of the present generation know nothing of the German tongue, the members of this little Protestant colony still 'cling together like the members of a clan, and worship together.' Most of the 'Palatines' have 'a distinctly foreign look, and are strongly built, swarthy in complexion, dark-haired and dark-eyed.' A still greater contrast is afforded by their habits of 'thrift and industry,' and by their homes compared with the surrounding type of dwellings occupied by the descendants of Milesian Princes. They are 'all comfortable in appearance, some thatched, some slated, some of one story, others of two: nearly all have a neat little flower-garden, and very many have an orchard beside, or immediately behind, the house.'

What is true of Ireland holds good of Scotland. Our surnames are well worth studying. They will tell of Danish and English blood flowing in Scottish veins, and they will tell as plainly of Flemish blood. Surnames are usually derived from places; from trade or handicrafts; from physical peculiarities and from paternity, such as Johnson the son of John. We, however, find a vast number of names which do not come under these heads, or which coming under one or other of them present peculiarities. Such names abound in the Lowlands, and save in our old burghs are not found earlier than the 15th or 16th centuries. Many of these names are

generally supposed to be strictly Scottish, but in several districts of England which were 300 years ago centres of the weaving business we find groups of the same names. This can scarcely be accidental; we cannot attribute it to a migration between Scotland and England, for 300 years ago no such migration was possible, as we, however, find the same names in Flanders, and as we have documentary evidence that the English holders of these names were descended from Flemish settlers we must conclude that those who bear them in Scotland were of Flemish origin. It would exceed the limits of this paper to enter into details; we hope to continue the subject in a future number. I may, however, state that taking Norfolk, London, and Gloucestershire as old English weaving districts, I have found groups of names which Scotsmen would claim as belonging to Scotland, being at the present day common here, but which are of Flemish origin. Just to show that the materials exist for proving the prevalence of Flemish blood in Scotland at the present day, I will mention but a few of the many names common to England, Flanders, and Scotland: Clink, Cant, Mustard, Wingate, Younger, Justice, Furlong, Harrower, Cornelius, Adie, Frame, Cousin, Gentleman, Beveridge, Grote, Emery (or Imrie), Peacock, Enzell, Marriott, Danks, Kemp, Barty, Blaw (or Blow), Bonar, Luke. I am confident that when lists of names are compiled, with proof of their Flemish origin, the public will acknowledge that the study of national surnames throws light on the past and present condition of our country and the national character, and that the compilation of family pedigrees is as profitable as it should be interesting, and is not to be regarded as a proof of a snobbish love of titles or of blue-blooded forbears.

A. W. CORNELIUS HALLEN.

617. HOLY WELLS IN SCOTLAND.—Mr. R. C. Hope in his *Holy Wells, their Legends and Traditions* has done much towards making a satisfactory list of Holy Wells in England, arranged according to their counties. He promises also to continue the subject by describing similar wells in Scotland and Ireland. Mr. J. M. Mackinlay, in *Folklore of Scottish Lochs and Springs*, has drawn the attention of the Archæological student in Scotland to a subject which has not been as yet sufficiently attended to. He has not, however, attempted to give a full list of holy wells and lochs. The *Origines Parochiales* commenced in 1844 was unfortunately never completed. The three volumes issued leave untouched a great and an interesting portion of the country, but they contain a vast amount of most valuable information. The work is difficult of access, and is without an index. I have made a list of holy wells and lochs referred to in it (giving the pages in brackets). I hope in a future number to collect other instances from the *Statistical Account of Scotland*.

ED.

### Vol. I.

Glasgow [5].—St. Thenaw's Well, near the Chapel of St. Thenaw (St. Enoch).

Glasgow [6].—St. Mungo's Well, near St. Mungo's Chapel.

Kilmarnock [34].—A well dedicated to St. Maronoch.

Drymen [38].—St. Vildrins' Well, perhaps a corruption of St. Vininus.

The well is still ornamented with an image said to be of its patron saint; and in consequence of the healing virtues ascribed to it is often visited.

- Kilsyth [43].—St. Mirrin's Well, and another whose corrupt name seems to point at St. Talarican for its patron.
- Daziel [58].—Well of St. Patrick; Our Lady's Well, near Motherwell; and St. Catherine's Well.
- Killallan [81].—Saint Fillan's Well, to which the country people even lately used to bring their sickly children.
- Houston [83].—St. Peter's Well, covered with a wall of cut freestone, arched in a roof.
- Houston [84].—St. Bryde's Burn.
- Largs [89].—Fillan's Well.
- Kilbirnie [92].—Birnie Well, *i.e.* Well of St. Brinnan or Brandane.
- Neilstown [96].—Two fine springs near sites of old chapels.
- Carluke [116].—A mineral well near the site of a chapel.
- Lanark [120].—St. Peter's Well.
- Dunsyre [129].—St. Bride's Well.
- Walston [132].—A well held in reverence.
- Carmichael [151].—St. Michael's Well.
- Douglas [155].—Chapel Well.
- Lamington [173].—St. Innian's (? Ninian's, Inan's) Well.
- Kilbucho [177].—St. Bee's (Begha) Well.
- Skirling [183].—Lady Well.
- Kirkurd [186].—A plentiful spring near the church.
- West Linton [190].—Paul's Well.
- Eddleston [214].—Beriswell and Kynggewoll.
- Traquair [219].—St. Bride's Well on the glebe.
- Kailzie [224].—Our Lady's Well.
- Melrose [286].—Wells of St. Mary, St. William, St. Helen, and St. Dunstan.
- St. Boswell [294].—Hare Well or St. Boswell's Well.
- Bedrule [349].—Lady's Well.
- Eckford [397].—Holy Well or Priest's Well.
- Morebattle [405].—Laurie's Well. St. Laurence is the patron saint of the church.

### Vol. II.—Part 1.

- Kilbride [108].—Tober-an-Easbing—the Bishop's Well.
- Kilmore [120].—Well containing holy fishes.
- Glenorchy, Dalmally [135].—Well of St. Conan.
- Ardchattan [149].—Well of St. Modan.
- Lismore [164].—Well dedicated to St. Patrick at Craikwherreellan. Holy Well at Ardnacloch.
- Kilmorie [254].—A well of miraculous fame.
- Killarow [262].—A well called Tobir-in-knabar, with miraculous properties, near a chapel.
- Kilcolmkill [324].—At Tobermory is a well dedicated to the Virgin Mary.
- Kildonan [335].—A well dedicated to St. Catherine.
- Strath [344].—Three wells named respectively, Tobar-na-h'annait, Tobar-ashig, and Tobar-chliaman. (Refuge crosses of Raasay, p. 347.)
- Kilmuir [352].—A sacred well and wood near Loch Shiant.
- Barray [363].—St. Barr's Well, also (p. 365) a well named Tobbar-nam-buadh (the Well of Virtues).
- Harris [378].—A well called Tobar-na-h'-Annait.

St. Kilda.—A number of wells, amongst which are Toubirnibeauy, or the Well of Virtue, St. Kilder's Well, the Well of Conirdan, and the Well of Youth.

Barvas [387].—St. Andrew's Well.

Vol. II.—Part 2.

Applecross [404].—Loch-na-nuag, or the Holy Loch.

Tain [427].—St. Mary's Well—a cure for consumption.

Tarbat [434].—Tobair Mhuir, or Mary's Well.

Logie Easter [468].—Poll-a-bhaidh (the Pool of Death), used for execution by drowning.

Alness [473].—Tobar-na-muire, Mary's Well, possessed of healing virtues.

Kinettes [501].—Saints' Well and the Well of John the Baptist.

Suddy [538].—A Well having the virtue of curing sick children.

Avoch [542].—Hainuck, Charles' Well, Craiguck; the last frequented on the morning of the first Sabbath of May.

Cromarty [560].—St. Bennet's Well; rags were left on a thorn bush near the Well: also St. Duthacs Well.

Rosemarkie [582].—A well known as St. Boniface's Well.

Farr [708].—Lochnaver, esteemed a holy loch.

Loth [732].—Tober Massan, with curative powers.

Dunnet [789].—St. John's Loch, with curative qualities.

618. PUBLIC RECORDS (viii. 172; ix. 26).—I have perused the article in the *Scottish Antiquary* with much pleasure, and fully concur with what is stated there as to the courtesy and kindness of the officials in the Register House. There is, however, no doubt but that printed indices such as those published by the British Record Society would be a great boon to many. Would it not be possible to publish, say by way of a supplement to the *Scottish Antiquary*, an alphabetical index to the testaments in some of the commissariots or some of the other Records? If so, the supplements could be bound up separately and would be very useful. There appears to be increasing interest in Scotland in genealogical matters, and the staff in the Register House have their time fully occupied, but if there were alphabetical indices in print, not only would the time of the searcher be saved, but the labours of these officials be reduced. If there is any insuperable difficulty to publishing an index to any of the series of records preserved in the Register House, might not a beginning be made with, say, the Registers of some of the Sheriff Courts, Justiciary Court, or Burghs.

H. H.

[We think the Index Library should be encouraged to do for Scotland what it is doing for England and Ireland: We could not venture on such a task, the more as the machinery for doing it exists.—ED.]

619. AN OLD DUNKELD SEAL (viii. 170; ix. 33).—I think I have found out about the seal said to be William Bishop of Dunkeld, from 1312-1337. From the description I thought it must be William of Dunblane, 1284-1293, described by Henry Laing under No. 928. The seal is now detached and amongst Chapter House Documents with seals

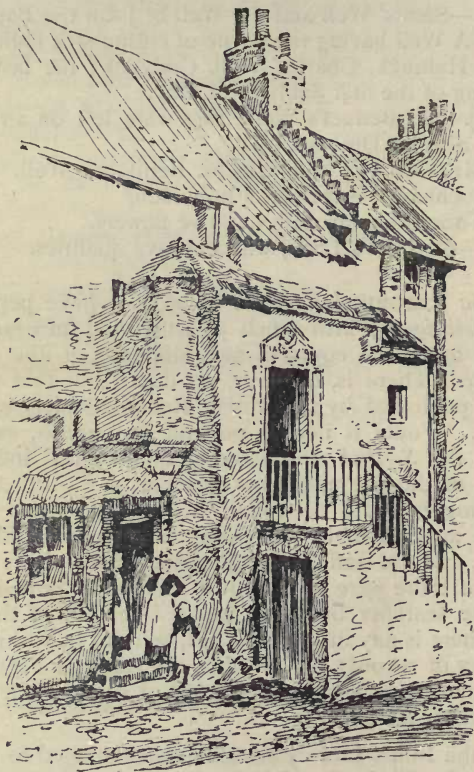
S  
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I

} 25, and I think A. H. M. must have been led into the mistake by

Mr. Bain in his vol. ii. of *Scottish Documents*; at the end he gives some illustrations of Scottish seals, and a list of seals officially catalogued, and under No. 145 he gives this seal with exactly the same description. I had the seal out to-day, and find it is DVMBLANEN and not DVNKELDEN as given by Mr. Bain. I think the list I gave of the Dunkeld Seals may be taken as complete as far as the Record Office goes, though fresh documents are continually coming to light, I do not think many, if any, Scottish documents have been missed.

HENRY A. RYE.

620. OLD HOUSE IN BURNTISLAND (from *Evening Dispatch*, by kind permission of the Editor).—A reform is sought to be carried out in Somerville Street—a street running parallel with the High Street on the



south—and which some time ago was rechristened with the honoured name of the distinguished lady scientist Mary Somerville. It used to be called Back Street and Quality Street, for here 'the quality' resided in days of yore, and one of the houses is pointed out as the abode of Mrs. Somerville herself in her early days. Our illustration (from a photograph by Mr. A. Young, Burntisland) shows a 'bit' in the street which it is proposed to renovate and widen. The houses shown are fully three centuries old. Captain Watson of Dunnikier occupied one of them, and in 1693 bequeathed it for behoof of poor widows belonging to the district of the



names of Watson, Orrock, or Boswell. The Watson Mortification, as the gift is now called, is administered by the Magistrates and Town Council, who propose to replace the decaying house by a modern tenement, Captain Watson having generously accompanied his gift by conveying lands sufficient to endow it. His memory is not only kept green by the benefaction, but also by a grand old stone in the churchyard, finely designed and carved, and which, like the house, has withstood the wear and tear of three centuries. On the door lintel of the old house is the curious inscription :—


O. LORD. THOU. ME. DEFEND. FROM.  
 SUBTIL. SORTS. OF. THOSE. THAT.  
 FRIENDSHIP. ME. PRETENDS. AND.  
 ARE. MY. MORTAL. FOES.

And on the house adjoining the words are equally quaint :—

BLIS BE GOD  
 FOR ALL HIS  
 VAEGIS.

621. SEAL OF JAMES I.—I wish to call attention to a seal of James I. of Scotland that up to the present time has escaped notice. I came upon it while going through the Scottish Regal Seals at the Record Office, Fetter Lane, London, and so struck was I with the resemblance to the seal of James v. that I thought I must have come upon another seal attached to the wrong document when the document had been repaired, of which there are one or two examples at the Record Office, one James III. to document of James I. and one of James IV. to document of James II. I had the document out again, and found that it was an undoubtedly fresh seal of James I. upon a tag cut out of the body of the document, and not as those that I mentioned before that had been transposed, attached by a tag threaded through the parchment.

I next examined into the nature of the document to see if it might be a forgery, but found it was not worth forging, and it was certainly not a document that would be resealed in the reign of James v., the document being Letters Patent by James King of Scots to William Scott, Master of Arts, empowering him to deliver his letters, confirming the late treaty between his ambassadors and those of England to the Bishop of Durham, Chancellor, or in his absence to the Prior of Durham, receiving similar letters in return from the King of England. Melrose, April 5th, 1424. [Chapter House (Scots Documents), Box 102, No. 12.] It is given in *Fœdera*, x. p. 343. The document much stained and decayed, the seal of white wax.

I have carefully compared the two seals and can find no difference between the seal in question and that of James v. The seal of James v. is precisely the same design as those of the preceding James, but of much inferior execution, the chief distinguishing marks being: *Obv.* the lions on each side of the king's feet and the annulets are omitted, and the figure leaning over the battlements close to the king's head are three-quarter length instead of half-length, and a  at the beginning of legend. On the *Rev.* all the distinguishing marks of annulets, crown, *fleur-de-lis*, and trefoil have been omitted, and, but for the inferior execution of the seal

and a  $\text{H}$  at the beginning of the legend, it in all points resembles the seal usually known as James I.

The marks of distinction are so very small in the seals of the five Jameses that I have known persons that have had them through their hands for years, yet have said to me that there was no difference. I think I may mention the points of difference with profit:—

James I. same design as first seal of Robert III., the *Obv.* having a mullet over the sinister pinnacle of canopy over king's head, and a lion *sejant affronte* on each side of the feet of the king, the legend being altered from *Roberti* into *Jacobus*. The *Rev.*, the figure of the king not being so upright in the saddle, and the alteration of the legend.

James II. same as James I., *Obv.*, with the addition of two annulets above pinnacles of canopy, and two annulets between lions and king's feet. *Rev.*, two annulets, one over horse's neck and one under, and two annulets on the lower part of the hind caparisons. Also a small crown above bend of the king's right arm.

James III., *Obv.*, same as James II. *Rev.*, same, with the addition of a small *fleur-de-lis* at fetlock of off forefoot of hare.

James IV., *Obv.*, same as James II. and III. *Rev.*, same as James III., with the annulet under the horse's neck replaced with a trefoil.

James V., *Obv.*, execution much inferior, mullet and annulets removed from canopy, lions, and annulets from feet of king, and a  $\text{H}$  before the legend. *Rev.* much inferior in execution, body of king much more upright, and a  $\text{H}$  before the legend.

The only solution that I can give to the two seals being identical is that the seal was engraved for James I. (note date of document, 1424, first part of his reign 1406-1436). Unfortunately my other cast of second seal of James I. is from a detached seal, and so undated. Laing's example of second seal is dated 1436. For some reason a second seal was engraved, and the first matrix put to one side, not destroyed, and that James V., being of a saving disposition, found this matrix and used it as his seal; but then against this there is the inferior workmanship, which may denote later work. Some authorities have held that there was only one matrix for the whole of the five Jameses. This certainly might be for James I. to IV. and the slight variations added, but certainly James V. either had a new matrix or used the first matrix of James I.

I have tried to find if there was an early seal before 1424 of James I. at the General Register House, Edinburgh, but am informed there is not. I should be glad if any readers that have access to documents bearing an early seal of James I. would compare and let me know the dates.

HENRY A. RYE.

622. ROYAL ARMS OF SCOTLAND.—The existence of the Act of Parliament printed below is not generally known. I have failed to discover any reason for the enactment of it or any indication that it took effect.

A.D. 147 $\frac{1}{2}$ , Feb. 20. 'Alsua the samyn day the king with avise of the thre estates ordanit that in tyme to cum thare suld be na double tresor about his armys, but that he suld bere hale armis of the lyon w'out ony mañ.'

Oliver Vredius in his *Genealogia Comitum Flandriæ* gives (vol. i. p. 156) amongst other national arms: 'ESCOSSE ANCIENNE—D'or, au Lion de guelles, lampassé, et armé da azur'; exemplified by a shield engraved,

plate 15, 'Alexander deo rectore rex Scotorum,' the king in chain armour on horseback bears a shield with the lion without the tressure, but on the housings of the charger is a single tressure within a bordure of small crosses. Ed.

623. KIRK SESSION RECORDS.—Some extracts from the Kirk Session Records of Carnock, Fifeshire, are given as likely to prove interesting:—

1647. Oct. 3. Thomas Morres was ordained to make his repentance befor the sessione for refusing to sing psalmes in the congregatiōne, and did accordingly, and promised that he should not so sleight the publick ordinances of God's worship in tyme to come.
1649. Mar. 11. It was thocht fit and ordainit that the collection for the poore hereafter be gathered at the kirk porch and not in the tyme of psalmes, quhile our hearts and affections could be elevat and set upon heavenlie and spirituall things.
- „ May 6. The minister after sermon read ane act of the Presbyterie inhibiting and forbidding persons to resort to wells for thair healths.
- „ May 25. This day the thansgiving was solemnlie keipit and observit the whole day by a totall desisting from all manner of ordinar wark, the people giving themselves to the magnefeing and praising of the ever glorious Lord for his manifold deliverances, and in particular, for thie present obtieinit over the rebells in the northe.
- „ June 3. The same day compeirit Agnes Fluckart, being lauffullie cited and warned, for not keeping the Lord's Sabbath holie according to his own commandment, but in time of divine service was careing ane can full of water from the well, and confessed her break of the Lord's day, and acknowledged her heartie grieffe and sorrow for the same. Thairfore the minister and elders injoynd her to crave God's pardon upon her knees in presence of the session for her offence committed, qlk she willinglie obeyit, leaving to proceid any further against her, being her first fault and seeing evident signes and tokens of her true and unfeigned repentance.
1650. Dec. 22. Andrew Andersone made his public repentance for careing a load to the mill upon the last Sabbath. Likewise James Stirke made his public repentance for hanging a dog upon the Sabbath.
1652. April 12. The kirk session, considering the profanitie of some persons who efter sermon stands at the Thorne discoursing and clattering, doe y'fore ordaine y' the act made y'anent be revived.
1654. Jan. 8. The kirk session (heiring of a filthie song vented through the parochie by robert hague, qlk may occasion much strife and contention among the people, every one having something in it that concerned y<sup>m</sup>), did sumond him to this day, but cōpeired not, y'for was to be sumond againe.

1654. Jan. 29. robert hague being caled, cōpeired, and being chalenged why he did not obey the kirk session, and cōpeired not y<sup>n</sup> he was somoned, he told he knew not y<sup>t</sup> it was ane offence so to disobey y<sup>m</sup>, and eftir a rebuke given him, he was demandit if he made y<sup>t</sup> filthy rym and sonnet, he answered y<sup>t</sup> indeed he was the first author and inventer of them, but w<sup>al</sup> he said y<sup>r</sup> wer some others y<sup>t</sup> had a hand in the same, as James Lamb and ro<sup>t</sup> bruce, q<sup>w</sup> the session wer to ask the Presbytries judgment, because such a businesse seldom or never did fall out in our parochie.
- „ Feb. 9. The minister shewy<sup>t</sup> the Presbytrie did desire ro<sup>t</sup> hague to go before them.
- „ April 23. The minister did publiclie intimat to the people y<sup>t</sup> they leave off y<sup>r</sup> discoursing at the Kirk doore between the bells, and attend the repeating of the catechisme.

624. SIR FRANC VAN HALEN, K.G. (vol. iii. p. 89).—I have already exposed the spurious pedigree prepared by Vincent for the family of Hall of Northhall (printed in *Visitation of Shropshire*, Harl. Soc. 1889), and I have shown the true ancestry of the Brabant hero.

Before proceeding to discuss his descendants, I will give a few particulars gathered from the notes in Baron Kervyn de Lettenhove's magnificent edition of *Froissart's Chronicles*, kindly sent me by Baron de Linden.

Vol. xxi. pp. 488-498, contains many notes too long to print here, amongst them are the following:—

‘The alliances of the Mirabels were with the most illustrious families of Flanders.’

‘The Mirabels were allied by marriage to the Arteveldes.’

‘Sir Franc de Mirabel dit van Halen was created, 20th June 1349, Seneschal of Aquitaine.’

‘Sir Franc was at a tournament at Windsor, 23rd April 1358.’

‘Franc van Halen, a grandson of our hero, was falconer of Philip the Good, Duke of Burgundy.’

The Baron is of opinion that the arms borne by Sir Franc were granted him by King Edward III. ‘and are to be attributed to the gratitude of the King of England for his illustrious and loyal services,’ but, as already stated, the same arms were borne by the family of Mirabel in Italy.

Vol. xxii. pp. 206-207, contains, *inter alia*, the following note:— ‘The tomb of Sir Franc van Halen was constructed at the expence of the town of Malines. Commenced in 1391, it was not completed till 1415. It was the work of the celebrated Malines sculptor, Jean Kelderman. An engraving of it is found in *Theatre sacrè de Brabant*, i. p. 48, showing its magnificence. During national tumults in 1810 the monument was partially destroyed. Some of the fragments were collected by the Comte de Beaufort, and placed in the galleries of the Chateau de Bouchout. At the same time the grave where the knight of the garter reposed was opened. The body was entire, it measured five feet three inches (“cinq pieds trois pouces”). The coffin of his wife Marie de Ghisteltes contained a silk robe with the remains of ribbons.’

I now give the pedigree of a branch of the family founded by him, which made its home in England in the 17th century. The proofs of the family descent in Brabant are contained in more than 300 official extracts from the State Archives of Malines, while English Parish Registers, wills, family records, and memoranda, together with documents in the Record Office and British Museum, London, prove the descent of the family in England. It has taken many years to compile a regularly proved pedigree. But the work has now been satisfactorily accomplished, and I have been enabled to matriculate, with a proper difference, the family arms recorded in the Maline Archives as having been borne by Sir Andrew van Halen, the son of Sir Franc. There is no reason to doubt that they were inherited from the family in Lombardy.<sup>1</sup> But the earlier archives do not state this, and the heraldic adornments on the tomb of Sir Franc van Halen have long been defaced. The Lyon King has placed a mallet *az.* on the shoulder of the lion as a difference, as the English is not the senior branch of the van Halen family.



As many of the Hallen family in England were 'panmakers' by trade, I give an abridgment of a paper which I contributed to *Walford's Antiquarian*, in September 1887.

Little notice has been bestowed on the manufacture of the humble but serviceable vessels which are frequently mentioned in old Scottish and English wills, and which were evidently highly prized, viz., brass pots or pans used for culinary purposes. The history of their manufacture has been overlooked. It seems certain that in the days of the Roman occupation of Britain pan-making was carried on, but after their

<sup>1</sup> 'The ruined Castle of Mirabelle, the home of the ancestors of the Counts of Mirabelle and of the Brabant family of Mirabel, is situated on a hillside near Chiusa, a town a few miles from the Certosa (Val de Pesio).

Besides the antiquities which have been found here at various times, may be read on the masonry of the ruined castle the following inscription:—

ADRIANO PIO FELICI SVVIC . . .  
AVGVSTO . . .  
. . . OMNIUM METRO . . .  
VIAM . . . EMILIAM  
RESTITVERIT  
M. AVRELIVS VALERI PROCVRATOR ALPIVM  
MARITIMARVM ET . . .

The castle is a striking and picturesque object, and doubtless served as a defence against the Moors, who, towards A.D. 860, devastated all this part, especially the Valley of the Pesio. There are many accounts of fierce combats, and amongst the peasants may still be seen traces of Saracen blood.'—*Letter from Italy*.

departure it became a lost industry. In the fourteenth century it was certainly unknown ; on the East Coast, bell-founders, who had settled in England, occasionally cast a few pots of bell-metal, but they never claimed to be pan-makers. No record exists of their manufacture in Scotland prior to the eighteenth century. Brass pots and pans are usually described as from Flanders ; had they been made in any quantity in Scotland or England, guilds of pan-makers would have necessarily existed, but no trace of such can be found. Yet these vessels were in use in every household, though in some humble homes the sole cooking utensil may have been 'a square kettle of copar,' such as is mentioned in the inventory of church goods at Dursley, Gloucestershire, in 1566, and perhaps of local manufacture. The more our domestic life is studied the more evident does it become that the long wars in which the nation was engaged stunted the growth of old, and stopped the introduction of new, industries. No handicraft could be carried on without the existence of a special trade guild, whose interest it was to keep up prices. Merchants from Flanders met with much opposition in their endeavour to supply the fast-growing population with articles of use or luxury ; and, though they obtained a charter and certain privileges, yet the company of 'Merchant Strangers' was forbidden to import goods that were made in England : of such goods most exhaustive lists are to be met with, from which exact information can be acquired of the extent of our native industries, and they afford us full proof that brass pan-making was not then carried on in Britain.

The earliest information we possess shows that in the year 1584 a lease of works at Isleworth was granted to John Brode, a citizen and goldsmith of London (*Harl. MSS.* 570) ; here plates of brass were made. 'They make also kytles' ; these kettles were not cast, but were beaten out by heavy hammers (Norden's *Descrip. of Essex*, pref. p. xiii.). In 1605, Brode complained bitterly of his losses, stating that he was 'the first man that here in England commixed copper and callamyne and brought it to perfection, namely to abide the hammer and to be beaten into plates and raised into kettles and pans by hammers driven by water . . . has had eight years practice . . . has forfeited his lease and stock in trade . . . a Company having started who employ Strangers' (*Fourth Rep. Hist. MSS. Com.*, p. 117). In 1634-5 some Englishmen, unnamed, made a proposal for the 'Establishment of a manufacture of brass and copper ware in England. Pans and copper ware to the value of about £40,000 annually were imported' (*Dom. Ser. Stat. Pap.*).

Nothing more is known of this project, but both their statement and Brode's clearly show that metal pans were then known to be of foreign, and not of English manufacture. We must note that these later projectors very prudently made no allusion to the company of strangers which had aroused John Brode's ire. There were, indeed, in 1634, two companies in existence, one for making brass plates, at Tintern, in Monmouthshire, of which a full account will be found in Moses Stringer's *Op. Min. Explic.*, 1713. The other was at Wandsworth, Surrey. Of this last little is known, save that Aubrey, in his *History of Surrey*, refers to it as being carried on by Dutchmen, who kept the process by which they made brass and iron pots and pans a secret. I have taken some trouble to trace the history of a business which was for five generations confined to one family. This being the case, I will endeavour to show how pan-

making travelled from Mechlin, in Brabant, to Wandsworth, in Surrey, and from Wandsworth to its present head-quarters in the 'Black Country' in the West of England.

The church registers of Newcastle-under-Lyme, Staffordshire, contain an unusually long entry, dated May 1, 1654, of the marriage of John Hallen,<sup>1</sup> son of William Hallen, deceased; he being under age, consent had to be obtained from his grandfather Cornelius and his uncle Cornelius Hallen. By this marriage John Hallen had a large family, and was buried at Newcastle-under-Lyme, in 1689, being designated 'Pan-maker.' Dr. Plott visited his works, and has left a long account of them in his *History of Staffordshire*; in it he states that the only other master pan-maker was at Wandsworth; this agrees with Aubrey's account, while the close family tie that existed is shown by an entry in the Wandsworth registers: '1653. April 3. Baptized Cornelius son of William Hallen.' This Cornelius was a brother of John, of Newcastle. In the churchwardens accounts at Wandsworth, an entry dated 1611 shows that 'Mr. Holyne' paid a high rent for property which is still known as the Pan-works. These works must have been of importance, for Aubrey, in his small map of the County of Surrey, honours them with a place; they came to an end, I believe, soon after 1670.

It is by no means certain that Cornelius Hallen, Senior, was the only man of the name in this Flemish company. I think it probable that he had several relatives in it. In the year 1610 Cornelius van Halen joined the Dutch congregation, worshipping in the church of the Austin Friars; his name is also found in various exemptions from subsidies, and in 1618 he was enrolled in the Official List of Strangers of the Parish of St. Olave, Southwark; Cornelius van Halen was born at Mechlin, in a house near the Panworks, in the year 1582. There is no evidence that he belonged to the Guild of Pan-makers, but the records of the guild are lost. It was one of great importance, and existed as early as the thirteenth century. The utensils made by its members were known as 'Mechlin pans,' or 'kettles,' and were, doubtless, such as were sent in great quantities from Antwerp to Scotland, as well as to England. One large maslin pan, long preserved at Glastonbury, bore the Mechlin maker's name on it. Cornelius Hallen, Junior, mentioned in the entry in the Newcastle registers already referred to, settled at Coalbrookdale about 1642, but removed to Stourbridge, where he was buried in 1682; his will is at Worcester.' The descendants of his eldest son, William Hallen, were, for three generations, pan-makers at Stourbridge; the descendants of his second son, Cornelius Hallen, were, for three generations, pan-makers at Coalbrookdale; while his third son, John Hallen, was a pan-maker at Birmingham, and was succeeded in the business by his son David. They were, for very many years, the only pan-makers in the West of England, or, as far as I have discovered, in any part of England, and the designation 'pan-maker' was, until the end of the eighteenth century, peculiar to them or their workmen. They were employed in making brass vessels, which were, till within the last few years, well known in the district as 'Maslin pans,' *i.e.* Mechlin pans.

A. W. CORNELIUS HALLEN.

<sup>1</sup> The names in this Register are written Holland, which was a form which the name Hallen frequently took in old registers, for as Halen and Hallen were pronounced Hollan, so parish clerks wrote it Holland. Cornelius and his descendants always wrote their name Hallen.

## TABLE A.—PEDIGREE OF FAMILY OF DE MIRABELLE DIT VAN HALEN (NOW HALLEN).

The Counts de Mirabello flourished in Italy as early as the 10th century. They in later times bore the same arms as their relatives the de Mirabelles of Malines, who settled in Brabant in the 13th century, viz., *gu.* a lion rampant *or*, crowned, armed, and langued *az.*

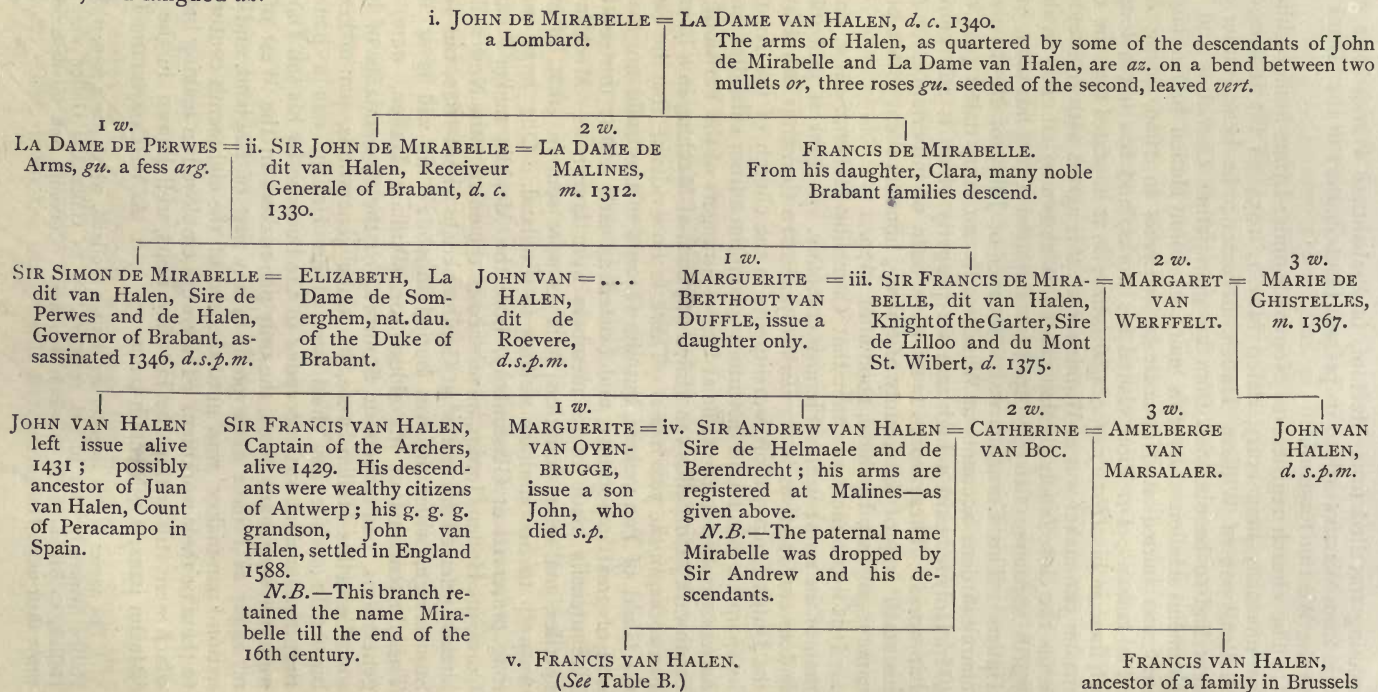
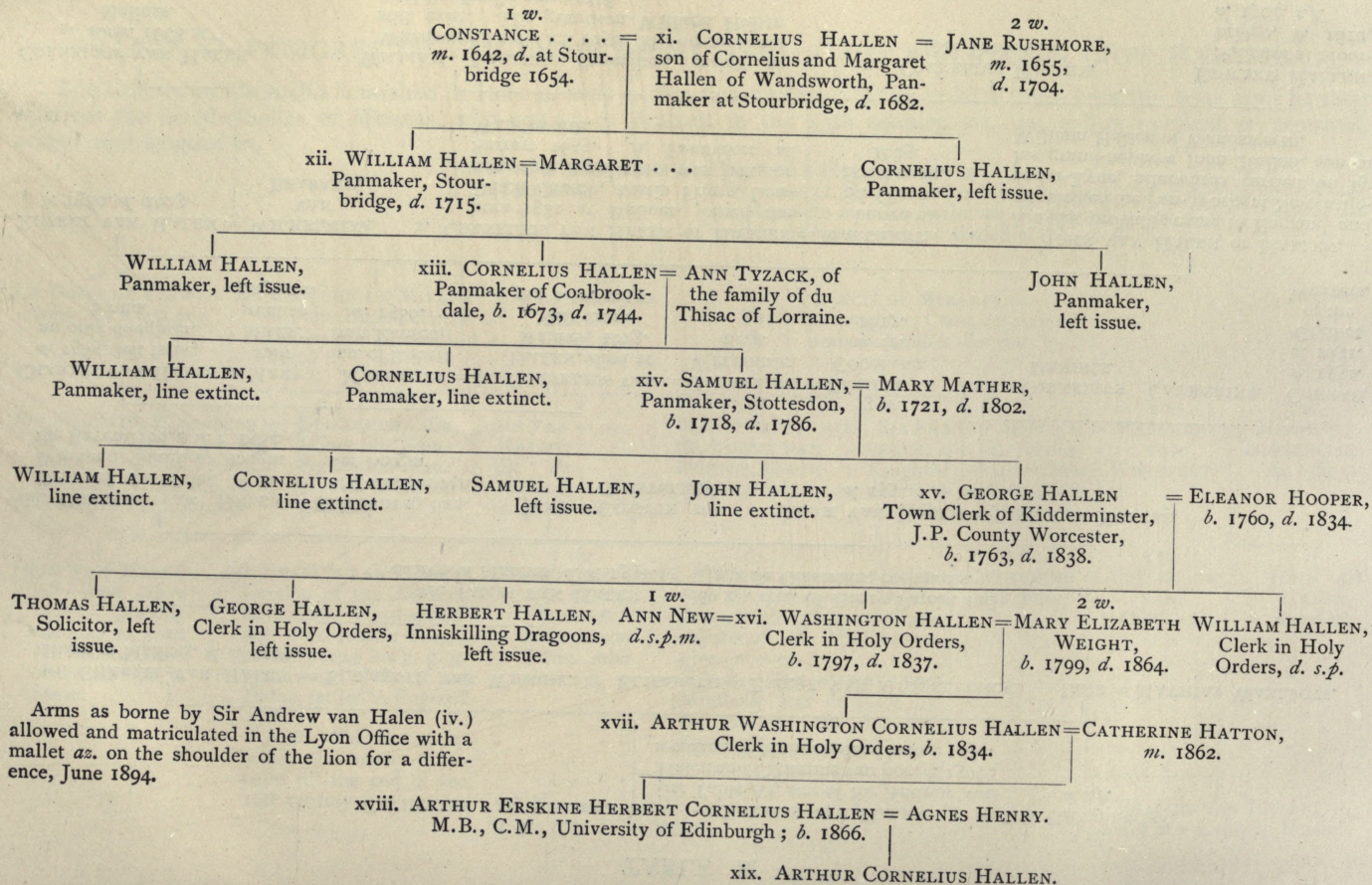






TABLE C.



Arms as borne by Sir Andrew van Halen (iv.) allowed and matriculated in the Lyon Office with a mallet *az.* on the shoulder of the lion for a difference, June 1894.

625. PARISH REGISTERS IN SCOTLAND (vols. i. and ii. (comb.) 89, 130, 172; vol. iii. 57, 142; vol. viii. 175).—The present lists complete the names of all parishes possessing Registers down to 1725. Dates of first entries 1701-1725.

The parishes with an asterisk prefixed should have been inserted in earlier lists.

Abbey St. Bathans, . . . . .	<i>b.</i> 1715,	<i>m.</i> 1720,	<i>d.</i> 1755.
Aberlemno, . . . . .	<i>b.</i> 1706,	<i>m.</i> 1707,	<i>d.</i> 1706.
Aberlour, . . . . .	<i>b.</i> 1708,	<i>m.</i> 1708,	<i>d.</i> 1709.
Alford, . . . . .	<i>b.</i> 1717,	<i>m.</i> 1717,	<i>d.</i> <i>None.</i>
Alvah, . . . . .	<i>b.</i> 1718,	<i>m.</i> 1720,	<i>d.</i> <i>None.</i>
Alvie, . . . . .	<i>b.</i> 1713,	<i>m.</i> 1713,	<i>d.</i> <i>None.</i>
Ancrum, . . . . .	<i>b.</i> 1703,	<i>m.</i> 1712,	<i>d.</i> 1719.
Annan, . . . . .	<i>b.</i> 1703,	<i>m.</i> 1764,	<i>d.</i> <i>None.</i>
Ardersier, . . . . .	<i>b.</i> 1719,	<i>m.</i> 1740,	<i>d.</i> <i>None.</i>
Auchtertool, . . . . .	<i>b.</i> 1708,	<i>m.</i> 1708,	<i>d.</i> <i>None.</i>
Banchory, Devenick, . . . . .	<i>b.</i> 1713,	<i>m.</i> 1716,	<i>d.</i> <i>None.</i>
Barony, . . . . .	<i>b.</i> 1704,	<i>m.</i> 1704,	<i>d.</i> 1710.
Bellie, . . . . .	<i>b.</i> 1709,	<i>m.</i> 1729,	<i>d.</i> 1791.
Birnie, . . . . .	<i>b.</i> 1712,	<i>m.</i> 1715,	<i>d.</i> 1722.
Blair-Athole and Strowan, . . . . .	<i>b.</i> 1718,	<i>m.</i> 1733,	<i>d.</i> <i>None.</i>
*Borthwick, . . . . .	<i>b.</i> 1706,	<i>m.</i> 1700,	<i>d.</i> 1784.
Bothkennar, . . . . .	<i>b.</i> 1723,	<i>m.</i> 1728,	<i>d.</i> 1724.
Bourtie, . . . . .	<i>b.</i> 1709,	<i>m.</i> 1709,	<i>d.</i> <i>None.</i>
Buncle and Preston, . . . . .	<i>b.</i> 1704,	<i>m.</i> 1704,	<i>d.</i> <i>None.</i>
Cabrach, . . . . .	<i>b.</i> 1711,	<i>m.</i> 1722,	<i>d.</i> 1784.
Callander, . . . . .	<i>b.</i> 1710,	<i>m.</i> 1710,	<i>d.</i> <i>None.</i>
Canisbay, . . . . .	<i>b.</i> 1707,	<i>m.</i> 1706,	<i>d.</i> <i>None.</i>
Careston, . . . . .	<i>b.</i> 1714,	<i>m.</i> 1773,	<i>d.</i> 1773.
Carnwath, . . . . .	<i>b.</i> 1709,	<i>m.</i> 1705,	<i>d.</i> 1705.
*Cathcart, . . . . .	<i>b.</i> 1701,	<i>m.</i> 1690,	<i>d.</i> 1746.
Cawdor, . . . . .	<i>b.</i> 1719,	<i>m.</i> 1719,	<i>d.</i> <i>None.</i>
Clunie, . . . . .	<i>b.</i> 1702,	<i>m.</i> 1702,	<i>d.</i> 1729.
Collace, . . . . .	<i>b.</i> 1713,	<i>m.</i> 1720,	<i>d.</i> 1739.
Coylton, . . . . .	<i>b.</i> 1723,	<i>m.</i> 1723,	<i>d.</i> 1783.
Crailling, . . . . .	<i>b.</i> 1708,	<i>m.</i> 1708,	<i>d.</i> 1743.
Crathie and Braemar, . . . . .	<i>b.</i> 1717,	<i>m.</i> 1737,	<i>d.</i> 1789.
Croy and Dalcross, . . . . .	<i>b.</i> 1719,	<i>m.</i> 1813,	<i>d.</i> <i>None.</i>
Cruden, . . . . .	<i>b.</i> 1707,	<i>m.</i> 1707,	<i>d.</i> 1707.
*Culter, . . . . .	<i>b.</i> 1700,	<i>m.</i> 1700,	<i>d.</i> 1700.
Dalton, . . . . .	<i>b.</i> 1723,	<i>m.</i> 1766,	<i>d.</i> 1766.
Daviot, . . . . .	<i>b.</i> 1723,	<i>m.</i> 1783,	<i>d.</i> <i>None.</i>
*Dollar, . . . . .	<i>b.</i> 1701,	<i>m.</i> 1700,	<i>d.</i> 1770.
Dolphington, . . . . .	<i>b.</i> 1717,	<i>m.</i> 1717,	<i>d.</i> <i>None.</i>
Dowally, . . . . .	<i>b.</i> 1705,	<i>m.</i> 1746,	<i>d.</i> 1750.
Drumblade, . . . . .	<i>b.</i> 1702,	<i>m.</i> 1745,	<i>d.</i> 1783.
Dull, . . . . .	<i>b.</i> 1703,	<i>m.</i> 1740,	<i>d.</i> <i>None.</i>
Dunipace . . . . .	<i>b.</i> 1708,	<i>m.</i> 1709,	<i>d.</i> 1766.
*Dunlop, . . . . .	<i>b.</i> 1701,	<i>m.</i> 1700,	<i>d.</i> 1783.
Durris, . . . . .	<i>b.</i> 1716,	<i>m.</i> 1761,	<i>d.</i> 1783.
Ecclesmachan, . . . . .	<i>b.</i> 1717,	<i>m.</i> 1794,	<i>d.</i> 1792.

Eddlestone, . . . . .	b. 1712,	m. 1714,	d. 1714.
Edinkillie, . . . . .	b. 1702,	m. 1702,	d. 1783.
Edrom, . . . . .	b. 1721,	m. 1783,	d. 1783.
Erskine, . . . . .	b. 1705,	m. 1705,	d. None.
Evie and Rendall, . . . . .	b. 1725,	m. 1725,	d. 1816.
*Ewes, . . . . .	b. 1700,	m. 1702.	d. 1717.
Eymouth, . . . . .	b. 1710,	m. 1710,	d. 1732.
Forteviot, . . . . .	b. 1710,	m. 1710,	d. 1721.
Fowlis Easter . . . . .	b. 1701,	m. 1701,	d. 1701.
Galashiels, . . . . .	b. 1714,	m. 1726,	d. 1715.
Gamrie, . . . . .	b. 1701,	m. 1787,	d. 1789.
Gartly, . . . . .	b. 1709,	m. 1716,	d. 1775.
Garvock, . . . . .	b. 1703,	m. 1719,	d. 1732.
*Glasserton, . . . . .	b. 1700,	m. 1700,	d. None.
Glenbervie, . . . . .	b. 1721,	m. 1747,	d. None.
Glenbucket, . . . . .	b. 1719,	m. 1817,	d. 1738.
Glendevon, . . . . .	b. 1710,	m. 1711,	d. None.
Glenisla, . . . . .	b. 1719,	m. 1719,	d. 1748.
Houston and Killellan, . . . . .	b. 1720,	m. 1720,	d. None.
*Hutton, . . . . .	b. 1700,	m. 1702,	d. 1702.
Inchinnan, . . . . .	b. 1722,	m. 1722,	d. 1783.
Inverarity (and Methy), . . . . .	b. 1710,	m. 1710,	d. 1716.
Inverkeillor, . . . . .	b. 1717,	m. 1775,	d. None.
Inverkeithny, . . . . .	b. 1721,	m. 1721,	d. 1726.
Jura, etc., . . . . .	b. 1704,	m. 1796,	d. None.
Keir, . . . . .	b. 1722,	m. 1721,	d. 1722.
Kelton, . . . . .	b. 1717,	m. 1717,	d. None.
Kilbride, . . . . .	b. 1723,	m. 1723,	d. None.
Kildalton, . . . . .	b. 1723,	m. 1723,	d. None.
Kilmany . . . . .	b. 1706,	m. 1706,	d. 1735.
*Kilmalcolm, . . . . .	b. 1710,	m. 1695,	d. 1817.
Kilmory, . . . . .	b. 1701,	m. 1785,	d. None.
Kiltarlity, . . . . .	b. 1714,	m. 1812,	d. None.
Kiltearn, . . . . .	b. 1702,	m. 1708,	d. None.
Kincardine O'Neil, . . . . .	b. 1706,	m. 1706,	d. 1712.
King Edward . . . . .	b. 1701,	m. 1783,	d. None.
Kingussie and Insh, . . . . .	b. 1724,	m. 1724,	d. 1783.
Kintore, . . . . .	b. 1717,	m. 1718,	d. 1765.
*Kippen, . . . . .	b. 1700,	m. 1700,	d. None.
Kirkbean, . . . . .	b. 1714,	m. 1714,	d. 1714.
Kirkgunzeon, . . . . .	b. 1702,	m. 1812,	d. None.
Kirkmabreck, . . . . .	b. 1703,	m. None,	d. None.
Kirkmahoe, . . . . .	b. 1720,	m. 1725,	d. 1800.
*Kirkmaiden, . . . . .	b. 1716,	m. 1699,	d. 1716.
Kirkmichael, . . . . .	b. 1725,	m. 1726,	d. None.
Kirktown, . . . . .	b. 1707,	m. 1707,	d. None.
Kirkurd, . . . . .	b. 1705,	m. 1705,	d. 1718.
Kirriemuir, . . . . .	b. 1716,	m. None,	d. None.
Largs, . . . . .	b. 1723,	m. 1723,	d. 1723.
Laurencekirk, . . . . .	b. 1702,	m. 1702,	d. 1703.
Lecroft, . . . . .	b. 1720,	m. 1723,	d. 1728.

*(To be continued.)*

QUERIES.

CCLXXXIV. JOHN, ELEVENTH EARL OF MAR.—Can any reader of the *Scottish Antiquary* inform me what are the best books (English or French) to consult about this Earl? I have probed the usual sources of information and find a surprising dearth of detail. I am about to publish a defence of the Earl, but find my efforts greatly hampered by the scantiness of the literature on his subject. The period from 1715 to 1732 (the date of his death) is the most meagre, while at the same time it is the most interesting.

STUART ERSKINE.

CCLXXXV. CUTHBERT OF INVERNESS.—Information is desired concerning the issue of Jean Cuthbert (daughter of David Cuthbert, Writer, Inverness), who married (*circa* 1695) Thomas Forbes (3rd son of John Forbes of Culloden), and lived 'in Rait.' Was — Cuthbert of Tillery, near Culloden, who married a sister of Sir John Gordon, 1st Bart. of Park, *David* Cuthbert? 'ABSQUE METU.'

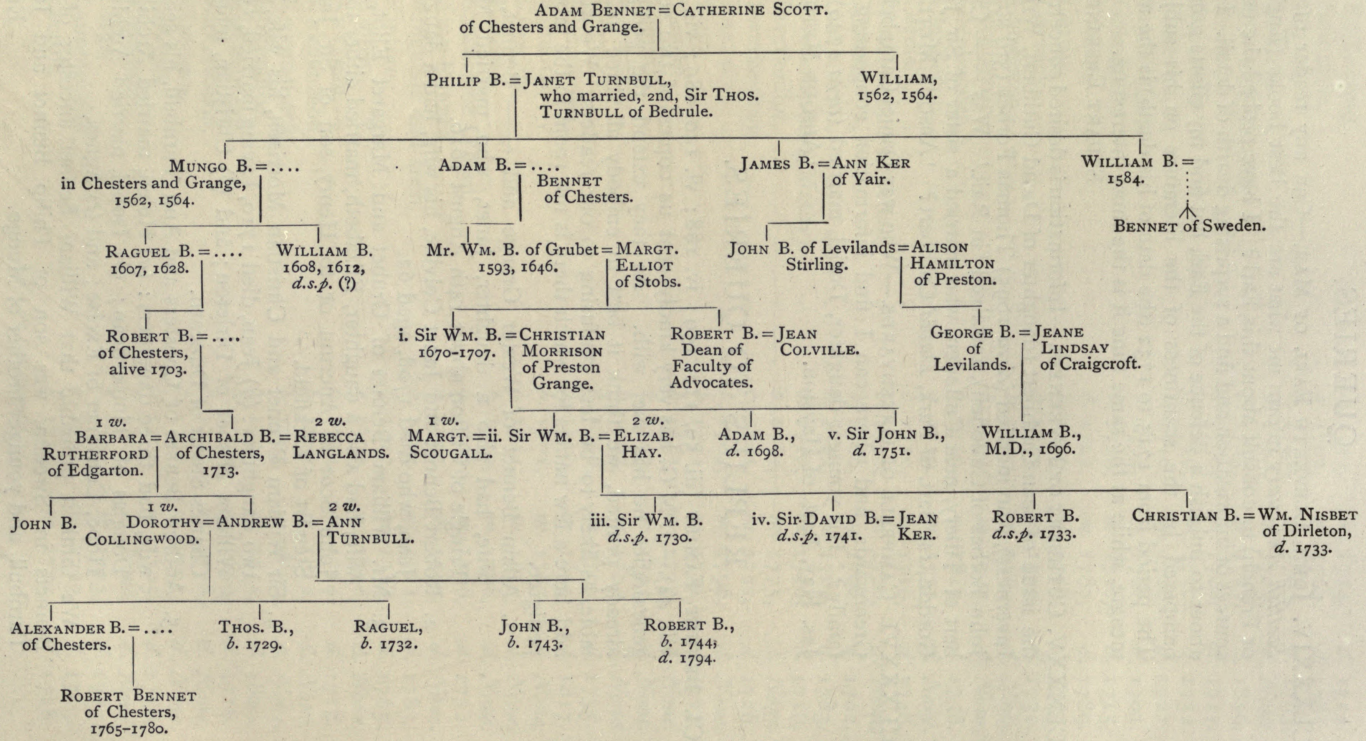
CCLXXXVI. CAMPBELL OF GREENYARDS.—Who was Daniel Campbell of Greenyards, and where can I find information concerning his family? His younger daughter, Doriel, married (*circa* 1740) Sir Jas. Hay, Bart. of Hayston. 'ABSQUE METU'

REPLIES TO QUERIES.

XCI. BENNET FAMILY (iii. 59, 112, 159; iv. 188; vi. 140, 189; vii. 44; viii. 44).—J. M'G. has very kindly sent us copies of two scroll genealogies he has met with. As they extend the pedigree already printed, we think it best to embody all three in one table, as likely to be less confusing to our readers. We would add here a few names for which there is not room in the tabular pedigree.

1. Adam Bennet of Wester Grange and — Bennet, his wife, had also a daughter, Janet, who married Mark Pringle of Clifton about 14th August 1616.
2. Robert Bennet and Janet Colville, his wife, had a daughter Jean, who died 1708, aged 62.
3. Mr. William Bennet of Grubet and Margaret Eliot, his wife, had also a daughter, Elizabeth, married either to Sir John Scot of Ancrum or to Henry, son of Sir James Stewart of Kirkfield.
4. Sir William Bennet and Christian Morrison, his wife, had two daughters: (*a*) Jean, died 1710, having married, 1688, William Nisbet of Dirleton; and (*b*) Christian, married Charles Stuart of Dunearn.
5. Andrew Bennet of Chesters and Ann Turnbull, his second wife, had three daughters: (*a*) Helen, married Archibald Douglas of Timperdean; (*b*) Isobel, married Archibald Hope, Convener of Excise; and (*c*) Agnes.

We think it probable that William Bennet, ancestor of the Bennets in Sweden, was son of Philip Bennet and Janet Turnbull, and younger brother of Mungo. ED.



CCXLI. MAITLAND.—In the *Scottish Antiquary* (vol. viii., p. 43) I asked for information concerning the parentage of my ancestors, Robert Maitland, Lt.-Govr. of the Bass Rock, and Richard Maitland, Col. in Scots Guards.

Carrick Pursuivant contributed to the *Scottish Antiquary* for October 1893 (vol. viii. 91), (1) a pedigree of Robert Maitland so far as he was able to ascertain his descendants, and of Col. Richard Maitland in the same manner, but he was unable to trace the relationship of Richard to Robert, or to elucidate the parentage of Robert Maitland. Some months ago I came accidentally upon the last surviving grandson of Pelham Maitland of Belmont, near Edinburgh, who informed me that his aunts (daughters of Pelham Maitland, who took a very great and intelligent interest in our family history) had repeatedly told him when a youth that their father was not strictly speaking of the Lauderdale line but descended from the Maitland of Lethington of the time of Queen Mary.

Douglas, however, making James, only son of Wm. Maitland, to die *s.p.*, I was still as far from attaining my point as ever, but on looking over Sir John Lauder of Fountainhall's *Historical Observes*, page 75, reprinted by the Bannatyne Club, I found the subjoined statement,<sup>1</sup> which would remove the difficulty so far as to prove that James left issue, and if so there is nothing more probable than that the Duke should provide for so near a relation as a son of James Maitland either in his own household or by appointing him to some post which was at his disposal. Hence I think we shall discover Robert Maitland of the Bass to have been son or grandson of James Maitland. In an old pedigree of the Gimmersmills family our Robert is called '*cousin to the Duke,*' and our descent traced from Wm. Maitland of Lethington.

I may add that in Mr. John Lamont's diary (Bann. Club), 1649, July 30, there is mention of a '*Patrik Maitland*' who was entrusted with important communications from the Laird of Lundie to the Earl of Lauderdale then in Holland, and who on his return was appointed '*Chamberlain to the Earl of Lauderdale in Lowthian.*' This person may however have been son of James and father to Robert Maitland of the Bass and Alexander Maitland of Gimmersmills. I am much inclined to believe this is correct. Can any of your readers help me in elucidating these points as yet unproven?

'Leidington was not honestly purchased, for it belonged of right to the grandchildren of William Maitland, his granduncle, and secretary to Queen Mary, and who lived at Rowan in France, and to whom the Duke of Lauderdale paid a small yearly pension. (See this and sundry other things of the names of Maitland and Hamilton in a 4to MSS. marked pag , from the Duke of Roan's testimony and Spanhemius).'

<sup>1</sup> '1682. But all persons cries shame upon him for ruining the memory and standing of his family by giving away Dudiston, etc., in property to his Dutchesse and Leidington to his son Huntingtour (thought by some to be his owne).'

The numbers are not inserted in the reprint but left blank as above. Is the MSS. in the Advocates' Library?

Next—as to Richard Maitland—on the back of his portrait in possession of Sir A. D. Grierson (Elizabeth, daughter of Colonel Richard Maitland having married Sir Gilbert Grierson of Lag, Bart.), it is stated that he was 'Governor of the Bass Rock' (and this is also named in a paper which can be traced to the said Elizabeth). Charles Maitland (son of Robert), however, was Governor, but in the Melville papers (Bannatyne Club) are the following statements, from which I think it is clear that Richard was the brother to Charles, the Governor therein named; the title of 'Governor' being very loosely used at that time for any one *in command*.

I should be indeed happy could the papers be traced referred to in Hamilton's letter to Lord Melville. If the documents are preserved, doubtless the name of the Governor's brother is in them, and this would settle definitely my long search on this point.

May I ask the kind and generous aid of any of your readers as to where the documents may be and how they may be seen?

Page 69: Sir John Dalrymple to Lord Melville, 20th June 1689:

'Ther was an offer made to me that in caice the Governour of the Bass *and his brother* were indemnified for life and fortun he wold delivir up the fort. This I did comunicat to the Commissionner, and the Council did resolve only to give the Governor his life but not his fortun which is very inconsiderable, and wold not indemnify *his brother* for corresponding.'

Page 574: The Privy Council to Lord Melville, 29th August 1690:

'My Lord, by order of Council I am appointed to acquaint yow that the inclosed are a copie of a letter to his Majesty, and copies of the papers presented to this Board by the Earl of Kintore and Sir Thomas Livingstoun mentioned in the said letter *with the account of the Bass under the Governor's hand*, all which are contained in the other enclosed pacquet direct to the Master of Stair to be comunicat to his Majesty, which your Lo. is desyred to hasten forward with all expedition. Edinburgh, 29th Aug<sup>t</sup> 1690. Hamilton P.  
J. T. M.

CCLXIV. (b).—No reply having been given to the inquiry by Mr. Rowland St. Clair in the issue of April last (No. 32), I may explain for that gentleman's information, that the reference, in the Introduction to the Translation of the *Orkneyinga Saga*, to another edition of the Saga, which is stated to have been 'long in progress,' is to a translation by Sir George Webbe Dasent, made thirty years ago or more, but which, for reasons not readily understood, has not yet seen the light. The existing translation, which I issued in 1873 in conjunction with my friends Dr. Joseph Anderson and Mr. Jón. A. Hjaltalin, has for some time been out of print, and another version could not but be welcomed by scholars and persons interested in the history of Orkney and Shetland and of the north of Scotland generally.

GILBERT GOUDIE.