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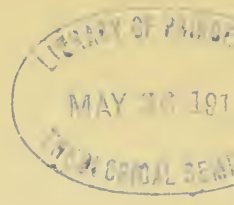




The Diocese and  
Presbytery of Dunkeld  
1660-1689







# The Diocese and Presbytery of Dunkeld

1660-1689

BY THE LATE  
REV. JOHN HUNTER, B.D.

MINISTER OF THE PARISH OF RATTRAY

WITH AN INTRODUCTION BY THE  
REV. JAMES COOPER, D.D.

PROFESSOR OF ECCLESIASTICAL HISTORY IN THE UNIVERSITY OF GLASGOW

VOL. I

HODDER AND STOUGHTON  
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## The Author's Preface

THESE volumes contain the results of historical spadework, to which the leisure of the past eight years has been devoted.

At first it was proposed to edit the Register of the Presbtyery, 1681-1689, with a few explanatory notes. But further investigation suggested additional lines of research, and the result is these two volumes.

The book, it is believed, is the first dealing at any length with the Diocese and Presbytery of Dunkeld, and is based mainly on manuscript sources; the history has been reconstructed.

In addition to Ecclesiastical Registers, the Register of the Privy Council (some volumes of which, perused in manuscript, have since been printed) and its Warrants, 1661-1708, the Register of Sasines for Perthshire, 1624-1691, the Registers of Hornings and Inhibitions for Perthshire, and many other volumes and documents in the Register House, the Perth City Records, the Register of Deeds and the Register of Decrees of the Sheriff Court of Perthshire, and the Register of the Commissary Court of Dunkeld, 1689-98, have been examined. The results in some cases are meagre, but, as every research student knows, they do not represent the work involved in obtaining them.

In addition to its Ecclesiastical History, it is believed that the book throws light on the history of the lands and family genealogy of the district. It is to be judged by its facts.

While great care has been taken to secure accuracy of statement, it is probable that many errors will be found. Misreadings of the MSS. and mistakes in transcription and in dates may have crept in.<sup>1</sup> The historical expert will be the first to excuse them, for he knows how easily they may occur. The mistakes of previous writers have been corrected silently.

It is a pleasure to express my obligations for the kindness I have received in preparing this book. I desire to express my thanks to members of the Presbyteries of Dunkeld, Perth and Meigle, and to the Clerks of those Presbyteries, the Revs. Thomas R. Rutherford, the late John Ferguson, D. G. Young, and G. B. Lunan; to the Rev. Dr Cameron, Rev. G. Murray, Clerk to the Synod, the late Rev. John Anderson, Curator of the Historical Department of the Register House, Mr R. K. Hannay, his successor, and Mr C. W. Yule, Assistant Curator; to Mr John Thomas,

<sup>1</sup> In checking the quotations I have found very few mistakes of any kind.—W. A.

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Sheriff Clerk, and Mr John Ritchie, his successor ; to Lord Provost Scott and Mr John Begg, Town Clerk of Perth, and to Dr Hay Fleming, for much assistance. Very specially are my thanks due to Mr Angus.

It is hoped that the work will be found of value. Whatever may be its reception there will always remain the memory of the happiness I enjoyed in preparing it—of the deep interest which made hours seem but moments—and of the kindness of friends.

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## Introduction

THE keen-eyed and industrious compiler of these Records, the late Reverend JOHN HUNTER, B.D., Minister of the Parish of Rattray in the Presbytery of Dunkeld and the Synod of Perth and Stirling, was born in Edinburgh on 6th June 1870, of parents still living, to whose affection for their gifted son the publication of these volumes is largely owing. He was educated at George Watson's College, and passed from thence to the University of Edinburgh, where he graduated Master of Arts in 1890. It had long been his parents' desire, and by this time it had become heartily his own, to enter the Holy Ministry in the Church of Scotland; and with a view to doing so he took advantage of the ensuing Summer Session to begin the study of Hebrew. His gaining of the medal in this class proved a stimulus to further effort, with the result that he entered the Divinity Hall in October as the winner of the Cobb Bursary of the value of £105. Other distinctions followed, one which particularly gratified his parents being the prize offered by the Presbytery for proficiency in Bible knowledge. He took the degree of Bachelor of Divinity in 1893; was licensed as a Probationer for the Holy Ministry by the Presbytery of Edinburgh; and soon after was appointed Assistant to the learned and venerable Dr James Williamson, Minister of the Dean Parish. Handsome in person, amiable in disposition, attractive in manners, an eloquent preacher, and "well reported of" by all the brethren, he was elected Minister of Rattray in the beginning of March 1894, and on the 12th of April following he was ordained Presbyter by the Presbytery of Dunkeld and inducted to the cure as Assistant and Successor to the late Rev. Andrew Herdman, a brother of the late Rev. Dr Herdman of Melrose. His ministry was characterised from the outset by great pastoral faithfulness. Systematically he visited all his parishioners, and invariably found a welcome as well among those who were not, as among those who were, of his own communion. The sick and dying were his special care, and his private benefactions to the poor were very considerable. Nor was he less earnest for the godly upbringing of the young. He was one of the first ministers in the district to encourage their attendance not at Sunday school merely but at Church, by a system of marks and prizes, the latter provided out of his own pocket. For fifteen years he was Chairman of the School Board of Rattray, and when it was amal-

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gamated with that of Blairgowrie, he served as Convener of the School Management Committee.

During his incumbency he got a Parish Hall erected ; while his infectious zeal for the beauty of God's House bore fruit in two successful movements for the improvement of the Church—its adornment with stained glass windows, and the providing of it with a handsome Holy Table, Lectern, and silver Vessels for the Holy Communion. He bestowed particular attention on the proper conduct of Public Worship, and soon earned a reputation for the reverence and beauty of his devotional exercises, so much so that he was selected in 1912 to lay the foundation-stone of Murthly Church in the Parish of Little Dunkeld. Of his sermons two have been published : one, entitled " The Ideal of a Reformed Church," which he preached as retiring Moderator at the opening of the Provincial Synod of Perth and Stirling, on 18th April 1905<sup>1</sup> ; and the other, entitled " Our Gracious Queen," preached on 20th June 1897, being Thanksgiving Day for the Diamond Jubilee of Queen Victoria.<sup>2</sup> The latter is a comprehensive, accurate, and eloquent summary of the progress of the country under the sixty years of Her Majesty's reign, and closes with a tribute to the part she had borne in it, and a touching reference to the " solemn and serious thoughts " which the occasion must inspire. The theme of the former (which I remember was greatly admired by so competent a critic as the late Rev. Dr Sprott) was suggested by the fact that in that year " the Scottish Church celebrates the 400th anniversary of the birth of her most influential son, John Knox " ; and the " Ideal " which the author endeavours to present is to a large extent " gathered " from the Reformer's " conceptions." The closing passage, though written while a conflict still smouldered, that now, we may trust, has happily passed away, closes with a passage which is by no means out of date, and one, moreover, which is the more apposite to my present task, because it exhibits in his own words the convictions and the spirit in which Mr Hunter undertook the labours that have issued in these Volumes :—

" Three hundred and forty-five years have elapsed since the Scots Confession and the First Book of Discipline were framed. For the greater part of her history the Reformed Church of Scotland has been true to the ideals therein contained. She has passed through many a rough experience. Thrice has she seen Episcopacy<sup>3</sup> thrust upon her, and has witnessed her children raising unfilial hands against her.<sup>4</sup>

<sup>1</sup> Published at Blairgowrie, *Advertiser* Office.

<sup>2</sup> *Ibid.*

<sup>3</sup> In 1572 by the Convention of Leith ; in 1610 by resolution of the General Assembly, and in 1662 by a reversion (in virtue of the Act Rescissory) to the *status quo ante* the Troubles which began in 1637. It may be doubted whether the word " thrust " is not too strong for any one of these cases ; it is certainly so for the first and second. See on both *The Booke of the Universall Kirk of Scotland* (Bannatyne Club), and Grub's *Ecclesiastical History of Scotland*, vol. ii.

<sup>4</sup> Efforts for Disestablishment.

Her history of the last sixty years unfolds a miracle of progress. She remains a power for good, with the promise of increased influence. Still as CHRIST'S Church must she cling to the Scriptures as her rule of Faith, to the orthodoxy of the Catholic Creeds, to the sacred principle of the duty of the State to acknowledge CHRIST, and must remember that her duty is to Scotland as a whole. Her influence will grow with her spirituality and prayerfulness. In the near future the adjustment of her creed<sup>1</sup> to more satisfactory points of theological view will demand attention; but still she must remember that the sacred deposit of truth contained in the Apostles' and the Nicene Creeds is not open to revision. If a simpler creed be sought, and the demand of the time is for a simpler creed, none better can be found than one which is a creed of the Church to-day—the Nicene. The related problems of better housing and intemperance call for the most earnest consideration of every Christian and every patriot. Full of promise is that social work in which the Home Mission Committee is now engaged. The better remuneration of the clergy, the adjustment of income to work and responsibility, the purifying of popular election from its scandals, the quickening of the flow of promotion without the ordeal of competitive preaching and praying in the case of ordained clergy, are subjects of domestic importance which call for immediate attention. Within those sixty years great progress has been made in matters of worship; and I submit that it is expedient that the Church of Scotland fall into line with other Reformed Churches in observing the Christian year. I do not forget that in Scotland the Scottish Church is not alone. She desires union with the separated ecclesiastical bodies, desires to share with them the undoubted advantages of her State connection and jurisdiction—but the reunion of Scottish Presbyterianism seems improbable,<sup>2</sup> at least, within this generation. The fact must not be concealed that the attitude of a large portion of dissent towards the Church is [in 1905] hostile and bitter, and that, therefore, the Church must be prepared, if necessary, to defend her national position. Whatever the future bring, let it find us, my brethren of the clergy, faithful stewards of the mysteries of GOD, and you, my brethren of the eldership, living epistles of CHRIST and ornaments of your high office. The one condition alike of the efficient discharge of our sacred duties, of spiritual development, [and] of successful Church defence, is our personal consecration to JESUS CHRIST.

“And now to the FATHER, SON and HOLY GHOST, Three Persons and One God, be ascribed by us, and by the whole Church, as is most due, the kingdom, the power, and the glory, for ever and ever. Amen.”

One other publication must be mentioned, *Memorial Inscriptions in the Churchyard of Rattray, compiled by John Hunter, B.D., Minister of Rattray* (published by John Butchart, Dundee, 1913). In a modest Preface Mr Hunter tells how it was originally prepared “for genealogical purposes” at my suggestion, and “is printed in the knowledge that it will prove of interest to those whose kindred and acquaintance lie in the old Churchyard.” Of the many parish ministers whom I have recommended to do the like, Mr Hunter is, as far as I know, the only one who has taken the advice. His little book is beautifully got up, and is

<sup>1</sup> The Westminster Confession of Faith; which, however, is not strictly speaking a creed at all, but a manifesto or confession.

<sup>2</sup> Subsequent events have been more propitious than any one among us dared to hope in 1905.



enriched with some photographs and an index. I will only add that if other clergymen should be inclined to follow his example it might be well for them to elucidate, so far as possible, the obscurity of the older epitaphs, and augment the brevity of the more modern ones, by a few notes, genealogical for the most part, but indicating also any remarkable passages in the lives of those commemorated. His interest in the former generations of the people of his parish had already been evinced when, on the 6th of September 1908, Mr Hunter had the pleasure of dedicating a Memorial Tablet (designed by Mr A. Balfour Paul) to one of his predecessors, Mr Silvester Rattray of Nether Persie, "Rector et Minister" of the Parish, 1591-1623—an ancestor of the eminent liturgiologist, Bishop Thomas Rattray of that Ilk (1684-1743). The memorial was unveiled by the descendant alike of the Rector and the Bishop, Lieutenant-General Sir James Clerk Rattray, K.C.B., of Craighall and Rattray, the possessor, it may be added, of a portrait of the bishop, dressed (evidently on account of the Penal Laws under which the Scottish Episcopalians at that time suffered) in a very non-clerical garb—a blue coat braided with gold lace; but he is identified to those who know by the parchment in his hand inscribed with the liturgical Alleluia in Greek characters!

Mr Hunter died, to the unfeigned regret of the whole district, and to the intense grief of his parishioners and friends, on the morning of Friday, 23rd April 1915. His illness was so brief that only for one Sunday had he been absent from his pulpit. A tablet to his memory, erected in the church by Mrs Stewart, Edinburgh, a generous benefactor to the congregation, was dedicated on 20th January 1916. It bears the following inscription:—

TO THE GLORY OF GOD  
IN MEMORY OF THE REV. JOHN HUNTER, B.D  
BORN AT EDINBURGH, 6TH JUNE 1870;  
DIED AT RATTRAY, 23RD APRIL 1915;  
FOR TWENTY-ONE YEARS THE DEVOTED  
MINISTER OF THIS PARISH  
HIS ONE CHARGE.  
THE ONLY CHILD OF HIS PARENTS,  
FROM WHOM HE WAS NEVER SEPARATED  
UNTIL THEY LAID HIM TO REST  
IN THE SURROUNDING GOD'S ACRE.  
A TRUE FRIEND. A MAN VOID OF GUILF.  
NOT SLOTHFUL IN BUSINESS,  
FERVENT IN SPIRIT, SERVING THE LORD.  
SO HE GIVETH HIS BELOVED SLEEP.

In a fine address delivered on the occasion, Mr Hunter's friend, the Rev. P. R. Landreth, Minister of West St John's Church, Perth, justly remarked on "the integrity of his character, his beautiful devotion to his parents and friends, and the intensity of his convictions as a Christian; and added, "It was always refreshing to hear him discuss the ecclesiastical history of Scotland; and it is a pleasure to know that a work concerning which he often spoke to me will soon issue from the press as a monument to his ability and research."

These volumes are the work to which Mr Landreth referred. The outcome of eight years of well-directed and untiring labour, they are more than a monument to Mr Hunter's zeal. They are a legacy of value to every student of the History of Scotland. They are a contribution to her Domestic Annals. They will be found to contain matter of considerable interest on various subjects apparently far enough removed from those commonly denominated ecclesiastical. They throw light on the social and economical condition of the people—for example, on the clumsy financial methods commonly in use in rural districts prior to the development of our Banking system. The Bank of Scotland, it will be remembered, was not constituted till 1695. Here we see how lairds and ministers and the better class of farmers had, for the most part, to get along by borrowing and lending among their neighbours in a manner prohibitive of business enterprise and not conducive to social amity. To the genealogist again, and to the ever-increasing band of students of place-names and surnames, and to the philologist, these pages offer a rich field. And if the main object of the book is to elucidate the Ecclesiastical History of Scotland in the region and at the period with which they deal, it is precisely our Ecclesiastical History over the major part of the country that most needs elucidation. For as much as has been written on the period, the story in those years of that large part of Scotland lying north of the Friths of Clyde and Tay has been left almost a blank. It need not be wondered at. The commanding interest, the pity and the pathos, of the sufferings of the Scottish Covenanters under Charles II. and James VII., have had effects distinctly unfavourable to an accurate conception alike of the condition at this period of Scotland as a whole, and of the consequent attitude, mental and spiritual, as well as political, characteristic—to some extent to the present day—of considerable sections of Scotsmen, especially in the eastern and northern Lowlands.

For one thing, it easily escapes the observation of the less careful reader of our history how small a proportion of the Scottish people *at the time* sympathised with the covenanting remnant who uttered their high-sounding declarations at Rutherglen and Sanquhar, and fought with the

Royal forces at Pentland, Drumclog, and Bothwell Bridge ; or how partial was the area of the kingdom over which the risings, and the consequent severities, extended. The story of them has thrilled all Scotland—it thrills all Scotsmen, and not Scotsmen only, all over the world to the present hour. But at the time neither the risings nor the severities made much impression on Scotland as a whole. These volumes are typical of the great mass of the people at the time, and they exhibit hardly a trace of remonstrance on behalf of the sufferers, or of indignation at their cruel wrongs, among the contemporary clergy or laity of mid-Perthshire.

For another thing, we in our day are too apt to forget that the persecuted Covenanters of Charles II.'s reign bore the name, and professed in an extreme form the principles, of the powerful faction which under Charles I. had launched the Covenants and begun the Civil Wars that had plunged three kingdoms in kindred blood, how short was the interval between the rise of the party in 1637 and the Restoration of the King in 1660, and how keen in men's living memory were the dreadful events which had filled those three and twenty years. What a nightmare those years had been of strife and violence, of executions and wars and massacres, of a Scottish-born sovereign murdered under form of law, of Scotland conquered and held down by an English army ; of her Church, just when she had got it adjusted to her mind, torn by schism, deprived of its General Assembly at the bidding of a sectarian usurper ; of gloom and hypocrisy masquerading as godliness ! The National Covenant and the Solemn League had been, as it were, the banners under which all these evils had come in. In 1660 the great mass of Scotsmen, clergy as well as laity, were as glad to see those documents burned by the hangman as they were to drink the health of the King come to his own again.

We forget, again, that the loathsome men who now attained to power in Scotland, and were mainly responsible for the atrocities which disgrace the reigns of Charles and his brother, had passed through the same enthusiasms and the same disillusionment as their fellow-countrymen. They were not of the old Cavaliers. They had all been of the party of the earlier Covenanters—some of them extremely prominent therein. "The fierce Middleton" had helped to defeat Montrose at Philiphaugh. "The crafty Lauderdale" had been the hope of the party in 1642, and had been chosen as an elder to represent the Church of Scotland in the Westminster Assembly. "The dissolute Rothes" was the son of the Earl who had helped to revise the draught of the National Covenant. Archbishop Sharp had been sent up to London at the time of the King's return to safeguard the Presbyterian interest. That they had changed with the times shows the current that was flowing ; but we can well under-



stand what additional odium attached to them in the eyes of those whom they now persecuted for adhering to the cause with which they themselves had been identified.

Nor, when it was determined to restore Episcopal Government in the Church of Scotland, was there, as in England, very much of good material to choose from to fill the twelve vacant Bishoprics. So thorough had been the expulsion of "prelatic ministers" in 1638, that only one of the bishops then deposed and driven into exile survived in 1662—Thomas Sydserf of Galloway. Whatever may be said of him, we should not forget that we owe to him the publication of two valuable works, Archbishop Spottiswood's *History of the Church of Scotland*, and Bishop William Forbes's *Considerationes Modestæ*. Sydserf was not suited for the Primacy; he was appointed to the comparatively wealthy see of Orkney. The noblest of the Presbyterian leaders, Robert Douglas, was offered the Bishopric of Edinburgh, but very properly declined it. Of the new bishops—all of them Scotsmen—Wishart of Edinburgh and Mitchell of Aberdeen had never stained their loyalty by compliance with rebellion. The others were men who had remained in Scotland, and perforce had submitted to the powers that were. The most eminent of all, the saintly Leighton, had at one time been ardent for the Covenants, and he had accepted the Principalship of Edinburgh University under Oliver Cromwell. The other bishops had belonged to the Resolutioner party among the Presbyterians; they were not remarkable for their talents, but they were of good position, respectable in their lives; their views had all along been moderate, and events had probably led most of them to the conclusion that after all Episcopacy was both lawful and expedient. There is no reason to doubt the conscientiousness of most of them. But they were not heroes; and they could not make their cause heroic. The Bishops of Dunkeld exhibited in these pages are a fair sample of their fellow-prelates in Scotland of their day. They are better than Sharp, or Alexander Burnet, or Paterson; but they are far inferior to Patrick Scougall<sup>1</sup> of Aberdeen, not to speak of Robert Leighton of Dunblane and Glasgow.

The Diocese and Presbytery of Dunkeld lie just on what has been, since the thirteenth century, the Highland line: some of the parishes are within that line: the major number of them are Lowland. In neither section had the Government, whether of Charles II. or James VII., any trouble on the score of the Covenants or of Presbyterianism. The cases of oppression cited by Mr Hunter, all save one (p. 403), occurred outside the boundaries of the district. There are traces, indeed, at first,

<sup>1</sup> See the account of this really great bishop in Bishop Burnet's *Life of Bishop Bedell*.

of the disastrous schism of the Protesters in 1651; but very few of the ministers occupying parishes in 1660 showed signs of disapproval when the Covenants they had all been compelled to sign were declared unlawful, or refused compliance when Episcopacy was restored in 1662. It is clear that not one of them who had been ordained under Presbytery (as all were after 1638) was reordained when a bishop was set over them; the orders of the bishop himself, Mr George Haliburton (Bishop of Dunkeld, 1662-1665) were those given him by the Presbytery of Brechin in 1642 (p. 81); he was consecrated without being reordained (as all the Scottish bishops had been in 1610).

Nor was the restoration of the Episcopate accompanied by any striking change in public worship. No liturgy was imposed: only here and there did any minister so much as repeat from memory a collect from the Prayer-Book. The Doxology (in verse) was sung at the end of the metrical psalms; the Lord's Prayer was said in Church by the minister; and sponsors at baptism were required to accept the Apostles' Creed. But the Creed ("the Belief" as it was called) as well as the Lord's Prayer had all along been taught to the young. The Kirk-Session of Elgin, under Presbyterianism, had refused to allow a man to be married till he was able to rehearse it. So strong a Presbyterian as Calderwood had protested against the disuse of the Doxology; while Simson of Renfrew in his old age joyfully reverted to the practice of the leaders of 1638 of repeating the Lord's Prayer in church. Of innovations in the service, therefore, the people had nothing to complain. Certainly in the Diocese and Presbytery of Dunkeld they made no complaint. Any mention we find of reading prayers is that it is allowable; whether it was done or not is uncertain. Even the government of the Church remained very much what it had been since the days of Andrew Melville. Intercommunication with the Church of England was renewed, but the Northern Church was in no way subjected to her. Of the Presbyterian hierarchy of Church Courts the three lower ones went on practically without change. The lowest, the Kirk-Session, composed of the Parish Minister and his lay Elders, was in no way altered—neither in constitution, nor in power, nor in procedure. The Presbyteries received some directions from the Bishop; they met as much for spiritual "exercises"—in the study and exposition of the Word, for the edification of the members—as for business. They carefully visited the parishes within their bounds; they inquired into, and reported on, the state of religion and education, the diligence of ministers and elders, the condition of the fabric of the Church and its belongings, with commendable thoroughness—a duty (Dr Sprott used to observe) they have seldom fulfilled except when they had a bishop to bid them do it. They examined and they



licensed each "expectant" or probationer for the Holy Ministry (of the Diaconate I find no trace); and though the Bishop presided at his ordination to the Presbyterate, induction to parish was by the Presbytery, or by some of their number appointed by the Presbytery. The Synod met every six months as before. The General Assembly alone was in abeyance. By the law as it stood—even after the Act Rescissory had cut off all the legislation of the great Covenanting period (1640-1660)—the General Assembly should have met; many good Episcopalians, with several of the bishops, wished to have either it, or a "National Synod" of a new pattern. But the powers that were would have none of it. Archbishop Sharp regarded the mere proposal as a reflection on himself and on his order. There is no passage in these volumes more illuminating on the mind of public men than that in which Lauderdale—once so strong for Presbytery—deprecates any movement in this direction. "I . . . mislike," he says, "the late pressing of a Synod by ministers without authority from their Presbyteries, because I too well remember what sad effects flowed from petitions of ministers in the year 1638, and for a General Assembly too . . . but a burn'd child dreads the fire" (p. 242) Lauderdale spoke, we may be sure, the common sentiment of the time.

It is instructive to observe how any movements that began to appear towards the close of the period, either for greater freedom for the Church or for improvement in the form of service, came from the younger Episcopal clergy and the younger generation of bishops, who had grown up since the Restoration. From them proceeded the opposition to the "Test," "which made the King our Pope." Dunkeld supplies us with an almost solitary instance—Bishop Drummond of Brechin was perhaps another—of a spirit among the Scottish prelates akin to that of the seven bishops in England under the tyranny of James VII., in the person of Dr Andrew Bruce, who was bishop here from 1679 to 1686. He ventured in the Scots Parliament of 1686 to oppose the repeal of the penal statutes against Roman Catholics. James in revenge deprived him of his office and forbade all who owed him rents or revenues to pay them to him! Bishop Bruce had the courage to go to law for such moneys as were due to him up to the time of his deprivation, and the Lords of Session sustained his claim. If his deprivation was Erastian, what shall we say of the "dispensation" which, in the following year, the King sent him to "exerce the function of the Ministry at any place or places where you shall happen to be regularly called thereunto" (see p. 223)? The Scots Episcopalians, after the Revolution, were not slow to comment upon it. "A strange document truly," says Bishop Keith, as he records it.

Even King James seems to have thought better of it; or he began to fear that he must not provoke the Scottish bishops to extremities. In

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May 1688, on a vacancy occurring in the see of Orkney, he named and recommended for it "Andrew, late Bishop of Dunkell," who was duly elected on the 7th of June; only to be deprived with the other Scottish bishops for their fidelity to their exiled sovereign in 1689. Bishop Bruce is the Bishop Ken of Scotland. It is not always remembered that the Scottish bishops were differently situated from their English brethren. The oath in Scotland, in a point they justly regarded as material, varied from the parallel one in use in England: it asserted indefeasible hereditary right; required allegiance to the King and his *heirs*; it distinctly laid down that no difference of religion justified the subject in withdrawing his allegiance.

Details will be found here regarding the Chapter of Dunkeld Cathedral, but the references to the Cathedral fabric are disappointingly meagre. The bishops of this period resided a good way off at Meigle, and they served the cure of that parish.

Enough has perhaps been said to indicate the historical value of the contents of these volumes.

To the expense of their publication the Carnegie Trustees have most generously granted the handsome sum of £100.

The labour of preparing Mr Hunter's MS. for the press has fallen on the willing shoulders of Mr William Angus, of H.M. General Register House, Edinburgh, who has discharged it with the utmost care and in a spirit of affectionate regard for Mr Hunter's memory.

He desires to say that he has been considerably indebted to Mr R. K. Hannay, M.A., Curator of the Historical Department of the General Register House, Dr Hay Fleming, Dr Maitland Anderson, Librarian of St Andrews University, and to Dr James Kennedy, Librarian of the New College, for much valuable assistance in the course of his proof reading.

He has checked all quotations from printed books, and in doing so has received every assistance from the Librarian of the Signet Library and his assistants. All quotations from MSS. and Registers preserved in the Register House, in the Library of the General Assembly of the Church of Scotland, and in Edinburgh University Library have also been checked by him with the originals; but only a very few of the quotations from other MSS.

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*January 27, 1917*

# THE DIOCESE AND PRESBYTERY OF DUNKELD, 1660-1689

## CHAPTER I

§ 1. OUTLINE OF THE ECCLESIASTICAL HISTORY OF SCOTLAND, 1660-89.

§ 2. THE CHURCH OF SCOTLAND, 1661-89.

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§ 1. OUTLINE OF THE ECCLESIASTICAL HISTORY OF SCOTLAND, 1660-89

THE Restoration of the Monarchy,<sup>1</sup> and of Charles II. “to his own just and undoubted rights,”<sup>2</sup> was welcomed with the greatest enthusiasm throughout the three Kingdoms.<sup>3</sup> In Scotland, the unbounded delight of the people was evidenced by the demonstrations that greeted the Proclamation<sup>4</sup> of Charles, “of England, Scotland, France and Ireland, the most potent, mighty and undoubted King,” and that accompanied the public celebrations of the Return. On Tuesday, June 19, 1660,<sup>5</sup> the Lothians kept holiday in honour of the Restoration. In the Capital, services of Thanksgiving were held in all the churches. The Magistrates and Town Council, all of them in their best robes, as the chronicler is careful to state, preceded by the Great Mace and the Sword of Honour, attended public worship, and afterwards, with a great crowd of the

<sup>1</sup> Among the Resolutions of the English Parliament (May 1, 1660) were these:—“That the Government doeth consist of King, Lordis, and Commounes: That Charles Stewart, King of Scotland, is the trew aপর and air of the Kingdome of England” (Nicoll’s *Diary*, Bannatyne Club, 281).

<sup>2</sup> *A Form of Prayer with Thanksgiving* for May 29.

<sup>3</sup> The Protesters in Scotland excepted—“to whom . . . the King’s return is matter of terror, because of their miscarriages to him.” “The Protesters fear that the King come in.” Douglas to Sharp (Wodrow’s *History*, 1829-31, i. 10, 16).

“I have heard some of them preach these three last Sundays, bot not a word tending to any thanks, or any joy, for the King’s returne; albeit they have some prayers for him” (Baillie’s *Letters*, Bannatyne Club, iii. 404).

<sup>4</sup> Nicoll’s *Diary*, 283; Row’s *Life of Mr Robert Blair* (Wodrow Society), 350. The Proclamation is printed in Clarendon’s *History of the Rebellion* (1826), vii. 488-9.

<sup>5</sup> Wodrow’s *History*, i. 41.



citizens in their train, repaired to the Cross, the spouts of which ran with claret. The healths of the King and the Duke of York, his brother, were drunk. In the enthusiasm of loyalty, the glasses to the number of three hundred dozen were smashed that they might not be used to pledge less exalted personages. Meanwhile, the streets and closes echoed to the discharge of the guns of the military, the cheers of the people, the clang of bells, the beat of drums, and the blare of trumpets. In the evening, bonfires and fireworks lit up the streets: Bacchus, astride a puncheon of wine, and his attendants, were busy at the Cross, while the city rang still with acclamations. The memorable day concluded with an exhibition of fireworks on the Castle Hill, and the populace viewed with rapturous delight the spectacle of "that notable tyrant and traytor Oliver" pursued by the Devil, and disappearing in an explosion.<sup>1</sup> In other parts of the country the Restoration was celebrated by similar religious services and "solemnities for expressions of joy and thankfulness."<sup>2</sup> The delight of multitudes, however, found unworthy expression in drunkenness and riot. By insobriety many repudiated any suggestion of disloyalty.<sup>3</sup> Such exhibitions of joy and demonstrations of allegiance fitly ushered in that period of lax morality which followed the Restoration.<sup>4</sup> Scotland had been loyal to Charles.<sup>5</sup> In devotion to him it had shed its blood: through devotion to him it had lost its liberty. Though it had submitted to the forces of the Common-

<sup>1</sup> Nicoll's *Diary*, 292-4.

<sup>2</sup> Row's *Life of Blair*, 354. "It was reported by the severall brethren that upon advertismment from some nighbouring Presbyteries they had kepted a solemne day of Thanksgiving in ther congregations for the happie Restauratione of our King's Majestie Charles the Second to his dominions and government again after now ten years' banishment by usurpers" (*MS. Register of the Presbytery of Meigle*, July 17, 1660).

<sup>3</sup> "Many a sober man was tempted to exceed lest he should be condemned as unnatural, disloyal and insensible" (Kirkton's *History of the Church of Scotland*, 65). "Debauching was loyalty; gravity smelled of rebellion" (*Ibid.*, 114).

<sup>4</sup> Burnet's *History of My Own Times* (1725), i. 147.

In 1666 Gilbert Burnet wrote:—

"And here I must remember yow of the great dissolutnes of the people, especially of the gentry and nobility of Scotland. It is the complaint of all even of such as are no way disaffected to the government y<sup>t</sup> sin and profanenes was never at so great a height as now. This thought should startle yow y<sup>t</sup> at yo<sup>t</sup> coming in there hath broken out a deluge of wickednes that hath almost quite overflowen the land, scoffing at religion, swearing, drunkennes and uncleannes can not but meet yow where ever yow are" (*A Memorial of diverse grievances and abuses in this Church—Miscellany of the Scottish History Society*, ii. 355).

<sup>5</sup> "And so remarkable was our loyalty to the world, and amongst strangers, that His Majesty was always called King of Scots; and it was believed and presumed in all places where our nation travelled, whither in England or beyond sea, that a Scot was still a Royalist" (Mackenzie's *Memoirs of the Affairs of Scotland*, 27).

The Western Remonstrants in October 1650 objected to Charles as a Malignant, and asked whether his proceedings did not afford "good ground not to intrust him

wealth,<sup>1</sup> it had never ceased to resent the domination of alien usurpers, most of them, according to Kirkton's description, of the despicable quality of citizens or husbandmen.<sup>2</sup> If some Scotsmen had renounced the obligations of the Solemn League and Covenant as lightly as they had accepted them, if others, influenced by the views of English sectaries, had contemned them as unchristian,<sup>3</sup> the great majority of Scotsmen, though submitting to the Government in the depressed and apparently hopeless condition of the Royal cause, still regarded themselves as bound by oath to Charles.<sup>4</sup> Until October 1655,<sup>5</sup> despite the inhibition of the English Parliament (1653), five-sixths of the clergy<sup>6</sup> continued to pray

with the exercise of his power till suche tyme as ther shall be conuincing and cleire evidence of a reall change in him" (Peterkin's *Records of the Kirk of Scotland*, 605).

The Protesters regarded the bringing home of Charles as "the mother sin of the land" (Row's *Life of Blair*, 287). They used the English authorities in Scotland for the promotion of the objects of their party. In 1653 Baillie (*Letters*, iii. 217) refers to "a large and injurious invective against all who will not joyne with the Protesters to serve the enemy to continue the yocke of strangers for ever on their native countrie, and to lay a necessitie on the consciences of people to exclude, without all cause, the King, the Nobilitie, and all who will not be proselytes to them from possessing their civile rights." Messrs James Guthrie, of Stirling, and Robert Trail, of Edinburgh, prominent clergymen among them, affirmed, however, that they had been loyal. Mr Alexander Moncrief of Scoonie suffered for his loyalty (Wodrow's *History*, i. 66, 176-202). Mr Patrick Gillespie, Principal of the College of Glasgow, according to Wodrow (*Ibid.*, 204), "was the minister in Scotland who had the greatest sway with the English when they ruled here, yea, almost the only Presbyterian minister that was in with them." He was the first Scots minister to pray for Cromwell publicly in Scotland (Nicoll's *Diary*, 162).

For the prayer of Mr John Livingston, minister at Ancrum, before Cromwell, at Whitehall, *v.* Row's *Life of Blair*, 313.

<sup>1</sup> A capitulation between Glencairn, who was in arms for Charles, and General Monk was signed on August 31, 1654 (Nicoll's *Diary*, 136). Lord Lorn remained in the field till the following spring (Row's *Life of Blair*, 320).

<sup>2</sup> *History*, 58. Writing to Cromwell in 1653, Colonel Lilburne notes that the people had "a deadly antipathy" against them (*Scotland and the Commonwealth*, Scottish History Society, 271).

<sup>3</sup> Row's *Life of Blair*, 289.

<sup>4</sup> Wodrow's *History*, i. 225-6. In October 1654, according to Nicoll, the Church of Scotland "expresseth themselves aganes the present government" (*Diary*, 138).

<sup>5</sup> According to Baillie, the Protesters ceased to pray for Charles after his defeat at Worcester (Sept. 1651).—Baillie's *Letters*, iii. 281.

Row states (*Life of Blair*, 309-10): "At this time (1653) the most part of the Protesters left off praying for the King; but other ministers, though they were threatened before they went to the pulpit, and surrounded with armed men while in the pulpit, yet ceased not to pray for the King in the hearing not only of the common soldiers, but of their officers and judges."

On September 27, 1655 (Nicoll's *Diary*, 160-1), the Inhibition of Parliament was suspended till November 5, that ministers might be won not to pray for Charles. On October 5 the ministers of Edinburgh and the neighbouring Presbyteries resolved that thenceforth there should be no public prayer for Charles (*Ibid.*, 162). "From our publict praying for the King, [Lord] Broghill's courtesies, more than his threats, brought off our leading men" (Baillie's *Letters*, iii. 321).

Prayer for Charles was omitted by his own advice (Wodrow's *History*, i. 225-6).

<sup>6</sup> The Protesters were reckoned at 150. There were 900 benefices in Scotland (Thurloe's *State Papers*, iv. 558).

publicly for him by name, and, after that date, prayer for him in public worship did not cease, but was offered in such vague terms as escaped the censure of the civil authorities.<sup>1</sup> In family worship and private devotion, however, blessings were invoked upon the exiled Monarch.<sup>2</sup> Even though their ministrations had been attended with more than ordinary success under the Commonwealth and the Protectorate,<sup>3</sup> the clergy in general had not been reconciled to the usurper. The Divine blessing had indeed "sweetened the bitterness of their bondage,"<sup>4</sup> but patriotism had not allowed them to forget that they were in bondage still or to neglect to use their immense influence on behalf of their King. It was a Scots minister that was among the first,<sup>5</sup> certainly the first in Scotland, to suggest to Monk the recall of Charles; and when that general hesitated to declare for him, it was the same ecclesiastic that warned him that if he delayed much longer "there were a good number in Scotland, with their brethren in Ireland, ready to bring his Majesty home without him."<sup>6</sup> Sympathy with the young King deprived of his rights, and an exile hardly entreated, neglected and scorned, had heightened the desire for his return.<sup>7</sup> For many years, also, the country had been in a miserable condition. Trade was depressed; the public burdens were heavy; and poverty had increased.<sup>8</sup> The Church was rent by the strife of Resolutioner and Protester; the right to meet in General Assembly was denied her<sup>9</sup>; the authority of her courts was flouted by

<sup>1</sup> Wodrow's *History*, i. 226; Row's *Life of Blair*, 325. <sup>2</sup> Row's *Life of Blair*, 325.

<sup>3</sup> Row's *Life of Blair*, 323. Cromwell became Lord Protector on December 16, 1653 (Nicoll's *Diary*, 118). "And I verily believe there were more souls converted to Christ in that short period of time, than in any season since the Reformation, though of treble its duration" (Kirkton's *History*, 54-5). "It is not to be forgotten, that, from the year 1652, to the year 1660, there was great good done by the preaching of the Gospell in the West of Scotland, more than was observed to have been for 20 or thirty yeirs before; a great many brought in to Christ Jesus by a saving work of conversion, which was occasioned through ministers preaching nothing all that tyme but the Gospell, and had left off to preach up parliaments, armies, leagues, resolutions, and remonstrances, which was much in use before, from the year 1638 till that time 52, which occasioned a great number of hypocrytes in the Church, who, out of hope of preferment, honour, riches and worldly credit, took on the forme of godliness but wanted the power of it" (Law's *Memorialls*, 7).

<sup>4</sup> Row's *Life of Blair*, 323.

<sup>5</sup> A brother of Monk, an Anglican clergyman, made the same suggestion in 1659 (Clarendon's *History*, vii. 383-4). v. Baillie's *Letters*, iii. 438.

<sup>6</sup> Wodrow's *History*, i. 59. v. Mackenzie's *Memoirs of the Affairs of Scotland*, 27.

<sup>7</sup> Kirkton's *History*, 58-9. v. Clarendon's *History*, vii. *passim*.

<sup>8</sup> Nicoll's *Diary*, 122, 132, etc.; Baillie's *Letters*, iii. 387, 430.

<sup>9</sup> The General Assembly of July 20, 1653, was dismissed, after the meeting had been constituted, by Colonel Cotterell, acting on the orders of Colonel Lilburne, because without warrant from the authorities of the Commonwealth. The object of Lilburne was to prevent the possible disturbance of the public peace (*Scotland and the Commonwealth*, 162-3).

Ministers and elders meeting for an Assembly of 1654 were also dismissed by the Military (Peterkin's *Records of the Kirk of Scotland*, 591).



a section of her clergy and their followers.<sup>1</sup> But it was firmly believed that, with the King's return—also “the obliteration of public dishonour”—the condition of the country would improve, the Church would regain her rights, the authority of her courts would be vindicated, and peace established within her borders; and that loyalty would be generously rewarded by a grateful King, in short, that a golden age would dawn.<sup>2</sup> Hence the frantic joy that greeted the Restoration; it is explained by the miraculous<sup>3</sup> fulfilment of long cherished desire and by unbounded hope.

Although, to the regret of many, Charles had been recalled without special conditions, it was generally believed, in spite of the prophecies of the Protesters,<sup>4</sup> that the interests of Scottish Presbyterianism were secure.<sup>5</sup> It was remembered that the Royal honour was pledged to the preservation of the Church as by law established, and it was felt that the loyalty of the great body of the clergy during the dark days of the Commonwealth and the Protectorate required from the Royal gratitude, at the very least, the confirmation of the existing Ecclesiastical settlement. That belief, thus warranted, was strengthened by the reiterated assurances of Mr James Sharp, minister of Crail, the agent in London of some of the more prominent Resolutioners, of his Majesty's intention to preserve the established government of the Church<sup>6</sup>; and by a letter—“worthy to be engraven in marble or in gold”<sup>7</sup>—from Charles himself, to Mr Robert Douglas, to be communicated to the Presbytery of Edinburgh and the other Presbyteries of the Church, in which it was expressly declared: “Wee doe also resolve to protect and preserve the Government of the Church of Scotland, as it is settled bee law, without violation.”<sup>8</sup> Notwithstanding those precise statements, however, many loyal Presbyterians began to suspect that the possibility of a change of the Ecclesiastical polity was less remote than was imagined. It was feared that the proceedings of the Committee of Estates against the

<sup>1</sup> Baillie's *Letters*, iii. 305, 377, etc.

<sup>2</sup> Kirkton's *History*, 60.

<sup>3</sup> “If it please God to work out this wonder, his own onlie work, marvellous in our eyes,” is Baillie's expression (*Letters*, iii. 400).

Clarendon refers to “this miraculous restoration of the crown,” etc. (*History*, vii. 506). According to Nicoll (*Diary*, 313-14) 1660 was “a yeir of Godis singular goodnes in bringing bak our King, and in a miraculous way restoring him to his imperiall croun, . . .”

<sup>4</sup> Baillie's *Letters*, iii. 404.

<sup>5</sup> Row's *Life of Blair*, 353.

<sup>6</sup> Wodrow's *History*, i. 226-7, and Introduction *passim*.

<sup>7</sup> The (Draft) “Exhortation” of the Synod of Fife printed in Wodrow's *History*, i. 120.

<sup>8</sup> *MS. Register of the Presbytery of Meikle*, September 25, 1660. v. Wodrow's *History*, i. 81. For the interpretation of those words by the Protesters, v. Kirkton's *History*, 75-6. See Appendix A.

leading Protesters in August, 1660, were designed to weaken the cause of Presbyterianism by silencing some of its most strenuous advocates.<sup>1</sup> A Proclamation against Seditious Railers, though aimed ostensibly at the Protesters, could not fail to alarm Churchmen when it forbade them to meet to consult about Ecclesiastical affairs, otherwise than in the established judicatories, without his Majesty's express licence, and when criticism of the proceedings of the Government entailed a penalty. The establishment of Episcopacy in England by the King's declaration of October 25, 1660, shook the confidence of men in the value of the solemn oaths and promises of Charles the Covenanter.<sup>2</sup> It was known that the enemies of the Church were plotting the re-establishment of Prelacy.<sup>3</sup> It was rumoured, moreover, that the approaching Parliament would rescind, if not all the Acts of the Parliament of 1649, at least the Act abolishing Patronage, and would "medle with" the Solemn League and Covenant.<sup>4</sup>

The Estates—"the terrible Parliament"<sup>5</sup>—met on January 1, 1661, the Earl of Middleton being High Commissioner. Their proceedings grieved and alarmed loyal Churchmen. They ignored the National Covenant, a palladium of Presbyterianism which the Parliament of 1651 had enjoined succeeding Parliaments to sign before entering on their business, on pain of being held null and void.<sup>6</sup> They framed an Oath of Parliament, or Allegiance, in which the subscriber acknowledged the King to be supreme Governor of the Kingdom, over all persons, and in all causes, without any stated exception, and promised to defend and never to decline his jurisdiction.<sup>7</sup> They reflected on the movement, which resulted in the renewal (with additions) of the National Covenant in 1638, the risings of the Covenanters in 1639 and 1640, and the Solemn League and Covenant and the invasion of England in 1643, by their enactment that all convocations, leagues, or bonds, past or future, made without the King's consent were invalid.<sup>8</sup> They showed still further their hatred of the Solemn League and Covenant "which hade indeed in Scotland universal respect next to the Scripture,"<sup>9</sup> by annulling the Convention of Estates of 1643 which had entered into that Covenant with the English Parliament,<sup>10</sup> and rescinding all Acts ratifying it; by declaring that there lay no obligation on Scotland by Covenant, treaty, or otherwise, to endeavour by arms a reformation of religion in England;

<sup>1</sup> Baillie's *Letters*, iii. 414. v. Wodrow's *History*, i. 78-9.

<sup>2</sup> Row's *Life of Blair*, 368.

<sup>4</sup> Baillie's *Letters*, iii. 414, 416, 418.

<sup>6</sup> Wodrow's *History*, i. 91.

<sup>8</sup> *Ibid.*, 12.

<sup>9</sup> Kirkton's *History*, 91. "The idol of all the Presbyterians" (Burnet's *History*, i. 189).

<sup>10</sup> *Acts of Parliament*, vii. 16.

<sup>3</sup> *Ibid.*, 363, 370.

<sup>5</sup> Kirkton's *History*, 87.

<sup>7</sup> *Acts of Parliament*, vii. 7.



and by prohibiting all subjects from requiring the renewal of, or from offering to accept, the Solemn League and Covenant, or any other Covenant or public oath relating to the government of the Church or Kingdom, without his Majesty's special warrant.<sup>1</sup> They enjoined that all persons nominated to places of public trust should at their admission take the Oath of Allegiance, and should subscribe an instrument asserting the royal prerogative as defined by Parliament; and that all who should be required by the Privy Council, or by any having authority from them, should swear the Oath of Allegiance, under the penalty of being held incapable of public office and disaffected to his Majesty's authority and government.<sup>2</sup> But their crowning achievement was the Rescissory Acts, which annulled all legislation after 1633, and left in force the Acts establishing Episcopacy.<sup>3</sup> That Act was followed by a declaration that the King was resolved to maintain the true reformed Protestant religion, in its purity of doctrine and worship, as it was established during the reigns of his father and grandfather; that he would make it his care to settle and secure the government of the Church in such a frame as should be most agreeable to the Word of God, most suitable to Monarchy, and most conducive to the public peace of the Kingdom; and that, in the meantime, he permitted Kirk-Sessions, Presbyteries, and Synods, to administer the affairs of the Church.<sup>4</sup> The Estates also ordained that May 29 should be for ever set apart as an holy day in commemoration of his Majesty's blessed Restoration,<sup>5</sup> and passed an Act re-establishing Patronage in the Church.<sup>6</sup>

Such measures, involving the subversion of the liberties of the Kingdom, and the ancient privileges of Parliament, condemnatory of the national movements in which Presbyterians gloried, annulling the civil sanctions of the Second Reformation, and outraging the sentiments of staunch Churchmen, were worthy of "the Drinking Parliament."<sup>7</sup> Some of them, however, did not pass without much debate.<sup>8</sup> About 40 members voted against the Rescissory Act.<sup>9</sup> But the attitude of the Church toward those measures lacked the energy and courage which had been displayed at other periods of her history. In 1641, such legislation would have provoked the bold defiance of a united Church: in 1661 the Church was divided; the possibility of common action was rendered

<sup>1</sup> *Acts of Parliament*, vii. 18.

<sup>2</sup> *Ibid.*, 44.

<sup>3</sup> *Ibid.*, 30, 86.

<sup>4</sup> *Ibid.*, 87.

<sup>5</sup> *Ibid.*, 199. See Appendix B, and Haliburton, *Acts and Constitutions*, Chap. ii. § 3.

<sup>6</sup> *Acts of Parliament*, vii. 272.

<sup>7</sup> Kirkton's *History*, 114. "It was a mad roaring time, full of extravagance, and no wonder it was so, when the men of affairs were almost perpetually drunk" (Burnet's *History*, i. 198).

<sup>8</sup> Wodrow's *History*, i. 108.

<sup>9</sup> Row's *Life of Blair*, 381.

hopeless by the reciprocal antipathy of Resolutioner and Protester, and fear of the consequences sealed the lips of all but men like M'Ward.<sup>1</sup> Yet, efforts were made to preserve the Church. Early in the year, some ministers in and around Edinburgh overtured the Commissioner for an Act of Parliament ratifying the Acts concerning her doctrine and government<sup>2</sup>; and, when a rumour of a proposal to repeal the Act of 1640 establishing Presbytery had spread, first requested the King, through the Earl of Lauderdale, to interpose his authority against any such enactment, and then forwarded an Information in deprecation of any change of the established Ecclesiastical polity. When the character of the Rescissory Act became known, the Presbytery of Edinburgh petitioned Parliament, and afterwards the King, for a new establishment of Presbytery.<sup>3</sup> But an expression of opinion in favour of Presbytery was as disagreeable to the Commissioner and his satellites, as an Address and Petition, "looking towards Episcopacy," afterwards voted by the Synod of Aberdeen, was acceptable.<sup>4</sup> It was accordingly resolved that such of the ensuing Synods as were likely to emit a declaration in support of Presbytery should be silenced. The Synod of Fife met on April 2. They had decided unanimously to request Parliament to re-establish Presbyterianism but had not "formally voted" their petition,<sup>5</sup> and were engaged in the consideration of the terms of an Exhortation and Admonition, designed to be read from the pulpits within the bounds, when they were dissolved by the Earl of Rothes, in the King's name. The Synod of Glasgow had agreed to adjourn for a month before supplicating Parliament for fresh legislation in favour of Presbytery: they were

<sup>1</sup> Kirkton's *History*, 117.

Mr Robert M'Ward, minister at Glasgow, in a sermon in the Tron Church, dissented from "all acts which are or shall be passed against the Covenants and work of Reformation in Scotland" (Wodrow's *History*, i. 207). He was banished, and afterwards became minister of the Scots congregation at Rotterdam (*Ibid.*, 214). He matriculated at St Salvator's College, St Andrews, on April 28, 1643. He became Regent in Humanity in the Old College of St Andrews in April 1650 (*Chronicle of Fife*, 19) and graduated Master of Arts in 1648. He was at one time servant to Samuel Rutherford (*Ibid.*). He joined the Protesters, and during his trials for licence before the Presbytery of St Andrews, he left that Court on October 10, 1655, having refused to confer with members on his attitude—"because he thought to submit to a conference of that kynd a receding from that quhilk he formerlie owned, quhilk he mynded not to doe" (*Selections from the Minutes of the Presbyteries of St Andrews and Cupar*, Abbotsford Club, 70).

<sup>2</sup> Wodrow's *History*, i. 110.

<sup>3</sup> *Ibid.*, i. 112-17. Middleton refused to permit the petition to be read in Parliament.

<sup>4</sup> Burnet's *History*, i. 196. The Synod met on April 18, 1661. For the address, v. Skinner's *Ecclesiastical History of Scotland*, ii. 449-51. According to Burnet (*History*, i. 177), Middleton was privately instructed "to try the inclinations of the Nation for Episcopacy, and to consider of the best method of setting it up."

<sup>5</sup> Wodrow's *History*, i. 120.

forbidden to meet. The Synod of Galloway were discussing the terms of a proposed petition against the change of government which was anticipated when they were ordered to disperse. They obeyed, but only after the Moderator had protested against that invasion of their rights, and had duly closed the meeting with prayer. The same course was taken with the Synod of Dumfries after they had declared their resolution to adhere to their Covenanted obligations.<sup>1</sup> The Synod of Lothian, having met on the first Tuesday of May, "were treated most insolently"; were compelled by the threats of Commissioners appointed by the Parliament to be present, "to purge the Synod of rebels," that is, of Protesters; but "as soon as ever they began to talk of the state of the Church they were commanded to the door in the King's name."<sup>2</sup> The silencing of the Synods was followed by a Proclamation, dated June 10, repealing the Act anent Religion and Church government, and forbidding all to meddle in any way with what concerned the public government of the Church.<sup>3</sup> During the summer the form of government to be imposed on the Church of Scotland was discussed at London. Charles preferred Episcopacy, but hesitated to establish it in Scotland. He was warned, on the one hand, that the people were opposed to it: he was assured, on the other, that the majority desired it, and that there would be difficulty in maintaining Episcopacy in Ireland, if Presbytery were established in Scotland. In August the Scots Council met at Whitehall to determine what should be the polity of the Church. After much debate it was decided that Episcopacy should be forthwith restored.<sup>4</sup> In a letter dated August 14, Charles informed the Privy Council in Scotland of his intention to reintroduce Prelacy. He stated that, by his letter to the Presbytery of Edinburgh, in August 1660, he had declared his purpose to maintain the government of the Church settled by law, and that the Parliament had since rescinded all the Acts establishing

<sup>1</sup> Wodrow's *History*, i. 118-29. The Earl of Athol was sent to the Synod of Perth and Stirling (Mackenzie's *Memoirs of the Affairs of Scotland*, 23).

<sup>2</sup> Wodrow's *History*, 127, 129; Kirkton's *History*, 119-20.

Wodrow (*supra*) states that "They were not suffered so much as to speak of any testimony," and that on their refusal to accept certain overtures "in favour of prelacy" they were summarily dissolved.

Nicoll's account is that the Earl of Callendar, in name of the Commissioner and Parliament, offered suggestions with reference to the administration of the Sacrament of Baptism, the reading of Scripture and the use of the Doxology, and that "These being refused, the Erle of Callendar, by autoritie of the Parliament, did rais the Assemblie, and dischargit the Moderator, and commandit him to remove; quhilk he was forcit to do" (*Diary*, 333).

<sup>3</sup> Wodrow's *History*, i. 151-2.

<sup>4</sup> Burnet's *History*, i. 213-16; Mackenzie's *Memoirs of the Affairs of Scotland*, 52-60; Row's *Life of Blair*, 390. According to Alexander Brodie (*Diaries of the Lairds of Brodie*, Spalding Club, July 28, 1661, 197-8) the date of that resolution was Saturday evening, July 27. "I heard that yesternight the vote past in the Council for 14 Bishops."



Presbytery, and had left to him the settling of the ecclesiastical government. He then intimated that, having contemplated the inconveniences arising from the church government as it had been exercised for the previous twenty-three years, its unsuitableness to Monarchy, and the confusions caused during the late troubles by the violences done to the royal prerogative, and to the government, civil and ecclesiastical, settled by unquestionable authority, he, from respect to the glory of God, and the interest of the Protestant religion, and from his princely zeal for the order, unity, peace and stability of the church, and its better harmony with the government of the Churches of England and Ireland, was firmly resolved to restore the Church of Scotland to its right government by Bishops, as it was by law before the late troubles, and as it then stood settled by law.<sup>1</sup>

History records few examples of more flagrant ingratitude, and more scandalous breach of faith, than the re-establishment of Prelacy in Scotland. The persistent loyalty of Churchmen, and their services to the royal cause during the Usurpation, deserved a better return. Apart from his obligation under the Covenant, Charles, by his letter to the Presbytery of Edinburgh, to be communicated to the other Presbyteries, had pledged himself to maintain the existing Church—no other construction of that letter is admissible—and from that pledge he could be released only by her Courts. The reference to that letter in his communication to the Privy Council exhibits only shameless effrontery, and the mention of the Rescissory Act displays only subterfuge and evasion. He had promised in his Proclamation of June 10 to settle the government of the Church in such a way as would best conduce to the satisfaction of the Kingdom, but he made no genuine attempt to ascertain the trend of popular feeling. The conduct of Charles must be stigmatised as highly discreditable. The indignation of Presbyterian writers, however, has raged, neither against the King, nor Middleton, who by his legislation had prepared the way for the introduction of Episcopacy,<sup>2</sup> nor Clarendon, the foremost instigator of ecclesiastical revolution,<sup>3</sup> so much as against a less exalted personage. Mr James Sharp, in February 1661 a Master of the New College of St Andrews,<sup>4</sup> and afterwards Archbishop of St Andrews, has been denounced as an active agent in effecting the restoration of Prelacy,<sup>5</sup> and as the betrayer of his Church.<sup>6</sup>

<sup>1</sup> Wodrow's *History*, i. 230.

<sup>2</sup> *Lauderdale Papers*, Camden Society, ii. lxxix-lxxx.

<sup>3</sup> Law's *Memorialls*, 9; Baillie's *Letters*, iii. 468, 471, 485; Wodrow's *History*, i. 1; Burnet's *History*, i. 178.

<sup>4</sup> *Chronicle of Fife*, 165. He was admitted on the 22nd, in succession to Mr James Wood (*Ibid.*).

<sup>5</sup> Row's *Life of Blair*, 381.

<sup>6</sup> Wodrow's *History*, i. 4; Row's *Life of Blair*, 383.

Those accusations are well-founded. It is indisputable that in May 1661 he was in consultation with Clarendon at London about "the method to be usit for bringing about our Church settlement"; that he suggested, and with Lauderdale framed, the Proclamation of June 10, which, as he declared, would "suffice to the disposing of minds to acquiescence to the King's pleasure," until the arrangements for erecting Prelacy had been completed; and that he reported that a suspicion that he was hostile to Episcopacy had been dispelled.<sup>1</sup> But before starting for London, he had requested the ministers of Edinburgh to commission him to represent them<sup>2</sup>; had assured Baillie that his journey thither was "not in order to a change of the Church"<sup>3</sup>; had affirmed to another correspondent that "as it is not intendit, so I can not medle with our church busines, not having any commission from any church judicature"; protested that "as I have not (through the Lord's mercy) done any thing to the prejudice of the liberties and government of it [the Church] so I shall not, by the grace of God, have any accession to the wronging of it"; stated that he would "endeavour ther be no change made, so farr as I can hinder"; and expressed himself as "very hopefull that [for] all this we shall have no change through the goodnes of God."<sup>4</sup> That Sharp, who used such language, was three weeks afterwards prominent in the proceedings which were crowned by the re-establishment of Prelacy in Scotland is proved by his own words. Burnet,<sup>5</sup> Baillie,<sup>6</sup> Douglas<sup>7</sup> and others affirm that his course of treachery began a year before.

Toward the end of the year appointments were made to several Sees. On Sunday, December 15, in Westminster Abbey, James Sharp was consecrated Archbishop of St Andrews, Andrew Fairfoul,<sup>8</sup> minister of Duns, Archbishop of Glasgow, Robert Leighton, Principal of the College of Edinburgh, Bishop of Dunblane, and James Hamilton, minister of Cambusnethan, Bishop of Galloway, Sharp and Leighton, who held Presbyterian orders, having been previously and privately<sup>9</sup> ordained

<sup>1</sup> v. *Lauderdale Papers*, ii., Appendix C. Letter from Sharp to the Earl of Middleton, and Introduction, vi-viii. According to Row (*Life of Blair*, 405), Sharp declared at St Andrews in a sermon preached in April 1662 "that he was ever in his judgment for Episcopacy, and the ceremonies, etc."

<sup>2</sup> Row's *Life of Blair*, 384.

<sup>3</sup> Baillie's *Letters*, iii. 460.

<sup>4</sup> *Scottish History and Life* (Chapter by Dr Hay Fleming), 109-10.

<sup>5</sup> *History*, i. 147.

<sup>6</sup> *Letters*, iii. 484-5.

<sup>7</sup> Wodrow's *History*, i., Introduction, p. 28.

<sup>8</sup> On July 2, 1651, he was minister to His Majesty's Life-guard Regiment of Horse, and at Stirling signed a receipt for £60 for "outrick money" and to account. He there spelled his name Fairfull (*Army Accounts, Precepts for Pay*, Port. I.—Register House).

<sup>9</sup> Burnet's *History*, i. 230.

Wodrow states that all four received the orders of deacon and priest, and were consecrated Bishops "before a great confluence of Scots and English nobility"

deacons and priests. The presiding prelate was Sheldon, Bishop of London, Commissary to the Archbishop of Canterbury: his assistants were the Bishops of Worcester, Carlisle, and Llandaff<sup>1</sup>: the surviving member of the former Scottish hierarchy, Sydserf, appointed Bishop of Orkney,<sup>2</sup> was ignored. The consecration was followed on January 9, 1662, by a Proclamation of the Scots Privy Council, forbidding Synods, Presbyteries, and Kirk Sessions to meet until authorised by the Prelates in their respective Sees.<sup>3</sup>

In April, the Archbishops and the Bishop of Galloway entered Edinburgh with a pomp that seemed to Gilbert Burnet, the future Bishop of Salisbury, then a lad of eighteen and a spectator of it, to be inconsistent with the humility that became their sacred office<sup>4</sup>: and, on Wednesday, May 7, in the Chapel of the Palace of Holyroodhouse, in presence of a large congregation admitted by ticket,<sup>5</sup> consecrated six of the Bishops-designate.<sup>6</sup> The ceremony was "very handsomlie and decentlie" ordered. The Archbishops were vested in rochet and chimere,<sup>7</sup> and the service was an adaptation of the Anglican Form.<sup>8</sup> Mr James Gordon, minister at Drumblade, preached a learned and

(*History*, i. 239). Under date November 24, 1661, Alexander Brodie writes (*Diaries of the Lairds of Brodie*, 228-9):—"I heard Mr Sharp and Lighton wer re-ordained, and scrupled at nothing."

"I heard that our Bishops bou'd to the alter, had on ther surplices, rochetts, and other ceremonies, took the Sacrament kneeling at the alter quhen consecrated" (*Ibid.*, 233).

<sup>1</sup> Stephen's *Life and Times of Archbishop Sharp*, 197.

<sup>2</sup> For the dates of the various appointments, v. § 2 (2).

<sup>3</sup> Wodrow's *History*, i. 249-50. On December 12, 1661, Presbyteries were forbidden to admit any to benefices (*Ibid.*, 234-5).

The *MS. Register of the Presbytery of Meigle* has this docquet at the end of the minutes of January 7, 1662:—

"Ther was noe meeting of the Presbetrie and soe noe Acts to be registred (by reason of the intermissione betwixt Episcopacie and Presbetrie) untill the dyet following" [Nov. 18, 1662].

"2 of February 1662. No Sessione, they being discharged by open proclamation" (*MS. Register of the Kirk Session of Logierait*).

<sup>4</sup> *History*, i. 234. Burnet was born on September 18, 1643. In 1657, at the age of 13, he graduated Master of Arts at Marischal College, Aberdeen (*Records, Spalding Club*, ii. 220).

<sup>5</sup> Nicoll's *Diary*, 365.  
<sup>6</sup> Row's *Life of Blair*, 406; Burnet's *History*, i. 234. Baillie (*Letters*, iii. 486) gives the number as five, Nicoll (*Diary*, 366) as seven. The Commission to the Archbishops for the consecration of the Prelates of their respective provinces was signed at Whitehall on March 19, 1662. With the assistance of two or three Bishops, they were to consecrate at such times and places as should be found expedient, *secundum ordinem et formam consecrationis in Ecclesia dicti regni nostri Scotie prius usitatam et receptam* (*MS. Register of the Great Seal* (P.R.), v. 240).

<sup>7</sup> Row's *Life of Blair*, 407. "The first two were in their pontificals with their lawn sleeves, rochet, surplice, and tippet" (*Ibid.*).

<sup>8</sup> "The Primate made use of the English forms" (Wodrow's *History*, i. 255). "They made use of the Book of Ordination and Service Book, and when they laid on their hands, etc., they said, 'Receive ye the Holy Ghost'" (Row's *Life of Blair*, 407).



practical sermon before the Consecration. He enlarged upon the faults which had contributed to the overthrow of the former hierarchy, and advised the Bishops not to encroach upon the nobility, but to confine themselves within the bounds of their function.<sup>1</sup> The sermon was appreciated, however, neither by the Bishops nor the nobility. Among the prelates consecrated on that occasion was Mr George Haliburton, Bishop of Dunkeld. He had received ordination from the Presbytery of Brechin in 1642, but it does not appear that he, like Sharp and Leighton, was re-ordained.

Next day, May 8, the Estates met. Their proceedings opened with a lengthy sermon—"quhilk indured the space of 2 houres and moir"<sup>2</sup>—by the Bishop of Dunkeld. By their first enactment the Prelates were invited to take their seats as Lords of Parliament. On May 27, they confirmed the Restoration of Episcopacy. The "Act for the restitution and re-establishment of the antient Government of the Church by Archbishops and Bishops" was passed in haste, without that examination and discussion which its importance required.<sup>3</sup> It reintegrated<sup>4</sup> the state of Bishops to their ancient places and undoubted privileges in Parliament, and to all their other accustomed dignities, privileges, and jurisdictions; restored them to the exercise of their Episcopal function, presidence in the Church, power of ordination, inflicting of censures, and all other acts of church discipline, which they were to perform with the advice and assistance of such of the clergy as they should find to be of known loyalty and prudence; approved of all acts and proclamations emitted since June 1 by the King or the Privy Council in order to the restitution of Bishops; ratified and renewed all the Acts of former Parliaments in favour of Episcopacy; and repealed the Magna Charta of the Presbyterian establishment, the 8th Act of the Parliament of 1592, and all legislation by which ecclesiastical power, jurisdiction and government were vested in the Church, without dependence on and subordination to the sovereign power of the King as supreme. The Estates also declared that ministers admitted since the passing of the Act abolishing patronage in 1649 had no right to the emoluments of their respective cures for the year 1662, and that their benefices were *ipso jure* vacant; but intimated that clergymen who should obtain, before September 20, the presentation to their church which the patron was enjoined to grant and collation from the Bishop of the Diocese, should have thenceforth right to the emoluments of their cure as freely and fully as

<sup>1</sup> According to Wodrow (*History*, i. 255) his text was 1 Cor. iv. 1; according to Nicoll (*Diary*, 365), 2 Cor. iv. 5.

<sup>2</sup> Nicoll's *Diary*, 366.

<sup>3</sup> *Acts of Parliament*, vii. 372; Burnet's *History*, i. 237.

<sup>4</sup> The language of the Acts is in most cases followed in describing their purport.

if they had previously been legally presented and admitted.<sup>1</sup> They permitted the Bishops, however, to make new admissions to the churches attached to their respective Sees, vacant since 1637.<sup>2</sup> They ordained further, that May 29 should be kept as a day of Thanksgiving for the King's Birth and Restoration, and threatened such ministers as failed to observe it with deprivation.<sup>3</sup> In their "Act for preservation of His Majestie's Person, Authoritie, and Government" they denounced as treasonable and rebellious the Doctrine that it is lawful for subjects upon pretence of reformation, or upon any other pretence, to enter into leagues and covenants, or pretending His Majesty's authority, to take up arms against the King, or those commissioned by him, or to suspend him from the exercise of his government, or to put limitations upon their due obedience and allegiance: stigmatised the procedure of the Covenanters at the period of the second Reformation as unlawful and seditious; rescinded the legislative sanctions of the Assembly of 1638; condemned the National Covenant and the Solemn League and Covenant as illegal oaths; and debarred from place or employment, civil, ecclesiastical or military, and threatened with legal penalties, all who should be proved guilty of defending the Covenants or the proceedings of the Covenanters, or of endeavouring to arouse antipathy toward the Royal Prerogative and supremacy in ecclesiastical matters, or toward the government of the Church by law established.<sup>4</sup> They enjoined that the present and future professors in the universities and colleges should accept Episcopacy and take the Oath of Allegiance; that all ministers who should be absent from the visitations of the Diocese, or from the Diocesan Assembly, without lawful excuse accepted by the Bishop, or who should decline to take part in the business of those meetings, or to assist in all the Acts of church discipline as they should be required by the Ordinary, should, for the first offence, be suspended from their office and benefice till the next Diocesan meeting, and for the second, be deprived of their cure: they forbade conventicles in private houses, and required all preachers, chaplains, public teachers, and tutors in the families of persons of quality to obtain the licence of the Bishop of the Diocese<sup>5</sup>: they also ordained that all persons admitted to any public trust or

<sup>1</sup> *Acts of Parliament*, vii. 376.

<sup>2</sup> This provision is interpreted as covering such cases as that of Meigle, the benefice of which belonged to the Bishop of Dunkeld. *v.* Chap. II. § 2.

<sup>3</sup> *Acts of Parliament*, vii. 376.

<sup>4</sup> *Ibid.*, 377.

<sup>5</sup> *Ibid.*, 379. The Archbishop and Synod of St Andrews in October 1662 enacted "that each Presbytery take notice of Schoolmasters, preachers in families, and expectants within their bounds the 1 dyet of their meeting after the Synod, and that their names and testimonials be sent to the Archbishop be the Moderators of the several meetings of the ministrie and that it be intimat to them that non of them should officiat without the Archbishop's licence (*MS. Register of the Presbytery of Dundee*). See Appendix C.



office should sign a declaration to the effect that it is unlawful for any subject to enter into leagues and covenants or to take up arms against the King, or those commissioned by him; that the proceedings of the Covenanters during the late troubles were seditious; and that the Covenants were unlawful oaths, and did not oblige any subject to endeavour to alter the established government of Church and State.<sup>1</sup> Having displayed their zeal for Monarchy and Episcopacy, the Estates rose on September 9.

Next day the Privy Council ordered all ministers to attend the ensuing Synod of their Diocese on pain of being held contemnors of His Majesty's authority: of the same repute it was stated, they would be accounted who declined "to concur in" other ecclesiastical meetings appointed and authorised by their Ordinary. The Council also declared that all ecclesiastical meetings of Nonconformist clergymen would be regarded as seditious. The Synods were appointed to meet in October: that of Dunblane, however, was held by Leighton on September 15.<sup>2</sup> In the North they were numerously attended, in the South and West but thinly. Only nine members were absent from the Synod of Aberdeen<sup>3</sup>; but none save the deans were present at the Synods of Argyle and Galloway.<sup>4</sup> Fifty-eight ministers attended the Synod of Edinburgh<sup>5</sup> but only thirty-two that of Glasgow.<sup>6</sup> Very few members—seven<sup>7</sup>—most of whom sent excuses, failed to appear at the Synod of Dunblane.<sup>2</sup> Believing, as they did, that Presbytery was the ordinance of Jesus Christ, and that Episcopacy was a plant which their Heavenly Father had never planted, and remembering that they had pledged themselves by oath to Almighty God to maintain Presbytery and to extirpate Episcopacy, the great majority of the absentees had resolved to ignore all prelatric judicatories.<sup>8</sup> In the meantime the Commissioner with a quorum of the Privy Council visited the Presbyterian West. At Glasgow, the Archbishop complained that not one of the ministers admitted in or since 1649 had sought collation from him, or in any way acknowledged his authority, and protested that, without effectual support from the Government, the prelates would be ignored. He suggested that the Privy Council should enjoin all such clergymen to remove from their parishes and Presbyteries before November 1, and affirmed that not ten in the Diocese of Glasgow would prefer deprivation to conformity.<sup>9</sup>

<sup>1</sup> *Acts of Parliament*, vii. 405.

<sup>2</sup> *Register of the Diocesan Synod of Dunblane*, 1.

<sup>3</sup> Grub's *Ecclesiastical History of Scotland*, iii. 204.

<sup>4</sup> Row's *Life of Blair*, 426.

<sup>5</sup> Wodrow's *History*, i. 281; Nicoll's *Diary*, 381.

<sup>6</sup> Row's *Life of Blair*, 426: but according to Wodrow (*History*, i. 281) only 27.

<sup>7</sup> Row's *Life of Blair*, 427. v. Burnet's *History*, i. 232-3.

<sup>8</sup> Row's *Life of Blair*, 425.

<sup>9</sup> Wodrow's *History*, i. 282.

The Council met on October 1. All the members were intoxicated but one.<sup>1</sup> The Archbishop's suggestion was approved. An Act was accordingly passed, forbidding all ministers who had been admitted to a benefice in or since 1649, and had failed to obtain a presentation and collation, thenceforth to exercise any function of the ministry at their respective churches, which were declared to be vacant, and ordering them to remove themselves and their families from their parishes before November 1, and not to reside within the bounds of their Presbyteries. The Act also forbade heritors and parishioners to acknowledge such ministers as their lawful pastors by repairing to their sermons, and to pay stipend for the year 1662 either to them, or to those who had failed to observe May 29.

To the surprise and chagrin of the Council, and to their own eternal honour, most of the clergy concerned chose rather to suffer than to be false to their convictions, and obeyed the Act at once. They ceased to dispense the ordinances of religion: they bade their distressed congregations farewell, and, with shattered prospects, went forth, in many cases, to penury. The consequences of that measure were immediately apparent in the spiritual destitution of a large number of parishes, especially in the South and West. To repair them, in some degree, the Council, on December 23, extended the time for obtaining presentations and collation to February 1, 1663, and ordered such ministers as had then failed to seek them, and who, therefore, would be held disaffected to his Majesty's Government, to remove with their families from their respective Presbyteries. The recusant clergy of the Dioceses of Glasgow, Galloway, and Argyle were forbidden to live within the Dioceses of St Andrews and Edinburgh, and two might not reside in one parish: those of the latter dioceses were enjoined to withdraw beyond the Tay. All were prohibited from exercising the ministerial office except in their own families.<sup>2</sup> Some ministers returned to their parishes. They declined, however, to renounce their convictions in order to retain their livings, and after February 1, the havoc wrought by the Act of Glasgow became more clearly manifest. The Act also confined to their parishes till the next Synod the ministers absent from the late Synods, and prohibited them from leaving the bounds without obtaining a warrant from the Bishop; enjoined parishioners to attend their respective parish churches, and if there were no service there, to attend the next Church where worship was celebrated; but otherwise not to stay from their parish Church, or to leave the parish on the Sabbath, without lawful excuse, under pain of being punished as Sabbath breakers, and under penalty of a fine of

<sup>1</sup> Burnet's *History*, i. 254. The exception was Sir James Lockhart of Lee (Wodrow's *History*, i. 282).

<sup>2</sup> Wodrow's *History*, i. 285.

twenty shillings Scots for each conviction. It also forbade the parochial clergy to employ more than two of their neighbours at their Communion services, without the consent of the Bishop, and to allow any person from another parish to communicate without presenting a certificate from his parish minister.

Those Acts of the Parliament and of the Privy Council do not exhaust the ecclesiastical proceedings of the Government during 1662. Prominent ministers were summoned before those bodies. Some, like John Livingstone of Ancrum, and Robert Trail of Edinburgh, were banished<sup>1</sup>: others, like Alexander Blair of Galston,<sup>2</sup> and James Nasmyth of Hamilton,<sup>3</sup> were deprived and enjoined to remove from their Presbyteries. The real, though not the ostensible, ground of their punishment was that they refused to be disloyal to their ecclesiastical convictions.

During 1663 many of the vacant churches were planted.<sup>4</sup> A goodly number of the patrons refused to present, and the selection of the ministers devolved upon the Bishop. The deprived clergy were highly esteemed for their personal character and pastoral devotion.<sup>5</sup> Their successors, especially in the West, were men of another stamp, and ill-adapted to conciliate popular feeling to the re-imposed ecclesiastical polity. Burnet, an Episcopalian, describes them as "generally very mean and despicable in all respects." He adds, "They were the worst preachers I ever heard: they were ignorant to a reproach, and many of them were openly vitious. They were a disgrace to their orders and the sacred functions, and were indeed the dregs and refuse of the Northern parts."<sup>6</sup> Many of them were very youthful: Burnet, then 19 years old, was offered his choice of the vacant benefices.<sup>7</sup>

Their reception by their parishioners was not encouraging. In some places they were met with entreaties to leave the parish, in others, with arguments, curses, and threats. Not infrequently their admission to their cures was prevented for the time by a riot, in which "bangster amazons" were prominent. Insults were heaped upon them,<sup>8</sup> and

<sup>1</sup> Wodrow's *History*, i. 312-314.      <sup>2</sup> *Ibid.*, i. 296.    v. Chap. ii. § 3, Haliburton.

<sup>3</sup> *Ibid.*, i. 296.    v. Chap. vi., Lundie: Cunnison, 1.

John Brown of Wamphray was banished "for revyling and cursing some ministers coming from the [Diocesan] Assemblie at Glasgo" (*Lauderdale Papers*, i. 120).    v. Wodrow's *History*, i. 304-5.

<sup>4</sup> Leighton declared that the "negligent indifferent throwing in upon" the parishes of "any that came to hand was ye great cause of all ye disquiet that hath arisen in these parts [*i.e.* the South and West], filling all places with almost as much precipitancy as was used in making them empty" (*Lauderdale Papers*, ii. 225).

<sup>5</sup> Burnet's *History*, i. 257-9.

<sup>6</sup> *Ibid.*, 262, 416-7.

<sup>7</sup> *Ibid.*, 256.

<sup>8</sup> "I have had a complement from my Lord of Glescou of the parishes of Macklien . . .; ther insolensies hes bin great so as to reffyous the minester Lodgieng, and not



curate baiting became for many the outward and visible sign of penitence for sin.<sup>1</sup> Bound as they held themselves to be by the Solemn League and Covenant, and for other reasons,<sup>2</sup> multitudes refused to acknowledge the Episcopal clergy as their pastors, and flocked to the churches of such Presbyterian ministers as had not been deprived, or continued to reside in their former parishes in defiance of the law, and to conventicles in private houses and in the fields. But the Government were resolute in their endeavour to force them to conform to Episcopacy. In addition to their previous enactments, they declared that all persons ordinarily and wilfully absenting themselves from the public worship of their parish church would be accounted seditious; and should incur certain penalties, specified, in the case of landed proprietors, to be the loss of one-fourth of their rental for each year in which they should be convicted, of tenants the loss of a part of their free moveables not exceeding a fourth, and of burgesses, the loss of their burghal privileges and a fourth part of their moveables.<sup>3</sup>

In order that divisive tendencies might not continue through the presence of the deprived clergy in their parishes, the Government ordered all Nonconformist ministers admitted in or since 1649, to remove twenty miles from their former parishes, and not to reside within six miles of a cathedral town or three of a royal burgh; and forbade heritors and householders to countenance them in the exercise of the ministerial office,<sup>4</sup> an Act extended to all Nonconformist clergymen in 1665, with an addition prohibiting two from residing in one parish.<sup>5</sup> That the ecclesiastical laws might be vigorously and impartially executed, they erected a Court of High Commission, whose tyrannical proceedings aroused so great disgust and fear that "this Craill Court," as Kirkton styles it, "after a short continuance evanisht in a smoke."<sup>6</sup> They inhibited conventicles as "the ordinary seminaries of separation and rebellion:" intimated that all persons holding, promoting, or attending them would be punished as seditious; and authorised local authorities to search for conventicles and to imprison all who should keep or frequent them.<sup>7</sup> By Act of Privy Council dated October 11, 1666, they enjoined all masters of families

alouing the bells to be rung, and when a stranger did ring non uold cum to the surthe, bot did scould and threathien the ministear" (*Lauderdale Papers*, i. 200).

Under date 1669 Mackenzie (*Memoirs of the Affairs of Scotland*, 163-4) refers to "those of that persuasion [presbyterians] who were known to think that all injuries done to Episcopal Ministers were so many acceptable services done to God."

<sup>1</sup> Kirkton's *History*, i. 161-3.

<sup>2</sup> Wodrow's *History*, i. 335-6.

<sup>3</sup> *Acts of Parliament*, vii. 455.

<sup>4</sup> *MS. Register of the Privy Council, Acta*, Aug. 13, 1663.

<sup>5</sup> *Register of the Privy Council*, Third Series, ii. 107.

<sup>6</sup> Wodrow's *History*, i. 383-95; Kirkton's *History*, 206, 211.

<sup>7</sup> *Register of the Privy Council*, Third Series, ii. 108-9.

to take heed that their servants observed the ecclesiastical laws, to retain in their service only those for whose conduct they would be responsible, and to dismiss them on receiving intimation of their disobedience from the minister. They commanded heritors and landlords to obtain security for conformity from their tenants, if necessary by raising letters under the signet of the Privy Council, on a charge of six days, against them; and if they refused, to cause them to be denounced as rebels, and removed from their holdings: forbade them to let their lands to any for whom they declined to be responsible and without receiving security that the tenants and their servants would obey the Acts of Parliament and Council, and especially would attend church and abstain from conventicles: intimated that magistrates would be held answerable for the obedience of the inhabitants of their respective burghs to the ecclesiastical laws, and authorised them to demand security for the due observance of them from all suspected persons; and, finally, warned masters of families, landlords, and magistrates that failure to obey that Act would entail on them the pains and penalties to which the Nonconformists under their care were liable.<sup>1</sup> They sent troops to the South and West to compel Nonconformists to attend their respective parish churches, by levying a fine of 20 shillings Scots for each day of absence. The fine was rigorously exacted: Presbyterians were subjected to insult, violence, and oppression, and many were reduced to poverty. Most of the Episcopal incumbents proved themselves able assistants to the rude missionaries of Prelacy. After sermon, they called the roll of the parishioners, and delivered the names of such absentees as they pleased, to the military authorities. The fine was demanded: if it were refused, soldiers were quartered on the unfortunate householder, until his store of food was consumed, and then his goods were sold. Detachments visited the churches where Presbyterian ministers continued to officiate, and, sometimes interrupting public worship, demanded the fine from non-parishioners: if it were not immediately paid in full they seized their Bibles, the men's coats, and the women's plaids, "with many a buffet, and sometimes bloody woundings." During 1666 the proceedings of the military agents of the Government became more oppressive. "They spared not the gentleman, if his wife, or servants, or tenants, withdrew from the curats, tho' himself attended most punctually; nor yet the tenant, if the landlord withdrew, tho' they themselves attended. They spared not the widow and the fatherless, nor the bedrid, or the beggar who was forced to beg his fyne, that he might pay them; they snatcht the meat from the children that they might give it to their dogs: they quartered in houses till they destroyed their substance, and burnt

<sup>1</sup> *Register of the Privy Council*, Third Series, ii. 202.

the furniture ; they chased the husband from the wife, and the wife from the husband ; many a family they scattered : . . .”<sup>1</sup>

These coercive measures were attended with much success. In March 1665 Rothes informed Lauderdale that “in the west Countrie, wher the oposition was greatest, I am told that the people in many parishes are much taken off ffrom their untowardnes and withdrawings ffrom ther ministers.”<sup>2</sup> Kirkton admits that, about the same time, the majority of the nation had conformed.<sup>3</sup> But there were Presbyterians whose steadfastness to their Covenanted obligations no compulsion could break down. Fined, insulted, ruined, they clung to their convictions “as seeing Him Who is invisible.” Persecution only deepened their attachment to Presbytery, and their antipathy to Prelacy. Their patience under oppression was wonderful, but it failed at last, and the continued violence of the military<sup>4</sup> provoked the ill-advised and unpremeditated<sup>5</sup> insurrection crushed at the Rullion Green.

The Pentland Rising (November 13-28, 1666) originated in the Galloway parish of Dalry, and in a scuffle of uncertain cause,<sup>6</sup> which terminated in the surrender of a small party of soldiers to some wandering Presbyterians. Knowing that their conduct would be punished as rebellious, the victors determined to defend themselves. Joined by a few sympathisers, they disarmed a stronger detachment of the military in the same parish. Their numbers increasing, the insurgents hastened to Dumfries and captured Sir James Turner, the commander of the forces in the South. Marching into Ayrshire, and thence into Lanarkshire, about 3000 in number,<sup>7</sup> they renewed the Covenant at Lanark.

<sup>1</sup> Kirkton's *History*, 200-1, 222. The fines imposed under the “Act containing some exceptions from the Act of Indemnitie” (*Acts of Parliament*, vii. 420) were exacted in whole or part during 1666 (Kirkton's *History*, 146, 223).

<sup>2</sup> *Lauderdale Papers*, i. 208; cf. 215. In November he wrote differently (*Ibid.*, 233). v. Law's *Memorialls*, 10.

<sup>3</sup> *History*, 221.

<sup>4</sup> v. *Lauderdale Papers*, ii. 35, 45; Kirkton's *History*, 257-8. A Committee of the Privy Council reported that it appeared from informations given in on oath, that “many illegal exactions” had been made, and “disorders committed” by Sir James Turner and his soldiers, a list of which was given (*Wodrow's History*, ii. 102).

For the cruelties alleged against Sir William Bannatyne, v. Kirkton's *History*, 270. Sir James Turner affirmed that he “never came the full length of” his instructions; “sometimes not exceeding the sixth part of the fines, sometimes not the third, and seldome the halfe; and many fines I never exacted at all, still upon the parties' promises of future compliance” (*Memoirs*, 144; v. 211-217).

<sup>5</sup> *Lauderdale Papers*, ii. 15.

<sup>6</sup> Burnet's *History*, i. 394.

For the Presbyterian account of the origin of the Rising, v. Wodrow, ii. 17-18; Kirkton's *History*, 229-30; *The History of Scotch-Presbytery* (London, 1692), 24. [See also Terry's *The Pentland Rising*.]

<sup>7</sup> Kirkton's *History*, 238. According to Burnet they were “once above two thousand” (*History*, 396): according to Law their highest number was fourteen or fifteen hundred (*Memorialls*, 16).



Allured by the expectation of support in West Lothian and the Capital, they decided to proceed to Edinburgh by way of Bathgate. Darkness had fallen when they reached Bathgate on November 26. A few hours later, the alarm was raised that the royal forces under General Dalzell, now in hot pursuit, were near, and the fatigued Covenanters resumed their march. Day broke on the depleted ranks of an army of "faint, weary, half-drowned, half-starved creatures."<sup>1</sup> At Colinton they learned that their friends in Edinburgh would assist them only by prayer and fasting, and, bitterly disappointed, they resolved to retreat to Biggar in Lanarkshire. During the progress of negotiations with Dalzell, and in disregard of a truce, they were attacked by him at the Rullion Green at sunset<sup>2</sup> on November 28, and were routed. The royal cavalry pursued them for two miles over difficult ground till darkness covered their flight. About 50,<sup>3</sup> among them two ministers, were killed on the field.

About 50 received quarter.<sup>4</sup> The people of the country proved hostile to the fugitives, killing some and capturing others. On December 6 there were over 120 prisoners in Edinburgh, "all of them," as Rothes wrote, "being only mean beggerlie fellowes, bot stuborne in ther wicked and rebellious way, the most of them declaring ther willingnes to dye for the Covenant, which renders them, in my opinion, uncapable of mercie."<sup>5</sup> Dalzell's loss was trifling. The surviving insurgents were treated with severity. Some were hanged at Edinburgh: two of them, John Neilson of Corsack, and Mr Hugh M'Kail, a young preacher, having been tortured that they might afford information concerning a suspected conspiracy: the lives and estates of others were declared forfeit.<sup>6</sup> A Commission clothed with justiciary powers sat at Glasgow and Ayr, and passed the death sentence on 16 prisoners.<sup>7</sup> Despatched to search for rebels and their abettors, Dalzell "acted the Muscovite too grossly" in the West,<sup>8</sup> and, in Galloway, Sir William Bannatyne proved himself a persecutor compared with whom "Turner was a saint."<sup>9</sup> In July 1667 such of the prisoners in the Tolbooths of

<sup>1</sup> Kirkton's *History*, 240.

<sup>2</sup> *Lauderdale Papers*, i. 251.

<sup>3</sup> Wodrow's *History*, ii. 31. 100 is the number stated by Chas. Maitland (*Lauderdale Papers*, i. 251). Burnet gives the number as about 40 (*History*, i. 397). Maitland mentions a report that 300 were killed in the flight. v. Chapter ii., Appendix R.

<sup>4</sup> Wodrow's *History*, ii. 37-38; Kirkton's *History*, 244, 248.

<sup>5</sup> *Lauderdale Papers*, i. 254.

<sup>6</sup> Wodrow's *History*, ii. 53, 66-80. After some had suffered the death penalty, the King forbade any further executions. The letter was unduly withheld either by Sharp (Wodrow's *History*, ii. 38) or by Archbishop Burnet (Burnet's *History*, i. 400).

<sup>7</sup> It was executed on 15 (Wodrow's *History*, 52-3).

<sup>8</sup> Burnet's *History*, i. 401; Wodrow's *History*, ii. 63

<sup>9</sup> *Lauderdale Papers*, ii. 83; Wodrow's *History*, ii. 64-5. But both Bannatyne and Turner "were saints compared to Tom Dalzell and his souldiers" (Kirkton's *History*, 258).



Edinburgh and the Canongate as were confessedly guilty of rebellion and refused to take the Oath of Allegiance and sign the Declaration, were banished to the plantations, a fate shared by many who declined to accept the indemnity offered in October to all (with certain exceptions) implicated in the Rising, who should give security for keeping the public peace.<sup>1</sup> The sufferings of the Covenanters only intensified aversion to Prelacy and animated Presbyterians to be steadfast to their convictions. Kirkton states that "from the day and date of these poor people's sufferings, the episcopal interest decayed even till their subversion."<sup>2</sup> The intolerant measures of the government and the cruelty of their agents had provoked a rebellion. Charles, therefore, resolved to seek the peace of the kingdom by policy of a more conciliatory character.<sup>3</sup> The result of that decision appeared in the transference of the administration to men of moderate views, the disbanding of the Army, and the offer of a free pardon and Indemnity for their rebellion to the subscribers of a bond of peace, and later, in the First Indulgence.

In 1668 discussion between the Earl of Tweeddale and some of the deprived clergy relative to a proposed Indulgence had been suspended in consequence of the attempted assassination of Archbishop Sharp by Mr James Mitchell, a Presbyterian preacher<sup>4</sup>: it was resumed in 1669 with satisfactory results.<sup>5</sup> Some of the more prominent of the Presbyterian ministers were induced to petition the King for some measure of toleration.<sup>6</sup> His reply was the First Indulgence, granted on June 7, 1669. By his letter of that date Charles authorised the Privy Council to appoint such of the clergy, deprived by the Act of Glasgow, as had lived peaceably and orderly, to return to their former charges if vacant, and to permit the patrons to present others approved by the Council to vacant cures. The ministers who accepted collation from the Bishop, and attended the meetings of the Presbytery and Synod, were to enjoy the whole emoluments of their benefices: those who declined to seek collation were to possess only the manse and glebe, and to receive such a sum from vacant stipends as the Council should appoint, and, if they should refuse to attend the meetings of the Presbytery and Synod, they were to be confined within the bounds of their parish. The indulged clergymen were to be strictly forbidden to perform

<sup>1</sup> Wodrow's *History*, ii. 108.

<sup>3</sup> Burnet's *History*, i. 402-7.

<sup>4</sup> Wodrow's *History*, ii. 115; *Lauderdale Papers*, ii. 107-11; *Row's Life of Blair*, 518.

<sup>5</sup> In April some Ayrshire ministers, summoned before the Privy Council for irregular preaching, requested the Chancellor to endeavour to obtain for them the same indulgence as was granted to Presbyterians in other parts of the kingdom (*Wodrow's History*, ii. 125).

<sup>6</sup> *Row's Life of Blair*, 524; *Wodrow's History*, ii. 129.

<sup>2</sup> Kirkton's *History*, 255.

the marriage ceremony for, or to administer the sacraments to, the people of other parishes without the consent of their ministers except in the case of a vacancy, or to countenance them in attending their ministrations or withdrawing from their own parish churches. The Council were enjoined to deprive at once, and to punish further as the offence deserved, any minister guilty of uttering seditious speeches, and were authorised to pay 400 merks yearly to all ministers who had behaved peaceably, or should promise to do so, until they were provided with churches. The letter concluded by stating that, as all pretence for conventicles had been removed, it was the King's pleasure that persons preaching or present at them should be proceeded against with all severity as seditious and despisers of His Majesty's authority.<sup>1</sup>

Forty-three ministers accepted that Indulgence.<sup>2</sup> On August 3, 1669, twelve of them—"the twelve apostles of the Councill," as they were called—appeared before the Privy Council, received their warrants of appointment to their respective parishes, and heard their instructions.<sup>3</sup> Their spokesman, Mr George Hutchison, expressed their gratitude for the royal grant of liberty to preach the Gospel publicly, but his affirmation that they had received their ministry from Christ, with full directions for their guidance, was censured by some of the Council as too blunt, and by many Presbyterians as too mild.<sup>4</sup> The Indulgence was acceptable to the great majority of Presbyterians, and the indulged clergy in most cases received a cordial welcome from their parishioners. The disapproval of others, however, was early exhibited. On the very day on which warrants were first issued to the indulged pastors, the Earl of Kincardine wrote to Lauderdale: "we are informed that the desperat party are setting all their wits a worke to have people forbear hearing any of them, as much as these they call curats."<sup>5</sup> Dissension among Presbyterians was fomented by banished ministers in Holland. The Indulgence was denounced as sinful because grossly Erastian: as contrary to the cherished principles of Presbyterianism: as a satanic stratagem calculated to destroy the work of God, in the first place, by suppressing "these solemn assemblies, these royal rendezvous of Christ's militia, and these solemn occasions of the Lord's appearing in the power of His grace" which men "nicknamed conventicles," meetings "wherein the soul of God took pleasure, and to which He called all, who would be co-workers with Him, this day, to help forward the interest of His Crown and Kingdom"; and in the second place, by suspending the ordination of a faithful ministry and as affording an occasion for a more rigorous persecution of Non-

<sup>1</sup> Wodrow's *History*, ii. 130-131.

<sup>2</sup> The Indulgence was not confined to ministers "outed" by the Act of Glasgow.

<sup>3</sup> *Lauderdale Papers*, ii. 192.

<sup>4</sup> Wodrow's *History*, ii. 133.

<sup>5</sup> *Lauderdale Papers*, ii. 193.

conformists.<sup>1</sup> Influenced by those views, and, also, perhaps, disappointed at the failure of the indulged to "preach to the times," many forsook the ministrations of those whom they stigmatised as King's curates, and Council's curates, and as dumb dogs that could not bark.<sup>2</sup> The Prelates and Presbyters of the Established Church also viewed the Indulgence with great disapproval. It was hardly to be expected that the Prelates would welcome the settlement by the State, in the parishes of an Episcopal Church, of convinced Presbyterians, all of whom had suffered for their convictions, and it was objected that the appointment to benefices of clergymen unauthorised by the respective Bishops and exempted from Episcopal jurisdiction was illegal.<sup>3</sup> Sharp accepted the Indulgence only on being charged with an attempt to frustrate the King's design.<sup>4</sup> He obtained the Chancellor's consent, however, that no indulged minister should be settled in Fife.<sup>5</sup> The Archbishop and Synod of Glasgow expressed their "modest resentments"<sup>6</sup> at it and other matters in an "insolent impertinent"<sup>7</sup> paper, styled by Charles "a new Western Remonstrance,"<sup>8</sup> one of the causes of dissatisfaction with that Prelate which cost him his See,<sup>9</sup> when the Parliament, by their "Act asserting His Majesty's Supremacie"—an Act intended to legalise the Indulgence—had made the Monarch "Sovereigne in the Church."<sup>10</sup> Leighton, Bishop of Dunblane, also objected to the Indulgence, chiefly because it imperilled the success of his proposed Accommodation.<sup>11</sup>

The Accommodation—of differences—was an expedient devised by Leighton to promote the religion and the peace of Scotland. In 1668 he had proposed a union between Presbyterians and Episcopalians on the basis of nominal Episcopacy. He had suggested that ecclesiastical judicatories, under the presidency of the Bishops, should administer the affairs of the Church according to the will of the majority; that, on taking their seats in church courts, Presbyterians should be allowed to make a declaration that they submitted to the presidency of the Bishop only for the sake of peace; that presentees to benefices should be ordained and admitted to their cures by the Bishop and the Presbytery, within their respective parish churches; and that provincial Synods, empowered

<sup>1</sup> Brown's *History of the Indulgence* (1678), 99-101, 111-2.

<sup>2</sup> Burnet's *History*, i. 477.

The phrase "Council's curats" appears in *Lauderdale Papers*, ii. 194. It is said that "it was the late Arch-Bishop of *St Andrews* who was the first Inventor of the name of Council-Curats . . ." (*A Review of "The History of the Indulgence,"* 1681, 510).

<sup>3</sup> *Lauderdale Papers*, ii., Appendix 65. The Indulgence was illegal, as violating Acts 3 and 13, 1662 (*Acts of Parliament*, vii. 372, 379), and Act 9, 1663 (*Ibid.*, 455).

<sup>4</sup> *Lauderdale Papers*, ii. 190.

<sup>5</sup> Row's *Life of Blair*, 526.

<sup>6</sup> *Lauderdale Papers*, ii. Appendix 64-5.

<sup>7</sup> *Ibid.*, ii. 141.

<sup>8</sup> Burnet's *History*, i. 480.

<sup>9</sup> *Lauderdale Papers*, ii. 166-7.

<sup>10</sup> *Ibid.*, 164.

<sup>11</sup> Burnet's *History*, i. 467.



to examine complaints against the Bishops more frequently, should be held every third year, or oftener, if summoned by the Crown. That scheme, whose large concessions to Presbytery were defended by reference to the attitude of the African Church toward the Donatists, was laid aside in favour of the Indulgence suggested by the Earl of Tweeddale.<sup>1</sup> In 1670, however, it was supported by the Government. In August Lauderdale, the Lord High Commissioner, and Leighton, then Administrator of the See of Glasgow, met some of the more prominent of the indulged clergy of the West at Edinburgh, and formally proposed union with the Established Church on the basis of the Accommodation. As the scheme concerned all the Presbyterian ministers in Scotland, permission was granted to them to meet and discuss it. Conferences were accordingly held, but only in the Remonstrant West. The result justified the opinion of Tweeddale that, unless the plan of Leighton was considered at meetings at which the clergy of Fife and the Lothians, who adhered to the Public Resolutions, were present, no satisfactory conclusion would be reached.<sup>2</sup> On the grounds that it was inconsistent with the principles embodied in the Solemn League and Covenant,<sup>3</sup> and designed ultimately to advance the interests of Episcopacy, if not to preserve it from immediate abolition,<sup>4</sup> the Accommodation was formally rejected in January 1671, to the disappointment of Leighton, the satisfaction of Sharp,<sup>5</sup> and, according to Burnet, "the amazement of all sober and dispassionate people."<sup>6</sup>

The conciliatory policy of the Government, however, did not extend to the toleration of conventicles: on the contrary, efforts were still made to suppress them, and to compel Presbyterians to worship in their parish churches. Dalzell and Bannatyne had terrified many into conformity,<sup>7</sup> and the disbanding of the army was naturally followed by an increase in the number of conventicles.<sup>8</sup> The Government, accordingly, enforced the existing laws and passed fresh legislation against them. They punished clergymen by imprisonment,<sup>9</sup> confinement to a parish,<sup>10</sup> and banishment from the kingdom,<sup>11</sup> for holding, and lay folks by fine,<sup>12</sup> imprisonment,<sup>13</sup> and banishment<sup>14</sup> for being present at, them. They

<sup>1</sup> Burnet's *History*, i. 463-7.

<sup>2</sup> *Lauderdale Papers*, ii. 204-7.

<sup>3</sup> Wodrow's *History*, ii. 180.

<sup>4</sup> Burnet's *History*, i. 498-9.

<sup>5</sup> Sharp objected to the concessions of Leighton, "judging them to leave nothing to the authority of a bishop but the insignificant title" (*Lauderdale Papers*, ii. 214).

<sup>6</sup> Burnet's *History*, i. 505.

The proposals of Leighton in their final form are printed in Wodrow's *History*, ii. 181.

<sup>7</sup> Burnet's *History*, i. 401.

<sup>8</sup> *Ibid.*, 415.

<sup>9</sup> Wodrow's *History*, ii. 152.

<sup>10</sup> *Ibid.*, 112, 152.

<sup>11</sup> *Ibid.*, 112. Some ministers, having failed to appear before the Privy Council, were denounced as rebels (*Ibid.*, 153).

<sup>12</sup> *Ibid.*, 110, 122, 151.

<sup>13</sup> *Ibid.*, 129, 159.

<sup>14</sup> *Ibid.*, 158.



ordered the magistrates of Edinburgh to pay £50 sterling on account of a conventicle held within the city.<sup>1</sup> They forbade heritors in the South and West to permit conventicles to be held on their property under a penalty of £50 sterling for each so held, and ordered all heritors to transmit to the authorities the names of those who preached at such meetings.<sup>2</sup> They ordained that ministers apprehended or brought before the Council for preaching at conventicles should give personally or provide security, on pain of imprisonment, that they would hold no such irregular convocations in future.<sup>3</sup> That evidence might be obtained against delinquents, the Parliament of 1670 enacted that all subjects refusing or delaying to depone on oath as to their knowledge of crimes against the laws and peace of the kingdom, and particularly of conventicles, of the circumstances of the persons present, and the things done therein, or of the resetting of and intercommuning with persons who were or should thereafter be declared rebels or fugitives, when required by any having authority from the Crown, should be punished either by fine and close imprisonment, or by banishment, as the Privy Council should think fit.<sup>4</sup> They forbade persons unlicensed by the Council or the Bishop to officiate at religious meetings elsewhere than in their own houses and attended by others than their own families, and prohibited all subjects from being present at gatherings other than of their own families, at which an unauthorised person should preach or pray. They decreed that persons found guilty of officiating at house conventicles should be imprisoned until either they found caution, to the amount of 5000 merks, that they would offend no more, or bound themselves to leave the kingdom; that all present at such meetings should be imprisoned, at least until they paid a fine for each offence proportioned to their degree, persons having property in land the fourth part of their valued yearly rent, tenant farmers, and merchants and chief tradesmen residing without a royal burgh £25 Scots, cottars and extra-burghal tradesmen of inferior rank £12 Scots, and serving men one-fourth of their yearly wage; that husbands and fathers should be fined one-half of those sums, according to their degree, for the presence of their wives, or any of their children, at such unlawful meetings, and that the occupiers of the houses in which they were held, if at home at the time, should pay double; that magistrates should be liable to such a fine as the Privy Council might impose for every conventicle within their burghs, and that the person in whose house it was held and all present at it should indemnify the magistrates as the Council should direct, power being still reserved to the Council to fine the inhabitants for their presence

<sup>1</sup> Wodrow's *History*, ii. 120.

<sup>3</sup> *Ibid.*, 128.

<sup>2</sup> *Ibid.*, 126, 128.

<sup>4</sup> *Acts of Parliament*, viii. 7.

at conventicles held within and without their burghs. They further declared that all persons found guilty of officiating at, or gathering persons to, conventicles in the fields "or in any house wher ther be moe persons nor the house contains, so as some of them be without doors," which was thereby declared to be a field conventicle, would be punished with death and confiscation of goods; that 500 merks would be paid to any of His Majesty's good subjects who should seize them; and that the penalty for being present at a field conventicle would be double the fine imposed on attendance at an house conventicle, without prejudice to the other punishments appointed for sedition. To stimulate the zeal of the officers of the law, the Parliament granted the fines of all delinquents below the degree of heritor, within their jurisdictions, to the Sheriffs, Stewards of Stewartries, and Lords of Regalities.<sup>1</sup> That severe Act was followed by another, the Act anent Separation, which commanded all subjects of the Reformed religion to attend public worship at their respective parish churches; and decreed that all persons absent from church for three Sundays without a reasonable excuse should be liable, for each period of absence, to a fine extending from the eighth part of their valued yearly rent in the case of a person having interest in land, to forty shillings Scots in that of a cottar, a servant, or a burges of inferior condition, the authorities being permitted, as before, to appropriate the fines of all beneath the rank of heritor. It bore further, that heritors, life-renters or wadsetters absent from their parish church for one year should be delated to the Privy Council, and, if it were thought fit, should be required by them to sign a bond, obliging them neither to rise in arms, nor to countenance a rising in arms against the King or any having his authority; and that if they refused, or delayed to do so, they should be either imprisoned or banished, and their escheats fall to the Crown.<sup>2</sup>

The Acts against conventicles and separation were not adequately enforced,<sup>3</sup> and consequently conventicles continued to be held. As an expedient for the suppression of such illegal gatherings, Gilbert Burnet had suggested to Lauderdale in 1671 that the Indulgence should be extended to all deprived ministers; that they should be settled in couples in vacant parishes in recusant districts; that one should be associated as

<sup>1</sup> *Acts of Parliament*, viii. 9. The severity of this "clanking" Act displeased Charles (Burnet's *History*, i. 496).

By Act against disorderly Baptisms, parents were forbidden to obtain baptism for their children from a minister unauthorised by Church or State under penalty, *e.g.* in case of an heritor of one-fourth of his valued yearly rent, of a cottar of twenty pounds Scots, and of a servant of half a year's wages, the fines of all below the rank of heritor to be retained by the judge for his own use (*Acts of Parliament*, viii. 10).

<sup>2</sup> *Ibid.*, 11.

<sup>3</sup> *Ibid.*, 89.

colleague with each minister already indulged; and that they should be forbidden to leave their parishes without the permission of the Bishop of the Diocese or a Privy Councillor.<sup>1</sup> In the following year that proposal, of which Leighton approved, was adopted.<sup>2</sup> On Tuesday, September 3, 1672, the Privy Council passed three Acts. The first confined certain ministers deprived since 1661 to specified parishes, mostly in the Diocese of Glasgow, with permission to exercise the ministerial office within those parishes. The second forbade all indulged ministers to perform the marriage and baptismal services for others than their own parishioners, except in the case of a vacancy in a neighbouring parish, to preach outside their churches, and to remove from the parishes to which they were confined without leave from the Bishop of the Diocese: it enjoined them to acknowledge the Presbyteries authorised by the Bishops, as higher courts in cases of discipline, and to pay the customary dues to bursars and clerks of Presbyteries and Synods; and ordered all indulged ministers in a Diocese to celebrate the Holy Communion on the same Sunday, and to admit none from other parishes to that sacrament without a certificate from their parish ministers. The third Act commanded county officials and burgh magistrates to cite before them all clergymen deprived since 1661 but non-indulged, and not under the censure of the State, within their jurisdictions, and to require them either to attend and to receive the Holy Communion at the church of the parish in which they lived, or to repair to a parish where they would attend and communicate; and granted permission to such ministers, if residing in the parish of an indulged incumbent, to preach in the church, if asked to do so.<sup>3</sup> Many Presbyterian ministers were opposed to this—the Second—Indulgence, for the same reasons as they adduced against the First, especially emphasising the Erastianism of the Assertory Act; but a large number of those named in it accepted it, to the satisfaction of the gentry and the more educated people of the West, but with the disapproval of many of the common people,<sup>4</sup> who, unlike the dissentient clergy, separated from them, rejecting their ministry on the ground that it was unlawful to listen to or receive the Sacraments from a minister “guilty of any public error or scandal in his ministry.” The Second Indulgence was the occasion of bitter disputes and of division among Presbyterians.<sup>5</sup>

The history of the next few years is a record of the steadfast ad-

<sup>1</sup> Burnet's *History*, ii. 510.

<sup>2</sup> *Ibid.*, 582. It was not enforced (Wodrow's *History*, ii. 214). The Council associated two and even three ministers in the charge of a parish. The indulged, however, agreed that only one minister should be settled in a parish unless the charge were collegiate (*Ibid.*, 206).

<sup>3</sup> Wodrow's *History*, ii. 203-6.

<sup>4</sup> *Ibid.*, 209-10.

<sup>5</sup> Kirkton's *History*, 334-5.



herence of Presbyterians to their convictions, of legislation against them,<sup>1</sup> of the violence of the military toward them, and of "imprisonments of multitudes of all qualities and sexes, finings, confinings, denouncings, and intercommunings,"<sup>2</sup> for contravention of the laws relating to ecclesiastical affairs. A royal "pardon of all arbitrary and pecuniary paynes, extending even to these against conventicles, withdrawing from ordinances and disorderly baptisemes and mariages," granted on March 24, 1674,<sup>3</sup> was "lookt at by the common people of Scotland rather as an encouragement for the time coming, than as a remission for what was past." Consequently the effect of it was not, as Charles expected, that Non-conformists accepted Episcopacy, but that "Scotland broke loose with conventicles of all sorts, in house, fields, and vacant churches. . . ." <sup>4</sup> Those "great seminaries of rebellion," as the Government styled them, were represented to be most frequent in the West.<sup>5</sup> The heritors of Renfrew and Ayr, called to meet at Irvine on November 2, 1677, to devise measures for suppressing them and other "insolencies"—"not that we expected much from them," as Lauderdale affirmed, "but to try their puls and render them inexcusable"—after protracted discussion declared that "it was not in their power to quiet the disorders" of those counties, an expression interpreted by Lauderdale as meaning "they will doe nothing towards it."<sup>6</sup> The day before that meeting, the

<sup>1</sup> *E.g.* Against conventicles, April 2, 1673, ordering heritors, etc., to be careful that no conventicle should be held on their property, and if one were held, to report the fact and any information they possessed regarding it to the authorities within three days after the fact came to their knowledge under penalty of the loss of one-fourth of the yearly valued rent of their lands within the shire in which the conventicle was held (Wodrow's *History*, ii. 212-3).

Obliging heritors and masters for their tenants and servants, June 18, 1674 (*Ibid.*, 235-6).

For apprehending the Rebels, June 16, 1674. Offering rewards for the apprehension of conventiclers (*Ibid.*, 237).

Against conventicles, March 1, 1676 (*Ibid.*, 318-9).

Concerning keeping of conventicles, April 26, 1676 (*Ibid.*, 323).

Proclamation with bond, August 2, 1677 (*Ibid.*, 364-6).

<sup>2</sup> Wodrow's *History*, ii. 370. See Appendix D.

<sup>3</sup> *Register of the Privy Council*, Third Series, iv. 167.

<sup>4</sup> Wodrow's *History*, 266-7; Kirkton's *History*, 343; Mackenzie's *Memoirs of the Affairs of Scotland*, 272. On March 30, 1674, the Town Council of Perth ordered that the Act of Grace should be proclaimed "over the cross" on the morrow at 11 o'clock, by a messenger-at-arms, at the dictation of the Town Clerk, with all suitable solemnities, and that the bells should ring for two hours.

<sup>5</sup> Burnet's *History*, ii. 718; Wodrow's *History*, ii. 372-5.

<sup>6</sup> *Lauderdale Papers*, iii. 88-9. "In the meantime they doe not rise in armes in the West. How soone they may take armes no man can tell; for, as I have often said, they are perfetely fifth monarchy men, and no judgment can be made upon the grounde of reason what they may attempt; and therefor all preparations possible are to be made in case they rise, for this game is not to be played by halves, we must take this opportunity to crush them, so as they may not trouble us any more in hast, or else we are to expect to be thus threatened by them nixt year." Lauderdale to Danby, November 8, 1677 (*Ibid.*, 89).



Privy Council, concluding from reports of the condition of the West, that a Rising was probable, ordered certain Highland noblemen and gentlemen to be prepared to assemble their vassals and tenants at Stirling, when required. Charles did "very much approve" the course they had taken.<sup>1</sup>

On learning the result of the meeting at Irvine, the Council requested authority from the King to use those and other forces to quell the ecclesiastical disorders of the South and West and of Teviotdale and Fife. The requisite permission was granted by a royal letter read on December 20.<sup>2</sup> The Bishops presented either to Lauderdale or the Privy Council a Memorial, dated December 21, and containing suggestions with reference to the suppressing of the disorders of the West, suggestions, according to the Editor of the *Lauderdale Papers*, which "should be read to their eternal disgrace."<sup>3</sup> On January 24, 1678, in spite of an humble deprecation by the nobility and gentry of Ayrshire of "that severe procedure of sending among them so inhumane and barbarous a crew,"<sup>4</sup> the Highland Host, half of whom were Highlanders from Athole and Breadalbane,<sup>5</sup> rendezvoused at Stirling with the Angus Militia and others: next day, they proceeded on the march to join the regular forces at Glasgow, and to punish the Presbyterians of the West for their loyalty to their convictions, and to discipline them into conformity. The forces were under the control of a Commission of eleven peers, nine of them holding military command.<sup>6</sup>

At Glasgow the Commissioners gave orders for the immediate disarmament of the Southern and Western shires, and ordered the heritors of certain of them<sup>7</sup> to sign a bond for preserving the public peace. The

<sup>1</sup> *Register of the Privy Council*, Third Series, v. 297.

<sup>2</sup> Wodrow's *History*, ii. 372-7.

<sup>3</sup> *Lauderdale Papers*, iii. 95, and Preface vi.

<sup>4</sup> Wodrow's *History*, 387-8.

Their *Religion*, as to outward Profession, is for the most part after the Establishment of the Kingdom; yet too many not only retain the *Irish* Language, but the *Irish* Religion; and not a few profess no Religion at all, but are next door to Barbarity and Heathenism. However in the general they have so great a Veneration for *Ministers*, or Men in Holy Orders, that notwithstanding their natural roughness, and perhaps rudeness to other sort of Travellers, these Persons Coats are a sufficient Protection and Passport to them throughout that part of *Scotland*. Which respect is grounded on a Principle they have, That should they in the least injure such a Man, they must not expect to prosper all the Days of their Life. 'Tis true, at the Skirmish at *Brechin*, some of Colonel *Barclay's* Dragoons found in one of their Sacks, among other things, a Minister's Gown; and 'twas a hot report at that time, while we were in sight of their Camp, that they used a Clergy-Man hard by very ill both as to Goods and Person. But then this is imputed to the Villainy of the *Irish* join'd 'em a little before, and who are remarkable Enemies to Men of this Profession. For I was well assured by an old Divine at Perth, who had spent many Years among 'em, that this was not the way of the *High-Landers* themselves who revered Gown-Men to a degree, not much short of Superstition (*Morer's A Short Account of Scotland*, London, 1702, 6-7).

<sup>5</sup> Burnet's *History*, ii. 720.

<sup>6</sup> Wodrow's *History*, ii. 383: where also their instructions are printed. The Earl of Perth saw in the expedition an opportunity of restoring the fortunes of his house (*Lauderdale Papers*, iii. 93).

<sup>7</sup> Wodrow's *History*, ii. 389, 396.

subscriber of that bond undertook that he and his family, his servants, his tenants and cottars, and their families and servants, would abstain from conventicles, and obey the law; that neither he nor they would reset, supply, or commune with, forfeited persons, intercommuned ministers, and vagrant preachers, but would endeavour to apprehend them; and that if he either failed to remove from his land, or to seize and present to the judge ordinary, tenants and cottars or their families or servants disobedient to the laws, he would be liable to the penalties incurred by such delinquents.<sup>1</sup>

At Ayr, on February 7, the Commissioners received reports of the attitude of the heritors of various shires toward that bond. It appeared that, in Dumfries, very many, but in Renfrew and Lanark hardly any, had subscribed it.<sup>2</sup> On February 9 the Commissioners cited the heritors and magistrates of burghs within the shire of Ayr to appear before them to sign the bond.<sup>3</sup>

A large number obeyed the summons, but the great majority of them refused to sign it. They represented that it pledged Presbyterians to act in opposition to their convictions, and that it was illegal and unwarranted, unreasonable and imprestable.<sup>4</sup> On rejecting it, they were at once ordered to answer within 24 hours an indictment of their alleged offences against the ecclesiastical laws since April 1, 1674, and of those offences of their tenants and servants for which they were liable. They were enjoined, also, under the pain of being declared rebels, to appear before the Commissioners within six days, and to enact themselves, in the Books of the Privy Council, that they and their families, and their tenants, cottars, and servants, would keep His Majesty's peace; would neither attend field conventicles, nor harbour, nor commune with, rebels and intercommuned persons; and would preserve the persons, families and property of their parish ministers harmless, under penalty, in case of failure, of the yearly forfeiture of twice their valued rent. Only after being "threatened with exorbitant fines, confinement, double quartering, and imprisonment" did they declare their innocence or guilt of the articles of their libels; but the charge of Lawburrows, as the injunction was styled, was disregarded, and the recusants—the great majority of the heritors of the shire—were denounced as rebels.<sup>5</sup>

In the meantime the Highlanders and the Militia had spread through Ayrshire, Clydesdale and Renfrewshire,<sup>6</sup> searching for arms, and punishing such as were guilty, or alleged to be guilty, of Nonconformity, or refused

<sup>1</sup> Wodrow's *History*, ii. 390.

<sup>3</sup> *Ibid.*, 407.

<sup>5</sup> *Ibid.*, 409-10.

<sup>2</sup> *Ibid.*, 397.

<sup>4</sup> *Ibid.*, 408, 392-3.

<sup>6</sup> Kirkton's *History*, 387.

to sign the bond. Their conduct was tyrannical and barbarous. Wherever they went, they exacted free quarter. They insulted the people: they robbed them of their money and goods: they killed their cattle, and seized their horses: they tortured them until their rapacity was satisfied.<sup>1</sup> Under such brigandage the people exhibited remarkable patience. They refused to gratify the authorities by rising in rebellion.<sup>2</sup> For that reason, according to Kirkton,<sup>3</sup> but, according to Wodrow,<sup>4</sup> because of representations made to the Privy Council in Edinburgh by Members of the Commission who were grieved and disgusted at the ruffianism to which their fellow-countrymen were subjected, the Highlanders were withdrawn.<sup>5</sup> Their foray had been successful: they marched homeward laden with the spoil of the West.<sup>6</sup> By a letter dated March 26, 1678, Charles expressed his approval of the proceedings of the Council, and thereby granted an Indemnity and his thanks to all concerned in the expedition to the West, whether "in council, committee or execution."<sup>7</sup>

In 1678 also, James Mitchell was hanged—on his own confession made to the Privy Council on the promise of life—for his attempted assassination of Archbishop Sharp in 1668, a proceeding exhibiting "such a complication of treachery, perjury and cruelty as the like had not perhaps been known"<sup>8</sup>; and a Convention of Estates made a humble offer to the King of £1,800,000 Scots, payable within five years, for the maintenance of an army. As that force was designed mainly for the suppression of conventicles, much debate arose among Presbyterians concerning the duty of paying the assessment.<sup>9</sup>

The severity of the Government toward Presbyterian Nonconformists did not abate. The laws were rigorously executed. Detachments of the newly-raised forces marched through the disturbed parts of Scotland searching for persons fugitive, or intercommuned, or disobedient to the ecclesiastical laws; dispersing conventicles; capturing if possible those present at them or presumed to be on their way to or from them; and either imprisoning them until they found security that they would answer for their breach of the law, or retaining their upper garments as evidence against them.<sup>10</sup>

Such tyrannical treatment naturally provoked reprisals.

On May 3, 1679, some Presbyterians of Fife, while searching for

<sup>1</sup> Wodrow's *History*, ii. 421-2, 427.      <sup>2</sup> *Ibid.*, 372, 412; Burnet's *History*, ii. 721.

<sup>3</sup> Kirkton's *History*, 390.      <sup>4</sup> Wodrow's *History*, ii. 423.

<sup>5</sup> The order is dated February 18, 1678 (*Ibid.*, 410). 500 Highlanders with the Angus Militia and standing forces remained in the West till the end of April (*Ibid.*, 412).

<sup>6</sup> *Ibid.*, 413: where an exploit of the students of Glasgow University is mentioned.

<sup>7</sup> Wodrow's *History*, ii. 432-3.

<sup>8</sup> Burnet's *History*, ii. 711-17.

<sup>9</sup> Wodrow's *History*, ii. 490-1; Kirkton's *History*, 393-6.

<sup>10</sup> Wodrow's *History*, iii. 1-17, 62.



William Carmichael, whom the Privy Council had appointed Sheriff-depute of Fife, for the execution of the laws against Nonconformity,<sup>1</sup> that they might punish him for his cruelty and oppression, learned that the Primate was approaching. Believing that they were called to be the executioners of Divine justice, and that God had providentially delivered an enemy to Christ and the Gospel, a traitor to the Church, a perjured murderer of the saints, into their hands, they assassinated him on Magus Moor, near St Andrews, in presence of his daughter.<sup>2</sup>

During 1678 the differences among Presbyterians concerning the Indulgences had become accentuated, and some ministers and probationers<sup>3</sup> began to preach against such clergymen as accepted them, and declined to hold ministerial fellowship with them. Many of the older and more experienced ministers who had suffered for their convictions, and still upheld the banner of Presbyterianism at field conventicles, disapproved of their action. At an armed gathering of those protesters against the indulged clergy, it was resolved, in view of the hazards to which they were subjected, that testimony should be borne "to the truth and cause which they owned, and against the sins and defections of the times."<sup>4</sup> Accordingly, a band of about 80 men, headed by Robert Hamilton, afterwards Sir Robert Hamilton of Preston, and Mr Thomas Douglas, a minister, entered Rutherglen on May 29, and, having put out the bonfires kindled in honour of the King's Birthday and Restoration, burned copies of the Acts condemned by them, read "The Declaration and Testimony of some of the true Presbyterian party in Scotland," and affixed a copy of it to the Market Cross. That document emphasised the adherence of their party to the interest of Christ according to His Word and the Covenants, and testified particularly against the ecclesiastical legislation of the past twelve years, including the Indulgences.<sup>5</sup> On Sunday, June 1, a conventicle of the party was held at Loudon Hill. Worship had begun when tidings came that Captain John Grahame of Claverhouse was approaching with his soldiers, and that he had captured Mr John King, an intercommuned minister, and some other Presbyterians. At once, all who had weapons, numbering about 40 horsemen and not more than 200 foot, resolved to meet his

<sup>1</sup> Wodrow's *History*, iii. 18-20, 41.

<sup>2</sup> *Ibid.*, 42-4. v. Russell's *Account of the Murder of Archbishop Sharp*—Appendix to Kirkton's *History*. The *MS. Register of the Presbytery of Dundee* on May 7, 1679, notes that the next meeting was delayed for a month because of the ensuing observance of May 29, "and the brethren not knowing the dyet of the Archbishops buriall." The day was Saturday, the hour between 12 and 1 (*Register of the Privy Council*, Third Series, vi. 180).

<sup>3</sup> Wodrow's *History*, ii. 497-501, iii. 23, 65; *Diaries of the Lairds of Brodie*, 403.

<sup>4</sup> Wodrow's *History*, iii. 66.

<sup>5</sup> *Ibid.*, 66-7.



attack, and, if possible, rescue the prisoners. Claverhouse engaged them at Drumclog, and was defeated.<sup>1</sup> Elated by their success, with increased numbers, the victors attempted to seize Glasgow on the following day, but were repulsed. After marching through the country for over a fortnight, the insurgents, little better than an undisciplined mob, finally encamped on Hamilton Muir, near Bothwell.<sup>2</sup> Their numbers had been considerably augmented, but dissension had broken out among their leaders concerning the reasons to be adduced in justification of their conduct. Some insisted that, in any public declaration to be issued, the Indulgences should be denounced, and that no mention should be made of Charles, who, as they affirmed, had forfeited their allegiance by his opposition to the cause of Christ. Others, who desired to unite all Presbyterians in the rising, were equally resolute that no reference to the Indulgences should be made, and that their loyalty to the Crown should be emphasised according to the third article of the Solemn League and Covenant.<sup>3</sup> A declaration embodying the views of the moderate party was adopted, but, as was averred, at a thin meeting, and was published at Hamilton on June 13 without warrant, it was affirmed, and in violation of a pledge.<sup>4</sup> The dissensions of the council-table were reflected in the camp; and dissatisfied and disgusted, many who had joined the army left it, while others who were prepared to join it, refrained.<sup>5</sup>

In the meantime the Government had adopted measures for the suppression of the rising. On Sunday, June 22, the royal forces under the command of the Duke of Monmouth reached Bothwell. Dissension still prevailed in the undisciplined gathering of the Presbyterians. On the previous Saturday a supplication to the Duke, "off whois princely clemency, and naturall goodnes and aversione from shedding of christiane blood," they had "soe savorie a report," had been signed by some of both sections of the Presbyterian leaders, requesting liberty to state their "sad grivances and humble requeists."<sup>6</sup> On Sunday morning that supplication was presented by commissioners, who also demanded that Presbyterians should be permitted the free and unmolested exercise of their religion, that a free Parliament and General Assembly should be summoned to settle the affairs of Church and State, and that an indemnity should be granted for the present rising. In reply, the Duke declared that he would support their desires with his influence, but

<sup>1</sup> Wodrow's *History*, iii. 69. Claverhouse stated that the force opposed to him "consisted of four bataillons of foot, all well armed with fuses and pitch forks, and three squadrons of horse." He concluded his despatch thus: "This may be counted the beginning of the rebellion in my opinion" (*Lauderdale Papers*, iii. 164-5).

<sup>2</sup> Wodrow's *History*, iii. 89-90.

<sup>3</sup> *Ibid.*, 90-93.

<sup>4</sup> *Ibid.*, 94. Published at Glasgow according to Wodrow.

<sup>5</sup> *Ibid.*, 102-3.

<sup>6</sup> *Ibid.*, 105; *Lauderdale Papers*, iii. 260-2. The Petition was signed by "R. Hamiltoun in naim of the Covenanted army now in armes" (*Ibid.*, 262).

that, first of all, they must surrender. He required them to report their decision in half an hour, and ordered his forces to march on Bothwell Bridge. The Presbyterian leaders, however, could arrive at no determination. The half-hour passed, and the Duke gave the order for battle. The Footguards endeavoured to cross the Bridge of Bothwell. A band of men from Kippen and Galloway stationed for its defence, strenuously resisted them till their ammunition failed. Instead of supporting that detachment, Hamilton, the Presbyterian general, with incredible folly, ordered it to retire, and, when some of the enemy had crossed, dissuaded two troops of horse that hastened to retrieve his blunder from attacking them while they formed into line. The main body of the royal forces then passed over. A squadron of the Covenanting horse, galled by the fire of their artillery, on retiring to a less exposed position, threw some of the foot into disorder, and then took to flight, followed by some of the infantry. At once Monmouth's forces charged the rest of the infantry. They, however, did not await the attack. They fled—all but 1200, who surrendered. Few more prisoners were taken. In the flight the Covenanters lost nearly 400 men. Monmouth's loss was trifling.<sup>1</sup>

The prisoners were brought to Edinburgh, and, with 200 drafted in from Stirling, were quartered either in the open air in the Inner Greyfriars' Churchyard, or in the Tolbooths of Edinburgh and the Canongate.<sup>2</sup> Of the prisoners in the churchyard, two, Messrs John King and John Kid,<sup>3</sup> were hanged on August 14, the day on which an indemnity was proclaimed,<sup>4</sup> but the majority were liberated on signing a bond obliging them not to take up arms "without or against his Majesty or his authority": of the remainder, about 100 escaped, or were liberated without signing the bond<sup>5</sup>: the others, 257 in number, were banished to Barbadoes. The vessel in which they sailed was wrecked off the mainland of Orkney, and about 200 were drowned.<sup>6</sup> On November 18,

<sup>1</sup> Wodrow's *History*, iii. 105-111; Law's *Memorialls*, 151. v. *Lauderdale Papers*, iii. 172-3.

The Town-Council of Perth stated that, in consequence mainly of "the insurrection and rebellion in some of the Western shires," the revenue from the midsummer market with its customs, being "the greatest casualtie pertaining to the patrimonie of the Toun," had been exceedingly small, few of the inhabitants of the surrounding district having attended the market; and the merchants from the South and West, who were accustomed to buy large quantities of "lining cloath" being unable to be present without considerable danger (*MS. Records, Perth City*, July 14, 1679).

<sup>2</sup> Wodrow's *History*, iii. 123-4, 130.

<sup>3</sup> Mr John Kid, preacher, surrendered at Bothwell on promise of quarter and assurance of life, afterwards confirmed by the Duke of Monmouth. His Petition to the King is printed in the *Lauderdale Papers*, as is that of King (iii. 176-8).

<sup>4</sup> Wodrow's *History*, iii. 118.

<sup>5</sup> *Ibid.*, 126.

<sup>6</sup> *Ibid.*, 130-1. The Bishop of Orkney was reported to have been "kindli to" the survivors (*Diaries of the Lairds of Brodie*, 420).

five of the prisoners in the Tolbooth of Edinburgh were hanged on Magus Muir, where Archbishop Sharp was murdered.<sup>1</sup> Complicity with the insurrection and converse with insurrectionists who had not accepted the indemnity were for years grounds of judicial and extra-judicial punishment.

Encouraged by an assurance of Monmouth's sympathy with them, some Presbyterians, on his return to Edinburgh after his victory, petitioned him to obtain for them the unfettered exercise of their religion.<sup>2</sup> The result of their supplication appeared in the Third Indulgence. By a Proclamation given at Whitehall on June 29, 1679, Charles, while ordering the existing acts against field conventicles to be rigorously enforced, suspended the execution of the laws against house conventicles South of the Tay, certain districts excepted, all diligence for certain fines for conventicles, and all letters of intercommuning, and permitted the exercise of his ministry to one Presbyterian minister in each parish, on security being found for his peaceable behaviour. Clergymen concerned in the late rising were excluded from the benefit of that Indulgence, as were ministers ordained after that date.<sup>3</sup> A few parishes provided the requisite security, and obtained ministers after their own heart. In the following year Charles issued regulations for the Indulgence, justifying his action chiefly on the ground that field conventicles continued to be held. He enjoined that meeting houses, erected without the warrant of the Privy Council or situated within a mile of a parish church, should be pulled down; that Presbyterian ministers should neither be licensed to their former parishes, nor to parishes within twelve miles of Edinburgh, nor be permitted to preach to, nor baptise the children of, others than their own congregation, nor to perform the marriage ceremony for, nor exercise discipline upon, any persons whatsoever; and that they should be punished if they met in Presbyteries and Synods of their own number.<sup>4</sup> The third Indulgence was of brief duration, however: by the end of 1680, all licences granted under it, but one,<sup>5</sup> had been withdrawn.

At Queensferry, on June 3, 1680, an attempt was made to seize Donald Cargill and Henry Hall of Haughhead, who had been expressly declared rebels and traitors by a Proclamation dated June 26, 1679, and

<sup>1</sup> Wodrow's *History*, iii. 140. The date given in *Naphtali* (Perth, 1845, 370), is November 25.

<sup>2</sup> Wodrow's *History*, iii. 147-8.

<sup>3</sup> *Ibid.*, 149. By letter dated July 11 Charles ordered that no fines, imposed by inferior courts for Nonconformity not extending to treason, and yet unpaid, should be uplifted unless fresh guilt were incurred by rebellion and field conventicles; and that imprisoned ministers, unconnected with the late rising, should be set at liberty either on pledging themselves to live peaceably or on finding security for their appearance when required (Wodrow's *History*, iii. 152).

<sup>4</sup> Wodrow's *History*, iii. 185-8.

<sup>5</sup> *Letters of Scottish Prelates to Archbishop Sancroft*, 22.



had been excepted from the indemnity of July 27. The resistance offered by Hall enabled Cargill to escape, but the chivalrous layman received a mortal wound, and died on the following day. Among his papers there was found a rough draft of a manifesto embodying the views and intentions of the extreme party among the Presbyterians who denounced the Indulgences and had separated from all ministers implicated, in their opinion, in the defection of the times.<sup>1</sup> In that document the King and those associated with him in the government of the country ("stated and declared enemies to Jesus Christ"), were rejected as King and rulers.<sup>2</sup> The rage of the authorities, already great, increased when it became known that on June 22 a small party of those Presbyterians, headed by Richard Cameron, a young minister, had entered Sanquhar in Dumfriesshire, in arms; and, claiming to be "the representative of the true Presbyterian Kirk and covenanted nation of Scotland," had read and affixed to the market cross a paper renouncing their allegiance to Charles, as having forfeited his right to the Throne of Scotland by his perjury and breach of the Covenant, his usurpation of God's prerogative in His Church, and his tyranny in civil matters, and declaring war both against him and all such as in "any wise acknowledged him in his tyranny, civil or ecclesiastic."<sup>3</sup> Some of the Cameronians, as they were styled, also entered into a league for mutual defence.<sup>4</sup> The Privy Council at once ordered them to be seized, and offered a reward of 5000 merks for the body of Richard Cameron, of 3000 merks for those of Cargill, Thomas Douglas, and Michael Cameron,<sup>5</sup> the brother of Richard, and of 1000 merks for those of other specified rebels.<sup>6</sup> On July 22<sup>7</sup> a detachment of the troops sent in pursuit attacked them, 63 in number, at Ayrsmoss, in the parish of Auchinleck. The Camerons and seven others were killed. Several were captured. Three of them, one being David Hackston of Rathillet, who had been

<sup>1</sup> Wodrow's *History*, iii. 206-7.

<sup>2</sup> *Ibid.*, 209 (n.).

<sup>3</sup> *Ibid.*, 212-3.

<sup>4</sup> *Ibid.*, 218.

<sup>5</sup> Michael Cameron read the Declaration and affixed it to the Cross (Wodrow's *History*, iii. 212).

In the *MS. Register of the Presbytery of Perth* the following reference occurs:—

"This day the Minister of St Madoes proponed to the Presbytery that the wife of one Cameron, brother to the rebel in the West, and who is presumed to be he who affixed the declaration at the Cross of Sanquhar, had brought forth a child in his parish, and the child was disorderly baptized; what should be his carriage in the affair: upon the motion of this, several brethren in the Presbytery declared that they were in the same case, both with marriages and baptisms. The Presbytery having enquired if they had done that which was appointed formerly, and if they had given in their names to the civil magistrate, they answered they had done this. The Presbytery desires the Moderator to speak with the Lord Archbishop in reference to it" (September 22, 1680).

<sup>6</sup> Wodrow's *History*, iii. 215-7.

<sup>7</sup> Not the 20th, as in Wodrow's *History*, iii. 219. v. Walker's *Six Saints of the Covenant* (London, 1901), ii. 164-5.



present at the murder of the Archbishop, were hanged at Edinburgh.<sup>1</sup> Cargill was not present at Ayr's-moss. He continued to hold field conventicles, and he only.<sup>2</sup> Obnoxious to the Government, as he was, he infuriated them still further by excommunicating Charles, the Dukes of York, Monmouth, Lauderdale, and Rothes, Sir George M'Kenzie, the Lord Advocate, and General Dalzell, at Torwood, on September 15, 1680.<sup>3</sup> Consequently he was again denounced a traitor, and a reward of 5000 merks was offered for him, dead or alive.<sup>4</sup> He was successful in escaping capture till July 11, 1681, when he was seized by James Irvine of Bonshaw, at Covington Mill in Lanarkshire.<sup>5</sup> Condemned to death for treasonably declining the King's authority and for his presence at Bothwell,<sup>6</sup> he was hanged at Edinburgh on July 27, 1681. From December 1, 1680, till October 10, 1681, twenty of Cargill's adherents suffered the death-penalty. Some of them had never been in arms. Two of them were women.<sup>7</sup>

On July 28, 1681, the Estates met—for the first time since 1672. The Duke of York was Lord High Commissioner. Their first Act secured

<sup>1</sup> Wodrow's *History*, iii. 222-3. Another prisoner, after suffering torture (*Ibid.*, 221), was banished (*Six Saints of the Covenant*, i. 233).

<sup>2</sup> Wodrow's *History*, iii. 224.

<sup>3</sup> Law's *Memorialls*, 161. "O, whither shall our shame go, at such a hight of folly are some men arrived!" (*Ibid.*). Paterson, Bishop of Edinburgh, in a letter to Lauderdale, referred to "that treasonable and sacrilegious sentence pronu'nced last lord's day by Mr Donald Cargill, in a numerous field conventicle at the Torwood, where manie were in armes"; and continued, "and your Gr. wes forgotten by him in the fornoon, but uncanonicallie he brought you up in the afternoon, and after ane scurrilous apologie for his ommission he proceeded with his blunt thunder against you" (*Lauderdale Papers*, iii. 209).

<sup>4</sup> Wodrow's *History*, iii. 230. For the sect of the Sweet Singers formed and headed by John Gib, a sailor in Bo'ness, v. Wodrow's *History*, iii. 348-355; Fountain-hall's *Historical Observes*, Bannatyne Club, 28; *Six Saints of the Covenant*, ii. 17-26.

The following extract from the Perth City Records perhaps refers to John Gib, the leader of the Sweet Singers:—

"The Counsell aggrie that John and George Gibs, masters of that ship presentlie at the South Shoar named the John of Borrowstounnes, be admitted burges gratis for ther encouragement heirafter to resort to this burgh, and in hopes they will als much befreind this place aither at home or abroad as lyes in ther power, the Toune being at no expence at delyverie of the burges ticket" (August 26, 1678).

<sup>5</sup> Cargill was captured on the morning of Monday, July 11 (*Six Saints of the Covenant*, ii. 50-1; but v. 209).

<sup>6</sup> Wodrow's *History*, iii. 282.

<sup>7</sup> *Ibid.*, 228, 275-287.

One of them, Isobel Alison, lived in Perth. She was hanged on January 26, 1681. For her Last Speech and Testimony, etc., v. *A Cloud of Witnesses* (Edin., 1871), 117-30.

In the *Warrants of the Treasury Register* (Register House) the following reference occurs under date February 23, 1681:—

"Item, for guairding the persone of Issobell Alisone from Perth to Kinrose conforme to the Counsell's warrant directit to the Shereff of Perth for that effect, daited 12th November last, the Shereff in obedience thairto haveing sent alongest ane guaird of 24 horse with the said prisoner, the expenses wherof did come to eightine pounds Scots."

the Protestant religion. Their second declared that the right to the Crown of Scotland is transmitted by lineal succession, according to the proximity of blood; that, on the death of the Monarch, all subjects are bound to obey the next heir, whether male or female; that neither difference of religion nor Acts of Parliament can abrogate his or her right to succeed immediately to the Throne; and that it is treason for any subject in any way to endeavour to alter or suspend that right of succession. But their most important measure was an "Act anent Religion and the Test,"<sup>1</sup> designed to secure the kingdom against the influence of papists and fanatic separatists from the national Church. That Act ordered that the laws against Popery and Protestant Nonconformity should be fully and vigorously executed, that in October yearly, parish ministers<sup>2</sup> should deliver to their respective Bishops lists of all papists and schismatical withdrawers from public worship, in their parishes, and that the Bishop should transmit copies of them to the civil authorities. Its main provision, however, was an injunction that all persons in offices of public trust, civil, ecclesiastical and military, should swear that they sincerely professed, accepted as Scriptural, would adhere to, educate their children in, and never consent to any alteration of, the true Protestant religion as defined in the Scots Confession ratified by Parliament in 1567<sup>3</sup>; that they disowned all principles and practices inconsistent with that Confession; that they acknowledged the King as the only supreme governor of the realm, over all persons and in all causes, both civil and ecclesiastical; that they would be loyal to him and his lawful heirs; that they judged it illegal for subjects to enter into covenants, or to assemble to treat of any matter of state, civil or ecclesiastical, without his Majesty's command or licence, or to take up arms against him, or those commissioned by him; that they would never take up arms, enter into such covenants, and hold such assemblies; that they were bound by no consideration whatsoever, to seek an alteration of the established government either of Church or State; that they would defend and never decline his Majesty's jurisdiction; and, finally, that they took that oath in the literal sense of the words, without equivocation or evasion, and would accept a dispensation from none.

The Test Act was forced through Parliament in one day, and was

<sup>1</sup> *Acts of Parliament*, viii. 243; *Wodrow's History*, iii. 295-312.

<sup>2</sup> "Some of the wiser Clergie thought themselves little beholding to the Bishops, who in Parliament, at the passing of the Act, suffered this bone to be put into their foote; for they had the misfortune of odium enough in the country already, tho' they were not made the delators and accusers of their people, thereby more to alienate and lose their parishioner's affections; and they would have turned it over on their elders, tho' they are ather heritors, or such as are subject to them" (*Fountainhall's Historical Notices*, Bannatyne Club, ii. 562).

<sup>3</sup> *Acts of Parliament*, iii. 14.

passed by a majority of only seven votes.<sup>1</sup> Many of the Episcopal clergy scrupled to take the oath. They objected to statements in the Confession. They pointed out that certain of its Articles were inconsistent with the Test itself. If Episcopacy be of Divine right, how, they asked further, can we swear that the King has power to alter it? Or if it be a thing indifferent, how can we pledge ourselves to maintain what the King may alter? How can we own that it is illegal for subjects to enter, without the King's consent, into a covenant to overthrow Popery, as the Reformers did, or to assemble to treat of any matter of State, civil or ecclesiastical, when the worship of God may thus be forbidden and our religion lie at the mercy of a Popish King? How can we swear that we are not bound by any consideration to promote reform either in Church or State, if reform were necessary?<sup>2</sup> To remove their scruples the Privy Council passed an Act embodying an explanation of the Test proposed by the Bishop of Edinburgh, in accordance with which the prelates were permitted to administer the oath to the clergy on the understanding that it did not involve adherence to every clause or proposition of the Scots Confession, "bot only to the true Protestant religion, founded on the Word of God contained in that Confession, as it is opposit to Poperie and phanatisisme"; that it made no invasion or encroachment upon the intrinsic spiritual power of the Church as it was exercised during the first three centuries; and that it was without prejudice to the established Episcopal government of the Church, which, as his Majesty had declared, he would inviolably and unalterably preserve.<sup>3</sup> It was objected that the explanation was at once devoid of legitimate authority, as given by the Privy Council, and not by the Estates who had enacted the Test, and inconsistent with the Test itself, which was to be taken "in the plain, genuine sense and meaning of the words."<sup>4</sup> The Episcopal incumbents in general, however, found themselves free to take the Oath according to that explanation, but a number remained dissatisfied, and either resigned their charges or were deprived.<sup>5</sup> Some persons in civil positions

<sup>1</sup> Burnet's *History*, ii. 896; Wodrow's *History*, iii. 298.

<sup>2</sup> Wodrow's *History*, iii. 304-7. <sup>3</sup> *Register of the Privy Council*, Third Series, vii. 239.

<sup>4</sup> Burnet's *History*, ii. 898; *Acts of Parliament*, viii. 245.

<sup>5</sup> Burnet states the number at 80 (*History*, ii. 898). Dr Law Mathieson (*Politics and Religion in Scotland*, ii. 299) notes that seventeen were deprived in the Presbyteries of Haddington and Dalkeith, which, according to Bishop Paterson, contained more recusants than all the rest of the Country.

"In November 1682, many ministers in Scotland desert ther churches because they, though Episcopall and Conformists, yet had no freedome to swear the Test: some relented, and on ther repentance were readmitted again to ther Kirks" (Fountainhall's *Historical Observes*, 53).

The Bishop of Brechin administered the Test to the members of the Presbytery of Dundee present on November 16, 1681. He bore a Commission authorising him to act for the Archbishop of St Andrews. The ministers of Auchterhouse and Tellen in the Diocese of Dunkeld were absent. On December 14 the Presbytery



also refused the Test, and were superseded. The Earl of Argyle, having declared that he took it in so far as it was consistent with itself and Protestantism, and that he did not pledge himself to refrain from endeavouring to obtain, in a lawful way, any alteration which he believed to be of advantage to Church and State, and harmonious with the Protestant religion and loyalty, was most unjustly imprisoned, and, after trial, found guilty of the crimes of treason, leasing-making and leasing-telling. He escaped from the Castle of Edinburgh before the sentence of death, degradation from nobility, and forfeiture of goods was pronounced.<sup>1</sup>

Of the energetic proceedings of the Government, during the next few years, against Presbyterian Nonconformists, against such persons implicated, directly or indirectly, in the Rising crushed at Bothwell as failed to make their peace with the authorities, and against the Cameronians, of acts of cruelty, of sentences of fine, imprisonment, forfeiture of goods, banishment, outlawry and death, and of executions, a detailed account is given in the pages of Wodrow. The Cameronians, who had renounced their allegiance to Charles and had declared war against him and all who supported or in any way "acknowledged him in his tyranny, civil or ecclesiastic," were naturally the objects of pronounced hostility. The fury of the authorities against them increased, when it became known that, at Lanark, on January 12, 1682, they had read and affixed to the Cross a Declaration denouncing the Acts of the last Parliament anent the Succession to the Crown of Scotland and anent Religion and the Test, and had burned copies of them.<sup>2</sup> Wodrow states that, "In the Society's records, they observe upon the back of the publishing that testimony at Lanark, the sufferings of that handful were sad and sharp. Some were banished, and made recruits to serve in the army in Flanders, some were sold as slaves in Carolina and other places in America, in order to empty the full prisons and make way for more of their number, who were daily brought in from all quarters, and either kept in nasty prisons, thieves'-holes, or in bolts and irons, to make them weary of life, or despatched as sacrifices, without suffering them to speak at their death, or gifted as slaves to masters of ships to be transported, and sold as such."<sup>3</sup> At their trials the sufferers disowned, more or less explicitly, the King's authority. They were usually asked

held no exercise because the exerciser—Mr James Arbuthnut—had not taken the Test. On that day, also, the schoolmasters, pedagogues and chaplains within the bounds, "all upon ther knees with uplifted hands," swore and subscribed the oath.

"We heard that at their Sinod [Moray] they had declind to take the test, and had gott it to advise. I heard som of them had reasond against it" (*Diaries of the Lairds of Brodie*, October 13, 1681, 461).

<sup>1</sup> Wodrow's *History*, iii. 314, 318, 337, 340-1.

<sup>2</sup> *Ibid.*, 357, 362.

<sup>3</sup> *Ibid.*, 363.



to offer the prayer, "God save the King," as a test of their loyalty, but absolutely refused to do so. The reason is given in the Last Testimony of James Robertson and others:—"Now, this being only due to a lawful king, ought not to be given but to a lawful king, and so not to him, [Charles] being a degenerate tyrant. For if I should, I thereby had said Amen to all that he hath done against the Church and liberties thereof, and to all his oppression by unlawful exactions, and raising of armies: for no other effect but to deprive us of the hearing of the Gospel, and troubling and molesting the subjects, both in their consciences and external liberties; and also to their bloodshed and murders made upon the people of God and free subjects of the kingdom: and so bid him God-speed, contrary to that in 2 John i. 10. And seeing it cannot be given unto any that have thus used their power to a wrong end, in such a measure and manner, so much less when they have set him up as an idol, in the room of God incarnate. And shall I pray to bless that man in his person and government, which God hath cursed? For it cannot be expected, but that he shall be cursed, that thus ventureth upon the bosses of the buckler of God Almighty."<sup>1</sup> In November 1684 all the indulged clergy were deprived of their benefices for breach of their instructions; refusing to give bond not to exercise their ministry in Scotland, some of them were imprisoned.<sup>2</sup> The severity of the Government, great as it was, increased, in consequence of the publication (October 28, 1684) by the Cameronians of an "Apologetical Declaration," in which they stated that all who in any way stretched forth their hands against them while they maintained the cause of Christ against his enemies, in defence of the covenanted reformation, and the covenanted work of reformation, would be accounted enemies of God, and after deliberate trial and by the testimony of competent witnesses, being found guilty, would be punished by them as such, according to their power, and the degree of their offence; and of the murder of two military agents of the government at Swine Abbey, in the parish of Livingstone.<sup>3</sup> On November 22, 1684, the Privy Council ordained that any person owning, or refusing to disown, the Declaration on oath before two witnesses, when questioned by any commissioned for that end by the Privy Council, should be immediately put to death.<sup>4</sup> On the 25th they approved of the terms of an Abjuration Oath in which the Declaration was repudiated "in so far as it declares a war against his sacred majesty, and asserts that it is lawful to kill such as serve his Majesty in Church, State, Army or Country<sup>5</sup>"; and later ordered all the people of Scotland over sixteen years of age, on pain of being held to share the guilt of the Cameronians,

<sup>1</sup> *A Cloud of Witnesses*, 250-1.

<sup>2</sup> *Wodrow's History*, iv. 40-1.

<sup>3</sup> *Ibid.*, 148-9, 153.

<sup>4</sup> *Ibid.*, 155; *cf.* 156.

<sup>5</sup> *Ibid.*, 157, 161.

to obtain, and not to travel without, evidence of their loyalty and good principles, in the form of a certificate that they had taken that oath.<sup>1</sup> In consequence of their refusal to swear the Abjuration Oath many persons were despoiled of goods, wounded, imprisoned, mutilated, banished, or put to death.<sup>2</sup> Shortly after the Accession of James to the Throne (February 6, 1685), a limited indemnity<sup>3</sup> was proclaimed, but the severity of the Government toward Presbyterian Nonconformists, especially those concerned in the rising at Bothwell, the Cameronians, and their resisters and such as refused the Abjuration Oath, or the Oath of Allegiance, was not relaxed.<sup>4</sup> The Parliament of 1685, by their 8th Act, decreed that preachers at conventicles and all present at field conventicles should be punished by death and confiscation of goods. On the rumour of the invasion of Scotland by the Earl of Argyle (May 1685), such of the prisoners for the sake of religion in the Tolbooths of Edinburgh, the Canongate, and Leith as declined to take the Oath of Allegiance "with the Supremacy in it" were drafted to Dunnottar Castle, where they underwent cruel hardships.<sup>5</sup> During the summer the majority of them were transported to the plantations.<sup>6</sup> The Killing time,<sup>7</sup> as the period (1684-5) is called, was, however, as the darkness before the dawn.

A Roman Catholic,<sup>8</sup> James VII. desired to remove the civil and

<sup>1</sup> Wodrow's *History*, iv. 160-1.

<sup>2</sup> *Ibid.*, 182-7, 211-223, 239-40, 248-9.

<sup>3</sup> *Ibid.*, 205.

<sup>4</sup> *Ibid.*, 193, 198, 209, 216-23, 252, 321.

<sup>5</sup> *Ibid.*, 322-4.

<sup>6</sup> For details, v. *Six Saints of the Covenant*, ii. 99, 195.

<sup>7</sup> Patrick Walker refers to "the two bloody slaughter-years, . . . 1684, 1685, wherein 82 of the Lord's suffering people were suddenly and cruelly murdered in desert places . . ." (*Ibid.*, i. 37).

He states that "the two slaughter-years of Killing-time" began on August 15, 1684 (*Ibid.*, ii. 97; v. 133).

<sup>8</sup> The following examples of the royal favour toward Roman Catholics are taken from the *MS. Abstract Records of the Secretary's Office* in the Register House:—

Grant of £100 sterling yearly to the Scots Colleges in Paris, Doway and Rome—May 19, 1687.

Grant of some Rooms in Holyrood Palace to the Jesuits for Schools—Nov. 10, 1687.

Grant of £100 sterling yearly to the Lord Abbot of St James' in Ratisbone for the use of the Monastery—Dec. 9, 1687.

Grant to His Majesty's indigent Roman Catholic Subjects of two-thirds of the money formerly paid to the indigent relations of loyal persons, the Roman Catholics to be paid in preference to other gratuitous pensioners—Jan. 7, 1687.

Grants of £25 sterling yearly to Mr Rigg and Mr Finnie, ministers, and £25 for the preceding year, they having lately embraced the Roman Catholic Faith—Jan. 7, 1687.

Grant of the retention money occasioned by the late reduction of His Majesty's forces in Scotland to the Superior of the Jesuits, and the Superior of the Secular Priests to be applied to the use of the College of the Jesuits in Scotland—May 7, 1688.

Grant of Trinity Church, Aberdeen, to Roman Catholics for public worship—May 7, 1688.

Episcopalians and Presbyterians "both equally joined in being highly dis-

religious disabilities to which the adherents of that Faith were subject. For that end chiefly a Parliament was summoned to meet on April 29, 1686. The King's letter read at their assembling, recommended to the Estates, as a demonstration of their duty and affection toward him, and as most acceptable service, the repeal of the Statutes against his innocent subjects of the Roman Catholic religion.<sup>1</sup> The recommendation was received with the utmost hostility both within and without the House of Parliament: the uncompromising attitude of Bishop Bruce of Dunkeld cost him his pension and his See.<sup>2</sup> After considerable discussion the Lords of the Articles submitted to Parliament a Bill, not to rescind the laws against papists, but only to permit to them the exercise of their religion in private.<sup>3</sup> The Bill was hotly opposed, was remitted back to the Lords of the Articles, and was not again presented to the Estates. By a letter dated August 21, James, by his "undoubted right and prerogative," granted to Roman Catholics "the free private exercise of their religion in houses" and forbade any prosecution, "civil or criminal, for the exercise of the Roman Catholic religion, profession thereof or using any of the rites and ceremonies of that Church, or doing what by any law or Act of Parliament is called trafficking, in all time coming." He further stated that he had established a chapel for worship according to the rites of the Roman Church within the Palace of Holyrood House, and required the Privy Council to protect the chaplains and others serving therein.<sup>4</sup> That letter was followed by a Proclamation, given on February 12, 1687, in which, by his "sovereign authority, prerogative royal, and absolute power," the King suspended the laws against Roman Catholics, thus placing them in all respects on an equality with Protestants, granted them liberty to hold worship in chapels or houses, but forbade them either to preach in the fields or to seize Protestant churches, or to make public processions in the high streets of Royal Burghs. The

satisfied by seeing them [Roman Catholics] daily advanced to the highest posts in the nation, both in Council, Session, and the Army; the Jesuits living in the Abbey and keeping open school, and money given out of the Treasury to missionaries of several orders, were likewise grievances to both parties" (Balcarres' *Memoirs*, Bannatyne Club, 4-5).

Wodrow notes (*History*, iv. 196), that the fine imposed on Alexander Brodie of Lethen (£40,000, with one-fifth more if not paid in a year) "was gifted to the Scots popish college at Doway."

<sup>1</sup> Wodrow's *History*, iv. 359-60.

Among the instructions given to the Earl of Moray, High Commissioner, was one to the effect that no act, save Acts of Dissolution, should be touched by the Sceptre until the Act concerning Roman Catholics had been passed (*MS. Abstract of Secretary's Register*, April 19, 1686, No. 39).

On June 2 he was permitted to stop the passing of such Acts as he should think convenient (*Ibid.*, No. 110), and on June 10 to pass such acts as were necessary for His Majesty's service (*Ibid.*, No. 128).

<sup>2</sup> v. Chap. II., § 3, Bishop Bruce.

<sup>3</sup> Wodrow's *History*, iv. 366-7.

<sup>4</sup> *Ibid.*, 390.



Proclamation also granted complete liberty of worship to the Quakers. Moderate Presbyterians, however, were permitted to meet in private houses only—not in barns or meeting-houses—to hear such ministers as should accept the Indulgence, but on condition that nothing should be said or done therein contrary to the welfare and peace of his reign. But the laws against field conventicles were to be executed with the utmost severity. The Proclamation further substituted for the various Declarations and Tests instituted by authority, by which any subject was debarred from public office, or from enjoying his hereditary rights, an oath, in which James was acknowledged rightful King and supreme governor of the realm, in which resistance to him or any commissioned by him was declared to be unlawful and was renounced, and in which a pledge was given to “maintain him, his heirs and lawful successors, in the exercise of their absolute power and authority, against all deadly.”<sup>1</sup> The Privy Council were authorised, by a royal letter dated March 31, to grant the Indulgence to Presbyterian preachers without requiring them to take any oath whatsoever, a liberty of which none claimed the advantage.<sup>2</sup> On June 28, 1687, a Proclamation was signed at Windsor, suspending the penal laws against Nonconformity, and granting to all subjects liberty to worship God after their own way, on condition that the common services were public, that nothing of a disloyal tendency was inculcated in them, and that intimation was made to the authorities of the places of worship and of the names of the preachers. The laws against field conventicles, however, remained in force.<sup>3</sup>

That toleration was cordially accepted by all Presbyterians except the remnant of the Cameronians, whose clerical leader, James Renwick,

<sup>1</sup> Wodrow's *History*, iv. 417-19.

The Presbyterian Clergy were to obtain liberty to preach from the Privy Council and to take the oath contained in the Proclamation (Wodrow's *History*, iv. 423).

<sup>2</sup> *Ibid.*, iv. 424.

<sup>3</sup> *Ibid.*, iv. 426-8, 432-3, 437.

It is stated “that at the time when K. James Granted his Indulgence to his Subjects, there were scarcely any Presbyterians in the whole nation (except a few Wild Cameronians who betook themselves to the Hills) that did not actually joyn in Communion with the Episcopal Church; their very Teachers came punctually to Church, and attended upon the Ministry of the Episcopal Clergy; they were constant Hearers of their Sermons, and frequently Received the Sacraments from their Hands” (*Some Remarks upon a late Pamphlet Entituled “An Answer to the Scots Presbyterian Eloquence,”* London, 1694, 35). v. *An Account of the Present Persecution of the Church in Scotland in Several Letters*, London, 1690, 7-8.

“Tho’ it must be confessed that the Western Shires of Scotland have been, and are, the most disaffected Party of the Kingdom to Episcopal Government, and have suffered much for the Rebellions which their prejudices against it occasion’d; yet it’s as true, that before the last Indulgence granted by K. James An. 1687, they were Universally in a good Understanding with their Ministers, tho’ not in that degree as the Relation betwixt Minister and People doth require it, being more in shew then affection. For tho’ they came generally to Church, and owned that



suffered early in the following year for denying that James was rightfully King and refusing him allegiance ; for teaching that taxes should not be paid to him, because he was a usurper, and the proceeds would be devoted to the maintenance of an army for the suppression of the Gospel ; and for urging his hearers to attend conventicles in arms and affirming that self-defence against the forces of the Government was lawful.<sup>1</sup> The ministers, assembled at Edinburgh, agreed to an address of thanks to the King for a favour, which, as they said, was valuable above all their earthly comforts, and proceeded to frame " Overtures for making the liberty practicable." Deprived ministers, some of whom resided furth of Scotland, were invited to resume their labours in their parishes : other ministers were settled over congregations, and many meeting-houses were erected, especially south of the Tay.<sup>2</sup>

In the events which culminated in the Revolution of 1688, Scotland had no direct share. When James realised at last<sup>3</sup> that William of Orange intended to invade England in the interests of Protestantism and the ancient liberties of the kingdom, he called up all the standing forces from Scotland, with the exception of the garrison of the Castle of Edinburgh.<sup>4</sup> When it was known that William had landed at Torbay, that he had been received by the country people with enthusiasm, and that he had been joined by men of rank and estate, his Declaration<sup>5</sup> was proclaimed by his supporters in most of the royal burghs : and at Glasgow the students burned the effigies of the Pope and the two Scottish Archbishops, while at Edinburgh ebullitions of Protestant feeling took the form of demonstrations against Roman Catholics, and later of an attack on the Abbey of Holyrood House, where a Romish Chapel and schools had been established, and the destruction of distinctively Roman Catholic literature and such accessories of the Roman Faith as crosses and beads, which papists were required to deliver up.<sup>6</sup> The Scots Privy Council, having abandoned James and become adherents of the winning side, on the pretext of a possible rising of Roman Catholics, on December 24, called out the heritors of the kingdom, authorised burgh magistrates to assemble the fencible persons within their burghs, and enjoined the

they had overcome their Scruple of Conscience of not having freedom to hear them Preach, yet they still separated themselves from partaking of the Holy Communion when offered : Making it a greater Matter of Conscience to receive that Sacrament from their hands, then the other of Baptism for their Children.

" It is also to be presum'd, tho' not much to their credit, that there was more of constraint, for fear of Penal Laws, then a willing mind in this little Conformity they yielded in coming to Church, all which soon appeared" (*The Case of the Present Afflicted Clergy in Scotland Truly Represented*, London, 1690, 3).

<sup>1</sup> Wodrow's *History*, iv. 450.

<sup>2</sup> See note 3, p. 45.

<sup>3</sup> Macaulay's *History of England*, 1849, ii. 462-3.

<sup>4</sup> ". . . three thousand effective young [men]" (*Balcarres' Memoirs*, 12).

<sup>5</sup> The Declaration for Scotland is printed in Wodrow's *History*, iv. 470-2.

<sup>6</sup> *Ibid.*, 472-4.

militia to be ready to rendezvous, in order to secure the Protestant religion and the peace of the kingdom.<sup>1</sup> In December also there began the systematic outrages on the Episcopal incumbents in the South and West that disgraced the country.<sup>2</sup> On January 14, 1689, at the request of the Scots noblemen and gentlemen in London, William assumed the civil and military administration of the Kingdom. A Convention of Estates, summoned by him, met at Edinburgh on March 14, and on April 11 agreed to a Declaration containing a Claim of Right and the offer of the Crown to the King and Queen of England.<sup>3</sup> In that document the Estates found and declared that, for reasons specified, James had forfeited his right to the Crown, and that the Throne was vacant, and having asserted the ancient rights and liberties of the Kingdom, and expressed their confidence that William would preserve them from the violation of those rights, and from all other attempts on their religion, laws, and liberties, resolved that William and Mary be, and be declared to be, King and Queen of Scotland. The Bishops, unlike the majority of their Anglican brethren, had definitely refused to renounce their allegiance to James. The Bishop of Edinburgh, in a document dated October 22, 1713,<sup>4</sup> declared that "my Lord St Andrews and I taking occasion to wait upon Duke Hamilton, his Grace told us a day or two before the

<sup>1</sup> Wodrow's *History*, iv. 475.

<sup>2</sup> "It was on Christmas-day (that Day which once brought good tidings of great Joy to all People), that day which once was celebrated by the Court of Heaven it self, and whereon they sung *Glory to God in the Highest, on Earth Peace, Good Will towards Men*; that Day which the whole Christian Church, ever since, has solemnized for the greatest Mercy that ever was shewn to sinful Mortals; that Day, I say, it was (to the eternal Honour of all, especially Scotch Presbyterians), on which they began the Tragedy; . . ." (*An Account of the Present Persecution of the Church in Scotland in Several Letters*, 16).

There were instances before that date.

The following references to the subject are taken from Lawson's *History of the Scottish Episcopal Church* (vol. ii.) :—

On the treatment of the clergy by the Cameronians on and after Christmas 1688 he quotes: ". . . they never omitted to tear their gowns over their heads and rend them in pieces, or throw them into the flames" (64).

"Mr Bell, minister of Kilmarnock, was kept some hours exposed to the cold without covering, and his sexton was compelled to tear his gown in pieces from his shoulders" (67).

". . . a great leader among the Presbyterians seeing a clergyman walking in his gown in the Parliament Square, Edinburgh, pointed towards him and exclaimed, 'Behold, Antichrist! Will no one tear the gown from him?'" (68).

"Their common saying when any of the clergy fell into their hands was, 'Strip the curate.' . . . The tearing and destroying of the gowns they called their testimony against Episcopacy" (69).

Of Mr David Anderson, minister of Perth, it is written: "James (Robertson) laid hold of his gown, when he was going to pass from him," and told him of the battle of Killiecrankie (132-3).

Kirkton (*History*, 180) writes of the "curates": ". . . no man will deny they wallowed in our gutters drunk in their canonical gowns."

<sup>3</sup> *Acts of Parliament*, ix. 38.

<sup>4</sup> Keith's *An Historical Catalogue of the Scottish Bishops*, 1824, 72.

sitting down of the convention, that he had it in special charge from King William, that nothing should be done to the prejudice of Episcopacy in Scotland, in case the bishops could by any means be brought to befriend his interest, and prayed us most pathetically, for our own sake, to follow the example of the Church of England. To which my Lord St Andrews replied, That both by natural allegiance, the laws, and the most solemn oaths, we were engaged in the King's interest, and that we were by God's grace to stand by it in the face of all dangers, and to the greatest losses. . . ." In such circumstances William could not be expected to maintain the Church as by law established in opposition to the wishes and resolutions of his most enthusiastic supporters. Episcopacy was doomed: it ceased to be the polity of the Scottish Church because the bishops of Scotland were steadfast in their loyalty to their fugitive king. It was realised that, if he disestablished Episcopacy in Scotland, William would suffer in popularity in England. It was therefore decided that the abolition of Prelacy should be made a condition of the tender of the Crown. The Estates accordingly inserted in their Claim of Right a declaration "That Prelacy and the superiority of any office in the Church, above presbyters is, and hath been, a great and insupportable greivance and trouble to this Nation, and contrary to the Inclinations of the generality of the people ever since the reformatione, (they haveing reformed from popery by presbyters), and therfor ought to be abolished."<sup>1</sup> On April 13 the Convention ordered a Proclamation forbidding allegiance to King James, and commanding public prayers to be offered for William and Mary, as King and Queen of Scotland, in every parish church on a specified Sunday. For their refusal to read the Proclamation, and to pray for their Majesties in terms thereof, many Episcopalian incumbents were deprived of their benefices.<sup>2</sup> William and Mary formally accepted the Scottish Crown and took the oath of office, on May 11. The Convention resumed their sittings on June 5. Their first Act declared them to be a Parliament. On July 22, while Grahame of Claverhouse, Viscount Dundee, was in arms for King James, and many of the Episcopalian clergy were openly praying that God would give their King the necks of his enemies, the Parliament passed an Act abolishing Prelacy, and declaring that the Crown, with the advice and consent of Parliament, would settle by law that Church Government which was most agreeable to the inclinations of the people.<sup>3</sup>

<sup>1</sup> *Acts of Parliament*, ix. 40.

<sup>2</sup> On August 6, 1689, the Lords of the Privy Council invited and allowed the parishioners of such ministers as had failed to read the Proclamation and to pray for their Majesties in terms thereof, to cite them before the Privy Council in order to their deprivation (*MS. Register of the Privy Council, Acta*).

<sup>3</sup> *Acts of Parliament*, ix. 104.



## § 2. THE CHURCH OF SCOTLAND, 1661-89

I. *Notes on the Bishops.*

Ecclesiastically, Scotland was divided into two provinces, St Andrews and Glasgow, and into fourteen Dioceses. The suffragans of the Archbishop of St Andrews were the Bishops of Aberdeen, Brechin, Caithness, Dunblane, Dunkeld, Edinburgh, Moray, Orkney, and Ross; those of the Archbishop of Glasgow, the Bishops of Argyle, Galloway, and the Isles.<sup>1</sup> The Bishops of Edinburgh and Galloway took precedence after the Archbishops, the rest according to the date of their consecration.<sup>2</sup>

The Prelates were appointed by the Crown.<sup>3</sup> The procedure enjoined by the Act of the Parliament of 1617 "Anent the Electioun of Archbischofes and Bischofes" was as follows:—On the occurrence of a vacancy, the Crown granted licence to the Dean and Chapter of the Cathedral to meet for the election of another prelate, and an Edict was affixed to the most patent door of the Cathedral charging them to assemble for that purpose. At their meeting they proceeded to choose the person nominated and recommended by the Crown, and certified the election under their seals and subscriptions. Thereafter the Royal assent to their choice was given under the Great Seal, and entitled the person elected to the spirituality of the See during his lifetime. A mandate was also issued to a competent number of the Bishops of the province in which the Bishopric lay, for the consecration and reception of the elect according to "the rites and ordoure accustomed." After his consecration, the Crown, by a charter under the Great Seal, disposed the temporality of the See to the Prelate, who then did homage, and swore allegiance to the Crown.<sup>4</sup>

At the Restoration, Chapters did not exist, and the Prelates were directly appointed by the Crown. After the erection of Chapters, how-

<sup>1</sup> *Register of the Great Seal*, xi. 229; Act "Anent the Restitutioun of Chapteris" (*Acts of Parliament*, iv. 529).

<sup>2</sup> Appendix to Spottiswoode's *History of the Church of Scotland* (London, 1677), 12.

<sup>3</sup> For the pre-Reformation precedence of Dunkeld, v. *Heraldic Ceiling of St Machar's Cathedral*, New Spalding Club, 59, 67.

Burnet states that the selection of ministers to be appointed to the various sees, except Orkney, was "left entirely" to Sharp, and that "the choice was generally very bad" (*History*, i. 218).

Alexander Brodie (*Diaries of the Lairds of Brodie*, 201) writes:—"Mr Sharp cam and told me what conflicts he had heir to hold out unworthi men from being Bishops."

In 1666 Lauderdale assured Archbishop Sharp that only his Grace's nominees would be appointed Bishops; in 1671 stated that no vacancies would be filled without his advice; and in 1676 was authorised by Charles to inform him that none would be presented to ecclesiastical office save such as should have "the approbation of the two Arch Bishops within their respective Provinces" (*Miscellany of the Scottish History Society*, i. 260, 266, 272).

<sup>4</sup> *Acts of Parliament*, iv. 529.



ever, the procedure enjoined by the Act of 1617 was followed,<sup>1</sup> with this exception, that no separate grant of the temporality of the See was made to the Bishop after his consecration or translation. The "Provisio" under the Great Seal, issued after the election by the chapter, included both the spirituality and the temporality of the benefice.

By the Act for the restitution of Episcopacy, the Prelates were constituted the depositaries of ecclesiastical authority accountable for their administration to the King alone. The Act anent the Supremacy<sup>2</sup> declared more clearly than the Oath of Allegiance<sup>3</sup> the relation of the Crown to the Church. It placed the Bishops and the Church at the mercy of the Throne. It "makes you Sovereigne in the Church," wrote Lauderdale to Charles: "you may now dispose of Bishops and Ministers, and remove & transplant them as you please (which I doubt yow can not doe in England). In a word this Church, nor no meeting nor Ecclesiastick Person in it, can ever trouble you more, unles yow please."<sup>4</sup>

The Prelates were Lords of Parliament, and were liable to a fine of £12 Scots for each diet's absence from Parliament without leave, and of £6 Scots for each occasion on which they took their seats after the calling of the roll. In 1662 it was enacted that Prelates absent from the Sessions of Parliament after May 27, 1662, "without a lawfull excuse tymely represented and admitted," should be fined £1200 Scots.<sup>5</sup>

As compared with those of England the Scottish Bishoprics were poorly endowed. Their gross rentals (Scots money), as declared after the Revolution, were:—

St Andrews . . . . .	£13,939 14 7
Aberdeen . . . . .	3,519 8 8
Brechin . . . . .	2,381 18 8
Caithness . . . . .	2,233 14 10
Dunkeld . . . . .	1,810 17 10 <sup>6</sup>
Edinburgh . . . . .	8,664 10 3
Moray . . . . .	2,278 10 4
Glasgow . . . . .	9,700 19 8
Galloway . . . . .	6,264 8 4 <sup>7</sup>
Orkney . . . . .	7,004 7 0 <sup>8</sup>

Those sums are for the crop and year 1689.

The rental of Ross for 1691 was . . . . . 4,753 11 1<sup>7</sup>

<sup>1</sup> But *v.* Bishop Guthrie's "Provisio."

<sup>2</sup> *Acts of Parliament*, vii. 554.

<sup>3</sup> *Acts of Parliament*, vii. 7. Wodrow notes its ambiguity (*History*, i. 93).

<sup>4</sup> *Lauderdale Papers*, ii. 164.

<sup>5</sup> *Acts of Parliament*, vii. 371-2.

<sup>6</sup> Excluding the living of Meigle. In 1692 the rental was £1831, 10s.

<sup>7</sup> *Bishops' Rents* (Register House), Port. i.

<sup>8</sup> *Ibid.*, Port. v.

The rentals of these Dioceses are for the year 1692 :—

Dunblane . . . . .	£1303	4	4
Argyle . . . . .	1651	13	4
The Isles . . . . .	3451	10	4 <sup>1</sup>

The emoluments of the Bishops were increased by the profits of their commissariots.

Several of the Bishops added to their incomes by holding parochial cures. Fletcher, Bishop of Argyle, continued to serve the charge of Melrose till his death.<sup>2</sup> Lawrie, Bishop of Brechin—and, like the other Bishops of that See, minister of Brechin—died minister of Trinity College, Edinburgh.<sup>3</sup> His successor, Dr George Haliburton, appointed in 1678 was minister of Cowpar-Angus till late in 1682, and was at the same time minister at Brechin. During his episcopate the parish of Farnell was annexed to the Bishopric of Brechin.<sup>4</sup> In 1677 Andrew Wood, Bishop of the Isles, obtained a royal dispensation to continue minister at Dunbar.<sup>5</sup> In 1680 Ramsay, Bishop of Dunblane, was minister of Culross.<sup>6</sup> On August 30, 1682, Graham, Bishop of the Isles, was presented to Kingarth.<sup>7</sup> The living of Meigle was attached to the Bishopric of Dunkeld. Four of the Bishops were ministers of Meigle. Bishop Haliburton was a minister of Perth till October 1664, and Bishop Lindsay held the same charge for a year after his consecration. The Bishops of Moray were ministers of Elgin.

Some of the Bishops did not reside within their Diocese. Sydserff, Bishop of Orkney, lived at Edinburgh. Honeyman, his successor, who held the first charge or Archdeanery of St Andrews for a year after his consecration, resided at St Andrews; "which made some say that he would convert the people of Orkney by writing epistles to them; but if his rents and revenues came to St Andrews he was satisfied."<sup>8</sup> The cases of Fletcher, Bishop of Argyle, and Wood, Bishop of the Isles, have been already noted: very different from theirs was that of Haliburton, Bishop of Dunkeld. He was a minister within the Arch-diocese of St

<sup>1</sup> *Bishops' Rents*, Port. ii.

"Their Revenues are not great, yet valuable considering the country. 1000l Sterling per Year for an Archbishop, and 5 or 600 for a Bishop, is thought a Competency where Provision is very cheap, and a good Table kept with little charges" (Morier's *A Short Account of Scotland*, London, 1702, 50).

<sup>2</sup> Kirkton's *History*, 136.

<sup>3</sup> *Infya*, Chapter II., Halyburton; Black's *History of Brechin* (1867), 319.

<sup>4</sup> *Lauderdale Papers*, iii. 262-3.

<sup>5</sup> *Miscellany of the Scottish History Society*, i. 276.

<sup>6</sup> *Register of the Privy Council*, Third Series, vi. 579.

<sup>7</sup> *MS. Register of the Privy Seal (English)*, iii. 464.

<sup>8</sup> Row's *Life of Blair*, 480.

Andrews, but he lived at Perth, a place at least as convenient for the residence of a Bishop of Dunkeld as his cathedral city.

If Lawrie, Bishop of Brechin, lived at Edinburgh, the reason is found in a royal letter, appointing him "ordinarily to preach" there. His successor, George Haliburton, was resident at Cowpar-Angus certainly until June 1680.<sup>1</sup> Aitkin,<sup>2</sup> Bishop of Galloway, lived in Edinburgh.

The conduct of the earlier Bishops did not win the approval of Burnet. "I observed," he writes, "the department of our Bishops was in all points so different from what became their function, that I had a more than ordinary zeal kindled within me upon it. They were not only furious against all that stood out against them, but were very remiss in all the parts of their function. Some did not live within their diocese: and those who did, seemed to take no care of them. They shewed no zeal against vice: the most eminently wicked in the County were their particular confidants: they took no pains to keep their Clergy strictly to rules, and to their duty: on the contrary, there was a levity and a carnal way of living about them, that very much scandalized me." He refers to Scougal, Bishop of Aberdeen, however, as "a man of rare temper, great piety and prudence," but at least "too easy to" Sharp.<sup>3</sup>

In "A Memorial of diverse grievances and abuses in this Church," Burnet had made the same allegations in 1666.<sup>4</sup> Those Prelates—with the exception of Leighton—were indeed foremost in urging the vigorous prosecution of the laws against Nonconformity.<sup>5</sup> In the execution of their office they were slack. Tweeddale blames them for remissness in

<sup>1</sup> *v.* Chap. II., Bishop Bruce, Presbytery of Meigle, June 1, 1680. The conjecture is hazarded that even after his translation to Aberdeen he lived in the vicinity of Cowpar-Angus.

<sup>2</sup> Keith's *An Historical Catalogue of the Scottish Bishops*, 282. Bishop Paterson of Galloway was permitted to reside near the cities of Edinburgh or Glasgow, or where best he could promote the interests of the Church (*Register of the Privy Council*, Third Series, vi. 100). On March 29 his "Provisio" to Edinburgh was signed.

<sup>3</sup> *History*, i. 364.

In his preface to *The Life of William Bedell, D.D., Bishop of Kilmore in Ireland* (1685), Burnet wrote of the Bishops of Scotland as follows:—

"I shall not add much of the Bishops that have been in that Church since the last re-establishing of the Order, but that I have observed among the few of them, to whom I had the honour to be known particularly, as great, and as exemplary things, as ever I met with in all Ecclesiastical History: Not only the practice of the strictest of all the Antient Canons, but a pitch of Vertue and Piety beyond what can fall under common imitation, or be made the measure of even the most Angelical rank of Men; and saw things in them that would look liker fair Ideas, than what Men clothed with Flesh and Blood could grow up to. But of this I will say no more, since those that are concerned are yet alive, and their Character is too singular, not to make them to be as easily known, if I enlarged upon it, as if I named them." He then eulogises Scougal, Bishop of Aberdeen.

<sup>4</sup> *Miscellany of the Scottish History Society*, ii. 340.

<sup>5</sup> *Ibid.*, 344-8; Burnet's *History*, i. 358. Nine Prelates were members of the Court of High Commission, 1664 (*Wodrow's History*, i. 384). *Lauderdale Papers*, ii., Appendix i., iv., xxix., xxxii., xxxix., xlii., xlv.-vii. *v. Ibid.*, iii. 95-8.



planting and visiting churches as well as for want of a conciliatory spirit, and notes that "of 10 or 12 of the B(ishops) uho have bein in toune this two month, not on hes preachid."<sup>1</sup>

The names of the Bishops of the period are, in most cases, unknown even in their Cathedral cities.<sup>2</sup> Only three have achieved more than local fame—but in the case of two not as Bishops. Wishart, Bishop of Edinburgh, is remembered by his *Memoirs of Montrose*, Guthrie, Bishop of Dunkeld, by his *Memoirs*. The praise of Leighton is in all the churches.<sup>3</sup>

## 2. The Bishops of Scotland.

The Bishops of Scotland, 1661-89, with the dates of their respective Patents (Provisiones) so far as recorded in the *Register of the Great Seal*:—

Thomas Sanctserffe . . . . .	Orkney . . . . .	November 14, 1661 . . . . .	(241) <sup>4</sup>
James Sharp . . . . .	St Andrews . . . . .	do. . . . .	(242)
Andrew Fairfoull . . . . .	Glasgow . . . . .	do. . . . .	(243)
James Hamilton . . . . .	Galloway . . . . .	do. . . . .	(245)
Robert Lightoun . . . . .	Dunblane . . . . .	December 12, 1661 . . . . .	(246)
Patrick Forbes . . . . .	Caithness . . . . .	(Not recorded)	
George Haliburton . . . . .	Dunkeld . . . . .	January 18, 1662 . . . . .	(249)
Murdoch Mackenzie . . . . .	Moray . . . . .	do. . . . .	(247)
John Paterson . . . . .	Ross . . . . .	do. . . . .	(250) <sup>5</sup>
David Strachan . . . . .	Brechin . . . . .	(Not recorded)	
Robert Wallace . . . . .	The Isles . . . . .	do. . . . .	
David Mitchell . . . . .	Aberdeen . . . . .	January 18, 1662 . . . . .	(248)
George Wishart . . . . .	Edinburgh . . . . .	do. . . . .	(244)
David Fletcher . . . . .	Argyle . . . . .	do. . . . .	(251)
Alexander Burnet . . . . .	Aberdeen . . . . .	(Not recorded) <sup>6</sup>	

<sup>1</sup> *Lauderdale Papers*, ii. 113-4, 121.

<sup>2</sup> *E.g.* With reference to Archbishop Burnet, v. *Ibid.*, Introduction, ix.

<sup>3</sup> In conversation with Mr Gladstone, Dr Döllinger of Munich, ". . . speaking of Archbishop Leighton . . . expressed great admiration of his piety, and said it was so striking that he could not have been a real Calvinist" (*Morley's Life of Gladstone*, London, 1903, i. 319).

<sup>4</sup> *MS. Register of the Great Seal* (P.R.), vols. v. and vi. The figures in brackets denote the number of the Charter.

He was consecrated Bishop of Brechin on July 29, 1634, and translated to Galloway in June 1635 (*Row's History of the Kirk of Scotland*, Wodrow Society, 375, 388). The "Provisio" of Thomas Synserff to Brechin is dated "apud Theobaldis," September 16, 1634 (*Register of the Great Seal*, ix. 218), and his "Provisio" to Galloway, August 30, 1635 (*Ibid.*, 399).

<sup>5</sup> Buried January 24, 1679 (*Diaries of the Lairds of Brodie*, 408).

<sup>6</sup> His "Provisio," dated May 4, 1663, is recorded in the *MS. Register of the Privy Seal*, Latin (ii. 128). According to Mackenzie (*Memoirs of the Affairs of Scotland*, 156), Burnet was appointed to Aberdeen and translated to Glasgow, by favour of the Earl of Teviot. He was deprived of his See by Charles in 1669, and afterwards resigned it into his hands. "Thus he went off the stage, generally admir'd, even by the fanaticks themselves, for preferring his conscience to his gain, and for fearing nothing but to offend it: and by this example, we may see how advantageous



Alexander Burnet	. Glasgow (from Aberdeen)	January 6, 1664	. (311)
Patrick Scougall	. Aberdeen . . . .	January 14, 1664	. (315)
Andrew Honyman	. Orkney . . . .	January 14, 1664	. (316)
Henry Guthrie	. Dunkeld . . . .	June 30, 1665	. (139) <sup>1</sup>
William Scrogie	. Argyle . . . .	January 4, 1666	. (137)
Alexander Young	. Edinburgh . . . .	( <i>Not recorded</i> ) <sup>2</sup>	
Robert Leighton	. Glasgow . . . .	October 27, 1671	. (220)
Robert Lawrie	. Brechin . . . .	( <i>Not recorded</i> )	
James Ramsay	. Dunblane . . . .	July 22, 1673	. (323)
John Paterson	. Galloway . . . .	October 23, 1674	. (248)
Alexander Burnet	. Glasgow (restored)	February 10, 1675	. (279)
Arthur Ross	. Argyle . . . .	April 28, 1675	. (252)
Murdoch Mackenzie	. Orkney (from Moray)	February 13, 1677	. (2) <sup>3</sup>
James Aickine	. Moray . . . .	May 7, 1677	. (3) <sup>4</sup>
William Lindsay	. Dunkeld . . . .	do.	. (1)
Andrew Wood	. The Isles . . . .	( <i>Not recorded</i> ) <sup>5</sup>	
George Haliburton	. Brechin . . . .	May 16, 1678	. (67)
Alexander Young	. Ross (from Edinburgh)	March 29, 1679	. (102)
John Paterson	. Edinburgh (from Galloway)	do.	. (104)
Alexander Burnet	. St Andrews (from Glasgow)	August 13, 1679	. (125)
Arthur Ross	. Galloway (from Argyle)	September 5, 1679	. (125) <sup>2</sup>
Andrew Bruce	. Dunkeld . . . .	do.	. (121)
Colin Falconer	. Argyle . . . .	do.	. (122)
Arthur Ross	. Glasgow (from Galloway)	October 15, 1679	. (126)
James Aickine	. Galloway (from Moray)	February 6, 1680	. (141)
Colin Falconer	. Moray (from Argyle)	March 17, 1680	. (244)
Andrew Wood	. Caithness (from The Isles)	( <i>Not recorded</i> )	
Archibald Graham	. The Isles . . . .	May 30, 1680	. (164)
Hector Maclean	. Argyle . . . .	May 31, 1680	. (160)
George Haliburton	. Aberdeen (from Brechin)	July 5, 1682	. (272) <sup>6</sup>
Robert Douglas	. Brechin . . . .	June 21, 1682	. (271)
James Ramsay	. Ross (from Dunblane)	April 14, 1684	. (8) <sup>7</sup>

it is to adhere to the principles we have once own'd " (*Ibid.*, 158-9). He was consecrated before June 18, 1663, when his name appears on the Roll of Parliament.

<sup>1</sup> *MS. Register of the Great Seal* (P.R.), ix.

<sup>2</sup> His predecessor died in July 1671. He was buried on the 29th (*Canongate Burial Register*).

<sup>3</sup> *MS. Register of the Great Seal* (P.R.), x.

<sup>4</sup> "I heard that the Chapter and ministers of this Sinod wer stumbl'd at Mr Atkins who was nam'd to be Bishop, and at his excommunication, and had sent Mr Hugh Fraser south to the Bishop of St Androes anent it" [October 14, 1676].

"Nov. 3.—I heard that the Chapter delayd to choos Aitkins to be Bishop, becaus he stood excommunicat. But the votes wer equal except one" (*Diaries of the Lairds of Brodie*, 368-9).

<sup>5</sup> He was Bishop in 1677 (*supra*). The See was vacant before February 1672 (*Diaries of the Lairds of Brodie*, 325).

<sup>6</sup> Haliburton's "Provisio" to Aberdeen is dated after that of his successor at Brechin.

<sup>7</sup> *MS. Register of the Great Seal* (P.R.), vols. xi.-xiii.

Robert Douglas . . .	Dunblane (from Brechin)	May 23, 1684 . . .	(9)
Alexander Cairncross . . .	Brechin . . . . .	June 19, 1684 . . .	(10)
Arthur Ross . . . . .	St Andrews (from Glasgow)	October 31, 1684 . . .	(64) <sup>1</sup>
Alexander Cairncross . . .	Glasgow (from Brechin)	December 6, 1684 . . .	(44)
James Drummond . . . . .	Brechin . . . . .	do. . . . .	(43)
John Hamilton . . . . .	Dunkeld . . . . .	October 15, 1686 . . .	(215)
John Paterson . . . . .	Glasgow (from Edinburgh)	March 8, 1687 . . .	(264)
Alexander Ross . . . . .	Moray . . . . .	do. . . . .	(266)
Alexander Ross . . . . .	Edinburgh (from Moray)	December 31, 1687 . . .	(335)
John Gordon . . . . .	Galloway . . . . .	February 4, 1688 . . .	(426)
William Hay . . . . .	Moray . . . . .	do. . . . .	(359) <sup>2</sup>
Andrew Bruce . . . . .	Orkney (formerly Bishop of Dunkeld) . . . . .	August 10, 1688 . . .	(409)

### 3. Notes on the Clergy.

The clergy were presented to their benefices. Patronage, abolished on March 9, 1649, was restored on June 18, 1661. On the occurrence of a vacancy in a benefice not in the gift of the Crown, the patron, if he exercised his right, issued a presentation in favour of a minister or a licentiate. Before the formal issue and the acceptance of the presentation, the presentee took and subscribed the Oath of Allegiance before the patron or his representative and certain officials. A presentation issued in favour of a person who had not taken that oath was declared to be null, and the right of patronage, for that turn, passed to the Crown.<sup>3</sup> If the patron failed to present within six months, his right lapsed, and fell to the Bishop. The presentation was directed to the Bishop. If the presentee were a minister, he collated him, and caused him to be admitted to the benefice. If an expectant were presented the Bishop usually requested the Exercise or Presbytery within which the living lay to examine him, more or less fully, and, having received a certificate in his favour, gave him ordination,<sup>4</sup> and collation to his cure, and authorised either the Presbytery, or one or more specified individuals, to admit

<sup>1</sup> By warrant signed at Whitehall on October 31, 1684, it was ordained that a Letter be past under the Great Seal authorising the Bishops of Edinburgh, Dunkeld, Ross, Dunblane, and Brechin, or any three of them, to translate "the Most Reverend Father in God His Majesties Right trusty and entirely beloved councillor Arthur, late Arch Bishop of Glasgow, from that Metropolitall See and to install him Arch Bishop of the Metropolitall See of St Andrews in the ordinary Method and with the solemnities usuall upon the like occasions (*MS. Abstract of the Secretary's Register*, No. 6).

<sup>2</sup> In the Register the date given is February 4, 1687. Hay was consecrated in March 1688. *v.* Chapter VI., Hay: Coupar Angus.

<sup>3</sup> *Acts of Parliament*, vii. 272.

<sup>4</sup> And our *Ecclesiastical Superiors*, who ordained *Priests and Deacons*, according to the Forms of the Church of England" (*Presbyterian Inquisition*, London, 1691, 30). *v.* Row's *Life of Blair*, 433.

*v.* Chap. II., Guthrie (Perth).

him. The legal ceremonies of admission were the delivery of the bell-rope, the keys of the church, and the Pulpit Bible.<sup>1</sup> Sasine of the manse and glebe was given by delivery of earth and stone.

Crown presentations were disposed of by the advice and on the recommendation of the Archbishops of the respective Provinces: and, by declaration dated August 13, 1679, Charles stated it to be his intention to continue that practice, and authorised the Archbishop of the Province in which a vacancy occurred, to recommend a qualified person to be presented by the Crown.<sup>2</sup> The work expected of the clergy may be gathered from the questions put at the various visitations, and at the half-yearly diets of the Privy Censure. They were expected to preach twice every Sunday, to celebrate the Holy Communion at least once a year, and to catechise the people once a week.<sup>3</sup>

The Archbishop and Synod of St Andrews enacted in April 1669, "that no minister be absent from his charge two Sabbath days together without leave from the Moderator, and that they give such an excuse of their absence as shall be approven, and withal ministers are to be careful to provide for their people when they are from home themselves"<sup>4</sup>;

<sup>1</sup> On October 15, 1718, the Synod of Perth and Stirling ordered the *Register of the Presbytery of Dunkeld* to be attested with the note that they judged "that needless formality of giving ministers at their admission the Bell-Tow, Bible, and keys of the Kirk-doors should be forborn in time coming."

<sup>2</sup> v. Lyon's *History of St Andrews*, ii. 397; *Register of the Diocesan Synod of Dunblane*, 68 (April 1669).

<sup>3</sup> "The Moderator having enquired at the several brethren if they preached twice on the Lord's day, and gave the Sacrament once in the year, catechised their people once a week, and if the Doxology was sung after the Psalm on the Lord's day, and if parents when they presented their children to Baptism did give a public confession of their faith, the brethren declared they were observant of all these things" (*MS. Register of the Kirk Session of Perth*, March 23, 1676).

The work expected of a minister under the previous regime is stated in the "presbyterial queries" of the Presbytery of Meigle on February 3, 1660:—

"It was asked if the several bretheren preached tuyse on the Lord's Day, and lectured once the forsaid day and once on the week-day and catechized once in the week: all answered they had done so."

The Synod of Angus, at "Farfar," on October 18, 1659, thought fit "that everie brother of the province visit all the families in his paroch once at lest everie yeir, and after he hath done so, that he declare so much to the Presbiterie, which is to be insert in the book, and the visitors of the several books ar to report this to the Synod in all tyme comeing" (*MS. Register of the Presbytery of Meigle*, Nov. 8, 1659).

The Synod of Perth and Stirling in April 1650 enjoined that ministers should preach twice each Sunday, and visit all the families of their congregations at least once a year; and recommended that they should lecture one day a week, and catechise, and, so far as convenient, baptise and marry on that day, that they might have a larger auditory.

In the Presbytery of Perth the clergy were "enquired if they had sermon twice on the Sabbath, weekly catechising, and the Communion celebrated once a year, and if they did visit families" (*MS. Register*, April 8, 1657).

v. Chapter V., §§ Privy Censure and Visitations.

<sup>4</sup> *MS. Register of the Presbytery of Perth*, August 18, 1669.



and in October 1685, that ministers absent three Lord's days together from their respective charges without the consent of the Archbishop or their "ordinarie," be "suspend or otherwayes censured as the Synod shall advise."<sup>1</sup>

In the Diocese of Dunblane no minister might be absent from his charge for four weeks yearly or more than two consecutive weeks, without the permission of the Bishop, under penalty of suspension.<sup>2</sup>

Burnet's account of the moral character and the intellectual attainments of the immediate successors of the deprived clergy of the West has been often quoted.<sup>3</sup> Kirkton writes in the most scathing terms of the Episcopal clergy as a body, not excluding even those conformists who held office during the golden days of Presbytery. He uses language such as this: "After this the history of Scotland is made up of the absurdities and wickedness of the clergy . . .": "the body of them was certainly so debauched a company, common people would not believe ane honest man would continue in their company": "certainly the man that writes the truth of them shall be in hazard to be distrusted, the truth looks so very like hatred": "Alwayes some taste of their disposition I shall give with protestation that no man believe it is the hundered part of the truth."<sup>4</sup>

After the Revolution the Episcopal clergy were charged with Ignorance, Immorality, Negligence and Error.<sup>5</sup>

If Burnet's description of the intransigent clergy of the West were accurate in 1663, it soon ceased to be so, if the writer of *An Account of the Present Persecution of the Church in Scotland* be trustworthy. That writer declares that Leighton, when Commendator of the Archbishopric of Glasgow, in his desire to remove from the Diocese the scandal of an ignorant and immoral clergy, invited parishioners to prefer charges against their ministers: and that, as a result, only one minister was deposed, "and he too not without great suspicions of injustice."<sup>6</sup>

The statements made by Kirkton and others regarding the moral character of the clergy as a whole are incredible. Kirkton's imaginative description of the condition of the Church before the Restoration casts suspicion on his accuracy as an historian. Two-thirds of the clergy conformed at the Restoration. To them was due in part the religious condition of the country which he so graphically portrays. It is improbable that men of such character would degenerate so quickly. Nor, again, is it credible that the Episcopate, especially the later Episcopate,

<sup>1</sup> *MS. Register of the Presbytery of Dundee*, November 4, 1685.

<sup>2</sup> *Register of the Diocesan Synod of Dunblane*, 121.

<sup>3</sup> *History*, i. 262, 416-8.

<sup>4</sup> *History*, 179-80.

<sup>5</sup> *An Account of the Present Persecution of the Church in Scotland*, 43-8.

<sup>6</sup> *Ibid.*, 47.

would have tolerated in the clergy a state of widespread immorality, a scandal to Christianity, and a reproach to their office.

The extant Registers of Presbyteries and Synods show that the conduct of the clergy was scrutinised twice yearly in the Presbytery, whose proceedings were reviewed by the Synod, and in the Synod, and in occasional visitations, and that proceedings were taken against defaulters. Judged by those Registers, the conduct of the clergy as a whole was satisfactory, certainly undeserving of the sweeping censure pronounced by Kirkton and post-Revolution writers.

The pamphleteers on the Episcopal side deserve to be heard in answer to charges which so strongly reflect on the honour of their Church and clergy. "The Church of *Scotland*,"<sup>1</sup> writes one, "since the Reformation was never generally so well provided with pastors, as at the beginning of the present Persecution. . . . It cannot be denied, neither, that there are amongst us some of but ordinary Parts; but in what Church was it ever otherwise. It would be an odd thing, if the poor cold climate of *Scotland* could still afford a thousand Augustines or Aquinas's: perhaps too there may be some, who are not so careful to Adorn their Sacred Office with a suitable Conversation as they ought to be: But what wonder, when Our Saviour had one, a Devil, of Twelve in His Retinue? What Country is it, where all the Clergy-Men are Saints? And therefore I say it over again; the Church of Scotland was never so well planted, generally, since the Reformation as it was a Year ago."

The Author of *An Apology for the Clergy of Scotland* testifies<sup>2</sup>: "I must tell you that I know not a more *unblamable* Company of men upon Earth than the Episcopal Clergy of *Scotland*. Nor do I know any five of them in the whole Nation, who could not undergo the severest Examinations, used in the Christian Church *Preparatory to Ordination*."

The charges of Immorality and Ignorance, doubtless justified for a time, as regards some of the clergy of the West, were falsely brought against the clergy as a whole. The conclusion appears just that they were made against the clergy as a whole, and continued to be repeated, in that spirit of sectarianism<sup>3</sup> which does not shrink from misrepresentation in order to blacken an opponent and so justify a policy, and that the Episcopal clergy were slandered.

<sup>1</sup> *An Account of the Present Persecution of the Church in Scotland*, 43.

<sup>2</sup> *An Apology for the Clergy of Scotland* (London, 1693), 15.

<sup>3</sup> v. *The Case of the Present Afflicted Clergy in Scotland*, 17-18.

4. *The Courts of the Church*

On January 9, 1662, by Act of the Privy Council, the judicatories of the Presbyterian Church were forbidden to meet.<sup>1</sup>

The Courts of the Episcopal Church were these:—

1. *The Kirk-Session.*

This was a parochial court consisting of the parish minister as Moderator, and of a number of laymen, elders and deacons. Their function was to manage the affairs of the local church, to supervise the religious condition of the parish, to exercise discipline, and to attend to the poor.<sup>2</sup> Kirk-sessions, which ordinarily met weekly, were authorised to meet at the Synods of October 1662, the poor being cared for, after January 9 of that year, by persons appointed by the minister.

2. *The Presbytery or Exercise.*

That body was composed of the ministers only of a "precinct," in 1662 a district invariably coterminous with the bounds of the former Presbytery. Their business was to Exercise; to act as a court of appeal from the Kirk Session, or of advice; to deal with persons refractory to the Kirk Session, and with cases of grave delinquency, but not to proceed at their discretion to a sentence of excommunication; to examine students desirous of orders as licentiates, but not to licence them; to try expectants for ordination, but not to ordain them; to scrutinise the conduct of ministers, but not to suspend or depose them by their own authority; and, generally, to act as empowered or required by the Ordinary.<sup>3</sup> Presbyteries were authorised to meet by the Prelates at the Synods of October 1662.

3. *The Diocesan Synod*—"where the Bishop was present, and did

<sup>1</sup> *Register of the Privy Council*, Third Series, i. 130. By his letter of August 14, 1661, Charles ordered the Privy Council to inhibit synodical meetings until further notice.

<sup>2</sup> v. Chapter II., The Synod of Dunkeld, and Chapter V. § 12. Morer writes (*A Short Account of Scotland*, 47-8): "In these meetings the Provost or some other Civil Magistrate was present to give 'em Countenance, inforce their Acts, and awe Sawcy Offenders, which as it took off much of the *Odiūm* the Church had otherwise had, so it made her Censures more terrible upon instances of Scandal."

The Synod of Perth and Stirling frequently (*e.g.* April 11, 1649) appointed presbyteries to obtain a copy of the Act under which a magistrate was authorised for every congregation for the restraining of vice.

<sup>3</sup> Kirkton states (*History*, 141): ". . . it was a considerable time, even some years, before ever ministers were permitted to meet together so much as for the exercise of their ministerial gifts." The Registers of the Presbyteries of Perth (incorporating Acts of the Synod of St Andrews) and Meigle, and the Records of the Exercise of Alford, containing the Acts of the Synod of Aberdeen, and of the Synod of Dunblane, are evidence that Kirkton's remark, if true of any Diocese, is erroneous as a general statement of fact.

In December 1665, the Privy Council passed an Act "for the constituting Presbyteries" (*Wodrow's History*, i. 431).



all by his sole power and jurisdiction, and which is a court constituted and made up of other persons than the Provincial Synod [*i.e.* under Presbytery]: viz., of all the ministers of the Diocese, and where none has the freedom of a vote, but all come there to be censured—which court was devised to hold in the bishop's pains and travel in visiting all the kirks of his Diocese every year, according to the Canon law."<sup>1</sup> The Diocesan Synod met twice yearly, at the indiction of the Bishop.

#### 4. *The National Synod.*

That court was established by Act of Parliament in 1663.<sup>2</sup> It was composed of the Archbishops and Bishops, the Deans, the Archdeacons, the Moderator and a Presbyter of each Exercise, and representatives of the Universities and Colleges. The Archbishop of St Andrews was constituted President. They were empowered to determine upon such ecclesiastical matters as should be submitted to their consideration by the President in name of the King. No Synod could be held without the presence of his Majesty or a royal commissioner, and no Act of Synod was valid unless approved by the President, and the King or his representative.

The National Synod never met.

#### 5. *The Ritual of the Church.*

The ritual of the Episcopal Church differed from that of the Presbyterian in these respects<sup>3</sup> :—

1. The abolition of lecturing, *i.e.* expounding a portion of Scripture before the sermon.

The Archbishop of St Andrews at his Synod in October 1662 "did signifie to the brethren that it's His Majestie's will that hencforth the way of worship prescribed be the Directory should ceas, and that the former way of reading Scriptur befor sermon by readers, where they may be had, be used."<sup>4</sup> According to Row, the Archbishop "declared it was the King's will that they should forbear lecturing, and only read Scripture to the people, and when it was inquired when any hard place was read, if they might shortly give the sense of it, it was answered, No."<sup>5</sup>

Among the "particulars propounded" by Leighton, and enacted by the Synod of Dunblane in 1662, were these:—"That instead of lecturing

<sup>1</sup> Row's *Life of Blair*, 429.

<sup>2</sup> *Acts of Parliament*, vii. 465.

<sup>3</sup> See Appendix E.

<sup>4</sup> *MS. Register of the Presbytery of Dundee (Extract of the Acts; after September 27, 1665)*. The reference to the Lord's Prayer, etc., seems to be a continuation of the intimation of the royal pleasure. In the *MS. Register of the Presbytery of Perth* it is stated to be an enactment of the Archbishop and Synod.

<sup>5</sup> Row's *Life of Blair*, 425-6.

and preaching both at one meeting, larger portiones of the Scriptures—ane whole chapter at least of each Testament, and Psalms—shall constantlie be read”; and that “oftentymes larger portions of Scripture (be) explained, and suitable instructions and exhortations thence deduced, and that be the sermon at that tyme. . . .” In October 1666 he warned his clergy to “beware of returning to their long expositions besides their sermon at one and the same meeting.”<sup>1</sup>

The lecture before the sermon was authorised by the Directory<sup>2</sup> and was customary before the Restoration. The indulged clergy agreed to resume their former practice, and their observance of it, doubtless, was the more pointed in as much as “the laying aside lecturing was one of the badges of conformity, since the (year) 1662.” On January 13, 1670, however, the Privy Council, on the complaint of the Bishops, forbade the lecture before the sermon, on the grounds that it “was never used in this Church before the late troubles, and is not warranted by authority.”<sup>3</sup>

2. The use of the Doxology at the close of the Psalm, of the Lord’s Prayer, and of the Apostles’ Creed in Baptism. The Archbishop of St Andrews, at his Synod in October 1662, declared it to be the King’s will “that ministers do ordinarily use the Lord’s Prayer in Divin worship, and that when children are presented to be baptised, their parents, or they who present, be required to give a publick account of the confession of their faith as formerly: also that in singing of Psalms, use be made of the Doxologie so anciently and universally practised in the Church of Christ.” In April 1666 the Archbishop and Synod of St Andrews instructed the moderators of the various Presbyteries “to take notice of the uniformitie of ministers in ther practice of causing the Creed to be receited at Baptism, and of singing of the Doxologie and of making use of the Lord’s pray[er] in publick.”<sup>4</sup>

The first Diocesan Synod of Edinburgh enacted:—“. . . item, that the Lordis prayer sould be repeated, once by the minister at every preaching, or twyse as the minister pleased; item, that the Doxologie, or ‘Glorie to the Father,’ being a song composed and universallie sung in the church quhen the Arianes and uther sectis denyed the deitie of Our Saviour, that the same be agane revived and sung, this being a tyme quhairin many sectareis deny the Godheid of Chryst; item, that the Beileiff, or Apostles’ Creed, be repeated at the Sacrament of baptisme, by the father of the chyld, or be the minister at his discretione.”<sup>5</sup> The

<sup>1</sup> *Register of the Diocesan Synod of Dunblane*, 2-3, 34.

<sup>2</sup> *Confession of Faith, etc.* (Edin. 1810), 530.

<sup>3</sup> *Wodrow’s History*, ii. 148.

<sup>4</sup> *MS. Register of the Presbytery of Dundee*, July 18, 1666.

<sup>5</sup> *Nicoll’s Diary*, 380-1. “The fathers of Nice framed the Gloria Patri against the Arians” (Jeremy Taylor’s *Works* (1849), v. 303, 241). It is said that Pope Damasus ordered the Doxology to be sung at the conclusion of every psalm; “which he caused to be done by counsel of St Hierome, that the faith of the 318

Synod of Dunblane in 1662 approved Leighton's suggestion "That the Lord's Prayer be restored to more frequent use, likewise the Doxologie and the Creed."<sup>1</sup> After the Synod of October 1682, Dr Haliburton, Bishop of Aberdeen, recommended his clergy "to be observant in saying the Lord's Prayer, and singing the Doxologie at the publick worship in their respective congregations, as also that they be carefull when anie parents or others present children to Baptisme, to cause them make a solemne profession of their faith. . . ."<sup>2</sup>

Among the Articles presented by the Archbishop of St Andrews, and approven by the Synod in October 1685, were these :—

" 11. The minister of each parioch shall say the Lord's Prayer, and cause sing the Doxologie everie Lord's day both for noon and after noon, and lykwayes one week dayes wher their is sermon."

" 12. Ministers shall earnestlie and frequently exort their people to a reverend and humble posture either of standeing or kneelleing in tyme of prayer<sup>3</sup> and lykwayes to stand when they sing the Doxsologie."

" 13. Ministers befor Baptizme shall cause the parents publickly rehearse the articles of the Apostles' Creed, and shall baptise none in private houses, but always in the church, except in the case of a knowen necessity, under the paine of Suspension."<sup>4</sup>

The use of the Doxology and the Lord's Prayer were frequently "recommended" by Bishops to their clergy, and at the diet of Privy Censure in the Presbytery of Dunkeld on April 1, 1685, the ministers were asked "if they concluded their prayers and praises with the Lord's Prayer and the Doxology."

bishops of the Nicene Council might with like fellowship be declared in the mouths of the Latins" (*Works of Bishop Jewel*, Parker Society, i. 264-5).

<sup>1</sup> *Register of the Diocesan Synod of Dunblane*, 2.

<sup>2</sup> *Records of the Exercise of Alford* (New Spalding Club), 336.

<sup>3</sup> "Sitting (for anything I know) was never looked upon as a Posture of *Reverence*, yet the Presbyterians in *Scotland*, for the most part sit all of them in time of Publick Prayer . . ." (*An Apology for the Clergy of Scotland*, 57).

<sup>4</sup> It was also ordained that no minister should perform the marriage ceremony outside the Church, or, without licence, marry persons whose banns had not been proclaimed three times, under pain of suspension.

The Synod of Edinburgh on October 10, 1683, enacted :—

" 1<sup>o</sup> That Ministers should not sit in the pulpit, but stand all the tyme they are in it.

" 4<sup>to</sup> Who ever used Lectures shall forbear them.

" 5<sup>to</sup> They shall cause to sing the Doxology [at] both the dyets of sermon.

" 6<sup>to</sup> They shall desire the people to stand to the prayers and not to sitt "

(Fountainhall's *Historical Notices*, i. 456).

That Synod, on April 9, 1684, enjoined that Baptisms and Marriages should be celebrated in Church, unless in cases of great necessity, and "renewed that Article of Perth, ratified in the 1 Act of the Parliament in 1621, anent the confirmation of children; only by that Act the examination is at 8 years old, wheras the Bischoep ordains the account they shall give of ther faith, by repeiting the Beleiff, Lord's Prayer, and Ten Commandments, and the short Catechisme then used, and the renewing ther baptismall engagements to be at 16, when they are come to the age of more understanding" (*Ibid.*, ii. 530-1).



The Synods of Aberdeen (1662), Dunblane (October 1669), and St Andrews (October 1685) recommended that the people should stand when singing the Doxology. The Doxology, however, was not universally sung in public worship: "for in one Paroch-Church," according to Edward, "you may hear the Doxology Christianly sung, but in the next Paroch-Church no mention of it" . . . "yea, and too often in the same Church-Assembly, both in City and Country, when it comes to the closing of the Psalm some sing the Doxology decently, others sitting by who did sing the Psalm instantly turn silent at the Doxology, yea, some are worse, deriding and scoffing the Singers of it. . . ." <sup>1</sup> A few Presbyterian ministers, it is alleged, used the Doxology, of whom Mr William Adair, minister at Ayr, is mentioned by name. <sup>2</sup>

Bishops frequently "recommended" their clergy to cause parents to repeat the Creed at the Baptism of their children, and, in April 1683, the Bishop of Dunblane thanked the brethren of Ochterarder "verie heartilie for their diligence in censuring those of their brethren at their private censures who exacts not ane account of the Creed from parents at their children's baptizing." <sup>3</sup>

At diets of Privy Censure in the Presbytery of Perth it was asked "if parents, when they presented their children to Baptism, did give a public confession of their faith." <sup>4</sup>

The Doxology, the Lord's Prayer and the Apostles' Creed were used in the public Ordinances of the Scottish Church for a lengthy period after the Reformation. Gordon of Rothiemay, under date 1640, wrote of the "*Gloria Patrij* which had been constantly used in the church, since the reformation, to be sung at the closure of the psalmes." <sup>5</sup>

<sup>1</sup> Edward's *The Doxology Approven* (1683), Preface i, ii, 70.

<sup>2</sup> *Diaries of the Lairds of Brodie*, 367.

<sup>3</sup> *Register of the Diocesan Synod of Dunblane*, 197.

<sup>4</sup> *MS. Register of the Presbytery of Perth*, Sept. 29, 1669. Repealed till after Sept. 1676.

The Bishop of Aberdeen with consent of his Synod enacted in 1662 that the reader, or, where there was no reader, the minister, should publicly repeat the Creed, and should stand while so doing (*Register of the Exercise of Alford*, 1).

In April 1665, Leighton recommended that the minister or reader should repeat the Belief in presence of the Congregation. The recital of the Creed, the Synod enacted in October 1666, "is noe Lord's Day to be omitted" (*Register of the Diocesan Synod of Dunblane*, 22, 23).

<sup>5</sup> *History of Scots Affairs* (Spalding Club), iii. 250.

The author of *An Apology for the Clergy of Scotland* writes:—" . . . I can tell you that all the Presbyterians before the year 1638 made use of them all. And that after the year '38 until Cromwell's Army invaded our Nation, they never left off the using of those *Catholick* and *Christian* Forms. But such of the Remonstrators as were deeply in the Interests of the *Usurper*, then left off the use of such *Forms*, drawing as near as was possible to the Spiritual Heights, and pretended Purity of the *Independents* in the *Army* (18).

The Lord's Prayer and the Creed had a place in "The Order of Public Worship" of the "Book of Common Order."<sup>1</sup> According to "The Ordoure of Baptisme" of that book, the Father or Godfather rehearsed the Creed, which the minister then expounded, and the Lord's Prayer was used.<sup>2</sup> The "Book of Common Order," which had been previously "pretty much" discarded in public worship,<sup>3</sup> was superseded by "The Directory for the Publick Worship of God" approved by the General Assembly<sup>4</sup> in 1645: but forms of prayer continued to be used in Edinburgh till 1647. The Directory recommends the use of the Lord's Prayer.<sup>5</sup>

In 1640, according to the parson of Rothiemay, the Lord's Prayer "beganne to grow out of fashione, as being a sett forme," the *Gloria Patri* "to fall into a desuetude," and, shortly afterwards, the use of the Creed at Baptism to be "cancelld by many." Wodrow declares that the Lord's Prayer ceased to be used in public worship "pretty much before the Assembly's Directory, 1646, and generally after that."<sup>3</sup> Until 1649, however, the Lord's Prayer continued to be used in the churches of Edinburgh.<sup>6</sup>

Edward states that "the General Assembly of Scotland did not lay aside the Doxologie until August 1649, and when it was mentioned by the Moderator of the General Assembly to be laid aside, Mr David Calderwood, an aged man, a minister of great experience, and of unquestionable integrity, as to these times, spoke to the hearing of the whole Synod, *Moderator, I intreat that the Doxologie be not laid aside, for I hope to*

<sup>1</sup> *The Liturgy of John Knox* (1886), 103, 116. v. Sage's *The Fundamental Charter of Presbytery* (Spottiswoode Society), 353-4.

<sup>2</sup> *The Liturgy of John Knox*, 157-67. v. *Fundamental Charter*, 357-8.

<sup>3</sup> Wodrow's *Correspondence*, iii. 494. "About the tyme of this Assembly lyk-wayes [1640], sett formes of prayers in publicke beganne to be dishaunted by all; and such as used them wer looked upon as not spritwall eneuch, or as not weall affected to the works of reformatione (Gordon's *History of Scots Affairs*, iii. 250).

<sup>4</sup> Act of General Assembly, Feb. 3, 1645; *Acts of Parliament*, vi. p<sup>i</sup> i. 309).

<sup>5</sup> *Confession of Faith, etc.* (1810), 539.

The singing of the Doxology, the use of the Lord's Prayer, and the kneeling of the minister in the pulpit for private devotion were called "the three nocent ceremonies." Gilbert Burnet wrote (*A Vindication of the Church and State of Scotland*, Glasgow, 1673, 182-3):—"When some designers for popularity in the western parts of that Kirk [of Scotland] did begin to disuse the Lord's Prayer in worship, and the singing the conclusion or Doxologie after the Psalm, and the minister's kneeling for privat devotion when he entred the pulpit, the General Assembly took this in very ill part, and in a letter they wrote to the Presbyteries complained sadly of a spirit of innovation was beginning to get into the Kirk, and to throw these laudible practises out of it, mentioning the three I named, which are commanded to be still practised, and such as refused obedience are appointed to be conferred with in order to the giving of them satisfaction, and if they continued untractable the Presbyteries were to proceed against them." v. Baillie's *Letters*, ii. 69-70.

<sup>6</sup> Wodrow's *Analecta* (Maitland Club), i. 274.

sing it in Heaven.”<sup>1</sup> No Act on the subject appears among the proceedings of that Assembly.

The Episcopal Church of the period had no authorised liturgy.<sup>2</sup> It was proposed, however, that a form of service should be introduced.<sup>3</sup> A liturgy, drawn up for the sanction of the King and the approval of the national Synod, was examined by the Bishops early in 1666. On March 8, Archbishop Burnet wrote to the Archbishop of Canterbury in these terms:—“Wee have had many debates about our liturgie, and to no great purpose; at last, when it was apparent that our new forms would not please, another booke of common-prayer was produced, which is that our predecessours offered to King Charles the First, and is made wp of the ordinary confession, collects, and other prayers wused in the Church of England; only the litany and responses are waved; this gave more satisfaction, and was recommitted to My lord St Andrews and Orknay’s consideration, and this, with our canons, is to be offered to his Majestie by My lord St Andrews some tyme the next moneth.”<sup>4</sup>

On Sharp’s return from London, it was reported that the Anglican liturgy was to be obtruded on the Church<sup>5</sup>; but neither then, nor in 1675, when it was stated that Sharp had brought from London “a new modelled liturgy” to be introduced with the consent of Parliament, were measures effectually taken to impose a form of service on the Church.<sup>6</sup>

The Articles of Perth were not specifically revived.<sup>7</sup> The Christian Year was not generally observed. The only special days kept by the whole Church were those ordered or sanctioned by the State.

#### 6. *The Doctrinal Standards of the Church.*

The Rescissory Act deprived the Westminster Confession of its legal sanction, and restored the Scots Confession to its former position as the

<sup>1</sup> See note 1, page 63.

<sup>2</sup> See Appendix F.

<sup>3</sup> Burnet’s *History*, i. 351.

<sup>4</sup> *Lauderdale Papers*, ii., Appendix, xxx., xxxiii.

<sup>5</sup> Row’s *Life of Blair*, 491. It is stated that in 1673 the High Commissioner was instructed to obtain parliamentary sanction for a Service Book which had been composed (*v. Wodrow’s History*, ii. 228); and Alexander Brodie, writing under date October 29, 1673, notes:—“I heard from Edinburgh that ther was fear that the Parliament was cald for imposing the Service Book” (*Diaries of the Lairds of Brodie*, 348); but in a letter from Charles Maitland to the Duke of Lauderdale, dated Whitehall, November 4, 1673, the King is stated to have said to Maitland, “. . . wreit to yr Brother from me, That by no mens Ther be anything done as To A litorgie in Scotland att this tyme, & sayes he let not a word be motioned off it, concluding with these words we most tak cair to keep all things reight, so much the rather now when a gret many indeavour to put them wrong” (*Lauderdale Papers*, ii. 236).

<sup>6</sup> Row’s *Life of Blair*, 563. Row adds: “But many Conformists began to dispute for a liturgy, and some to preach for it: but the fox Sharp was not much for it, only because he had no will to ride the ford where his predecessor drowned.”

<sup>7</sup> *v. p. 62 (note 4) supra* for the enactment of the Synod of Edinburgh regarding confirmation.



chief subordinate standard of the doctrine of the Church. But neither was the former wholly discarded,<sup>1</sup> nor the latter immediately acknowledged. It was proposed that the Church should set forth a Confession, and in 1666 Archbishop Burnet thought it likely that the Bishops, with the sanction of the King, would recommend the National Synod to adopt the Articles of the Church of England.<sup>2</sup> The National Synod never met, however, and no symbol of the nature of the Westminster Confession or the Thirty-nine Articles was then either imposed upon or accepted by the Church. In 1681 the Scots Confession was revived by Parliament in the Test Act. That Confession, as modified by Bishop Paterson's explanation—"ane uncertain insignificant cypher"<sup>3</sup>—and the Apostles' Creed, were the recognised doctrinal standards of the Church, subordinate, of course, to the Holy Scriptures.

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#### APPENDIX A

##### THE ANSWER OF THE SYNOD OF PERTH AND STIRLING TO THE LETTER OF CHARLES II. TO MR ROBERT DOUGLAS (p. 5)

The Synod's Answer to his Majestie's Letter aforesaid is as followes :—

"Most Sacred Sovereigne, Wee your Majestie's faithfull subjects and servants, the ministers of the severall Presbyteries and members of the Synod of Perth, Receavid with all satisfioun and joye to our hearts Your Majestie's gracious leter sent to the Presbyterie of Edinburgh and by them communicated to us ; And Thairfore by our best dilligence wee did acquaint our severall congregatiouns with your Majestie's pious and Royall Resolutiouns to the great contentment of all your people. As wee have, So wee doe blisse God with all our heartes for his signall mercie in restoring your Majestie to the excersise of your just and ancient right and therby the people of your Dominions to their former happines and joy, which wes eclipsed by your sad troubles and the absence of your Royal person : **Blessed be the Lord God**, Which hath put these gracious resolutions in your Royall heart to discountenance profanitie, to countenance and mantaine the ordinances of the Gospell and the ministers thereof, To preserve the government of this Church in your Ancient Kingdome, as it is settled by law, without violation, and to be cairfull as a nursing father to the Church that there authoritie and Acts of Our Generall Assemblies may be owned and stand in force. Wee desyre grace of God to be thankfull for these your Royall favours ; And as wee humble acknowledge wee ar in all dutie bound in a speciall maner (which well becomes men of our calling, and in all justice is requyrit and expected by your Majestie from us), So wee sall begg wisdome from God to walk within our sphaere not over-streaching ourselffis, and in the strenth of His grace sall lay furth our utmost

<sup>1</sup> "The Bishops had left it in possession" (Burnet's *History*, ii. 895).

<sup>2</sup> *Lauderdale Papers*, ii., Appendix, xxx.

<sup>3</sup> *Kirkton's History*, 191.

endeavours within the compasse of our stationons, both by our example and doctrine, to promott your Majestie's authoritie and interest with your subjects agaynst all opposers, and sall in our ecclesiasticall way take speciall notice of any that sall be found to sow the seids of disaffection to your Royall person and government. Our prayers publict and private sall be to Almighty God for preserving your Sacred persone, for strenthning and establishing the worke of His owne right hand so visible to all the world in restoring your Majestie to your people, whose happines is bund up in your happie and peaceable government ; and that God rich in Grace may give a daylie supplie of grace and Royall endouments, That mercies receavid may be improven to the honour of God, to your Majestie's everlasting comfort, and to the peace and benefite of all your Dominions, So sall be the daylie prayer off Your Majestie's most Loyall subjects and faithfull servants, the ministers and members of the Synod of Perth, subscribing  
By  
MR GEORGE HALYBURTON, *Moderator.*"

The King's letter is recorded in the *MS. Register of the Synod of Perth and Stirling* and in the *MS. Registers of the Presbyteries of Meikle and Perth.*

The Minutes of those Presbyteries run :—

*" Meigill, 25 September 1660.*

*" . . . This day received a letter of the King's Majesties directed to the Presbiterie of Edenburgh, and by them to bee communicated to the other Presbyteries of this Kirk, the coppie of which coming to our hands this day it was Presbiterially read, with thanksgiving to God for such a gracious letter fra His Majestie, evidencing so much his care of Religion, and good affection to Christ's ordinances, government and minis-terie of this Kirk ; and appoints the same to bee publickly read in all the congregations of this Presbiterie, nixt Lord's day, and a coppie therof to bee written in this our Register, as heer it follows " :*

*" Meigil, 9 October 1660.*

*" Reported that the King's Majesties gracious Letter was read in all the congregations."*

*" At Perth, September 19, 1660.*

*" Which day, upon a letter of advertisement sent by the Moderator to the several brethren shewing them that he received a letter from the Presbytery of Edinburgh, directed to this Presbytery, together with copies of the King's Majesty's gracious letter directed to them, and to be communicated to the other Presbyteries within this Kingdom, and desired them to convene on this day at Perth, that they might judicially receive the copies of the King's Majesty's gracious letter, and consider what is incumbent to them in reference to the same, convened accordingly the brethren following . . . and having heard the same read, did bless the Lord for His Majesty's gracious resolution to discountenance profanity and all contemnners and opposers of the ordinance of the Gospel, and to protect, and preserve the government of the Church of Scotland as it is settled by law without violation : and we resolve, by the grace of God, to carry ourselves in our stations as becomes faithful and loyal subjects, and men of our calling, and in the strength of the Lord shall give obedience to all the particular duties required of us in His Majesty's letter ; and therefore ordains His Majesty's gracious letter to be inserted and registered in the Presbytery book ad perpetuam rei memoriam . . ."*

## APPENDIX B

## COMMEMORATION DAY FOR THE RESTORATION OF KING CHARLES II. (p. 7)

The *MS. Register of the Presbytery of Meigle* contains the following references :—

“ The Brethren are desyred to keep May 29 for the great Mercie both of the King’s Majestie’s birth & restauratione to his dominions ” (May 12, 1663).

“ The Brethren reported they had kept Fryday, May 29, as a solemne Day of thanksgiving for the King’s Majestie’s birth & save restauratione to his dominions ” (June 2, 1663).

In preparation for the celebration of May 29, the Town Council of Perth, on May 22, 1665, appointed the Treasurer to cause a platform to be erected from which the minister might speak ; to provide wine for the Magistrates ; and to give Robert Anderson as much powder as would enable each of his soldiers to fire five shots. They also ordered the drummer to go through the town that afternoon, and to command the inhabitants to prepare bonfires before their doors to be kindled at 6 o’clock on the evening of the 29th and to be extinguished at 10 ; and to attend the Magistrates and Council in arms on that day under a penalty of £10 Scots for failure in each case.

The Bishop of Dunblane was informed at his Synod in October 1682 that the celebration of May 29 “ was observed by some, but was worne out of dait by others.” The Bishop ordered that the day should be duly honoured.<sup>1</sup>

The day was observed in some places till the close of the period. The *MS. Register of the Kirk Session of Alyth*, under date May 27, 1688, runs :—

“ There was Intimation made this day that on Tuesday next there would be sermon in remembrance of our late King’s Restauration ” ; and under date Tuesday, May 29, proceeds : “ The Minister preached 1 Chronicles 29. 18.”

The minute of the Kirk Session of Kettins on May 29, 1688, is :—

“ The minister himselfe preached ane Thanksgiving sermon for the King’s happie restauration to his three Kingdomes, Luk 1. 49.”

The day was also observed at Perth in 1688.

The last celebration of it noted by Fountainhall was in 1687 :—

“ 29 Maij 1687.—Fell to be Sunday, but was observed by us in commemoration of the restitution of Monarchicall Governement then, and, in obedience to the 2 Acts of Parliament, by guns, bon-fyres, bells, and sermons relative to the day. Some said, It might have been observed on another day.”<sup>2</sup>

The texts of the Sermons preached in Rattray on the occasion were :—

1666. Psalm 116. 12.	1672. Psalm 116. 11.
1668. Isaiah 14. 1, 2.	1673. Psalm 124. 7, 8.
1669. Psalm 124. 3, 4.	1674. Joshua 24. 14.
1670. Ezra 9. 12, 13.	

## APPENDIX C

## LIST OF SCHOOLMASTERS, CHAPLAINS AND PEDAGOGUES WITHIN THE BOUNDS OF THE PRESBYTERY OF PERTH IN 1663 (p. 14)

The Presbytery of Perth, on January 14, 1663, ordered the “ schoolmasters, chaplains and pedagogues ” within the bounds to be summoned to appear at their next meeting. On March 9 “ George, Bishop of Dunkeld, and the brethren present

<sup>1</sup> *Register of the Diocesan Synod of Dunblane*, 193.      <sup>2</sup> *Historical Notices*, ii. 795.



renews the ordinance for advertising the chaplains, pedagogues and expectants and schoolmasters to be present the next day."

The following gentlemen are mentioned under one or other of those designations as then within the bounds of the Presbytery :—

Mr John Weymys, chaplain to Viscount Stormont, formerly in attendance on the family of Lord Drumlanrig, in the parish of Sanquhar. On March 18, 1663, the Presbytery sustained his trials and recommended him to the Archbishop for licence. A Mr John Weymys was presented to Dunbarney by the Town Council of Edinburgh<sup>1</sup> : after trials before the Presbytery of Perth he was declared to be "abundantly qualified for the function of the Holy Ministry,"<sup>2</sup> and was admitted to Dunbarney on June 8, 1665.<sup>3</sup> On May 19, 1675, he was reported to be "in a dying condition." Dunbarney was vacant on July 7, when William Wilsone, at the Bridge of Earn, in name of the Heritors and Kirk Session requested the Presbytery to supply the Church.

Mr David Johnston, chaplain to the Countess of Kinnoull. He was recommended to the Archbishop for licence on July 1, 1663.

Mr George Graham, chaplain to the Laird of Braco in the parish of Methven.

Mr Andrew Anderson, Master of the Grammar School of Perth (formerly schoolmaster at Cupar-Fife).<sup>4</sup> He died before January 11, 1669, when his widow Anna M'Gill received a gratuity of £100 Scots from the Town Council of Perth in recognition of his services.

Mr Patrick Dyk(s) and Mr Robert Jackson, Doctors of that School.

Mr John Sibbald, chaplain to the Laird of Balhousie.

Mr James Pitcairn, pedagogue to the Master of Ruthven.

Mr Patrick Ballingall, schoolmaster at Scone.

Mr Andrew Tailfair, schoolmaster at Dunbarney.

Mr Stephen Bennett, schoolmaster at Forgandenny.

Robert Duddingston, schoolmaster at Methven.

William Petrie, schoolmaster at Kinfauns.

Alexander Anderson, schoolmaster at Kilspindie.

Mr James Balfour, schoolmaster at Errol.

George Boswell, schoolmaster at Aberdalgie.

Evan M'Intosh, schoolmaster at Inchmartin.

Mr David Lauder, pedagogue to the sons of Sir William Stewart of Innernytie.

On October 21, 1663, George Boswall was "recommended to the Bishop of Dunkeld for his not compearing before the Presbytery for taking of the said oath (of allegiance), and for keeping a school, and for absenting himself from the ordinances, that his Lordship may take notice of him, seeing he is within his diocese."

## APPENDIX D

## LIST OF SCHOOLMASTERS WITHIN THE BOUNDS OF THE PRESBYTERY OF DUNKELD, 1677-78 (p. 29)

In October 1677, the Synod of St Andrews enacted that all schoolmasters and chaplains within the Diocese should sign, before their respective Presbyteries, a declaration of their approbation of the Government of the Established Church, in order to obtaining licence.

<sup>1</sup> MS. *Register of the Presbytery of Perth*, March 1, 1665.

<sup>2</sup> *Ibid.*, June 8.

<sup>3</sup> *Ibid.*, May 4.

<sup>4</sup> *Chronicle of Fife*, 159.

The following names appear in the *MS. Register of the Presbytery of Perth* :—

Mr James Balfour, schoolmaster of Erroll.

Mr Andrew Tailzefer, schoolmaster at Dumbarrie.<sup>1</sup>

William Hall, schoolmaster of Forteviot.

Mr W. M'Comie, schoolmaster of Scoone.

Mr Alexander Swintoun.

W. Dick, schoolmaster of Kinnoull.

Mr Robert Gardiner, schoolmaster of Kilspindie.

William Chalmer, schoolmaster at St Martins.

Alexander Kinloch, schoolmaster of Methven.

Mr William Moncreiff, schoolmaster at Abernethy.<sup>2</sup>

Mr Thomas Hall, Doctor of the Grammar School of Perth.

Mr Archibald Guillone, Master of the Grammar School of Perth.<sup>3</sup>—March 6, 1678.

Mr James Knox, Doctor of the Grammar School of Perth.<sup>4</sup>—March 27.

James Nicol, schoolmaster at Forgandeny.—April 18.<sup>5</sup>

William Petrie,<sup>6</sup> schoolmaster at Kinfauns.

Mr John Sage, chaplain to the Lady Cultmalundie.

Mr John Wylie, Doctor of the Grammar School of Perth.<sup>6</sup>—June 19, 1678.

#### APPENDIX E

##### THE RITUAL OF THE EPISCOPAL CHURCH (p. 60)

“Secondly, As to the Worship, it's exactly the same both in the Church and Conventicle ; in the Church there are no Ceremonies at all enjoined or practised, only some Persons more reverent, think fit to be uncovered, which our Presbyterians do but by halves even in the time of Prayer ; we have no Liturgy nor Form of Prayer, no not in the Cathedrals, the only difference in this Point is, our Clergy are not so overbold nor fulsome in their extemporary Expressions as the others are, nor use so

<sup>1</sup> On August 30, 1665, Tailzefer (Talyiefair) “ was sharply rebuked ” by the Presbytery “ for his misbehaviour to his minister, with certification that if he did so again he would be put from his place.”

<sup>2</sup> A Mr William Moncrieff, Student of Divinity at the New College, St Andrews, was approved in his trials for licence on February 21, 1666 (*MS. Register of the Presbytery of Perth*).

<sup>3</sup> He sent his excuse for absence on that day, “ having his child in a dying condition.” He exhibited his license to officiate on April 18. On November 10, 1669, he, then schoolmaster at Prestonpans, was called to be schoolmaster at Perth, and was admitted on January 3, 1670. On March 24, 1679, he demitted his office at Perth, having been called to be schoolmaster at Edinburgh (*MS. Records, Perth City*).

<sup>4</sup> He “ desired a double of the Act to be advised with till the next day.” He subscribed the Declaration on April 18.

<sup>5</sup> Mr George M'Gruther, minister of Collace, “ reported that he had no schoolmaster for the present, being removed to Longforgan.” He removed after March 27.

<sup>6</sup> Petrie and Wylie failed to appear before the Presbytery, Petrie being twice reported as sick.

The minute of the Synod of St Andrews on October 2, 1678, proceeds :—

“ The Schoolmasters of Strathmiglo, Ceres, Falkland, Balmerino, Kinfauns, and the Doctor of the Grammar School of Perth, if they continue obstinate, in refusing to obtain licenses from the Lord Archbishop, the Presbyteries wherein they live are appointed to depose them. The Lord Archbishop declared that he would not grant licenses to any unless they brought with them the Presbytery

many vain Repetitions, and we generally conclude one of our Prayers with that which our Saviour taught and commanded, which the other Party decry as Superstitious and Formal ; Amen too gives great Offence, tho neither the Clerk nor People use it, only the Minister sometimes shuts up his Prayer with it. The Sacraments are Administered after the same Way and Manner by both ; neither so much as kneeling at the Prayers, or when they receive the Elements of the Lord's Supper, but all sitting together at a long Table in the Body of the Church or Chancel. In Baptism neither Party use the Cross, nor are any Godfathers or Godmothers required, the Father only promising for his Child : The only Difference in this Sacrament is, the Presbyterians make the Father Swear to breed up his Child in the Faith and Belief of the COVENANT OR SOLEMN LEAGUE, whereas the Orthodox cause the Father repeat the Apostles' Creed, and promise to breed up the Child in that Faith which himself then professes."<sup>1</sup>

Sir George Mackenzie wrote as follows :—

“ The Reader will be astonished, when we inform him ; that the way of Worship in our Church, differed nothing from what the Presbyterians themselves practised (except only, that we used the **Doxologie**, the **Lord's Prayer**, and in Baptism, the **Creed**, all which they rejected). We had no **Ceremonies**, **Surplice**, **Altars**, **Cross in Baptisms**, nor the meanest of those things which would be allowed in **England** by the **Dissenters**, in way of Accommodation. . . .”<sup>2</sup>

However, the **Episcopal Church** have hitherto used no **Liturgy** at all, no more than the **Presbyterians**, who now govern ; yet She every where agreed in the Way of Worship, and their Whole Service on the **Lord's Day** (having no Other **Holidays** except **Fasts** and **Feasts** upon special Occasion : For tho' they had a **Calendar** in the **Directory** above, where there are the Names of divers **Saints**, yet 'tis more, for the Use of their **Fairs**, and to know the Age of the **Moon**, or when the **Sun** enters the **Signs**, than any thing else) depends on these Particulars :

**First**, The **Precentor** about half an hour before the Preacher comes, reads two or three **Chapters** to the Congregation, of what part of Scripture he pleases, or as the Minister gives him Directions. As soon as the **Preacher** gets into the Pulpit, the **Precentor** leaves **Reading**, and sets a **Psalm**, singing with the People, till the Minister testimonial, and did appoint all licenses to be registered in the Synod Books (*MS. Register of the Presbytery of Perth*, March 12, 1679).

On March 12, 1679, Wylie requested from the Presbytery a certificate of good behaviour ; on April 2, Mr Alexander Ross, minister of Perth, “ declared he was very orderly,” and Wylie received a testimonial in order to obtaining a license to teach at Perth.

In 1682 he refused to take the Test before the Presbytery, and was cited before the Town Council. He again refused to take the Test, and resigned his office (*Peacock's Perth : Its Annals and Archives*, 317).

Petrie, though cited, failed to appear on April 2 and 16, 1679.

On the latter date the minute regarding him is :—

“ William Petrie, schoolmaster of Kinfauns, being again called, compeared not. The Presbytery, in regard of his contumacy and disobedience, notwithstanding of all the former favour shewn by them to him, does by these presents depose him from the exercise of his office, and appoints a letter to be written to the minister to intimate the same.”

On May 14, however, he appeared, and acknowledged his fault. On his petition the Presbytery reponed him, and granted him a testimonial in order to a license to teach.

<sup>1</sup> *The Case of the Present Afflicted Clergy in Scotland Truly Represented*, London, 1690, preface.

<sup>2</sup> *A Vindication of the Government in Scotland*, London, 1691, 9.



by some Sign orders him to give over. The **Psalm** ended, the **Preacher** begins, **Confessing Sins** and **Begging Pardon**, **Exalting the Holiness and Majesty of God**, and setting before Him our Vileness and Propensity to transgress His Commandments. Then he goes to Sermon, delivered always **by heart**, and therefore sometimes spoiled with **Battologies**, little **Impertinencies**, and **Incoherence** in their Discourses. The **Sermon** finish'd he returns to **Prayer**; thanks God for that Opportunity to deliver His Word; prays for all **Mankind**, for all **Christians**, for that **particular Nation**, for the **Sovereign** and **Royal Family**, without naming any, for **Subordinate Magistrates**, for **Sick People** (especially such whose Names the **Precentor** hands up to him), then concludes with the **Lord's Prayer** to sanctify what was said before. After this **another Psalm** is sung, named by the **Minister**, and frequently suited to the Subject of his Sermon; which done, he gives the **Benediction**, and dismisses the Congregation for that time.

This is the **Morning-Service**, which being repeated pretty early in the **Afternoon** (because in the interim they eat nothing) makes up the **Lord's Day Duty**, as to **Publick Worship**, saving that they forget not the **Poor**, who are numerous and unprovided for by Law, and so put into the **Bason** what they think fit, either at their **Going in** or **Coming out**, to be disposed of by the **Minister and Elders** in such Proportions as the Necessities of the People require, and the Summ will allow 'em.

This is the **Churches way in Scotland**, and it seems to us **Presbyterian**, and therefore we the more admire that the **Two Parties** should so much **disagree** between themselves, when they appear to the World so like **Brethren**. Truly their difference is hardly discernable: For their **Singing of Psalms**, **Praying**, **Preaching**, and **Collections** are the same; and 'tis the **Whole** of their **Worship** in both the Congregations. They both do it after the **same manner**, saving that after the **Psalm** the **Episcopal Minister** uses the **Doxology**, which the **Other** omits, and concludes his **own Prayer** with that of the **Lord's**, which the **Presbyterian** refuses to do.<sup>1</sup>

In *Old Mortality* Sir Walter Scott blundered with regard to the worship of the Church during the period.

His references to "the prayers read in the Churches on these occasions" [wappenschaws]; to "Murgeons or Jenny-flections, as they ca' them, in the house of the prelates and curates"; to the curates reading "aye the same words ower again"; to Henry Morton: "He has gone to church service with me fifty times and I never heard him miss one of the responses in my life. Edith Bellenden can bear witness to it as well as I. He always read on the same Prayer-book with her, and could look out the lessons as well as the curate himself"; and to giving "a' the church-organs to the pipers" and burning "the Book o' Common-prayer by the hands of the common hangman" are due to the imagination of the novelist, not to the research of the historian.<sup>2</sup>

## APPENDIX F

### THE ABSENCE OF AN AUTHORISED LITURGY IN THE EPISCOPAL CHURCH (p. 65)

Burnet states that Leighton accepted the Bishopric of Dunblane, to which the Deanery of the Chapel Royal was annexed, "that he might set up the Common Prayer in the King's Chapel."<sup>3</sup> "I spok to Mr Lighton, and found his satisfaction in the worship of England, and al the ceremonies of it, . . . He preferd liturgie

<sup>1</sup> Morer's *A Short Account of Scotland*, London, 1702, 59-62.

<sup>2</sup> ∴ *Old Mortality*, A. & C. Black, 1867, 676, 692, 693, 714, 761.    <sup>3</sup> *History*, i. 226

and set form to other prayer.”<sup>1</sup> Gordon, parson of Rothiemay, wrote of the use of the Book of Common Prayer under the former Hierarchy.<sup>2</sup>

“Next, it is to be knowne, that the English Service Booke had been dayly readde in the chapell royall of Edinburgh from the yeare 1617; . . . And the Bishopps, whilst they gave Orders to Ministers, did use the English Service Booke. It had been used for some yeares or tyme before, in the New Colledge of St Andrews, without quarrell. At the King’s being in Scotland, wherever he was present at divyne service, it was readde anno 1633.”

Burnet when Minister at Salton “used the forms of Common Prayer, not reading, but repeating them”—the only minister in Scotland, so far as he was aware, that did so.<sup>3</sup>

In his *Memorial*, Burnet wrote: “Our Church prayers are long without any order and often very dull. I must say this Church [is] the only one in the world which hath no rule for worship. Even the Presbyterians had their directory. . . . The compiling of a grave lyurgie, the prayers whereof shall be short and Scriptural and fitly depending one upon another, should be no inconsiderable service to the Church” . . . And why we have no Gospel hymns as well as the gloria patri I see no reason.<sup>4</sup>

In *The Reformed Bishop*, Gordon of Banchory also expressed his desire for a Liturgy. He wrote:—“And I wish we had a well-reformed one, purified from the Dregs of Popery and Superstition, and framed after the pattern of the most Authentick Liturgies of the Primitive Church (of which the Learned G. Cassander hath collected no small variety); that we may again resume the Face and Garb of a National Church; which hath been, too long, as a Body without the Natural Ornament of Skin and Muscles, or as a flat Picture, not duely heightened with its Shadows: a Liturgy being found, by the experience of all ancient Times as a necessary Hedge and Mound to preserve any Profession of Religion, and Worship of God in a National Church, from Irreverence, Confusion, and Contempt: without which Boundary, it is impossible that a tolerable Uniformity should be long retained in any great Incorporation of Christians.”<sup>5</sup>

The Privy Council, on February 12, 1680, permitted the use of the Book of Common Prayer in families.<sup>6</sup> According to Principal Monro it “was Read in many Families in Scotland ever since the Restitution of King Charles II. . . .”<sup>7</sup> The Book of Common Order was recommended for use at the public morning and evening prayers in the Diocese of Aberdeen.<sup>8</sup>

For a reference to ordination according to the forms of the Church of England v. Chapter V., § Elders and Deacons.

Kirkton describes Archbishop Burnet as “a most zealous biggot for the English superstitions,” and continues: “At his first diocesan meeting, he received and ordained 5 or 6 curats by the form of the English pontifical, designing them priests, and making them kiss the Bible.”<sup>9</sup>

Under date August 15, 1662, Alexander Brodie notes:—

“Yesterday the Bishop of Edinburgh did baptis the Advocat’s son, and usd som of the ceremonies, and Service Book.”<sup>10</sup>

<sup>1</sup> *Diaries of the Lairds of Brodie*, 231.

<sup>2</sup> *History of Scots Affairs*, i. 6.

<sup>3</sup> Clark and Foxcroft’s *Life of Bishop Burnet*, 57.

<sup>4</sup> *Miscellany of the Scottish History Society*, ii. 354-5.

<sup>5</sup> London, 1689: 168-9.

<sup>6</sup> Wodrow’s *History*, iii. 232.

<sup>7</sup> *Presbyterian Inquisition*, 32.

<sup>8</sup> *Records of the Exercise of Alford*, 1.

<sup>9</sup> *History*, 221.

<sup>10</sup> *Diaries of the Lairds of Brodie*, 270.

## CHAPTER II

- § 1. THE DIOCESE OF DUNKELD.  
 § 2. THE BISHOP OF DUNKELD.  
 § 3. THE BISHOPS OF DUNKELD, 1662-89.  
 1. Mr George Haliburton, 1662-65.—2. Mr Henry Guthrie, 1665-76.—3. Mr William Lindsay, 1677-79.—4. Dr Andrew Bruce, 1679-86.—5. Mr John Hamilton, 1686-89.  
 § 4. THE CHAPTER OF DUNKELD CATHEDRAL.  
 1. The Reconstitution of the Chapter.—2. The Deanery of Dunkeld.—3. The Deans of Dunkeld Cathedral.—4. The Precentors of Dunkeld Cathedral.—5. The Chancellors of Dunkeld Cathedral.—6. The Treasurers of Dunkeld Cathedral.—7. The Archdeacons of Dunkeld Cathedral.—8. The Subdeans of Dunkeld Cathedral.—9. The Succentors of Dunkeld Cathedral.—10. The Prebendaries of Alyth.—11. The Prebendary of Caputh M' Athell.—12. The Prebendary of Craigie.—13. The Prebendaries of Crieff.—14. The Prebendaries of Fordischaw.—15. The Prebendaries of Ferne.—16. The Prebendaries of Fongorth.—17. The Prebendaries of Forgandenny.—18. The Prebendaries of Inchmagranoch.—19. The Prebendaries of Lundeiff.—20. The Prebendaries of Menmuir.—21. The Prebendaries of Moneydie.—22. The Prebendaries of Ruffil.  
 § 5. THE SYNOD OF DUNKELD.  
 1. The Meetings of the Synod.—2. Clerks to the Synod.  
 § 6. THE COMMISSARY COURT OF DUNKELD.  
 1. The Restoration of Episcopal Jurisdiction.—2. The Commissaries of Dunkeld.—3. The Commissaries-Depute.—4. The Commissary-Clerks.—5. The Commissary-Clerks-Depute.—6. The Procurator-Fiscals.

§ I. THE DIOCESE OF DUNKELD was composed of the following parishes<sup>1</sup> :—

Auchtergaven <sup>2</sup>	}	Caputh	Lundeiff (Kinloch)
Logiebride	}	Cargill	Strathardle (Kirk-
Blair-Atholl	}	Clunie	michael)
Strowan	}	Meikle Dunkeld <sup>3</sup>	Lethendy
Kilmavenoch	}	Dowally	Little Dunkeld
Lude	}	Kinclaven	Logiealloway }

<sup>1</sup> This list is taken from the *MS. Register of the Assignment of Stipends* (Register House) for 1614 and 1615, where the names of ministers are given under the Diocese, not, as before, under the Presbytery. Neither the order of the parishes, nor the spelling of their names, has been followed. The parishes bracketed together were united before the re-establishment of Prelacy.

Other authorities, more or less complete, are the *Dunkeld Testaments ; Register of Acts and Decrees*, volume 498, page 156 ; *Names of such ministers as are poor beneficed persons exempted from Taxation, 1630* (*Miscellaneous Ecclesiastical Documents*, No. 50 : Register House) ; *The Register of the Privy Council*, Third Series, i. 351 ; and, of course, the extant Registers of the various Presbyteries in which the parishes lay.

<sup>2</sup> See Appendix A.

<sup>3</sup> See Appendix B.



Moneydie	Muckersie <sup>3</sup>	Leslie
Moulin	Redgorton (united with	Aberdour
Ratray	Forteviot, Diocese of	Beath
Dull	St Andrews)	Crombie (united with
Grantullie <sup>1</sup>	Loncardy <sup>4</sup>	Torry, <sup>6</sup> Diocese of
Fortingall	St Serf	St Andrews)
Killichonan (Kilma- chonan)	St Martins <sup>5</sup> (united	Dalgety
Kenmore (Inchadden)	with Cambusmichael	Rosyth (united with
Killin	Diocese of St An-	Inverkeithing, Dio-
Strathfillan } Ardewnan }	drews)	cocese of St Andrews) <sup>7</sup>
Logierait } Weem }	Tibbermuir	Saline
Killespiekarrell <sup>2</sup> (united	Alyth	Alva
with Ardchattan,	Bendochy	Dollar
Diocese of Argyle)	Cowpar	Lecropt <sup>8</sup>
Crieff	Meigle	Abercorn
Madderty	Ruthven	Cramond
Aberdalgie (united with	Fern	Aberlady
Duplin, Diocese of	Menmuir	Bunkle <sup>9</sup> }
Dunblane)	Abernyte	Preston }
Forgandenny	Auchterhouse	Kilken <sup>10</sup>
	Tealing	M'Karna <sup>10</sup>
	Strathmiglo	Hylady <sup>11</sup>
	Auchtertool	Columbykill <sup>11</sup>

<sup>1</sup> In 1614, Dull (Dow), Fortingall (Farthirgill), and Grantullie were served by one minister (*MS. Register of Assiguation of Stipends*, 35).

<sup>2</sup> Kielepickarrol, "the burying place of Bishop Cerylus or Cerullus" (*The Statistical Account of Scotland*, 1793, vi. 174).

<sup>3</sup> See Appendix C.

<sup>4</sup> The kirk of Redgorton, "with those which are annexed to it," were stated to be in the Diocese of Dunkeld (*MS. Register of the Presbytery of Perth*, November 23, 1625).

In April 1612 it was found that Loncardie, Pitcairnes, and Redgortoune were held in plurality by William Young (*Selections from the Minutes of the Synod of Fife*, 51).

<sup>5</sup> See Appendix D.

<sup>6</sup> *The Statistical Account of Scotland*, 1793, viii. 448.

<sup>7</sup> v. *Register of the Great Seal*, vii. 442.

In 1640 there was a proposal to disjoin the parishes (*Selections from the Minutes of the Synod of Fife*, 122).

<sup>8</sup> The Presbytery of Dunblane, erected in 1616, were prevented from meeting during a portion of the previous Episcopal period; and the Bishop of Dunkeld instructed Mr Andrew Jeiray, the minister of Lecropt, to sit with the Presbytery of Stirling. In April 1641 the Synod, at the instance of the Presbytery of Dunblane, declared that Lecropt was a parish within that Presbytery: "and the brethren of Dumblaine ar exhorted to receive him [the minister] als kyndly as they have been earnest in seeking him."

<sup>9</sup> The parishes of Bunkle and Preston were united by the Commission "Anent the Plantatioun of Kirkis," appointed by the Parliament of 1617, Act 3 (*Acts of Parliament*, iv. 531). In 1627 the Presbytery of Dunse petitioned for the disjunction of the parishes (*Reports on Parishes*, Maitland Club, 1, 2, 4).

<sup>10</sup> Those parishes appear in the list of 1614.

<sup>11</sup> Those parishes appear in the list of 1615.

§ 2. THE BISHOP OF DUNKELD<sup>1</sup>

By the 2nd Act of the Parliament of 1617, "Anent the Restitutioun of Chapteris," the Bishop was appointed one of the Chapter for the election of the Archbishop of St Andrews, and Vicar-General for convening the electors.

In 1689 the rental of the Bishopric was £1810, 17s. 10d. Scots,<sup>2</sup> and was burdened with the payment of £84 Scots to the Commissaries of Edinburgh,<sup>3</sup> and of £42 Scots to the Lords of Session.<sup>4</sup>

<sup>1</sup> At the request of Thomas Lawder, Bishop of Dunkeld (1452-75-6), James II. erected the lands of the Bishopric north of the Forth into a barony, called the barony of Dunkeld (Dowden's *Bishops of Scotland*, 77 n.).

On the resignation of Colin, Earl of Argyll, James, Bishop of Dunkeld, with consent of the Dean and Chapter, by charter dated August 7, 1577, appointed John, Earl of Atholl, and his heirs, successors, and assignees, to the "office of heretable Baillierie" of the lands of the barony of Dunkeld within the Sheriffdoms of Fife, Forfar, and Perth, charging the salary of the post on the lands of Eister and Wester Insheweyns and Ladiewell. Robert, Bishop of Dunkeld, with consent of the Dean and Chapter, granted a charter of appointment to the office in favour of the Earl of Atholl in 1584 (*Acts of Parliament*, vii. 360), on which he, his son, and grandson successively received sasine, the last on November 10 and 11, 1642 (*Perthshire Sasines*, December 31, 1642).

The Parliament of 1661 passed a "Ratification in favours of Johne, Earle of Atholl, of the office of heretable baillierie of Dunkeld" (*Acts of Parliament*, vii. 360).

The lands of the Bishopric south of the Forth, viz. :—the lands of Cramond, Abercorn, Aberlady, Preston and Bonkill, were incorporated into a barony, styled the barony of Aberlady (Dowden's *Bishops of Scotland*, 77 n.).

<sup>2</sup> *Bishop's Rents* (Register House), Portfolio i.

<sup>3</sup> Act of Parliament of 1661, confirming a Decreet-arbitral of 1609 (*Acts of Parliament*, vii. 314).

In an action raised by Sir David Falconer, Mr Harie Foulis, Mr John Wishart and Mr Hugh Dalrymple, Commissaries of Edinburgh, against James Halyburton of Watriebutts, as heir of George, Bishop of Dunkeld, Katherine Skeen, widow of William, Bishop of Dunkeld, — Forbes, executrix of the deceased Patrick, Bishop of Caithness, and Alexander Skein, Doctor of Divinity at St Andrews, her husband, it was stated that the senior Commissary received 600 merks, and the other three 500 merks yearly from the Episcopal revenues. The total sum was apportioned as follows :—

	£	s.	d.		£	s.	d.
Archbishop of St Andrews	606	13	4	Bishop of Aberdeen	56	0	0
Archbishop of Glasgow	484	0	0	„ Isles	16	8	0
Bishop of Dunkeld	84	0	0	„ Ross	33	12	0
„ Brechin	28	0	0	„ Dunblane	28	0	0
„ Galloway	44	16	0	„ Caithness	28	0	0
„ Orkney	28	0	0	„ Argyll	14	0	0
„ Murray	56	0	0				

(*Acts and Decrees*, Dal., Jan. 11, 1683).

On April 6, 1670, arbitrators decided that the Bishop of Edinburgh should relieve the Archbishop of St Andrews of a yearly payment of £303, 6s. 8d. (*Ibid.*, March 6, 1684).

v. Fountainhall's *Historical Notices*, ii. 482.

By Royal Warrant dated 19th March, 1688, the Archbishops, the Bishops and their officials were exempted from payment of contribution money to the Commissaries of Edinburgh (No. 454). A subsequent Warrant, dated July 17, 1688, authorised the Commissaries to exact the sums formerly payable (No. 133) (*MS. Abstract of the Secretary's Register*).

<sup>4</sup> *Vol. of Miscellaneous Taxt Rolls, &c.* (Register House). v. Appendix E.

By the 4th Act of the Parliament of 1607 the church of Meigle was annexed to the Bishopric,<sup>1</sup> Mr James Nicolson, then designated to the See,<sup>2</sup> being minister at Meigle. On September 11, 1639, an article from the General Assembly and a petition by Mr George Sommer, to the effect that the parsonage of Meigle should be disjoined from the Bishopric,<sup>3</sup> came under the consideration of the Lords of the Articles appointed by the Parliament. The petition was referred to a Commission to be appointed for the Augmentation of Stipends and the Plantation of Kirks. It is not known whether the crave of the minister was granted: in any case the proceedings of the Commission were annulled by the Act Rescissory.

In 1662 Mr John Nicolson<sup>4</sup> was minister of Meigle. There is no evidence that his position was in any material respect affected during the episcopate of George Haliburton.<sup>5</sup> In 1666, a year after the consecration of Bishop Guthrie, he was "called to transport"<sup>6</sup> from Meigle to Errol, and the Bishop entered on residence as parson of Meigle.<sup>7</sup> Bishop Guthrie ceased to be responsible for the ministerial oversight of the parish in 1672.<sup>8</sup> On the translation of Mr William Malcolme to Kinloch, in 1678, Bishop Lindsay assumed the duties of the cure.<sup>9</sup> Bishop Bruce<sup>10</sup> and Bishop Hamilton<sup>11</sup> also resided at the manse of Meigle as parsons of Meigle,<sup>12</sup> and Bishops of Dunkeld.

According to a document in the Register House,<sup>13</sup> dated July 15, 1693, the Bishop of Dunkeld was supposed to be patron of the following benefices:—

Fonworth  
Monethie

Menmuire  
Forgondenny

<sup>1</sup> The preamble of this Act states that Meigle was annexed to the Bishopric and its rents appropriated to the Bishop's use on account of the "exhausted estait of the bischoprik of dunkeld by the Late possessouris thairof, whereby the same is presentlie nawayes hable to mantene the present Titular or ony of his successouris according to his rank, degrie and place . . ." (*Acts of Parliament*, iv. 372).

<sup>2</sup> Calderwood states that the Bishopric had been "bought to him by the King from Mr Peter Rollock for twentie thowsand punds," and that he died before his Presentation passed the Seals (*History*, Wodrow Society, vi. 589, 671). His name does not occur in *The Register of the Great Seal*, 1593-1608. Nicolson died on August 16-17, 1607 (*Calderwood's History*, viii. 65).

<sup>3</sup> *Acts of Parliament*, v. 596.

<sup>4</sup> See Appendix F.

<sup>5</sup> He held his appointment from the Bishop according to Act 7, 1662 (*Acts of Parliament*, vii. 376), which gave to the Bishops the power of new admission and collation to the benefices belonging to their respective sees which had become vacant since 1637. The provisions of Act 4, 1607 (*Ibid.*, 372), came into force, whereby the parsonage and vicarage teinds of Meigle were appropriated to the Bishop's own use under burden of a sufficient local stipend to the minister serving the cure.

Whether Nicolson's stipend was affected has not been discovered.

<sup>6</sup> *MS. Register of the Presbytery of Meigle*, September 4, 1666.

<sup>7</sup> *Ibid.*, November 13, 1666; April 5, 1670.

<sup>8</sup> *Ibid.*, December 2, 1672.

<sup>9</sup> *Ibid.*, May 21, June 17, 1678; April 15, May 13, 1679.

<sup>10</sup> *Register of the Privy Council* (Third Series), vi. 473-4.

<sup>11</sup> *MS. Register of the Privy Council (Acta)*, April 21, 1690.

<sup>12</sup> See Appendix G.

<sup>13</sup> [This reference has not been identified.]



## THE BISHOPS OF DUNKELD

Muckarsie	Stramiglo
Ferne	Tibbermure
Lindeis	Logierait
Alioth	Dron
Abirlady	Weyme
Creiff	Strowan
Ochterhous	Blair
Meigle	Cargill
Sawling	Crawmond
Fothergill	Abircorne

Among the benefices in the Diocese of which the Crown was patron, presentations to which had passed the Privy Seal since 1597, these are mentioned :—

Menmuire	Crombie
Logierait	Abircorn
Abirlady	Auchterhouse
Ruthvens	Dalgetie
Blair (gowrie ?)	Inverkeithing
Crawmond	Baith
Capeth	Bendochie
Auchtertule	Dull
Cargill	Creiff
St Martin	Meigle
Alva and Tillicultrie	Clunie
Rossyth	Meikle Dunkeld

## § 3. THE BISHOPS OF DUNKELD, 1662-89

I. *Mr George Haliburton*

George Haliburton, son of Mr George Haliburton, minister at Glenisla and afterwards at Cowpar Angus,<sup>1</sup> who married Janet Ogilvie,<sup>2</sup> was a student in Arts at King's College, Aberdeen, and at St Leonard's College, St Andrews.<sup>3</sup> He graduated Master of Arts at the former in 1636, a year before James Sharp, the future Archbishop of St Andrews, and two years before William Scroggie, afterwards Bishop of Argyle.<sup>4</sup> His

<sup>1</sup> *Perthshire Sasines*, November 30, 1643, and April 12, 1652: "sometyme minister at Glenylla and now at Cowpar" (*Perthshire Decrees*, 1655-7, p. 189).

He was an expectant within the bounds of the Synod of Fife in September 1611 (*Selections from the Minutes*, 39).

<sup>2</sup> *Perthshire Sasines*, November 30, 1643.

<sup>3</sup> *Register of Matriculations*. "Recepti in tertiam classem Collegii Leonardini . . . Georgius Helliburtonus." (1635.)

<sup>4</sup> *King's College: Officers and Graduates* (New Spalding Club), 186, 7. Mr George Halyburton was one of the procurators for the election of the Rector of King's College on June 23, 1637 (*Ibid.*, 9).

theological curriculum was passed at the New College of St Andrews.<sup>1</sup> Licensed by the Presbytery of Meigle,<sup>2</sup> he served as a Chaplain to the Army in the expedition into England in the years 1640 and 1641.<sup>3</sup> In 1642 he was presented to the church of Dundee by Viscount Dudhope, and a supplication subscribed by parishioners of Dundee in his favour was laid before the Presbytery. The signatories, members of the Incorporation of Bonnet-makers,<sup>4</sup> afterwards disclaimed their signatures on the ground that they had been obtained under compulsion. In the Defences against a complaint by Viscount Dudhope and his son, the Master, against the Town of Dundee, it was alleged that they were "wylit in to the compleiners' Towbuith of the Hill, and threatned to be detenit thair unless they subscrivit"<sup>5</sup> the petition. The Town of Dundee carried an appeal against Haliburton's admission to the General Assembly and also petitioned against it.

The General Assembly met at St Andrews on July 27, 1642. A few weeks previously, the heritors of Menmuir had chosen Haliburton as their minister. On June 30 the lairds of Balnamoon and Balzoordye, and the other heritors of that parish, appeared before the Presbytery of Brechin with a written petition to the effect that, as they were destitute of the comfort of a pastor through the translation of Mr Thomas Coupar to the church of Montrose, the Presbytery would admit Mr George Haliburton, son of Mr George Haliburton, minister at Glenyllay, to trials, and, if they found him qualified, settle him at Menmuir. The Presbytery delayed consideration of the petition for a week, and, at their next meeting, delayed further consideration for another week, but promised, as required by the heritors, to give them then a definite answer to their petition. On July 14, however, the Presbytery referred "the mater off the supplication of the Heritours off Memmure concerning the plantation of their Kirk to the Generall Assembly ensueing, be reason the Presbitry, as they alleadged, were prejudged of their priviledge."<sup>6</sup> The Appeal and Petition of the Town of Dundee, and a Petition of the heritors and parishioners of Menmuir, were considered by the General Assembly on July 28, on the report of the Committee of Reports, to whom they had been referred, Mr George Haliburton, senior, being "somewhat tedious in his speeches anent the plantatioun of Dundie."<sup>7</sup>

<sup>1</sup> *MS. Register of the Presbytery of Brechin*, August 18, 1642.

<sup>2</sup> *MS. Register of the Presbytery of Perth*, July 31, 1644.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Register of the Privy Council* (Second Series), vii. 594.

<sup>5</sup> *Ibid.*, 555. Of the members of the various Incorporations, they alone seemed to support this presentation. They were tenants of the Hill of Dundee under Viscount Dudhope (Duddop) (*Ibid.*, 377).

<sup>6</sup> *MS. Register of the Presbytery of Brechin*, *passim*. The references to those Records are given through the kindness of the Rev. James Landreth, M.A., minister at Logie-Pert, and Clerk to the Presbytery.

<sup>7</sup> *Baillie's Letters*, ii. 47.

Haliburton was present and was heard. He renounced his presentation to Dundee and expressed his desire to accept the call to Menmuir. The deliverance of the Assembly was as follows<sup>1</sup> :—

“ August 1, 1642. Session 5.

“ The General Assemblie considdering the report made by the Committee of Reports anent the Appeale made by the Toune of Dundie, as also the petition given in to this Assemblie by the Towne of Dundie against the admission of Mr George Halyburtoun to the Towne of Dundie, togidder also with another petition given in by the heretors and parishoners of the parochine of Menmure, shewing their desire to have the said Mr George admitted to be their minister at the kirk of Menmure, and that the Presbyterie of Brechen, being fully met, by pluralitie of voices condescended to this desire,<sup>2</sup> and the Clerk of that Presbytrie refusing the Extract of the Act anent that conclusion, that the Presbytrie doeth now shift and delay the same. The Master of Dudhope, for himselve, and in

<sup>1</sup> *MS. Acts of Assembly* (Assembly Library).

*The MS. Records of the City of Dundee* contain brief references to this case. On February 22, 1642, the Town-Council appointed a Committee to consult the ministers of the parish as to their “ carriage in following furth the plantation of the vacand place of the ministrie.” At the meeting on March 15, William Scrymgeor, designated brother german to the goodman of Kirkcubright, appeared, and in name of Viscount Didhope, requested the Council to send some of their number to his Lordship, and “ he was confident to give them satisfaction about this particular so mutch debated about the providing of the parson’s place.” The Council asked Scrymgeor to inform his Lordship that they would consider any communication he might send, but that it must be in writing. The Council resolved on March 22 to appeal from a finding of the Presbytery of Dundee sustaining the presentation to Haliburton, and appointed that the appeal should be intimated by the Council in person and that “ some others, honest neighbours, be desyred to accompany them.” There is no further notice of the case till June 28, when the Council agreed to issue a summons, on July 6, to Viscount Didhope for plantation of the vacancy, and asked the ministers to interview him in the interests of a peaceful settlement of the dispute. On that date, also, the Council elected Robert Davidson their commissioner to the ensuing General Assembly indicted to meet at St Andrews; on July 26 his instructions were signed by the Council, the Collector, and Deacons of Crafts, and the Provost and Thomas Mudie were appointed to assist Davidson.

On August 9 the Provost and Davidson reported that the Council’s appeal from the Presbytery had been sustained by the General Assembly; that Haliburton had renounced his presentation; and that the Assembly had instructed that the Marquis of Argyle, the Earls of Lawderdail and Dunferline, Mr Robert Dowglasse, Mr Alexander Hendersone and Sir Archibald Johnstone, at their meeting at Edinburgh on August 17, should advise Viscount Didhope to present “ such a man as should give the towne all contentment.” Davidson intimated, on August 23, that the patron had presented Mr Andrew Auchinflek, minister of Largo, to the vacancy, and that steps had been taken toward his translation.

Mr Andrew Affect, whom the Presbytery of St Andrews refused to translate to St Andrews—“ his doctrine not being so spirituall and powerfull as the case of St Andrewes required ”—“ was taken to Dundie, for the ending that teuch plea betuixt the towne and the Constable ” (*Baillie’s Letters*, ii. 49).

<sup>2</sup> *The Register of Brechin Presbytery* does not confirm the statement.

Baillie (*Letters*, ii. 50) writes : “ The negligence of some clerk had lost the most part of the Acts of the Presbytrie at Newcastle.”



name of the Vicount of Dudhope, his father, patrone of the Kirk of Dundie, and the Commissioners for the Burgh of Dundie, together with the said Mr George Halyburtoun, togedder also with the Laird of Balnamoone and certaine other heretors of the parochine of Menmure, all personallie present, and being at length heard, the Assembly ordaines the Presbytrie of Brechen, with all diligence, to proceed to the tryalls and admission of the said Mr George Halyburtoun to the said kirk of Menmure, according to the order of this Kirk, if he be found qualified; and that in respect of the parochiners calling of the said Mr George to the said charge at Menmure, and the parochiners of Dundie their unwillingnesse to receive him; And also in respect that the said Mr George did declare his unwillingnesse to undergoe the charge of the ministrie at the kirk of Dundie, and his earnest desire to imbrace the calling of the parishoners of Menmure, and publickly renounced the presentation granted to him be the Vicount of Dudhope to the Kirk of Dundie; and, therefore, the Assemblie ordained in maner foresaid.

Baillie states that the Presbytery of Brechin objected to that exercise of patronage by the General Assembly, claiming that the right of presentation was vested in them, and that the Assembly decided "that the rights of Presbyteries and Synods must cease, and dissolve in the hands of Generall Assemblies sitting."<sup>1</sup>

On August 18 Haliburton submitted to the Presbytery of Brechin the Act of the General Assembly in his favour, and was ordained to produce at the next meeting of Presbytery, testimonials from the New College and St Leonard's College, St Andrews, and from the College of Aberdeen, and a certificate of licence from the Presbytery of Meigle. Those documents were duly presented and he was entered upon trials. On October 20, when the greater portion of them had been approven, the Presbytery ordered that an edict towards his admission should be served at Menmuir on the following Sunday. At the meeting on November 3 "he taught ane sermon off pulpit doctrine" and was approven. In accordance with the edict, then returned duly executed and endorsed, the parishioners of Menmuir were thrice called to offer objections to his life and doctrine. None appeared, however, and the Presbytery forthwith proceeded to his Ordination:—

"The said Mr Georg, after the incalling on the Name off God, resavit ordinatione by the impositione off Christian hands."

The minutes of the Presbytery continue:—"Forsomikel as the good mane off Balholl pretends right to the patronage off the kirk of Menmure, theirfor the said Mr Georg hes promised and protested that he nether hes done nor sall doe anie thing in anie tyme cumming, aither directlie

<sup>1</sup> *Letters*, vol. ii. 50.

or indirectli, that may be prejudiciall to the Presbitrie off ther undouted right to the said patronage."

Haliburton was admitted minister at Menmuir on November 15, 1642, by Mr Thomas Cuper, assisted by Messrs George Symmer, Laurence Skinner, David Campbell, and Robert Norie, younger.<sup>1</sup>

The references to him in the extant<sup>2</sup> minutes of the Presbytery during his incumbency are few and unimportant.

In 1642 the Town of Dundee had appealed to the General Assembly against his proposed admission to the ministry there : in 1644 the same body with the rest of the parishioners found it necessary to proceed against him by Complaint and Petition. Their grievance is stated in the deliverance of the General Assembly on the subject :—

" 1644. Session 4, *June* 1.

" Anent the Bill given in to the General Assembly by the Burgh of Dundie and remanent parochiners therof, making mention that, notwithstanding the Provinciaill Assembly of Angus ordained and appointed Mr George Halyburtoun, younger, minister at Menmure, to have repaired towards our Armie now in England for relieving and sending home Mr Johne Robertstone, minister at Dundie, who, ever since the Armie's outgoing, hes abidden to the great prejudice of the said Burgh and the heavie burdening his colleagues, their ministers, as the Records of the said Provinciaill Assembly bearis, nevertheles the said Mr George Halyburtoun (although nominat by the Colonell before his way-going and ordained by the said Provinciaill to go, as said is, and written for by the Colonell to the Presbyterie of Brechin for sending him furth presentlie for reliefe of the said Mr Johne Robertstone) hes delayed and differred his journey ; which premisses the supplicants humbly intreated the Assembly to take to their consideration. The Assemblie, after mature consideration therof, ordaines the said Mr George Halyburtoun to repair with all diligence to the Armie for reliefe of the said Mr Johne Robertstone, where he shall continue till he be relieved and that under the paine of suspension."<sup>3</sup>

If he did repair " towards our army " his period of service was very short.<sup>4</sup>

Haliburton's ministry at Menmuir was destined to be brief. In

<sup>1</sup> *MS. Register of the Presbytery of Brechin*, November 17, 1642.

<sup>2</sup> " As for the year's want, viz. :—from Aprill 1644 to May 1645, be reason of the troubles, Brechin being plundered be the commoune ennemie, this Presbitrie book was taken away by the rebells togidder with the scrolls containing the proceedings of the Presbitrie from Aprill 1644 till the first of Maii 1645 ; which scrolls whollie perished, not with standing that the book being caried away out of the shyre was afterwards regained."

<sup>3</sup> *MS. Acts of Assembly*.

<sup>4</sup> He was in Scotland on June 26, when the Presbytery of Perth instructed him to obtain translation as soon as possible.

1644 Mr Robert Lawrie<sup>1</sup> was translated from the collegiate charge of Perth to Edinburgh, and the patrons, the Town Council, presented him to the vacancy.<sup>2</sup> On June 19, 1644, Andrew Grant, George Bissett, and John Elder, Town-Clerk, appeared before the Presbytery of Perth as Commissioners from the Burgh, and required from them a letter to the Presbytery of Brechin for his translation. On July 17 Provost Robert Arnot and the other magistrates of Perth laid before the Presbytery an Act of the Presbytery of Brechin, subscribed by Mr John Weemes, Moderator, and Mr John Fyfe, Clerk, and dated June 27, granting transportation to Haliburton. The Presbytery appointed that the edict toward his admission should be served on the following Sunday. They also instructed the presentee to produce a certificate of his life and conversation while minister at Menmuir. The Presbytery of Brechin, however, as was reported on July 24,—when, though duly called, none of the parishioners of Perth appeared to object to his admission,—delayed to grant that testimonial until he “should liberate them of the Presbytery of Brechin of the Act of the General Assembly ordaining him to go to the army in England.” The required certificate, granted on July 25, was submitted to the Presbytery of Perth on July 31, with additional testimonials, viz. :—one written in Latin from Dr John Forbes of Corse, bearing on his studies in Philosophy at King’s College, Aberdeen<sup>3</sup>; another from the Presbytery of Meigle, signed by Mr Patrick Crichtoune,<sup>4</sup> Moderator, certifying their approval of his trials for licence; another from Gibson of Durie,<sup>5</sup> a Commissioner-General of the Scottish Army, and James Somerville,<sup>6</sup> Lieutenant-Colonel of one of the regiments, relating to his discharge of his ministry to the Army at Newcastle; another, in the form of a recommendation to the Presbytery of St Andrews, dated January 28, 1642, and signed by Mr William Colville, minister at Edinburgh, who also had been with the Army at Newcastle; and another from Dr Robert Howie, in name of the Masters of the Divinity College of St Andrews, concerning his studies there. Those testimonials were accepted as satisfactory. The Presbytery, forthwith, caused him to swear that he neither had given, nor would thereafter give, either to the Town and Burgh of Perth, or to his colleague, any bond, either by word or writ, which might be prejudicial to the privileges of the Church,

<sup>1</sup> See Appendix H.

<sup>2</sup> Messrs John Barrone, minister at (Kemback?), and James Admiston, minister at Sanct Ruikis [? St Ringans], had also been heard. On June 2 the Town Council selected Haliburton, and on the following day the Dean of Guild and the Deacons reported that the Trades were all “well content” with him.

<sup>3</sup> The testimonial is dated January 5, 1642.

<sup>4</sup> Minister of Ruthven. The date is February 1, 1644.

<sup>5</sup> Alexander Gibson of Durie, as one of the Committee with the Army, subscribed a letter to the Committee of the Estates (Balfour’s *Annales*, ii. 391).

<sup>6</sup> “Of Drydam”?



or his ministry there, without the knowledge and consent of the Presbytery; and instructed the presiding clergyman to read that oath publicly at his admission.

Haliburton was admitted minister at Perth, on Thursday, August 1, 1644, after sermon by Mr David Weemes, minister at Scone.<sup>1</sup>

In August 1644 James Graham, Marquis of Montrose, was in the field for King Charles I. at the head of about 2500 men.<sup>2</sup> The Covenanters hastily assembled an army to oppose him. The forces rendezvoused at Perth under the command of Lord Elcho. On August 28 the Presbytery of Perth, after a vote, appointed Mr George Haliburton, Town minister at Perth, and Mr James Oliphant, minister at Kinnoull, to accompany them as chaplains.<sup>3</sup> Marching toward Perth, Montrose reached Tibbermuir on the morning of Sunday, September 1. With 6000 infantry and 700<sup>4</sup> cavalry Elcho proceeded to attack him. The battle began at midday or a little after, and lasted less than half an hour. The Covenanting forces were totally defeated—at least 800 men of station being killed in the flight. Their ordnance, consisting of six cannons, and all their stores, were abandoned to the victors. Montrose's loss was inconsiderable. At once he advanced to seize Perth. Unable to defend the town, the Provost, Robert Arnot of Benchills, surrendered it about nine o'clock on favourable conditions, a course which Haliburton and his colleague found it necessary to justify.<sup>5</sup> While Montrose was at Perth, Haliburton on one occasion conversed with him; said Grace at his dinner table; ate and drank with him; and received passes from him, offences against ecclesiastical law, inasmuch as Montrose was an excommunicated person. When the Presbytery, at the Diet of Privy Censure on October 16, "sharply censured" him for his conduct, he "ingenuously confessed" it, and stated "that he was surprised upon

<sup>1</sup> *MS. Register of the Presbytery of Perth*, July 31, 1644.

<sup>2</sup> According to Guthrie (*Memoirs*, Glasgow, 1748, 162), 3000. Not exceeding 3000, with few, if any, horsemen (*Memorialls of the Trubles in Scotland*, Spalding Club, ii. 403). Wishart states that the army of Montrose consisted of not more than 1100 Irishmen, 800 Athole Highlanders, with a small number of other Highlanders chiefly from Badenoch, and 500 men under Lord Kilpont (*Deeds of Montrose*, London, 1893, 55-7).

<sup>3</sup> On the same date the Town Council of Perth, who on the 26th had ordered that the whole town should be warned by tuck of drum to be ready to be embodied on the morrow at six o'clock, agreed that Haliburton should act as chaplain to the Perth company.

<sup>4</sup> *Deeds of Montrose*, 58-9. 600 (Guthry's *Memoirs*, 163).

<sup>5</sup> *Chronicle of Perth* (Maitland Club), 39.

Montrose remained three days in Perth (*Deeds*, 63).

"It wes ane dear quartering to this burgh and to the countrie about" (*Chronicle of Perth*, 40).

A paper by Robertson and Halyburton entitled, *Reasons for the Surrender of Perth*, is printed in the *Edinburgh Magazine*, vol. i. 317-20, and in Peacock's *Perth: Its Annals and Archives*, 274-8. The original is in the Advocates' Library. See Appendix I.

a sudden and that he was urged thereto." He expressed his sorrow for his offence, and his readiness "to give in a declaration anent the occasion of his going unto him and manner of conversing with him under his own hand."<sup>1</sup> At the next meeting of Presbytery he was appointed to present that declaration. The matter did not end there. Haliburton's conduct came under the notice of the Commission of the General Assembly. A letter from Mr William Bennet, Moderator of that body, dated November 8, was presented to the Presbytery ordering them to summon him to appear before the Commission on November 27, to answer for his conduct.<sup>2</sup> Though not formally cited, he was present at the meeting of the Commission on the day specified, and became a victim to their chagrin at the success of Montrose, and the lukewarmness of the clergy in preaching against him. He was deposed by the Commission on November 27, 1644.<sup>3</sup>

At once he took steps to obtain restoration to the ministry. On December 25 he requested the Presbytery to petition the Commission to repon him in his charge, and, on January 1, 1645, the desired supplication was signed by every member present. The action of the Commission was approved by the General Assembly.<sup>4</sup> A petition by Haliburton, and another by the parishioners of Perth, for his reinstatement were considered by the General Assembly on February 6, 1645. The deliverance of the Court on them was:—

"The Assembly, having considered the petition given in be Mr George Halyburton and the parochiners of Perth for the said Mr George his Reposition, taking also to their consideration the Act of the Assembly held in the zeir 1641 against sudden receaving of ministers

<sup>1</sup> At the same diet two other clergymen were charged with having held converse with Montrose; v. *infra*, Dean Balneavis, § 4 (3).

"Mr James Oliphant . . . censured for coming into Perth to Montrose, and taking passes and protections from him. He declares that what he did was for the good and safety of his parishioners and kirk, whereinto the rebels Irish were roasting their meats, and burning the forms of the Communion tables; and offers hereupon to give his declaration under his own hand."

On November 29, 1644, the Commission cited Oliphant to appear before them to answer for his conduct: and on February 10, 1645, assoilzied him from the various charges contained in his summons (*MS. Register of the Presbytery of Perth*, May 21, 1645).

<sup>2</sup> *MS. Register of the Presbytery of Perth*, November 27, 1644.

On November 6, 1644, and again on June 16, 1647, Haliburton was collector of a charitable contribution appointed to be made on behalf of Mr Colin Rynd, "an aged and distressed minister from Ireland."

The Synod of Perth and Stirling in October 1649 enacted that Rynd should receive 20s. yearly from every congregation within the bounds, to be collected at the first meeting of Presbytery after the Synodal meeting and to be sent into Perth.

On March 30, 1656, the Kirk-Session of Logierait granted Rynd £3 to be delivered "in St Johnstoune."

<sup>3</sup> Guthry's *Memoirs*, 172-3.

<sup>4</sup> January 28, 1645 (*Peterkin's Records of the Kirk of Scotland*, 418).

deposed, Session 8, finds it necessar that Mr George his repentance be received first in the Presbytrie and Synod of Perth ; and referris to the Commission to be appointed by this Assembly to receive report of his repentance from them, and, after consideration therof, to repone him to his ministrie as they find reasonable, with power also to them to try and consider any emergent scandalls lying upon the said Mr George.”<sup>1</sup>

The General Assembly, finding that Haliburton’s deposition had not been formally announced in the church of Perth, on February 11 appointed Mr Edward Richardson, minister at Forteviot, to intimate it on the first Sunday after their advertisement reached him<sup>2</sup>; and also excluded Haliburton from the operation of an Act then passed, forbidding the reinstatement of deposed ministers in their former charges.<sup>3</sup>

The Act of the Assembly relating to his restoration to his ministry was duly submitted to the Presbytery. The minute of April 2, 1645, is as follows :—

“ This day Mr George Hallyburton being personally present, the Act of reference of the General Assembly, date, at Edinburgh, 6th February, 1645, post meridiem, Session 13, to the Presbytery and Synod of Perth, being publicly read, anent his repentance to be received by them, and report thereof made accordingly for his reposition to his ministry, as the Commissioners shall find reasonable, Mr George declares in face of the Presbytery that he is most willing to undergo whatsoever censures the brethrer. shall be pleased to enjoin unto him. Whereupon, Mr George being removed, after voicing, it was concluded that Mr George should humble himself upon his knees, and declare such signs of repentance, whereby the brethren might be persuaded in their minds of his unfeigned sorrow for so great offence in despising the censures of the Kirk, and so lightly esteeming and abusing the censure of Excommunication. Mr George being again called and compearing, humbly, upon his knees, did acknowledge his great offence and scandal, given by him unto the ministry and to the whole people of God, in conversing with, and saying of Grace to meat unto, an excommunicated person, and thereby despising, and disesteeming the great censure of the Kirk of Excommunication ;

<sup>1</sup> *MS. Acts of Assembly.*

The secret history of that Act is given by Guthry :—

“ . . . the Assembly resolved to shew an act of mercy themselves, in restoring of Mr George Halyburton to his ministry at Perth, and Mr John Graham to his ministry at Auchterarder, which came to pass in this manner.

Dame Margaret Halyburton, lady of Cowpar, came over the frith and, with oaths, vowed to my lord Balmerino, that unless he caused her cousin to be reinstated, he should never enjoy the favour of the lordship of Cowpar. This commination set Balmerino at work for him. And, as to the other, Mr Graham, the earl of Lanerk pressed the like on his behalf, being moved thereto because his wife was a Hamilton, descended from that Archbishop of St Andrews, who suffered at Stirling ” (*Memoirs*, 181).

<sup>2</sup> *MS. Acts of Assembly.*

<sup>3</sup> *Ibid.*, Feb. 13, 1645.



for the which he was unfeignedly grieved, and promises by God's grace (if it shall please the Lord ever to re-open his mouth again so that he be reponed to his ministry,) to walk more Christianly and circumspectly in all time coming, to the good example of others, to whom he had given so just scandal and offence: wherein the brethren, for their parts, rest satisfied, and ordains the said repentance to be represented to the ensuing Provincial, that, from both, report may be made conform to the ordinance of the General Assembly, date foresaid."

Haliburton expressed his penitence before the Synod in the same form,<sup>1</sup> and before the Commissioners of the General Assembly, who, by their Act of May 16, authorised the Presbytery of Perth to restore him to the exercise of his ministry at the church of Perth.<sup>2</sup> He was readmitted on Sunday, May 25, by Mr William Bell, minister at Dron, who preached on the occasion, in presence of Messrs John Hall, minister at Dunbarney, and Mr James Oliphant, minister at Kinnoull, commissioners from the Presbytery.<sup>3</sup>

Mr John Robertson,<sup>4</sup> Haliburton's colleague, also, had been charged with conversing with Montrose; and, on February 11, 1645, had been suspended by the General Assembly, and, on May 28, was deposed by the Commission.<sup>5</sup> The vacancy thus created was filled on

<sup>1</sup> The Synod, at Stirling, on May 6, 1645 (Sessio 2<sup>a</sup>), declared "themselves fully perswaded of his trew and unfainzied repentance by these evidences quhilks he gave, wherewith also they wer much moved." Mr John Graham also expressed his penitence before that meeting. The declaration of the Synod is practically in the same terms as that relating to Haliburton.

<sup>2</sup> *MS. Register of the Presbytery of Perth*, May 21, 1645.

<sup>3</sup> *Ibid.*, May 21 and 28, 1645.

<sup>4</sup> See Appendix J.

<sup>5</sup> On May 28, 1645, the Commission of the General Assembly required "the speedy plantation of the said vacancy of the Kirk of Perth" (*MS. Register of the Presbytery of Perth*, June 18, 1645).

On July 16, 1645, the Presbytery appointed Haliburton "to cause" the Town Council to state what steps had been taken in obedience to an Act of the Commission, dated May 28, 1645, enjoining them to nominate with all speed, a minister to the Church of Perth—which, as the Presbytery alleged, they delayed to do (July 9); and also what they intended to do with reference to the removal of a seat in the Church of Perth, belonging to Mr Patrick Maxwell, Sheriff Clerk. The seat had been erected by warrant of the Kirk-Session, and had been flung out, without the knowledge of the Council as was alleged. The Town Council, however, arrogated to themselves the power of placing seats in the Church, and refused to replace it. They declared that "they would neither give way to the putting again of that seat, nor of any other in place thereof for the use of the said Mr Patrick, in respect he had by his carriage disoblged them: but they were content that his wife should cause bring in a chair with her, and place it in any place of the Kirk-floor where she might most conveniently, as many other honest women did, and he himself should be welcome to sit in any place of the Kirk he might find most convenient for him." The Presbytery (June 18) required "the said abuse [the ejection of the seat without the warrant of the Kirk-Session] to be redressed, without prejudice to the power of Kirk-Sessions and other Kirk Judicatories, to whom the power and privileges in such cases belongs"; otherwise they would be compelled to defend the rights of the Church.

The *MS. Register of the Presbytery* is silent as to the issue of the matter of the seat. Under date March 26, 1655, Nicoll states that "Mr Patrik Maxwell, ane arrant decevar," was pillored in Edinburgh, where "his rycht lug was cuttit af," and

September 25, 1645, by the admission of Mr Alexander Rollock, minister at Dunkeld.<sup>1</sup> In the opinion of the Presbytery, however, there was still a vacancy in the church of Perth, the appointment of Rollock being regarded as the fulfilment of a promise by the Town to provide a third minister for the parish. No presentation had been made by the Town-Council to the vacant parsonage and vicarage of Perth. Aware that commissioners from the Burgh were in attendance to present one of the ministers to those benefices, the Presbytery, on November 19, 1645, requested and enjoined Haliburton and his colleague to pledge themselves neither to accept a presentation to them without the consent of the Presbytery nor to accept them in any way prejudicial to the advantage of the Church, and particularly to the appointment of an additional minister. Both clergymen gave the desired pledge. Thereafter, John Conqueror, Treasurer of Perth, and John Elder, Town Clerk, appearing in name of the Council, submitted a presentation to the parsonage and vicarage in favour of Haliburton, and required the Presbytery to collate him thereto. Haliburton having renewed his pledge, the Commissioners were asked whether the Council, in the event of his acceptance of their gift, intended to appoint a minister in his place. They answered that they were not authorised to make any statement on the subject, and offered the opinion that the Town of Perth lay under no obligation to appoint an additional minister. After consideration, the Presbytery rejected the presentation as prejudicial to the settlement of a third minister. At the next meeting, November 26, a commissioner from the Burgh of Perth again produced a presentation to the parsonage and vicarage in favour of Haliburton: but the Presbytery refused to receive

afterwards in Perth, where "the uther left lug wes cuttit af him. The caus heiroy was this; that he haid gevin out fals calumneis and leysis aganes Collonell Daniell, governour of Peirth. Bot the treuth is, he was ane notorious decevar, and ane intelligencer, sumtyme for the Englisches, uther tymes for the Scottis, and decevard both of thame; besyde mony uther prankis quhilk wer tedious to writt" (*Diary*, 151).

"Upone the 27 of Maij 1657—Forker, spous to Mr Patrik Maxwell quha haid his lugges cuttit for knavrie the last yeir, was bund to the gallous at the Mercat Croce of Edinburgh, hir handis being bund behind hir bak, and a paper on hir breast, declairand hir a traittour for delyvery of sum lettres sent to hir from hir husband, quha is alledgit to be in company with the King" (*Ibid.*, 197-8).

On December 3, 1645, Haliburton was appointed one of a Committee to designate a glebe at Kinnoull. Mr James Oliphant, the minister, was non-resident, to the disapproval of the Presbytery. He had complained that there was no suitable glebe on which to build a manse. On October 16, 1644, the Presbytery enjoined him to remove from the family of the Earl of Kinnoull under pain of suspension, an ordinance renewed on May 21 and November 3, 1645. The Commission, on February 10, 1645, rebuked him for his residence there. The Committee were appointed at his request, and duly executed their commission.

<sup>1</sup>Other ministers considered for the vacancy were Messrs John Strachan, minister at (Lethendy?), and Alexander Irland, minister at Kinclaven (*MS. Records, Perth City*, September 5, 1645).

it on account of the paucity of their number present. Thereupon the commissioner protested "that the refusal of this day's offer of the presentation should not be prejudicial to the right of the patronage of the Burgh of Perth in time coming, it being now upon the point of expiring, and would probably be called in question." The Moderator also protested that the members present were few and thus incompetent to act in name of the Presbytery in the matter, and that the presentation should be rejected until the Burgh made provision for a minister in place of Haliburton.<sup>1</sup>

He was chosen a commissioner to the General Assembly of 1646. The Presbytery, however, suspected that he would absent himself from the meetings of that Court, and, accordingly, on May 27, when his commission was subscribed, enjoined him to attend, as he would be answerable.<sup>2</sup> On November 19, 1646, he was one of a leet for a chaplain to General-Major Middleton's regiment,<sup>3</sup> and, on April 13, 1647, was elected Moderator of the Synod, and, on April 28, Moderator of the Presbytery.<sup>4</sup>

<sup>1</sup> The Presbytery continued to urge the Town Council of Perth to proceed to the appointment of a minister, but without effect. The subject was again mentioned at a visitation of the church of Perth on February 22, 1649. The Provost and Bailies promised to give a satisfactory answer at the next meeting, but failed to do so either then or afterwards. On June 5 the Commission wrote to the Town Council to proceed to the appointment of a third minister, as they would be answerable to the next General Assembly (*Records of the Commission*, 1648-9, Scottish History Society, 285), but without effect; and on June 29, 1649, the Presbytery referred the matter to the General Assembly. On January 10, 1650, the Presbytery recommended the Commission for Plantation of Kirks to erect the landward part of the parish of Perth into a distinct parish "in respect of the numerous congregation and insupportable charge." Decree to that effect was pronounced by the Commission before August 28, 1650. The heritors, however, declined to meet to give effect to it; and on April 9, 1651, the Presbytery delayed further procedure "in regard of the troubles of the time."

In 1664 the proposal to appoint a third minister was revived. On October 17 the Dean of Guild and the deacons were appointed to convene the Incorporations that the necessity of a third minister might be represented to them, and that they might be persuaded to contribute yearly "a moneth's cesse for his help." On the 24th the Incorporations agreed that a third minister should be appointed, and resolved to contribute to his support. On November 17 the Provost and the Treasurer were appointed to consult with the Archbishop on the subject. On June 19, 1665, the Town Council resolved "to have thoughts of a man" for the office. But no appointment was made at that time.

In 1708 the appointment of a third minister was again suggested; and it was stated that the Magistrates and Town Council would consent to the appropriation for his stipend of the lands of the Charterhouse and the Blackfriars granted by King James VI. for the support of the poor of the Hospital of Perth and for other pious uses (*MS. Register of the Presbytery of Perth*, August 18, September 8). The project was not carried through, a committee of the Commission of the General Assembly, after consultation with the Lord Advocate and other lawyers, having expressed the opinion that those lands could not legally be devoted to the support of a third minister (*Ibid.*, October 6).

<sup>2</sup> The other commissioners, Messrs Robert Murray, minister at Methven, William Bell, minister at Dron, and Francis Hay of Balhousie, elder, were not so enjoined.

<sup>3</sup> *Records of the Commission*, 1646-7, 108.

<sup>4</sup> He was appointed by the Presbytery to require the Commissioners of War of the Shire to cancel an Act presented to the Presbytery on February 25, 1646, as



In 1648 The Unlawful Engagement, as ecclesiastics called it, occasioned antagonism between Church and State. In December 1647 King Charles was a prisoner in Carisbrooke Castle. Commissioners from the Parliament of Scotland suggested to him that, upon certain conditions, an army should be at once raised for his release, and for the deliverance of the English Parliament from military domination. Those conditions were that the Solemn League and Covenant, the second article of which pledged the subscriber to endeavour to extirpate Popery and Prelacy, should receive parliamentary sanction, but that none should be compelled to sign it; that Presbytery should be established in England for three years, the King and the royal household being permitted to retain their accustomed forms of worship; and that afterwards, the polity of the Church of England should be established in such form as the Westminster Divines, with twenty royal commissioners and representatives of the Church of Scotland, should declare to be most agreeable to the Scriptures, and that heresy and schism should be suppressed.<sup>1</sup>

Those conditions were accepted by the Scottish Parliament on April 11, 1648, and an Act passed a week later placed the country in a posture of defence, and constituted Committees of War in the Shires.<sup>2</sup> Those steps, however, were taken in defiance of the Commission of the General Assembly. The attitude of that body will be best understood from the following statement in a Declaration approved on May 5, 1648:—

“As we were before, and still are, ready to consent and agree to the

being an encroachment on the liberty of the Church. The Act, which is not recorded, there being a hiatus in the Minutes from January 21 to March 11, was cancelled (April 1, 1646).

The Presbytery nominated “Mr George Hallyburton and Mr William Bell, as Commissioners in their name, to require of the Committee of War of the Shire of Perth a double of their rolls of any Malignants come to their knowledge for the further information of the brethren of the Presbytery, that they may proceed against them by ecclesiastical censures” (*MS. Register of the Presbytery*, May 6, 1646). The Register contains many references to individual Malignants. The Commission of the General Assembly, on August 27, 1646, ordered the Presbytery to institute proceedings against all within their bounds implicated in the Rebellion (*Ibid.*, September 16). The processes against them occupy many pages of the Register.

On January 27, 1647, Haliburton was one of a Committee appointed to confer with Mr George Oliphant, who had joined Montrose and had acted in place of his captured secretary, “and to labour to make him most sensible of his heinous fault.” Oliphant stated on February 10 that “he had gotten resolution from Mr George Halliburton of some of his doubts, but there were some others, whereof he was not cleared, yet remaining.” He was appointed to confer further with Haliburton and others, and afterwards laid before the Presbytery a Declaration of his repentance.

The Synod of Perth and Stirling, in April 1647, appointed him their Commissioner to the Synod of Angus and Mearns, and renewed the appointment in April 1648.

He and Mr William Bell were nominated by Mr John Hall, minister at Kilspindie, arbiters in all matters in question between him and the widow of Mr David Williamson, his predecessor (*Ibid.*, May 27, 1646). See Appendix K.

<sup>1</sup> *Records of the Commission*, 1646-7, 376-379.

<sup>2</sup> *Acts of Parliament*, vi. pt. ii. 23-25, 30.

engaging and acting in warre if we were satisfied in our consciences concerning the grounds of vndertaking and the meanes and wayes of prosecuting the same, and concerning the other particulars contained in our papers presented to the Parliament ; So not being satisfied in those, and looking vpon the warre as it is now stated, matters standing as they do, and the whole complexe busines taken together, We cannot but, with all dutifull respect and honour, both to his Majesty, and to the Estates of Parliament, plainly dissent and differ from the same ; being so far from a cleer satisfaction in our consciences concerning the lawfulness and necessity of a war, vpon the grounds and in the manner expressed in the Declaration of Parliament, that contrariwise we are cleerly perswaded in our consciences it is an Engagemēt of most dangerous consequence to the true Reformed Religion, both in Doctrine, Discipline, Worship, and Government, prejudiciall to the due interest and liberty of the Kirk, favourable and advantagious to the Popish, Prelaticall, and Malignant party, inconsistent with the Vnion of the Kingdomes, and the satisfaction of the Presbyterian party in England, and therefore contrary to the Word of God, to the Solemn Covenants, first principles and publick professions of this Kirk and Kingdom, and a remedy worse then the desease, and a course wherevpon we cannot expect a blessing from God. . . .”<sup>1</sup> They denounced the Engagemēt as unlawful ; expressed the hope that “ all the well affected in the Kingdome will make conscience of their solemne voves, and will be cairfull, by the grace and assistance of God, to keep them selves from being ensnared and carried alongst in any course contrary to the Covenant ” ; and warned Presbyteries to give no countenance whatsoever to the movement, as they would be answerable to the General Assembly,<sup>2</sup> to refer to the Assembly all of their number who failed to declare themselves against it, and to censure those that had already expressed themselves in its favour.<sup>3</sup> The General Assembly ratified the Acts of the Commission ; ordered ministers to preach against the engagemēt specifically and plainly under the penalty of a sharp rebuke, and, in case of continued failure to do so, of suspension and deposition ; and enjoined that ministers preaching or praying in favour of the movement should be deposed, and that ecclesiastical discipline should be duly exercised on all implicated in it.<sup>4</sup>

With the other members of the Presbytery of Perth, Haliburton strongly supported the attitude of the Commission in their hostility to the Engagemēt. In his sermons he condemned the proceedings of the Estates. On May 31 he and his colleague were appointed to compose

<sup>1</sup> *Records of the Commission*, 1646-7, 524.

<sup>2</sup> *Ibid.*, 530-1.

<sup>3</sup> *Ibid.*, 545.

<sup>4</sup> Peterkin's *Records of the Kirk of Scotland*, 504, 509-10.

a draft of a letter to the Commission, informing them of the action of the Presbytery with reference to the Engagement. That letter, signed by Mr Alexander Rollok as Moderator, is printed in the *Records of the Commission*. He was suspected, however, of want of sympathy with the proceedings of the Commission, for, on June 12, 1648, that body recommended the Presbytery of Edinburgh "to take tryall of the preaching of Mr Patrik Forbesse and Mr George Halyburtoun, reflecting, as they are informed, vpon the publike Resolutions of the Comission."<sup>1</sup> On November 8, when Mr John Cruikshank, then Moderator of the Presbytery, enquired "whether there was any of this number whose advice, concerning the subscribing of that Bond that was pressed on the Shire, was sought at any time or on any other thing appertaining to the Engagement," Haliburton admitted that he had been consulted on the matter by several persons; but declared that he had advised them against taking any positive action, and that he had never been present at any of their meetings. But before the General Assembly met (July 12, 1648), he had read to some of his co-presbyters in the church of Perth, and had sent to a meeting at Kinfauns, where discussion was abruptly closed by the approach of troopers, Articles forwarded in a letter from Mr Henry Guthrie, minister at Stirling; and proposed as the basis of a Supplication to the General Assembly.<sup>2</sup>

The Supplication was not presented to the Assembly, but the fact that it had been suggested, if not formally drawn up and signed, was well known. At the meeting of the Synod of Perth and Stirling in October several members "were challenged . . . upon a scandalous supplication,"<sup>2</sup> and the Presbytery were enjoined to endeavour to discover who of their number were implicated in it.<sup>3</sup> The Presbytery began their

<sup>1</sup> *Records of the Commission*, 1646-7, 541-2, 566.

The 20th and 27 September, 1648. "No exercise because Mr William Row was in Fife, and because of the present fears from the army at Stirling, and troubles in the land thereby" (*MS. Register of the Presbytery of Perth*). The army at Stirling was under the command of the Earl of Lanark and "Generall Major" George Munro (*Records of the Commission*, 1648-9, 80).

<sup>2</sup> *MS. Register of the Presbytery of Perth*, October 18, 1648.

<sup>3</sup> *Ibid.*, November 8, 1648.

The Synod appointed the various Presbyteries to try the matter of the Supplication, and to report to the next quarterly meeting of the Commission as much information on the subject as they could obtain. In April 1650 the Synod appointed that the parishes of such ministers in the Presbytery of Perth, as lay under the scandal of accession to the Divisive Supplication or under other scandal, should be visited by a committee appointed for the visitation of the Presbytery of Ochterarder. The alleged scandalous ministers were stated to be:—Messrs James Oliphant at Kinnoul, Archibald Moncreif at Abernethy, James Campbell at St Madoes, William Bell at Dron, Alexander Balneavis at Tibbermore, William Halyburton at Collace, George Moncreif at Arngask, and James Gillaspie at Rynd. The Church of Perth was not among the churches to be visited, as Haliburton had been referred to the Visitors of Stirling and Dunblane.



investigation on October 18. From the declarations submitted by various members it appeared that there had been a meeting in the church at Perth summoned by Haliburton; that no Supplication had been presented for subscription; but that Haliburton had read certain articles, on the lines of which, it was alleged, certain Presbyteries such as Duns and Peebles intended to petition the Assembly. Haliburton also made a declaration. It bore that "he never heard any thing of that business till Mr Edward Richardstone gave him a letter sent from Mr Henry Guthrie, wherein he shewed that he was informed that sundry Presbyteries were to supplicate the General Assembly to the purpose of the enclosed articles: he declares that he has not the letter; as for the articles, he knows not whether he has them, or not. He acknowledges that he read the letter and the articles before sundry brethren at a meeting in the Kirk, and that he sent the same with Mr James Oliphant to a meeting at Kinfauns; and withal he appeals the brethren who were present at that meeting if any of them can say that he urged, or desired, any of them to go on in that business."<sup>1</sup>

The Presbytery were not satisfied that they had obtained complete information on the subject of the Supplication, and accordingly, on November 1, proceeded to examine further those of their number who were implicated in it. Haliburton stated "that there was nothing in particular betwixt him and Mr Robert Laurie and Mr David Drummond, when they were in his house, anent a Supplication; but acknowledges that they regretted unto him that Presbyterial Government was partly hazarded by Erastianism on the one hand, and Independency on the other, and they feared that the Commission of the Kirk, taking business out of Presbyteries' and Synods' hands, would tend to the hazard of Presbyterial Government, and they thought that there were some upon a way to represent these fears to the General Assembly. He declares that he was desired in the letter to communicate that purpose to such as were favourers of the liberty of Presbyterial Government: he declared likewise that he was desired in the letter to put it out of the way, which (he) accordingly did."<sup>2</sup>

He was ordered to deliver the Articles sent to him to the Moderator that night. He forwarded a copy of them. They were<sup>2</sup> :—

"1. An acknowledgement of God's mercy in delivering this Kirk from Episcopacy and Tyranny. 2. To profess a resolution to adhere to the work of reformation established here, and to oppose malignants and sectaries that would either obstruct it in the neighbour kingdom, or overturn it here. 3. To represent the danger of Independency and

<sup>1</sup> *MS. Register of the Presbytery of Perth*, October 18, 1648.

<sup>2</sup> *Ibid.*, November 1, 1648.

Erastianism, evils as destructive to religion and the liberty of the Church as Episcopacy. 4. To desire some solid course may be taken for strengthening Presbyterian Government, and rooting of these evils from the Church of God. 5. To petition that yet all means of union and agreement with the Parliament may be essayed, rooting out these unhappy differences of such continuance, whatever be the event of the Parliament's undertaking. 6. To supplicate that we be not pressed to speak against the public resolutions of the Estates before we be cleared in our judgment from the Word of God."

On November 8, the Presbytery ordered that copies of the declarations of the members challenged at the Synod should be forwarded to the Commission of the General Assembly. That body, on January 30, 1649, instructed the Presbytery to cite Haliburton to appear before them on the last day of February. The Presbytery, however, on February 22, 1649, found that, for valid reasons, he could not be present on the date specified, but ordered him to appear before the Commission on March 9, as he would be answerable to meet the charge of accession to the Divisive Supplication. There is no reference to him under that date in the *Records of the Commission*. The Articles seem to have aroused suspicion of the sincerity of his ostensible opposition to the engagement; and, afterwards, as alleged evidence deepened that suspicion, the charge of having supported that Treaty was added to that of accession to the Divisive Supplication.<sup>1</sup> On Thursday, February 22, 1649, the Presbytery of Perth held a visitation of the church of Perth with the object of discovering his attitude toward the Engagement.

The minute of the Presbytery is as follows:—

*"At Perth, the 22nd of February, 1649.*

"Which day, the Kirk of Perth being visited, and an inquest called and sworn, and the Elders, Magistrates, and Town Council being sworn and severally examined anent the life and doctrine of Mr George Haliburton, one of their ministers, and especially concerning his preaching to the times against the late unlawful Engagement, they found that he lived Christianly, and preached powerfully and pertinently, and that he gave testimony against the unlawfulness of that Engagement<sup>2</sup>:

<sup>1</sup> v. p. 96 *infra*, Act of General Assembly, July 30, 1651.

<sup>2</sup> Some elders in the Presbytery of Dunkeld were implicated in the Engagement. In June 1651 it was reported to the Synod of Perth and Stirling that those elders had satisfied the discipline of the Church for their accession to it:—

Sir Thomas Steuart of Grantully, in the parish of Little Dunkeld.

Sir William Steuart of Innernyttie, in Kinclveine.

Mr James Mercer of Adie, in Keppett.

William Lindsay, in Kinloch.

John Blair of Lethundie, in Lethundie.

John Steuart of Ballachyll (?), in Mullen.

likeas Mr Alexander Rollock, his colleague, being called and posed there-  
anent, did declare the same. . . ." Haliburton was thus proved to have  
preached against the Engagement; but neither the character of his friend-  
ships nor his preaching was satisfactory to the Presbytery. At the diet of  
Privy Censure on April 4 he was "desired to discountenance Malignants,  
and to apply his doctrine to the times."<sup>1</sup>

The Commission of the General Assembly, on June 4, 1649, ordered  
him to be cited to the ensuing Assembly; and, next day, remitted  
further trial of his accession to the Divisive Supplication to the Pres-  
bytery of Perth, and ordered them to report their diligence to the  
Assembly.<sup>2</sup>

The Presbytery entered upon his trial on June 20. They required  
him to subscribe his former declaration, and to give written answers to  
these questions:—

"first, whether or not a supplication was drawn up whereunto the  
brethren accessory were made privy. 2ly, whether or not he had any  
correspondence with Angus, and did deny the same. 3ly, whether he  
had as yet gotten that authentic paper containing the articles sent in  
the letter by Mr Henry Guthrie to him. 4ly, if he knows whether there  
was a commission given, either by word or writing, to Mr Edward  
Richardsone for going to Edinburgh to try that which others in other  
Presbyteries had done, or whether he was accessory to that commission.  
5th, whether Mr Harry Guthrie had written to him his letter, or not, to  
communicate the same to such as were inclined to schism, sectarianism,  
or Independency."

Haliburton adhered to his former declaration, and presented written  
answers to the interrogatories of the Presbytery.

Thereafter the truth of the answers was tested by written declara-  
tions of the members of Presbytery who had attended the meetings  
at Perth and Kinfauns, and Haliburton was cited to appear before  
the ensuing General Assembly.<sup>3</sup> That Court referred his case for  
further trial to a Commission appointed to visit the Presbyteries of  
Stirling and Dunblane.<sup>4</sup> That Commission dissolved without pro-  
nouncing upon it, and the Assembly of 1650 remitted it to the  
Visitors of Angus with full powers.<sup>5</sup> That Visitation in turn referred

<sup>1</sup> The Synod of Perth and Stirling in October 1650 enjoined ministers to speak  
against both sectaries and Malignants.

<sup>2</sup> *Records of the Commission*, 1648-9, 283. The rubric refers to "Mr George  
Halyburtoun in Angus," i.e. Halyburton's Father, minister at Coupar-Angus, but it  
is probable that the son is meant (v. *Ibid.*, 285), otherwise their designations would  
have been different. The only reference in the *Acts of the General Assembly* of 1649  
is to Halyburton the younger.

<sup>3</sup> *MS. Register of the Presbytery of Perth*, June 27, 1649.

<sup>4</sup> Peterkin's *Records of the Kirk of Scotland*, 556.

<sup>5</sup> *MS. Register of the Presbytery of Perth*, Nov. 1, 1654.



it to the General Assembly of 1651. The deliverance of that Assembly runs :—

“ *At Dundee, July 30th, 1651.*<sup>1</sup>

“ Which day a bill being presented by Mr George Haliburton, minister at Perth, desiring that his process, which was depending before the Visitation of Stirling, and upon the report to the last General Assembly, 1650, was referred for trial to the Visitation of the province of Angus, and at a meeting of the said Visitation at St Andrews, 1651, was referred back again to the General Assembly. The Assembly, considering the said bill with the last act of the Visitation of Stirling, anent the said process concerning his accession to the late Divisive Supplication, as also his alleged writing of letters for promoting the late unlawful Engagement, and encouraging them to go on unto the same, and that he had uttered some speeches tending to the approbation of the said Engagement since the defeating thereof, do refer the trial and judging of those particulars to the Presbytery of Perth with full power to them to censure, or absolve, as they find reasonable after trial, and for his accession to the Divisive Supplication that he satisfy according to the ordinance prescribed<sup>2</sup> that the scandal thereof may be removed. Sic subscribitur.—J. KERR.”

On October 6 and 20, 1652,<sup>3</sup> Haliburton presented the Acts of the General Assembly concerning him to the Presbytery of Perth. The Presbytery, however, agreed to proceed no further in his trial until they obtained extract minutes of the case from Mr Henry Sempill, Clerk to the Visitation of Stirling. Haliburton took no further proceedings for his exoneration until November 1, 1654, when he again laid before the Presbytery the Acts of those Assemblies concerning him. Mr John Crookshank at once protested against any procedure founded on an Act of the General Assembly of Dundee: the Presbytery nevertheless decided to dispose of the case. On November 29, 1654, the minute of the visitation of the church of Perth was read, and an extract of the reference

<sup>1</sup> *MS. Register of the Presbytery of Perth*, Nov. 1, 1654.

<sup>2</sup> “ *Dundee, 31st of July, 19 Session, ante meridiem.*

“ The General Assembly, having taken to their consideration that the scandal of that offence and guiltiness conceived in the divisive petition may be removed, ordains presbyteries to try within their bounds persons accessories thereunto, and whom they find has subscribed the said petition to receive their public satisfaction before the congregation with an acknowledgement of that offence under their hand; and for others that did not subscribe the said petition to receive their satisfaction before the congregation, or presbytery, according to the degree of their accession. Sic subscribitur.—J. KERR.”

<sup>3</sup> On the latter date, Mr John Murray, minister at Methven, protested “ that nothing he should act Presbyterially in that matter, or any other thing referred from the two late Assemblies at Dundee and Edinburgh, should include him to acknowledge the lawfulness of the said Assemblies.”

to the Presbytery was given to Haliburton that he might be prepared with his answer at the next meeting.

In due course he presented his defence. It is entitled "Answers, Mr George Haliburton to the particulars contained in that reference to the Presbytery of Perth from the General Assembly held at Dundee. Anent my accession to the Divisive Supplication: Answer, what and how far is already cleared in the process concerning that Supplication before this reverend Presbytery, so the Presbytery book or minutes can give fullest light in this; for I can, neither by word nor writing, clear that particular further nor I have already done by both before this Presbytery. 2. Anent my alleged writing of letters for promoting the late unlawful Engagement, and encouraging them to go on unto the same: Answer, I do deny letters to my best memory. I never was challenged on any but one to Lieutenant-General Middleton, which truly I do certainly remember, for the date was before so much as any motion, whether private or public, of that Engagement, being before February, either in the latter end of December or beginning of January,—the Committee of Estates, which called the Parliament that motioned first that Engagement, not sitting down till the 15th of February '48. And, as to the tenor of it, so far as I do remember, it was only an answer to a desire concerning General-Lieutenant Leslie's affection to an Engagement for the King, if one should be carried by Kirk and State upon their satisfaction of the late articles, which were come down from the Isle of Wight from the King, seeing the Marquis of Argyle had been lately with him. My answer, so far as I remember, was that I found him not so forward as when he left him, but resolved to wait upon what satisfaction the Commission of the Church, and the Committee of Estates, who were to be convened, should receive; and accordingly he intended to carry himself in that business. As I remember something he desired to know of my own thoughts; and, to my best knowledge at present, I shewed him that I had heard the ministers of Edinburgh, in the September, publicly speaking from pulpit that the work was not yet done, nay but beginning; and that England had deceived us, and dealt falsely in the Covenant, and as in many other things, so in the matter of the King's imprisonment, without advice of the Scots Committee appointed to wait upon the King, which at that time had stirred me up to be a little free in my sermons upon that same strain, though not the length of such an Engagement as followed; but that a war might yet again as lawfully be renewed for prosecuting the end of the Covenant, and removing its obstructions, as well as at first to set on foot the Covenant. But I perceived this [did] not relish so well then, which was in November and beginning of December, as it had in September; or at least I found it not so well taken from my mouth as

theirs, who had preached as free for promoting the Covenant and its work then obstructed in England by war : wherefore, upon advertisement from my brother, then colleague, Mr Alexander Rollok, I had desisted ; and now my judgment was only that in the general that there was, in my apprehension, such lawfulness in a war now, as was at the first. But because I knew nothing whether the King's articles would give satisfaction to the Commission of the Church, and I did know nothing of them myself further than a general rumour, therefore I could give no judgment concerning a particular Engagement for the King, for I would not anticipate the Church Judicatory ; for I questioned not but that, if they were satisfied in the point of religious security, they would be so forward for the King's safety and honour as one of the ends of the Covenant, and willed him to confer with prime ministers and members of the Commission, and that upon their determination for resolution. At this time, the Commission of the Church had not declared the King's articles of concession destructive ; and had emitted no warning nor declaration to the Church, nor made any law for the regulation of men in their judgment in that particular concerning a war. And so though I had been further on, yet I did not transgress, because against no warning, declaration, or constitution of the Church concerning that. And then how soon the Church emitted their judgment against an Engagement because religion was not secured, upon these grounds, and out of reverence to Church authority and its peace, I did submit. And after the Parliament's violent proceeding, notwithstanding the Church's warnings and reasons to the contrary, holding out good grounds of the unlawfulness and inconvenience of that war, I was of their judgment, and preached against that Engagement so constituted in its causes and so carried on, as the extract of the visitation of the church of Perth posterior to all that Engagement, presented the last day doth witness.

“ 3. Anent some speeches uttered tending to the approbation for the said Engagement, since the defeating thereof : Answer, I do not remember any such, and do deny them unless convinced by bringing me to memory of them.”<sup>1</sup>

The members of the Presbytery declared that they had no further information than Haliburton had given, concerning either his writing of letters to promote the Engagement or other allegations ; and, apparently, found that nothing material had been proved against him. From that finding, however, Mr John Murray,<sup>2</sup> minister at Methven, dissented, not because it was not in accordance with the evidence before them, but because of the source of the reference under which the Presbytery had acted, viz.:

<sup>1</sup> *MS. Register of the Presbytery of Perth*, December 13, 1654.

<sup>2</sup> See Appendix L.



the General Assembly of Dundee. By appointment of the Presbytery, Haliburton expressed verbally, on January 10, 1655, and on February 21, in writing, his regret for his share in the Divisive Supplication. In his declaration he admitted that the Divisive Supplication was inopportune in the circumstances, as in all probability likely to lead to the rupture of the Church while opposed to the State; and that he had erred in concealing the proposal for a Supplication, on the basis of the specified Articles, from some of his co-presbyters, and revealing it to others.

The case had continued from the meeting of the Synod in October 1648.

During the intervening period there are other interesting notices of Haliburton.

The Presbytery, on January 24, 1649, granted him liberty to hold communication with Lord Airlie on account of the importance of his business with him.<sup>1</sup>

Many of the Kirk-Session of Perth had been implicated in the Engagement. On June 29, 1649, the Presbytery enjoined Haliburton and his colleague to debar from the Kirk-Session such as were accessory to it.<sup>2</sup> The result was that, on August 8, the ministers complained that discipline could not be exercised because of the lack of members of the Kirk-Session, "honest and qualified" according to the requirements of the General Assembly. The Presbytery, at their request, appointed a committee to advise with them concerning the election of additional elders. At the next meeting the Presbytery resolved that such as were guilty only of voting in the Town Council that men should be levied, or had subscribed the Bond in ignorance but had petitioned against the Engagement, should be received as elders on an expression of their penitence; but that such as had been active in raising men for the army

<sup>1</sup> By order of the Commission of the General Assembly, July 24, 1646, James Ogilvie, sometime Earl of Airly, was excommunicated in the East Church of Edinburgh on Sunday, July 26, 1646.

The following Perthshire gentlemen were excommunicated on the same occasion: David Grahme, sometime of Gorthie, Patrick Grahme, son of the Laird of Inchbraikie, Donald Robertstone, sometime designated Tutor of Strowan, John Steuart, sometime of Scheirglasse, and Colonel William Stewart. They had joined Montrose. Lord Airly was absolved on December 13, 1646 (*Records of the Commission*, 1646-7, 20, 139).

On Tuesday, February 11, 1645, they had been declared guilty of high treason, and their lives, honours, and goods forfeited (*Balfour's Annales*, iii. 270-1).

It is interesting to note that David, afterwards third Earl of Airlie, was under the care of Haliburton until 1664. Haliburton was paid 200 merks yearly (*The Scots Peerage*, i. 126).

The ministers of Perth, supported by Patrick Ross and John Anderson, a deputation from the Kirk-Session, complained to the Presbytery, on May 2, 1649, of the "great abuses committed within the Garrison for want of a minister to preach and exercise discipline among them." The Presbytery appointed Haliburton and his colleague to frame a Supplication for a minister, to be subscribed by the Presbytery and presented to the Commission of the Kirk and the Committee of the Estates.

<sup>2</sup> v. *Records of the Commission*, 1648-9, 326, 436.

and refused to supplicate, and gave no testimony against the Engagement, but who should sign the oath and declaration of the General Assembly against the movement,<sup>1</sup> should be suspended from the eldership for a year, according to the Act of the General Assembly.<sup>2</sup> A Kirk-Session composed of "honest and qualified" men was forthwith constituted.<sup>3</sup>

Belief in Witchcraft was prevalent in the Scotland of the time. In the winter of 1649 two women, Helen Donaldson, wife of George Johnstone, and Agnes Keir, formerly their servant, were charged with witchcraft before the Kirk-Session of Perth. At a further trial of the allegations against them, held by the Kirk-Session by direction of the Presbytery, Agnes Keir declared, as the ministers reported, "that she, being in George Johnstone's service winnowing bear with Thomas Dowie's wife, did see a thumb of a man, or a woman, which she brought home, and shewed to her mistress, whereat she was angry and called the said Agnes a witch: whereupon Agnes cast it in the fire, and upon the morrow did find it in the box of her wheel, and thereafter did stay at the fire till it was consumed in ashes; and that on a night she saw a great light in the house, being neither candle nor fire burning, which did shine into the bed where she lay, and, having recommended herself to God, it became dark as before."<sup>4</sup>

The case was sent back to the Kirk-Session for further investigation.

<sup>1</sup> Peterkin's *Records of the Kirk of Scotland*, 543-4.

<sup>2</sup> *Ibid.*, 448.

<sup>3</sup> During the sitting of the Scottish Parliament in Perth, a female servant of John Anderson had been wounded by a pistol-shot and died. Her brother, Alexander Brugh, servitor to the laird of Balmanno, complained that no enquiry had been made by either the Presbytery or the Kirk-Session of Perth into her alleged murder. The complaint was brought under the notice of the Presbytery by Mr William Row, minister at Forgandenny. The Presbytery, on August 29, 1649, appointed a committee to interview Anderson. At the next meeting, Mr Alexander Rollock stated that Anderson declared "that, when the Parliament was in Perth, some strangers being lodged in his house, and, having left their pistols upon the chamber table, in the morning the servant woman, his wife being in the chamber, she lifted the dag-head, the mouth of the pistol being to her: the pistol loosed, and she was killed."

The Presbytery did not deem the report satisfactory, and appointed Anderson to appear before them.

He duly appeared, and stated "that his wife and his woman being in a chamber together, and a pistol being lying on the table half bended, and his woman touched the pistol, and it loosed upon her, as he is informed, and shot her through the craig." Suspicion, it is evident, attached to his wife.

As the dying woman "did communicate her mind therein" to Haliburton, the Presbytery appointed him to state, so far as he remembered, what she "did reveal" to him, and remitted to him and his colleague "to deal with" John Anderson's wife (*MS. Register of the Presbytery of Perth*, September 18, 1649).

No statement by Haliburton is recorded.

On April 29, 1650, Haliburton and Mr John Crookshank were appointed "to deal with Euphame Johnston for drawing her to a confession of that scandal of murder upon her." She refused to make any confession of murder, however, and the Presbytery referred her to the criminal court.

<sup>4</sup> *MS. Register of the Presbytery of Perth*, December 12, 1649.

On January 30, 1650, Helen Donaldson was examined by the Presbytery. The minute is as follows :—

“ This day also Helen Donaldson was sent for, and compeared before the Presbytery, and was posed with the interrogatories following : first, if she knew Isobell Haddow of Hornsleuch and Elspeth Strachan, and if she kept ever company with them untimously : 2dly, if ever there was a meeting for turning of the riddle for some money she wanted and a silver spoon 15 years since ; which she told to her daughter, and her daughter said she wished it had been in the sea, for she had wakened the whole town with it : 3dly, if ever she had any meeting with any in her own house, where there was a black man in black clothing, and eated, and drank together : 4thly, whether she learned Helen Faichney any skill that was unlawful ; and told her that they met with a ‘ gay honest man,’ she might see him in through the hole of the door : 5thly, whether she was in the college yard, or not, with others in the night ; and the said Helen answers all the foresaid interrogatories negatively.”

There is no further reference to those cases in the Register of the Presbytery. Haliburton suspected that many additional instances of witchcraft would be brought to light, and, in the special circumstances of the Town, found it necessary to appeal to the Presbytery for guidance. The minute of January 30 runs :—“ The which day also, Mr George Haliburton, minister at Perth, regretting to the Presbytery the paucity of Magistrates in Perth for restraining those who are apprehended for the scandal of witchcraft, shewing that there was like there would be a great discovery of more, whereby the burden would be exceeding great, did therefore crave the advice of the Presbytery for best securing of them from company : which the Presbytery, taking to their consideration, thought fit to send for Henry Rollok, present bailie, who undertook and promised to do what in him lay for that effect, and to seek advice from the ministers for best securing of them : as also to employ the garrison, who also have promised their ready concurrence with him.”

On March 20, 1650, he delivered a discourse on the Commonhead *De notis Ecclesiæ*. He “ was approuen : only the brethren thought he had too much Latin and repeated the text owre oft in Latin.”<sup>1</sup>

<sup>1</sup> On January 9, 1650, he was appointed one of a deputation to ask the Lieutenant-General to execute the Act of Parliament against the Malignants residing in Perth, a garrison town ; and, as is noted on February 6, was one of a committee appointed to receive the depositions of certain members of the Town Council relative to a bond given to Lord Lanerick at the time of the Engagement : on March 6, he with others was appointed “ to try the hatchers and subscribers of Lanerick’s band.”

He was appointed, on May 8, 1650, to draw up a letter to be sent to the civil magistrate for the relief of Isobell Millar and Marjorie M’Laurin, imprisoned, the former for alleged witchcraft, the latter for charming.

He was appointed, with Mr John Hall, minister at Kilspindie, to confer with William Ogilvie, son of the Laird of Inchmartin, the Laird of Leys, and Peter Hay,



King Charles visited Perth on July 23, 1650.<sup>1</sup> He was received by the magistrates in mourning attire, and "Mr George Halybrunton, one of the ministers of the toune, had a prettey congratulatory oration to His Majestie."<sup>2</sup> In December 1651, Haliburton and his colleague were forbidden to preach, by the Cromwellian garrison in Perth, because they inculcated in their sermons the duty of loyalty to Charles.<sup>3</sup>

The close of 1650 was marked by the beginning of bitter dissension in the Church, which, within a short time, rent it asunder.

On the execution of his father, Charles was proclaimed King of Great Britain, France, and Ireland, by the Scottish Parliament, on February 5, 1649. His arrival in Scotland, on Sunday, June 23,<sup>4</sup> 1650, was the signal for the invasion of the land by the forces of the Commonwealth under Cromwell,<sup>5</sup> a step defended on the ground that the action of the Scottish younger of Leys, implicated in "The Engagement" (*MS. Register of the Presbytery of Perth*, July 10, 1650).

<sup>1</sup> The References to the visit of Charles in the *MS. Records of the Presbytery of Perth* are these:—July 16, 1650. "The brethren, also hearing that the King's Majesty was to be at Perth shortly, do therefore ordain that all the Presbytery be advertised to be present that day for congratulating his safe arrival to this land; and appoints Mr David Weyms to have a speech to His Majesty for that effect."

"No meeting on Wednesday, the 24th of July, in regard of the King's Majesty's being at Perth, whereby the brethren were necessarily withdrawn in obedience to the ordinance above written."

There is a passing reference to the Coronation of King Charles II. at Scone. Certain persons were cited to appear before the Presbytery "on Thursday next, which is appointed to be the next diet of meeting, in regard that many of the brethren will be at Scone at the sight of the King's Coronation on Wednesday next" (*MS. Register of the Presbytery of Perth*, December 30, 1650). Charles was crowned on January 1, 1651. On December 26 a "Fast for the King" was appointed. (*Ibid.*, December 18, 1650).

<sup>2</sup> Balfour's *Annales*, iv. 81-82.

Haliburton was appointed to confer with Colonel James Montgomerie, a Colonel in the Engagement, with Lieutenant Hew Dundas, "a Lieutenant in Ireland, against the honest party there" (*MS. Register of the Presbytery of Perth*, December 11, 1650), and with James, Earl of Hoome, and Captain Alexander Kincaid, implicated in the Engagement (December 15).

The Commission had referred them to the Presbytery for the trial of their penitence (*Records*, 1650-2, 135, 142, 161-2).

<sup>3</sup> *Chronicle of Fife*, 45.

Under date August 23, 1651, a Diarist writes:—"The ministers in St Johnstons and other partes hereabouts will not preach nor attend their ministerie unless they may pray for their King and the army in England. The Governour said hee would give them leave to preach the gospell of Jesus Christ, but it seemes that is not their businesse" (*Scotland and the Commonwealth*, 6-7).

<sup>4</sup> Balfour's *Annales*, iv. 61.

<sup>5</sup> The invasion of Scotland by Cromwell is noted in the Register:—

"The brethren did all declare that they did intimate the Fast the last Lord's day; and, in regard that the brethren does hear that our armies are in great danger by the enemy, who has invaded the land, they appoint a day of humiliation to be kept at Perth the morn; and appoints 6 of their number to exercise every one of them an hour publicly: viz., Messrs Alexander Rollock, John Hall, John Crookshank, James Gillespie, John Murray, and George Haliburton" (July 31, 1650).

"In regard of the danger of our armies, the brethren present do appoint a Presbyterial Fast to be on Friday next, and appoints Mr David Weyms, Mr William Row,

Parliament in inviting Charles to Scotland, without consultation with the English Parliament, was in effect a violation of the Solemn League and Covenant, in line with the Engagement and the warlike proceedings which were its direct result.<sup>1</sup> By the end of the year Cromwell had won the battle of Dunbar: Edinburgh had fallen into his hands: its castle had been surrendered to him, and the "Kingdome wes for the moist pairt spoyled and overrun with the enymie, evin from Berwik to the toun of Air, thair being Ingliche garisounes in all quarteris of these boundis. . . ."<sup>2</sup>

The defence of the country had been rendered well-nigh impossible.

Such a condition of affairs was intolerable at that crisis of the national history; and, accordingly, the Estates requested Mr Robert Douglas, the Moderator,<sup>3</sup> to call a special meeting of the Commission at Perth to and Mr William Bell to exercise upon some place of Scripture most running upon the times" (August 14, 1650).

August 16, 1650.—"Which day, the brethren nominated to exercise this day were present, and exercised according to the ordinance of the Presbytery. And the Presbytery did spend the whole day towards night in exercise and conference."

"The Presbytery are appointed to meet at Perth with the brethren of Auchterarder and Dunkeld for taking a joint course in these dangerous times" (September 4, 1650).

Haliburton was collector for the Presbytery of the contributions appointed by the Commission to be made on behalf of the Scots prisoners captured by Cromwell at Dunbar, on September 3, 1650 (October 30), and immured in Tynemouth Castle (March 10, 1652).

On March 29, 1652, the Presbytery appointed another collection to be made throughout the bounds. The sum raised was £570 Scots. A receipt from twenty-one officers, dated at Tynemouth Castle, July 1, 1652, in favour of Lieutenant Robert Ballantyne, who had received that amount from the Presbytery on behalf of the prisoners, was laid before the Presbytery, on September 21, 1652, by Mr William Barclay, minister at Forteviot, the Collector. In October 1652, Mr Robert Bannantyne appeared before the Synod with reference to the collection. Members were appointed to "agent" it, where it had not been yet made, Mr Alexander Ireland being nominated for the Presbytery of Dunkeld. In October 1650, Haliburton protested, in presence of the Synod, against the election of Andro Grant as Provost of Perth, on the ground that he was not "within the Covenant." The Synod added Haliburton to a Committee nominated by the Synod to present a Remonstrance to the Committee of Estates, and instructed them to represent the case of Grant to that Committee with the object of obtaining redress.

April 9, 1651.—"A letter received this day from the Presbytery of Stirling, directed to the Presbytery of Perth, shewing that, in regard of the frequent coming up of forces to that town and approach of the enemy which was feared, there would not be such accommodation for the Synod as was necessary. . . . Subscribed by Mr David Bennett, Moderator, of the date, at Stirling, 27th March 1651."

July 30, 1651.—"The brethren think fit not to fall on in discipline in regard of the paucity of their number, and swift march of the enemy."

The Presbytery of Perth held no meeting from July 30 till November 4, 1651, "in regard of the prevalent trouble in the land."

<sup>1</sup> Aikman's *History of Scotland*, iv. 385.

<sup>2</sup> Nicoll's *Diary*, 40.

<sup>3</sup> The Moderator of the General Assembly of 1650, to whom, according to Balfour (*Annales*, iv. 197), the letter was written, was Mr Andrew Cant, minister at Aberdeen (*Chronicle of Fife*, 26). The letter was addressed to the Moderator of the Commissioners, Mr Robert Douglas.

give advice as to what persons should be permitted or forbidden to fight for their country. Douglas demurred, as the Commission were to meet in a short time, but was explicitly ordered to summon a meeting, "wtherwayes the Parl[iament] wold be forced to acte without ther desyred adwysse and concurrence ; wtherwayes the world might see that they had failed to concurre with the Parl[iament] to succor ther countrey in tyme of hir distresse and gratest neid." At the same time, the Estates summoned the ministers near Perth to meet with the Commission, "for releiffe of the distressed countrey, calling for present helpe at ther handes ; wich, if they fail, then they must goe one to doe that wich God, ther countrey, and eurey good man requyres at ther hand."<sup>1</sup> The Commission, at least a quorum of them, duly met, and were asked to return an answer to the following question :—"What persons are to be admitted to rise in Armes, and joyne with the forces of the Kingdome, and in what capacitie, for defence thereof against the Army of Sectaries, who (contrary to the solemne League and Covenant and Treaties) have most unjustly invaded and are destroying the Kingdome?" The reply of the Commission after the preamble ran :—"Therefore, in this case of so great and evident necessitie, we cannot be against the raising of all fensible persones in the land, and permitting them to fight against this enemie for defence of the Kingdome, except such as are excommunicat, forfaulted, notoriously profane, or flagitious, and such as have beene from the beginning, and continue still, or are at this tyme obstinat and professed enemies and opposers of the Covenant and Cause of God ; and, for the capacitie of acting, that the Estates of Parliament ought to have, as we hope they will have, speciall care that in this, so generall concurrence of all the people of the Kingdome, none be putt in such trust or power as may be prejudiciall to the Cause of God ; and that such officers as are of knowne integritie and affection to the Cause, and particularie such as have suffered in our former armies, may be taken speciall notice of."<sup>2</sup>

Parliament at once called out all fensible persons in the land from sixteen to sixty ; and, immediately, the repentance stools of the churches were occupied by officers, under ecclesiastical censure for their malignancy, who hypocritically professed their penitence for their sin in the solemne presence of the Searcher of hearts, that they might be employed again in military service.<sup>3</sup>

The action of the Commission was severely censured by many of the clergy ; and their disapproval became more pronounced when the Com-

<sup>1</sup> Balfour's *Annales*, iv. 200-1.

<sup>2</sup> *Records of the Commission*, 1650-2, 159-60.

<sup>3</sup> "Behold a fearfull sinne ! The ministers of the Gospell ressavd all our repentances as unfained, thogh they knew well enough they were bot counterfeit ; and we, on the other hand, made no scruple to declare that Engadgment to be unlauffull and sinfull, deceitfullie speakeing against the dictates of our oune consciences and judgments. If this was not to mocke the allknoweing and allseeing God to His



mission, in answer to a question of the Estates, declared that persons of Christian character, and well affected to the cause of God, excluded from offices of trust by the Act of Classes, might be again employed on undergoing ecclesiastical discipline for their former offences and renewing the Covenant—an answer which the Estates accepted as justifying the repeal of the Act of Classes—and when they ordered Presbyteries to cite before the Assembly all such ministers as after conference continued to disobey or oppose their Public Resolutions.<sup>1</sup> The General Assembly met in July 1651. At the 6th Session, a protestation was given in to the effect that the meeting was not a free and lawful Assembly of the Church of Scotland, for such reasons as these, that the election of Commissioners had been “prelimited and prejudiced” by the Act of the Commission ordering such as disapproved of the Public Resolutions to be summoned before the Assembly, that members of the Commission, guilty of unfaithfulness to their trust, had been admitted members of the Assembly, despite the objection that their conduct should first be approved by the Assembly, and that the King by letter, and the Lord High Commissioner in a speech, had urged the Assembly to censure all who opposed the Public Resolutions, and that before the Assembly had passed judgment upon them.<sup>2</sup> All who adhered to that Protestation, or to a later Protestation against the lawfulness of the Assembly of 1652, were styled Protesters: the supporters of the Commission were known as Resolutioners. The division in the Church became more accentuated, when the Protesters proceeded, where able to do so, to meet in Presbytery by themselves,<sup>3</sup> and obtained the support of the English invaders.<sup>4</sup>

Haliburton's ministry was affected by the dispute. Rollock, his colleague, was opposed to the Public Resolutions,<sup>5</sup> and his views were shared by members of the Kirk-Session and of the Town Council.<sup>6</sup> One

face, then I declare myselve not to know what a fearefull sinne hypocrisie is” (Sir James Turner's *Memoirs*, 94).

Turner had petitioned to be absolved and had been referred to the Presbytery of Kirkcaldy (*Records of the Commission*, 1650-2, 282).

<sup>1</sup> *Ibid.*, 442, 445. Haliburton was a member of Committees of the Synod appointed to confer with dissatisfied brethren on May 29, 1651, and on May 2, 1652.

<sup>2</sup> The Protestation is printed in Peterkin's *Records of the Kirk of Scotland*, 631.

<sup>3</sup> E.g. Dunkeld; Stirling (*MS. Register of the Synod of Perth and Stirling*, June 1651; Baillie's *Letters*, iii. 353); Lanark (*Ibid.*, 247). The Resolutioners of the Synod of Glasgow and Ayr left the Protesters, and sat in Synod by themselves (*Ibid.*, 246). v. *Records of the Commission*, 1650-2, 550. The Synod of Perth and Stirling referred the Presbytery of Stirling to the General Assembly and ordered the brethren to sit together as one Presbytery.

<sup>4</sup> Baillie's *Letters*, iii. 244-5, 247-8, 253, 257-8, 282-4, etc. v. Law Mathieson's *Politics and Religion in Scotland*, ii. 171-2.

<sup>5</sup> *The Nullity of the Pretended Assembly at St Andrews and Dundee* (1652), 79.

<sup>6</sup> The Council and Session of Perth gave in a protestation against an Act of Synod, July 8, 1652. The Synod ordered the Presbytery to enquire whether those bodies would adhere to their Protestation. Rollock, when asked whether he thought

of the reasons adduced by Haliburton in support of his transportation from Perth was: "The differences that have been, and yet continue, in this collegiate in regard of Public Resolutions, which hinder much the progress of God's work, which, he conceived, would be remedied by his transportation to another place." Sympathy with the Protesters, on the part of members of the Kirk-Session, became evident on the occasion of election to the eldership, and of an election to the ministry, of Perth.

The Parish of Errol became vacant, on November 22, 1648,<sup>1</sup> by the death of Mr Thomas Haliburton. By an Act of the General Assembly the right to choose a successor had been withdrawn from the ordinary electors and vested in the Presbytery.<sup>2</sup> On October 17, 1649, the lairds of Meginsh and Hill, as commissioners from Errol, presented to the Presbytery an extract minute of the Kirk-Session, bearing that the heritors, gentlemen, and elders were content with a leet agreed to by the Presbytery and those commissioners from Errol, and consisting of Messrs Alexander Blair, minister at Galston, Patrick Scougall, minister at Leuchars, and John M'Gill, minister at Dunbog; and desired the Presbytery to select one of them to be their minister. Blair was chosen by a majority. The Presbytery of Ayr, however, refused to translate him. The commissioner of the Presbytery, Mr Robert Young, minister at Dunbarnie, appealed to the Synod of Glasgow and Ayr, and was appointed to appear in support of his appeal before the Synod in the spring of 1650.<sup>3</sup> The Presbytery failed in their efforts to obtain his translation.<sup>4</sup> On December 16, 1651, the lairds of Meginsh and Leys, younger, and James Hay, as commissioners from the parish of Errol, presented a supplication to the Presbytery to the effect that Haliburton should be transported to Errol, or, as he had been silenced in Perth, at least be appointed to preach there during the vacancy. The Presbytery, on February 25, 1652, found the supplication to be informal; and appointed Mr William Bell to preach at Errol, and to inform the Kirk-Session and the heritors as to the electoral procedure prescribed by the General Assembly, and, especially, to state the course followed by the parish of Forteviot. Sir Peter Hay of Meginsh, James Hay, his brother, Mr Peter Hay of Leys, it to be a declinature of the Synod, refused to commit himself (September 21, 1652), and afterwards answered that no direct protest had been made against the constitution of the Synod (October 6).

<sup>1</sup> *St Andrews Com. Testaments*, May 8, 1651.

<sup>2</sup> Peterkin's *Records of the Kirk (Directorie for Election of Ministers*, § 6), 551; v. p. 107 *infra*.

<sup>3</sup> *MS. Register of the Presbytery of Perth*, November 14, 1649; March 13, 1650.

<sup>4</sup> At the request of the Parish, represented to the Presbytery, on March 20, 1650, by the laird of Leys, elder, Mr James Graham was authorised to supply Errol with ordinances at a salary of ten pounds weekly, on condition that he obtained a recommendation from the Commission—he being meanwhile permitted to preach and catechise. On October 23, 1650, Mr John Hog, minister at Holyroodhouse, was called to serve the parish for a time.

and William Kinmond of Hill appeared before the Presbytery at their next meeting—March 10—and submitted a leet of three ministers, viz.: Messrs David Weyms, John Hall, and George Haliburton. The Presbytery, however, found the leet unsatisfactory. On March 29, 1652, the heritors of Errol, with commissioners from the rest of the parish, petitioned the Presbytery for “the privilege and liberty granted by the General Assembly to other congregations, to wit, the power of nomination and choosing of their minister, notwithstanding they were excluded by an Act of the General Assembly.” The Presbytery declined to grant their crave; but, nevertheless, intimated that if “a man sufficiently qualified for the discharge of the ministry, and who may be with conveniency planted,” should be unanimously nominated, they would concur with the parish in his settlement. The commissioners thereafter presented a nomination, signed by the heritors and elders, of Mr George Haliburton to be minister of Errol. The reasons for his translation were lodged by the parish of Errol on April 8.

On April 21 Alexander Jackson and Thomas Nairn, elders, commissioners from the Kirk-Session of Perth, laid before the Presbytery answers to those reasons. The Presbytery sustained all the answers to the reasons, but took exception to the ninth reason, which was “that Mr George serves at Perth, as they are informed, with much pressure of spirit and disconvenience”; and at once proceeded to examine the truth of that statement. The commissioners from Errol admitted that the allegation was based merely on a “flying report,” and asked that Haliburton should be interrogated as to its truth. In answer to the questions of the Presbytery, he declared “that he had much pressure of spirit and discontentedness through the English, being often discharged by the officers from preaching and praying; and that differences of judgment betwixt him and some members of the Session bred much pressure of spirit to him, and retarded the work of God.” By a majority the Presbytery declined to translate him to Errol. Thereupon the commissioners from Errol appealed to the Synod, and Haliburton protested that, despite the sentence of the Presbytery, he should be free to give in reasons for transportation from Perth. The Moderator then informed Mr John Paterson, who appeared as a commissioner from the Town Council, in name of the Presbytery, that some of them had heard, though not from the ministers, that they had just grounds of complaint other than those stated by Haliburton, viz.:—that their stipends were not paid timeously, and that the interests of education were neglected by the Town Council. Paterson promised to inform the Town Council of those grievances of the ministers, and to return a satisfactory answer at the next meeting of Presbytery. Haliburton duly gave in reasons for his transportation



from Perth : and requested the Presbytery to declare, without reference to any particular charge, that, if the grievances, which he had then specified, should continue or increase, he might be transported upon a call satisfactory to his own conscience, without regard to any reasons alleged by the parishioners of Perth ; or that, if Church Judicatories should be suspended, he might in the same circumstances leave Perth, and that his so doing should not be considered desertion of his charge, but as equivalent to transportation by the Presbytery. The Presbytery referred his reasons for transportation, and his request, to the Synod for their advice.<sup>1</sup>

The appeal of the parish of Errol was heard by the Synod on June 9 at Forgundeny, to which place they had adjourned their meeting, having been mobbed at Dunning.<sup>2</sup> James Hay, brother-german of the laird of Meginsh, represented the appellants, and Hew Nicoll, merchant, and Alexander Jackson, Deacon of the Baxters, appeared for the Town Council, with commission to assist the Presbytery in opposing Hali-burton's translation. The Synod found that the reasons adduced on both sides were so weighty, that they resolved to pass no judgment on the appeal, but referred it to the decision of the General Assembly indicted to meet at Edinburgh on the third Wednesday of July ; and, if that Assembly did not sit, ordained the Presbytery of Perth to determine in the "wholl complex bussines," as soon as possible, as they would be answerable to the next meeting. They also ordered the Presbytery "to supplie evere Lord's day that vacand place with actuall ministers as they

<sup>1</sup> *MS. Register of the Presbytery of Perth, June 2, 1652.*

He and his colleague, Mr Alexander Rollock, were appointed, in April 1652, commissioners from the Synod of Perth and Stirling to meet, with commissioners from other Synods, at Edinburgh, on May 2, for conference with brethren dissatisfied with the Public Resolutions.

<sup>2</sup> The Synod met at Donying (Dunning) on June 8.

Their first session next day was appointed to be at 10 o'clock. When the brethren were proceeding to the Church, there came from Aberruthven a "tumultuous multitud of women with staves," among whom, as was alleged, were some men dressed in women's clothes, their leader being the wife of Mr John Graham, the deposed minister of Aberruthven.

The mob closed the doors of the Church on the brethren, and forcibly prevented them from entering. Some of the brethren then retired to a house in the village, and, after prayer, considered the question of transferring the meeting of the Synod to another place ; but, because the house was insufficient to accommodate all of them, and they suspected that the mob would violently expel them from it, adjourned to the public street. The majority of the members met there. All were the objects of the hostility of the crowd, "there being violence offered to all, and done by the said women to some of the ministers in the streets, by beating, pursuing, and spuilzing of them, and taking from some their cloths and from some their horses." In the circumstances, the brethren resolved that the Synod should be at once adjourned to Forgundeny—the first meeting to be at 2 o'clock. The Synod afterwards ordered Presbyteries "to tak notice" of such members as failed to attend that meeting though they were informed of it.

wilbe answerable to the nixt Synod, who will crave accompt of their dilligence thairin, in regard of the great danger that place is in to be usurpit by others not having a call thereunto.”<sup>1</sup> Haliburton requested the Synod to grant him liberty to relinquish his charge on the terms already indicated. The Synod—Mr Robert Young, minister at Dunbarnie, protesting—declared him to be transportable on a call from any congregation, without regard to any objections raised by the Town of Perth. The Commissioners from the Town Council of Perth also protested, in name of the Town and Parish of Perth, against the action of the Synod in passing an Act of Transportability in Haliburton’s favour, and appealed to the General Assembly. The Moderator, in turn, protested that those commissioners had no authority to protest in name of the Town and Parish, inasmuch as their Commission, signed by four bailies, was only from the Town Council, and gave them no power to protest and appeal, and that they were not authorised by the Kirk-Session to appear in their interest.

Next day Nicoll and Jacksone withdrew their appeal, and presented a protestation, signed by Mr Alexander Rollock, Haliburton’s colleague, Town Councillors, and elders of Perth, against the Act of Transportability. The Moderator, in name of the Synod, protested against the protestation as untimous. As the Protestation seemed to contain a declination of their authority, the Synod instructed the Presbytery of Perth to enquire whether the subscribers would adhere to it in that sense.

The reference of the Synod was duly considered by the General Assembly, and Haliburton gave an account of his discouragements and grievances. That court, on August 5, appointed a committee, viz. :—Messrs David Strachan, John Barclay, George Pitilloch, Robert Malcolm, Alexander Ireland, Patrick Scougal, Hairie Rymour, Patrick M’Gill, and Hairie Wilkie, ministers, the Lord Ruthven and the laird of Denmure, elders, to meet with the Presbytery of Perth, at Perth, on September 21, in order to hear and, if possible, remove them.<sup>2</sup> As only one member, Mr Robert Malcolm, appeared on the day specified, the Presbytery adjourned their meeting till the morrow. Five additional members<sup>3</sup> were then present, and, with the Presbytery, entered upon the business entrusted to them.

The Town Council had been summoned to appear, and were repre-

<sup>1</sup> *MS. Register of the Synod*, June 9, 1652.

The Synod also exhorted the Presbytery and the Commissioners from Errol “to take some satisfactory and effectual course for planting of the Kirk of Erroll” (*Ibid.* ; *MS. Register of the Presbytery of Perth*, June 16, 1652).

<sup>2</sup> *MS. Register of the Presbytery of Perth*, September 21, 1652 ; November 3, 1652.

<sup>3</sup> M’Gill, Barclay, Wilkie, Ireland, and the laird of Denmure.

sented by Andrew Butter, Dean of Guild, and Hugh Niccol, merchant,<sup>1</sup> the other commissioner, John Anderson, glover, being absent. They were instructed to oppose the translation of Haliburton. Patrick Crie and Thomas Nairne were present in name of the Kirk-Session. It appeared, however, that Rollock, Haliburton's colleague, though written to by Mr David Weyms, Moderator, for that end, had failed to make public intimation of the meeting to the congregation of Perth on the previous Sunday, his reasons being "because he did not preach before noon he did not find himself concerned therein, and that he was not clear concerning the authority appointing the meeting," having seen neither the reference nor a copy of it. The Brethren<sup>2</sup> did not deem his reasons entirely satisfactory, but, as he admitted that sufficient notice of the meeting had been given to him, and desired them to hear and consider Haliburton's "pretended grievances," they decided to proceed. Haliburton was asked to state his grievances. He mentioned these:—

"First, the decay of his body through the not agreement of his complexions with the air of the place, which in few years would draw on heavy sickness, and consequently death, as he was able to testify under the hands of some Doctors of Physic who were best acquainted with his constitution.

"2. His children's unhealthfulness in the Town that he is forced to keep them in landward.

"3. The charge here is so public and weighty, above his strength and ability, that travailing under it this 8 or 9 years has so much spent his spirit that he finds himself every way weak for a long discharge in that place, and by all probability not able to subsist long therein.

"4. The differences that have been, and yet continue, in this collegiate in regard of Public Resolutions, which hinder much the progress of God's work; which he conceived would be remedied by his transportation to another place."<sup>3</sup>

He stated that he had other grievances, but did not enumerate them, as he had no immediate prospect of their removal.

Mr Alexander Rollock was then called in and informed of his colleague's grievances. He stated that, though they differed in their judgment on the Public Resolutions, there had yet been, so far as he was aware, very great harmony between them in the exercise of discipline, a condition of matters which he declared he would endeavour to maintain.

<sup>1</sup> *MS. Records of Perth City*, September 21, 1652.

Nicoll married Janet Haliburton, a connection of the minister of Perth, and afterwards wife of John Glass, provost of Perth (*Acts and Decrees*, Durie, July 21, 1666; Halyburton's *Memoirs*, 1847, 42). [The reference to the *Acts and Decrees* has not been identified.]

<sup>2</sup> The term is used to designate the Presbytery and the brethren associated with them.

<sup>3</sup> *MS. Reg. Presbytery of Perth*, Nov. 3, 1652.



The Brethren had been informed of a grievance of the ministers regarding the payment of their stipends, and sent a deputation to the Town Council to request them "to strengthen the hands of the ministers in their ministry for taking a course for the timeous payment of their stipend and for settling of their maintenance in all time coming."<sup>1</sup> The Committee also found that the members of the Kirk-Session were remiss in their duty towards their ministers, failing adequately to countenance them in their ministry and to assist them in the exercise of discipline. They, therefore, decided to send a deputation to the Kirk-Session also, to recommend the ministers to continue to live in harmony, and the "Eldership and Session" to conduct themselves with due respect toward their ministers, that they might be supported in the discharge of their sacred functions. After full consideration of the circumstances brought under

<sup>1</sup> The *MS. Records of Perth City*, blank from August 9, 1647, are henceforward a source of information.

On September 13, 1652, the Council "ordaines Patrik Rosse and Archbald Lamb to speak Mr George Halyburttone anent the reneweing of his old band grantit to his umquhill mother in law be the Cownsell; and to draw upe ane new band therof, with a narrative of the old within it sa far as concernes his pairt therof, extendeing to j<sup>m</sup> merk allendarlie; and to sie his umquhill mothers testament ther anent."

September 23, 1652.

"The Den of Gild maid report of the meitting be him, with the remanent appointit, with the ministers yesterday anent the transporteing of Mr George Halyburttoun, minister; and that the said ministers desyrit that the Counsell might be convent this day, to whom thei sould give satisfioun.

"Therefter compeirit Mr Johne Barcklye, minister at Monyfeith, Mr Harie Wilkie, minister of Weymes, and Mr William Bell, minister at Drone, wha reportit that the ministers of the presbyteries meittand haid concludit that Mr George Halyburttoun, minister, sould continow with us; and for that end ther will and desyre wes that he sould heav noe caus to grudge in giveing him sufficient maintenance dewlie peyit for strenthneing of his hand in the ministrie; and, for the mor fitting way of payment therof, that he might be peyit be a localitie in tyme to come, and that any bands that was given be privat persones to Mr George for peyment of his bygaine stipend might be renewit to him be the counsell." A request for the due payment of his stipend was also made on behalf of Mr Alexander Rollock, Halyburton's colleague.

The minutes continue: "To the quhilk, the Counsell returnit them first thanks: then, they being removit, the Counsell ordaint thrie of the number to pas furth, and first give them thanks for continowatioun of Mr George, and for the first desyre anent strenthneing the ministers hands, it was ther will and desyre that the ministers wold acquent them what opposes them in strentheneing of ther handis in the ministrie, and the Counsell sould be most willeing to give them concurrence and assistance, and the use of ther civill authoritie; and for satisfioun of the steipends, both bygaine and in tyme comeing, the Counsell sall tak present course for bygaines, and at ane more frequent meitteing sall tak ane course for dew peyment therof in tyme comeing to both the saids ministers."

On October 5, 1652, a certain Mr Alexander Forbes appeared before a meeting of the Kirk-Session and Town Council to answer a charge of performing the ceremony of marriage without being called to that function in the congregation of Perth. His answer to Halyburton was that "he head a better approbatione of his ministrie both in Irland and Ingland bot not in Scotland." A Mr Alexander Forbes was recommended by the Synod of Perth and Stirling, in October 1649, to the charity of the churches within the Province.

their notice, the Brethren decided that, while some of Haliburton's grievances were very weighty, yet, in the disturbed condition of the country, it was expedient that he should continue in Perth; but recommended the Commission of the General Assembly to grant him a transportation "with all conveniency." On the following day, the commissioners from the Town Council and the Kirk-Session appeared before the Brethren and presented answers to the request and recommendation of the respective deputations. For the Town Council it was stated that they would give full satisfaction to the ministers, in the matters complained of, before November 1, and would inform the Presbytery of what they had done, that a report might be presented to the Commission. The Kirk-Session returned answer that they were resolved to obey the exhortation of the Committee, in the power of Divine grace; but declared that they understood that exhortation to apply to the future, and not to be based upon grievances of which they had not been informed.<sup>1</sup>

The Commission of the General Assembly, having delayed consideration of the proceedings of the Committee on November 27, on February 23, expressed approval of their diligence, but deferred the granting of an Act of Transportability in Haliburton's favour until he applied for it.<sup>2</sup>

Rollock, Haliburton's colleague, died on October 17,<sup>3</sup> and was buried on October 19, 1652.<sup>4</sup> Haliburton soon required the Town Council to implement their promise regarding his stipend. On October 25 and November 1 he appeared before them with the request that a stipend

<sup>1</sup> *MS. Register of the Presbytery of Perth*, November 3, 1652.

<sup>2</sup> *Records of the Commission*, 1650-2, 538.

On December 15, 1652, Haliburton and Mr Robert Young, minister at Dunbarrie, were appointed to confer with any member of Presbytery dissatisfied with the Public Resolutions.

<sup>3</sup> *Decreeets of the Sheriff Court of Perthshire*, 1654-7, p. 56; *Chronicle of Fife*, 60. *MS. Records of Perth*, October 18, 1652.

On October 25, 1652, the Town Council ordained all their number "to attend the provest for keipping of the counsell seatt in the churche one the Saboth day, under the payne of ane schilling sterling the peice quha contraveins ilk day . . ."

A Collection on behalf of the sufferers from a great fire in Glasgow had been authorised by the Presbytery on September 1, 1652, and Hew Nicol had been appointed collector. The Town Council also had authorised a collection in the burgh, and had appointed Hew Nicol and Henry Balneavis collectors. Several families had suffered from a fire that had broken out in Perth, and it was agreed that they should receive a share of the collection. On January 3, 1653, Haliburton reported to the Town Council that about 900 merks had been collected in the burgh; that there were about 500 persons yet to be called upon; and that 7 families in Perth had suffered and 400 in Glasgow.

The Town Council allocated 700 merks to the distressed inhabitants of Glasgow and the balance to those of Perth. On March 16, 1653, Hew Nicol submitted to the Presbytery a receipt from Mr John Sempill and James Oar (Orr), commissioners from the Town of Glasgow, for £1074, 16s. 2d. as the contribution from the parishes in the Presbytery, save Perth, and another from the same commissioners for 700 merks as the collection within the Burgh of Perth.

<sup>4</sup> *MS. Records of Perth City*, October 18, 1652.

based on a locality, and payable at definite terms, either in money or grain, should be granted to him. On the latter date, the Town Council nominated Mr John Patersone, Dean of Guild, William Rioche and Robert Jackson, bailies, Mr Henry Chaïpe and Patrik Rosse, councillors, as a committee to treat with him on the subject. The committee arranged with him that he should accept office as parson of Perth, and give a tack of the parsonage teinds to the Town for the yearly payment of 5 chalders victual, half meal and half bear (four chalders to be assigned to him from the teind victual due to the Town by the laird of Balhousie and one from that due by the laird of Tarsappie), and £500 Scots to be paid by the Treasurer of Perth; and that he should receive the vicarage of the whole parish to be uplifted by him *ipsa corpora*, the money stipend to be paid yearly at Martinmas, beginning with the year 1652, the victual before Candlemas, the right to the vicarage to vest in him at Martinmas 1652. On November 15, Haliburton requested the Town Council to pay to Marjory Stewart, Rollock's widow, and to himself, what was due to them for the stipends of past years. On November 17, Mr John Patersone declared to the Presbytery, with the acquiescence of Haliburton, that the Town Council had given him satisfaction as to his emoluments, and promised to implement their agreement. On January 10, 1653, the recommendations of their Committee were adopted by the Town Council.<sup>1</sup> Only after repeated applications did they grant bonds to Marjory Stewart and her children for Rollock's unpaid stipend, amounting to 3000 merks: but at her request and that of her friends they generously voted to her and her children a gratuity of 24 bolls victual, half meal and half bear, to be uplifted from the arrears due by John Oliphant of Bachiltoun.<sup>2</sup>

The discord of the land concerning the Public Resolutions continued to be reflected in the Kirk-Session of Perth. After the death of Rollock their divided condition became clearly manifest, the occasion being a proposed addition to the eldership—a matter of importance in view of the vacancy. On December 15, 1652, Haliburton, for himself and for such elders as should adhere to it, presented to the Presbytery an appeal from a resolution of the Kirk-Session. Before proceeding to judgment

<sup>1</sup> *MS. Records of Perth City*, January 10, 1653.

<sup>2</sup> *Ibid.*, April 14 (4 ?), 1653.

The minute of a joint meeting of the Kirk-Session and Town Council on February 14, 1653, continues:—

“Anent the fabrik of the kirk, the Counsell and Session recommends the abuse thereof mad be the sojors to be representit be the Provest and Den of Gild to the Governor, that there may be ane rectificatioune maid thereanent and for preventioun of the abuse thereof in tym cuming therein.

“And for the better keipeing of the kirk from abuse be the sojors foirsaid, appointtis and ordaines, when ther is sermone in the new kirk to the sojors, that the door betwixt the new kirk and old be lookit and closit continually induring the tyme of their sermon.”



upon it, the Presbytery thought it expedient to appoint a committee to meet with the minister and Kirk-Session to consider the matters in dispute. That committee reported that, in their opinion, the Presbytery should interfere, and should decide whether in the election any previous vote or protestation should be regarded, basing their recommendation mainly on the existence of "differences and jealousies" in the Kirk-Session. It was reported, however, that the Kirk-Session refused to accept that overture. Thereupon Haliburton lodged reasons of appeal against the original resolution of the Kirk-Session, which the Presbytery transmitted to the Kirk-Session for answer, at the same time recommending to them "a free communing for removing of prejudices, differences and jealousies amongst them, and for accommodating them in a most amicable way." They also appointed a committee to be present at their conference.<sup>1</sup> The result of the discussion was the acceptance of an overture of agreement, to the effect that all procedure on the vote appealed against should be sisted for that year, and that, with the concurrence of some members of the Presbytery, so many elders, men "Godly and of a blameless and Christian conversation, according to the Acts of the General Assembly," should be added to the Kirk-Session as would make up their number to 24.<sup>2</sup>

The minister and the Kirk-Session, however, could not agree upon the persons to be elected. "Jealousies, misconstructiones and divisions" became so accentuated that the Town Council felt it to be their duty to interfere. At the instance of Provost Andrew Butter, the Town Council, by a majority, agreed to petition the Presbytery, as the Court immediately superior to the Kirk-Session, to endeavour to compose the differences and debates that arose day by day in that judicatory; and suggested that a visitation of the Kirk-Session should be held as soon as possible.<sup>3</sup> The petition was duly presented to the Presbytery,<sup>4</sup> but no formal answer was immediately given. The Presbytery, however, as an expedient for the removal of the disputes between the minister and elders concerning the persons to be elected, recommended the Kirk-Session to nominate men against whom neither the minister nor the elders offered objections. The answer of the Kirk-Session to that recommendation was as follows:—

*" At Perth, May 3, 1653.*

" The Session, being convened this day anent the answering of the Presbytery's overture, which being read, and taking to consideration

<sup>1</sup> *MS. Register of the Presbytery of Perth*, January 12, 1653.

<sup>2</sup> *Ibid.*, February 2, 1653.

<sup>3</sup> *MS. Records of Perth City*, April 14 (? 4), 1653.

<sup>4</sup> *MS. Register of the Presbytery of Perth*, April 6, 1653.

sundry of the Session finding that there were persons nominated both by the minister, and nominated by other elders, that were controverted, thought that it was not convenient, without some clearing of the controversy, to pass from the nomination of the controverted persons: others again thought that these controversies of members would not be well removed by the Session, and, therefore, that it was more fitting to refer all to the Presbytery. It being found that there were varieties of judgment, all resolved upon these two to be the state of the question, 'Adhere to the controverted persons nominated till they be cleared,' or, 'Refer the whole controverted business to the Presbytery.' By plurality of voices, it carried, "Adhere to the controverted persons nominated till they be cleared," for the reasons following: 1. Because, exceptions being given in against the controverted persons, the laying of them aside now were upon the matter an acknowledgement of their guilt, and of their incapacity to that office whereto they are called, which we are not clear in our consciences to do, except the foresaid scandals delated on them were made out; 2. Suppose we should condescend to the laying aside of the said controverted persons, and fall upon the choosing of others in their room, it is to be feared that our differences shall not thereby cease, but be increased, in regard that hardly can we fall upon any in their room, and against whom grounds of exception might not be alleged. Always for peace sake, it is the opinion of some of the members of the Session, which they humbly offer to the consideration of the Presbytery, that seeing there are four of the six additional persons controverted—two thereof by the minister, and two by some of the elders—that these four controverted may be laid aside for the present: and, seeing the Session will consist of the number of twenty persons by these four, that it might be agreed upon that the said number of twenty might be a complete Session, and go on in their duty in advancing the Lord's work."<sup>1</sup>

On June 1, the Presbytery entered upon the consideration of the petition of the Council, and the answer of the Kirk-Session to their overture, and being assured that to agree to the suggestion of the Kirk-Session would only increase existing differences, resolved to refer "the whole complexed business to the Synod for advice."

The reference was considered by the Synod on June 15. Having noted that the possibility of a dispute between the Kirk-Session and the Town Council was not remote, and that "the great and tender care the Presbytery has taken for constituting the Session, so that all differences amongst them might be removed, which for the present prove very obstructive to the planting of that Kirk," had been fruitless, they associated a Committee with the Presbytery to endeavour,

<sup>1</sup> *MS. Register of the Presbytery of Perth, May 4, 1653.*

to the utmost of their power, to settle those differences in a friendly manner; and, in the event of their failure to compose them, instructed the Presbytery to end the controversy by the interposition of their own authority.<sup>1</sup>

The committee duly met with the members of the Presbytery,<sup>2</sup> but, before proceeding farther, resolved to ask the Kirk-Session whether or not they would submit their disputes to the members of the Presbytery and them. The Kirk-Session met: Haliburton reported to the Brethren that in the Kirk-Session they who formerly voted "Not submit" adhered to their decision, and that they who voted "Submit" were content to refer their differences to them. At that point Provost Butter, by authority of the Town Council, referred all questions in dispute between them and the Kirk-Session to the decision of the meeting. The Brethren, Messrs John Crookshank and John Murray dissenting, suggested, as the best means of securing peace, that the minister should form a leet of ten or twenty names, and the Kirk-Session add others, and that they (the Brethren) should select six of them for admission to the eldership. That overture was submitted to the Kirk-Session, and they who formerly voted "Submit" accepted it while the other party declined it. The members of the Kirk-Session were again approached, and were asked if they were prepared to suggest a method of settling the dispute. One section declared "that they knew no other mean under Heaven but by submitting" to the decision of the Brethren: the other party refused to give a written answer. The Brethren, finding their efforts to promote peace ineffectual, advised the Presbytery to proceed to settle the dispute by their own authority.

The Presbytery was forthwith constituted; and, Crookshank and Murray protesting, instructed Haliburton to convene the Kirk-Session, about 8 o'clock next morning, to submit to them a leet of ten or twelve names, and to present it, with such other names as the Kirk-Session might add, to the Presbytery at 10, that they might select six for the eldership. When the Act was read before the Kirk-Session, Haliburton and those who had accepted a similar overture of the Brethren

<sup>1</sup> *MS. Register of the Presbytery of Perth*, June 22, 1653.

The members of the Committee were Messrs Robert Wright, Archibald Marshall, George Shaw, Andrew Barclay, Alexander Ireland, William Retray, John Fairbairne and James Goveane, ministers, with Hairie Blakwood and Robert Forrester, elders.

Haliburton and Patrick Brown, a commissioner from the Town Council, in their name, overtured a private committee of the Synod to the effect that the Magistrates of Perth should be admitted to the Kirk-Session as elders, and no longer continue to be executors of the discipline of the Kirk-Session, without a voice in their decisions. The overture was rejected (*MS. Records of Perth City*, June 20, 1653).

<sup>2</sup> *MS. Register of the Presbytery of Perth*, June 28, 1653.



acquiesced : others protested against it.<sup>1</sup> The Kirk-Session duly met. The report of their proceedings bore that two protestations had been made, and that 18 persons had been nominated as a leet for the eldership.<sup>2</sup>

Still desirous of promoting peace, the Presbytery called the Kirk-Session before them, and again asked if they could propose any overture of agreement. The elders who had agreed to submit their differences to the Presbytery adhered to their decision ; and one of the other party, Mr George Oliphant, protested against any procedure of the Presbytery toward an election of elders, and appealed to the next free General Assembly. As that appeal was not directed, as ecclesiastical law required, to the ensuing Assembly indicted to meet at Edinburgh on the third Wednesday of July 1653, and as Oliphant, when asked whether or not he considered that Assembly to be a lawful Assembly because summoned by the previous Assemblies, replied that " he could not answer to such questions," the Presbytery refused to allow the appeal. The Presbytery nominated six persons from the list presented to them, and instructed Haliburton to proceed towards their admission in accordance with the laws of the Church.<sup>3</sup> They also ordained that any objections against the elders-elect should be presented to them. When the Presbytery met on July 13 to hear objections, one, Archibald Arnott, appeared, and asked if the Presbytery had obtained an assurance that their nominees were qualified according to the Word of God—especially in such passages as Exodus xviii. 21, 1 Timothy iii. 2-7, and Titus i. 6-8, " —yea or not." The Presbytery expressed surprise at the question, and replied that positive testimonies had been given to them that they were qualified according to the Word. He then asked whether an Act of Presbytery<sup>4</sup> to the effect that, before the admission of elders, the minister should hear them pray in their families, and that they should be examined by the Presbytery as to their religious knowledge, had been observed. The Presbytery replied that the ordinance of August 1650 was never intended as an Act conditioning the admission of elders in time coming ; that few or none would accept office on such terms ; that such a practice had never been followed within the Presbytery, as it

<sup>1</sup> The protesting elders were Mr George Oliphant, Mr George Haliburton, younger, Hew Nicol, Patrick Crie, Patrick Ramsay, Alexander Rankin, Henry Bog, and John Crie.

<sup>2</sup> The list submitted by the minister was :—Andrew Moncrieff, David Jack, William Sharp, maltman, Archibald Lamb, Doctor Beatoun, David Murray, Robert Anderson, Mathew Henderson, John Tyrie, Patrick Watson, Gilbert Martin, Archibald Moncrieff.

The elders added Thomas Irving, John Balvard, Robert Boig, Andrew Gibb, Thomas Dalglish, Patrick Brown.

<sup>3</sup> The Presbytery nominated Mathew Henderson, John Tyrie, David Murray, Archibald Moncrieff, William Sharp, and Gilbert Martin (June 29, 1653).

<sup>4</sup> August 30, 1650.

was not observed in any congregation in Scotland; that, though they had passed such an Act, to do so was incompetent, as infringing upon the privileges of the Supreme Court; and that they declined to introduce innovations and thus violate the Acts of uncontroverted Assemblies. Arnott protested against the proceedings of the Presbytery and appealed to the next "free" General Assembly. His appeal, however, was not allowed.

Exceptions were then given in by five separate persons<sup>1</sup> against five of the nominees, for one or more of such allegations as want of family exercise, vindicating the scandal "for which he was laid aside from the office of a Deacon (to wit, drinking in an alehouse on the Lord's Day"), drunkenness, fighting, former deposition from the eldership for unfaithfulness, habitual drinking on the Sabbath, playing at cards and tables, and gambling. After investigation, the Presbytery found in two instances that their nominees might be admitted to the eldership, in two that it was inexpedient to admit them, and in one that, though capable of the eldership, he should not be admitted until chosen at another election.<sup>2</sup> There is no further reference to the dispute in the *Register of the Presbytery*.

Rollock, Haliburton's colleague, had died on October 17, 1652. The Kirk-Session, however, took no direct action toward filling the vacancy; and, on January 17, 1653, Hew Niccoll, a member of the Kirk-Session and of the Town Council, found it to be his duty formally to call the attention of the latter body to the condition of matters. In a document which he styled his "humble advyse and desyre," he stated that, when both Kirk-Session and Town Council, "as ane man," should be proceeding jointly to the election of a minister, they were "brokin amongst" themselves; and that the judgment of God continued upon them, as was evidenced, he declared, "by the unnaturall and unseasonable divissions, mistaks, misunderstandings, differences and zealousies that ar brokin furth amongst us in our Sessioun, not lyklye to be cuired in heast, except the Lord in His mercie prevent the same. May your wisdomes," the

<sup>1</sup> Patrick Threipland against Gilbert Martin.  
Thomas Keltie against Archibald Moncrieff.  
William Dow against John Tyrie.  
Ninian Moore against William Sharp.  
Gregor Rioch against David Murray.

<sup>2</sup> *MS. Register of the Presbytery of Perth*, September 21, October 5, and November 2, 1653.

On September 21, Haliburton and Oliphant, minister at Kinnoul, were appointed to listen to a recital of the "insupportable injuries" which Margaret Reekie, wife of Mr Edward Richardson, the deposed Minister of Forteviot, "had sustained at the hands of Mr William Barclay," his successor. The Synod, in October 1653, nominated him and Mr Alexander Ireland, minister of Kinclaven, members of a Committee to endeavour to promote peace in the Presbytery of Stirling.

document continued, " be pleased to set your shoulder and think upon the calling of some gracious man to that place, such as Mr William Rait, minister of Breichin, or Mr John M'Gill, minister of Dunbog, quhilks, I conceive, will be ane meane for healling of all thois unnaturall unseasonable divisiones and differences foirsaid; as alsoe will be ane meane for chaising away of prophanitie and lowsnes amongst us, quhilk is too fast increasing, and lykwayes preserve this place from being filled be thoss bears rewells over us for the presentt."

Haliburton appeared before the Council, on February 7, and asked them to meet with the Kirk-Session for the consideration of matters concerning the glory of God and the good of the Town. At the meeting, which the Council had appointed to be held after the sermon on the following Thursday, considerable discussion took place on the point whether the right of nominating a minister was vested in the Kirk-Session or in the Town Council,<sup>1</sup> Haliburton holding that the minister should be nominated by the former and approven by the latter, a position against which the Dean of Guild, Mr John Patersone, " mad ane contrair argument." During the dispute about the election of elders, procedure toward the calling of a minister was sisted. A year after Rollock's death, Haliburton suggested to the Council that another minister should be appointed because " ther wer many sad wants therthrow both of weiklie sermones, catecheising, discipline, and that ther sould be meins wsit with sincerity " for an election.<sup>2</sup> The Provost suggested to the Town Council the name of the minister of Brechin. On November 7, Haliburton again appeared before the Town Council and required that they should proceed actively in the matter, in conjunction with the Kirk-Session, and in accordance with the method prescribed by the General Assembly; and threatened that, otherwise, he would " represent the doeing theroff " to the Presbytery.<sup>3</sup> The Kirk-Session and the Town Council, however, were at variance concerning the parties in whom the right of calling a minister was vested. A majority of the Kirk-Session claimed that, in consequence of the abolition of patronage, the election of a minister was the prerogative of the Kirk-Session. On December 5, 1653, when the Provost reported to the Town Council the attitude of the majority of the Kirk-Session, and declared that the Act did not apply to burghs, the Town

<sup>1</sup> *MS. Records of Perth City*, February 10, 1653. See Appendix M.

<sup>2</sup> *Ibid.*, October 18, 1653. On that date also he requested the Town Council to support the Kirk-Session in the execution of discipline. The Town Council replied that their concurrence was asked but not their voice, and that in other burghs the magistrates were elders *sine quibus non*. The Council also refused a request by Haliburton for a suspension of diligence for payment of Hospital dues.

<sup>3</sup> *Ibid.*, November 7, 1653. On that date the Council signed a bond in his favour for 1000 merks.



Council agreed that both Kirk-Session and Town Council should "go on in an unanimous course for the said electioun" and should submit leets mutually. The Provost and Bailies then proposed a leet consisting of Messrs William Rait, minister at Brechin, David Strachan, minister at Fettercairn, Andrew Honyman, minister at St Andrews, Patrick Scougall, minister at Leuchars, David Forrett, minister at Kinocher, and Robert Young, minister at Dumbarnie. Robert Anderson, a councillor, suggested Mr Alexander Mylne, minister at Longforgan, and Matthew Henderson, Deacon-Convener, proposed Messrs John M'Gill, minister at Dunbog, and Thomas Donaldson, minister at Smelling (Smellim, Smailholm?). The Town Council adhered to the leet suggested by the Magistrates; and appointed Messrs John Paterson and Hary Chaïpe of Ormestoun to present it to the Kirk-Session and to request them to concur with the Town Council in the election, at the same time authorising them, in case of the refusal of the Kirk-Session to unite with them, to protest in name of the burgh before any judicatory they should think expedient. Paterson and Chaïp duly discharged their commission at a meeting of the Kirk-Session on December 6. By a majority of one the Kirk-Session resolved not to join with the Town Council, but to adhere to a former decision to proceed by themselves. The minute of the Kirk-Session, which is recorded in the *Register of the Town Council*, proceeds: "The Moderator did joyne his voice with them who voitit joyne with the Counsell, which mad up equall votes." On December 12, the Town Council resolved to bring the subject of their differences with the Kirk-Session under the notice of the Presbytery, or, as it is expressed in the minute of the Town Council, "to present their desyr anent the establishment of a minister to this place." On January 25, that Court appointed a Committee to meet with the minister and Kirk-Session in order to endeavour to compose the differences which had arisen between them and the Town Council; and earnestly exhorted the Kirk-Session to "meet with the Town Council to the effect they may jointly make up a list for choosing of a minister," withal recommending that all previous lists be departed from.<sup>1</sup>

The Kirk-Session, however, by a majority, refused to accept the

<sup>1</sup> "Mr George Haliburton did likewise represent to the Presbytery the necessitat condition of the prisoners in the Tolbooth of Perth taken by the English, and desired the Presbytery to contribute something for their supply. The Presbytery appoints that something shall be collected through every parish in a private way and sent in to the minister of Perth" (*MS. Register of the Presbytery of Perth*, January 25, 1654).

On April 23, 1654, a collection on behalf of "the prisoners in Perth" was intimated at Logierait.

He was one of a Committee appointed by the Presbytery, on December 13, 1654, to represent to the Laird of Balhousie that Mr Andrew Playfair, minister at Aberdalgie, was willing to receive an assistant and to deal with him for his maintenance; and on January 17, 1655, was appointed one of a Committee to meet at Duplin

advice of the Presbytery—a decision from and against which Haliburton dissented and protested for these reasons :—“ first, because it was clearly holden out that the Session’s privilege, by embracing the Presbytery’s desire, was nowise violated : 2ly, because we were convinced by the Commissioners from the Presbytery that the privileges of Burghs in joint listing and nominating of a minister with the Session is not abrogated by the Act of the General Assembly concerning election of ministers : 3dly, because the Commissioners of the Presbytery did most rationally press the practice of other Burghs in the joining of Council and Session in the election of ministers : 4thly, because we conceive the embracing of (it to) be the readiest mean for to have removed debates and heats amongst ourselves, and for speedy, peaceable, and comfortable entry of a minister to this place.”<sup>1</sup> Six elders, viz. :—William Rioch, John Anderson, Thomas Nairn, George Martin, John Boig, and Henry Balneavis, adhered to his dissent and protest. The Town Council again expressed their desire for a joint election, but adhered to the leet which they had presented to the Kirk-Session.<sup>2</sup> On March 7, 1654, they declared that, for the sake of peace, they were willing to relinquish what they alleged to be their unquestionable right to present to the vacancy, and to withdraw the leet already proposed ; and were desirous that a leet should be drawn up by the Kirk-Session and Town Council jointly, but on condition that they should not be prevented from placing on the leet the ministers already mentioned. The Kirk-Session consistently declined to accept any overture of peace, resolutely adhering to the position that, according to the Act of the General Assembly, they alone had the right to call a minister ; and, on May 24, 1654, the Presbytery, in those circumstances, thought “ it fitting that all parties having interest be desired to go about the election of a minister to the vacant charge at the said Kirk, according to the Acts of the Kirk and practice of uncontroverted Assemblies.” Mr John Murray protested against that ordinance “ in regard it was desired by him that the practices of Kirk mentioned in the said Act should be agreeable to the Acts of the Kirk ; which the Presbytery could not admit, because it did imply that there were practices of the Kirk not agreeable to the Acts thereof.” The Town Council desired an explanation of the meaning of that ordinance. On August 23, the Presbytery explicitly recommended that the Kirk-Session with Balhousie or his representative, and “ to endeavour an agreement betwixt the said laird and Mr Andrew anent the making up of a stipend to a conjunct minister for the said Kirk.”

He was also one of a Committee appointed by the Presbytery, on September 12, 1655, to endeavour to settle the differences which had arisen between the Kirk-Session and the Schoolmaster of Forgandenny.

<sup>1</sup> *MS. Register of the Presbytery of Perth*, February 8, 1654.

<sup>2</sup> *MS. Records of Perth City*, January 31, 1654.

and the Town Council should each present a leet to them "for the Presbytery farther assaying to draw them to a unanimous closure." In accordance with that recommendation the Town Council, on November 27, nominated as their leet Mr Robert Young, Mr Andrew Honeyman, and Mr William Colvill. It was presented to the Presbytery on the 29th. On that day, the Kirk-Session also framed a leet, composed of Mr William Rait, Mr Robert Young, and Mr William Colvill, and submitted it to the Presbytery with a protest and appeal to the Synod by some of the elders. On December 13, the Presbytery, finding that their recommendation had not resulted as they desired, passed from it, and again requested the parties interested to call a minister, according to the Acts of the Church, as they would be answerable. On January 10, 1655, the Kirk-Session presented to the Presbytery an extract from their minutes containing a nomination of Mr William Colvill as their minister, and a dissent, protestation, and appeal to the Presbytery against it.<sup>1</sup> The Town Council, who on the previous day had agreed to nominate Colvill, and, having informed the Kirk-Session of their action, had registered a protest in the Kirk-Session Register against their conduct in proceeding by themselves to nominate a minister to the vacant charge,<sup>2</sup> likewise lodged a minute, bearing that the same clergyman had been unanimously called by them. Both parties desired the Presbytery to proceed to his settlement. The Presbytery sustained the form of the call as harmonious with the Acts of the General Assembly, and declared the protestation, dissent, and appeal of the dissatisfied members of the Kirk-Session to be null, and ineffectual to quash the election. From that finding Mr John Murray and Mr John Crookshank dissented, while Mr George Oliphant, one of the elders, appealed to the Synod against it. Oliphant also protested that, under Acts of the General Assembly, Colvill was ineligible for a ministerial charge. In answer there was produced an Act of the Synod of Lothian, dated November 8, 1654, and signed by James Wright, Clerk, "declaring his mouth opened, and him capable of the ministry, whensoever it shall please the Lord to give him a call," with which the Presbytery declared themselves fully satisfied. They, therefore, sustained the nomination, and appointed intimation of it to be made in the church of Perth, with direction that approval should be evidenced by signature, and that objections should be written and signed by those interested, and with a declaration that non-compearance would be accounted consent. At the meeting of the Kirk-Session, on January 15, the Guildry and the Trades intimated their approval of the nomination, and Mr George Oliphant dissented from

<sup>1</sup> Dated January 2, 1655.

<sup>2</sup> *MS. Register of the Presbytery of Perth*, January 25, 1655.



it.<sup>1</sup> On January 17, a petition was submitted to the Presbytery by sixteen members of the congregation to the effect that, as they could neither assent to, nor dissent from, the nomination of a minister whom they had not heard, the Presbytery would request Colvill to preach in the church of Perth. Though the congregation generally had acquiesced in the nomination, yet the Presbytery, "out of tender respect to the petitioners, and out of love to peace," acceded to their request. Colvill appeared before the Presbytery on January 24, accepted the call, and at the desire of the Presbytery, Murray and Crookshank as usual dissenting, promised to preach on the morrow. After the service the petitioners, who had been specially advertised to attend worship, were called before the Kirk-Session. None appeared save three, two of whom declared that they had not been present, and adhered to the protestation against the call, while the third stated that he had been in church and was benefited by Colvill's teaching, and agreeable to his settlement. The Presbytery also met after public worship. Mr John Paterson, Dean of Guild, appeared and protested, in name of the Council, that the settlement of Colvill, on separate calls from the Session and the Council, should not be held to constitute a precedent, or be prejudicial to the rights and privileges of the Council, hitherto unquestioned, and that in future those rights and previous custom should be respected.

The Presbytery unanimously sustained the call to Mr William Colvill,<sup>2</sup> and did "judge it as a singular blessing to have him joined among them." He was admitted minister of the church of Perth on February 1, 1655.<sup>3</sup> The vacancy had continued from October 17, 1652.

Haliburton was elected Moderator of the Presbytery on May 2, and of the Synod on October 9, 1655<sup>4</sup>; and, on August 6, 1657, preached at

<sup>1</sup> *MS. Register of the Presbytery of Perth*, January 17, 1655.

<sup>2</sup> At the meeting of the Synod, on July 10, 1655, Mr John Murray objected to the appearance of Colvill's name on the roll, and a protestation of some members of the Town of Perth against his admission was discussed. The Synod approved of the proceedings of the Presbytery of Perth and admitted him as a member of the Synod—Mr Thomas Lundie dissenting. Messrs John Murray, John Crookshank George Oliphant, and Patrick Crie promised to present a paper containing reasons against that Act and other proceedings of the Synod. See Appendix N.

<sup>3</sup> The following interesting notice occurs in the *MS. Register of the Presbytery of Perth* under date March 28, 1655:—

"Compeared Captain Aldersea and Captain Kelk, officers in the English garrison of Perth, and did declare to the Presbytery that they had warrant from the General of the English forces, and the Governor of the garrison of Perth, not to suffer such meetings to be, but to dissolve them: whereupon the Moderator protested that it was an encroachment upon the liberties of the Church of Christ, and did appoint the Clerk to mark the same, to the which protestation all the brethren present adhered."

The Synod, in July 1655, appointed him their Commissioner to the Synod of Angus and Mearns.

<sup>4</sup> He and Mr William Barclay, minister at Forteviot, were appointed to meet with Commissioners from the other Presbyteries of the Province at Blackford, on

the ordination and admission of his kinsman,<sup>1</sup> Mr George Haliburton, as "helper to, and conjunct minister with," Mr Andrew Playfair, minister of Aberdalgie (Abirdagie) and Duplin. In October 1658, the Synod appointed him their Commissioner to the Synod of Angus. On November 3, 1658, Haliburton was again elected Moderator of the Presbytery. He was Moderator of the Synod in October 1660, and, in their name, signed an answer to the Royal Letter of August 10, 1660 (addressed to Mr Robert Douglas, and to be communicated to the Presbytery of Edinburgh and the other Presbyteries of the Church), which had been transmitted to them.<sup>2</sup> He also subscribed a letter from the Synod to the Earl of Lauderdale. In a letter, dated November 21, 1660, he was named by the Presbytery of Dunkeld one of a Committee whom they requested the Presbytery of Perth to send, to concur with them in the trial, at the instance of the Synod, of "the carriage of those brethren that formerly

July 17, 1656, in connection with a proposal from the Synod of Lothian "anent choosing of ministers to be sent to Caithness and Orcknay for bearing down of Popery that is increasing there" (*MS. Register of the Presbytery of Perth*, July 9, 1656).

He was present at a meeting of the Town Council on August 17, 1657, and, in name of the Kirk-Session, requested them to alter the date of the St John's Market, which, that year, would be held on a Saturday. The Council agreed to postpone it to the following Tuesday.

The minute of the meeting of Presbytery on August 19 runs:—

"Compared David Murray, one of the Councillors of the Burgh of Perth, and commissioned from them, and shewed to the Presbytery that the Magistrates and Council of Perth had prorogued the market day ensuing, called St John's day, from the 29th of August, being Saturday, till the first of September, being Tuesday, for eschewing of profanation of the Lord's day; and therefore desired in their names that the Presbytery would cause make intimation in their several Kirks on the next Lord's day of the change of the said market day. The Presbytery appoints intimation to be made of the change of the said day throughout all the Kirks within their bounds; and also intimation to be made that none travel to, or from, markets on the Lord's day, with certification they shall be censured therefor."

He and Messrs Henry Guthrie, Alexander Balnevis, Hew Ramsay, William Rattray, Colin Campbell, and David Drummond, Moderator, were appointed by the Synod of October 1658 a Committee on the Transportation of Mr Robert Rule from Kippen; and, with the exception of Campbell and the addition of Mr Hugo Gordon, minister at Comrie, were nominated to perambulate the bounds of Strathallan in connection with the proposed erection of a parish in that district. He was also appointed a Commissioner to the Synod of Angus.

On December 15, 1658, he was appointed a Commissioner to the Presbytery of Dundee to prosecute the translation of Mr Hairie Auchinleck, minister at Mayns, to Forgundenie. At the next meeting Mr Alexander Pitcairne, minister at Dron, was appointed Commissioner on account of Haliburton's ill-health.

The Synod of October 1659 appointed him general collector and collector in the Presbytery of Perth of the contribution appointed to be made for the support of an aged and indigent minister, Mr John Strachan, formerly minister at Midmar.

<sup>1</sup> Halyburton's *Memoirs*, 18.

In 1657-58 he was general collector of the contributions appointed by the Synod to be made on behalf of Grissall Forbes, widow of Mr John Young, a minister in England, and her child, then residing in Perth. The Synod of October 14, 1658, appointed that she should receive at least one quarter of the sum paid to Bursars for the education of her child.

<sup>2</sup> *v.* Appendix A, Chapter I.

dissented from them, and others that preach within their bounds that are not repute members of the Synod," and of some scandals.<sup>1</sup>

After the Restoration Haliburton manifested sympathy with the prevalent spirit of ecclesiastical revolution. One of the ministers selected to preach before "the terrible Parliament" of 1661, he delivered his sermon on the afternoon of January 20. He "preached most wickedly. He downright condemned the League and Covenant, advising the Parliament to enjoy a day of humiliation for making such an unlawful covenant."<sup>2</sup> He was one of a Commission appointed by the Legislature on February 22, 1661, for the visitation of "the Universities and Colleges of Aberdeen."<sup>3</sup> He was unable to preach at the opening of the Synod at Stirling on April 9, 1661. His place was taken by Mr Alexander Pitcairn, minister at Dron. After the re-establishment of Episcopacy by royal warrant on August 14, 1661, he was recommended by Sharp<sup>4</sup> for appointment to a Bishopric. The See of the Isles was allotted to him, a clergyman of the name of Mylne being chosen for Dunkeld<sup>5</sup>; but eventually he was created Bishop of Dunkeld by a Provisio under the Great Seal, dated at Whythall, January 18, 1662.<sup>6</sup>

At Holyrood, on Wednesday, May 7, he and five other ministers were consecrated to the Episcopal office by the Archbishops and the Bishop of Galloway. Next day he preached before the Estates, his sermon lasting considerably over two hours.<sup>7</sup> Having sworn the oath of allegiance, he took his seat as a member of the Legislature, and was chosen a Lord of the Articles. At St Andrews—"in the communion isle ther"—on

<sup>1</sup> *MS. Register of the Presbytery of Perth*, December 5, 1660.

<sup>2</sup> Row's *Life of Blair*, 375. "Such also as preach'd before the Parliament, (who were men pick'd out for their enmity to the former rebellion,) did inveigh against the Covenant, and the irregular proceedings of these times; and some were so forward, as to recommend Episcopacy as that ecclesiastick government which suited best with Monarchy, and was most consonant to the Word of God" (*Mackenzie's Memoirs of the Affairs of Scotland*, 23).

<sup>3</sup> *Acts of Parliament*, vii. 37.

<sup>4</sup> Haliburton and Sharp were distant connections. David Sharp, a native of Perthshire, married Magdalen, daughter of Haliburton of Pitcur. Their son William married Isabel Lessly, daughter of Lessly of Keninvy, and was the father of the future Archbishop, born at Banff Castle, May 4, 1618 (*Stephen's Life of Archbishop Sharp*, 1-2).

<sup>5</sup> Nicoll's *Diary*, 350.

This clergyman was probably Mr Alexander Mylne, who was translated from Longforgan to Dundee (South) in 1661. On February 6, 1656, he is described as the eldest son and heir of the deceased Alexander Milne, merchant, burghess of Dundee, and Elizabeth Flesheor (*MS. Records, Perth City*). He was progenitor of the family of Mylnefield (*The Glamis Book of Record*, Scot. Hist. Soc., 184). He had a daughter Jean, wife of Robert Kinloch, merchant, burghess of Dundee (*MS. Records, Perth City*, June 28, 1669). In April 1650 he was commissioner from the Synod of Angus and Mearns to the Synod of Perth and Stirling.

<sup>6</sup> *Register of the Great Seal*, xi. 169. See Appendix O.

<sup>7</sup> Nicoll's *Diary*, 366.



June 3, with the Archbishop and the Bishop of Moray, he consecrated the Bishops of Edinburgh and Aberdeen.<sup>1</sup>

By direction of Parliament, he held his first Synod at Dunkeld on the second Tuesday of October. He found that nearly five-sixths of the clergy of his Diocese had accepted Episcopacy. The nonconformist members were those against whom an information was afterwards lodged with the Privy Council,<sup>2</sup> viz. :—Messrs Patrick Campbell at Kilinne,<sup>3</sup> John Anderson, colleague and successor at Ochtergaven, Francis Person at Kirkmichaell, David Graham (Orme) at Forgundeny,<sup>4</sup> George Halliburton at Duplin,<sup>5</sup> Richard Forrett at Ava, Jon Miniman at Abernytt, Jon Campbell at Teling, David Campbell at Menmwir, Thomas Lundy at Ratry, Robert Campbell at Mullen, Jon Cruikshank at Regortoun,<sup>6</sup> Thomas Glasse at Litle Dunkell, Andro Donaldson at Dalgety,<sup>7</sup> and Thomas Blak at Lesly.<sup>8</sup> Messrs Francis Person (Pearson) and Thomas Glasse afterwards conformed.

The regulations which he presented to his second Synod, in April 1663, evidence the legal strictness with which he proposed to rule the Diocese. They were these<sup>9</sup> :—

*At Megill, Apryle 28, 1663.*

The Presbetirie being desyred to insert the Acts, mad by the Reverend Father in God, George, by the Mercie of God Bishope of Dunkeld, into their register, they are as follows :—

Acts and Constitutiones mad by ane Reverend Father in God, George, by the Mercie of God Bishope of Dunkeld, with consent of the brethren of the Diocesess thereof, in the Synod holden at Dunkeld the 14 day of Apryle. 1663.

1. That noe brethren shall baptize, ore administrat the Sacrament of the Lord's Supper, ore marie any within ane other's congregation, without ane testimoniall off the minister, ore, in his absence, from three ore four of the most famous elders wher the suiter of the Sacrament and benefit of mariage duells; nor shall admitt persons of other paroches to be their ordinarie hearers without reproveing of them and pressing them to goe and hear their ouen ministers, and, if they prevail not, to signifie the samen to their ouen ministers; and all these under the paine of Rebouk for the first fault, Suspensione for the 2d, and Depositione for the third.

<sup>1</sup> Row's *Life of Blair*, 410; *Chronicle of Fife*, 184. The *Chronicle* states that some other Bishops were associated with the Archbishop.

On January 12, 1663, he requested the Town Council to appoint a reader to the Church of Perth. They appointed a committee to meet with him to that end.

<sup>2</sup> *Register of the Privy Council*, Third Series, i. 351.

<sup>3</sup> For notes on the ministers in the Presbytery of Dunkeld, v. Chapter VI.

<sup>4</sup> See Appendix P.

<sup>5</sup> See Appendix Q.

<sup>6</sup> See Appendix R.

<sup>7</sup> See Appendix S.

<sup>8</sup> See Appendix T.

<sup>9</sup> *MS. Register of the Presbytery of Meigle.*

2. That each minister, upon necessity, imploy the asistance of the nearest Justice of Peace ore bailzies of regality ore any other judges competent ; that the Acts of the Sessione be put to executione ; and that all refractorie persons and transgressores be civilie punished, and penalties exacted from them, according to their discretione and nature of the fault, which are to be applyed to pious uses, within their respective paroches, at the sight of the severall ministers and elders thereof.

3. That, in the tryall of expectants in order to preaching, the brethren of the Exercise tak first ane privat exercise ore tuo befor their brethren only, and, if he satisfie in either ore in both, then to give him ane common-head, and thereafter the publict Additione and Exercise : and, in reference to their tryalls in order to the ministry, that there be Additione, Exercise, and common-head and disputs, tryall of the Languages and a questione of chronologie handled, and catecheticall questions and cases of conscience proponed, and ane popular sermone taught befor the paroch and brethren of the Exercise ore such as they shall delegate.

4. That the brethren byding away from the Synod, without excuse sent, be suspended, and if twice, without excuse sent and approven, to be deprived of their office of the ministry.

5. That the brethren, befor dissolutione of the Synod, be all severally removed, and tryed upon the report of their doctrine, diligence, discipline, and conversatione ; and that these that are farr distant from the Diocess shall bring testimionalls from ther respective Presbtries of their peaceableness and conversatione.

6. That evrie minister labour to have ane schoolmaster at his kirk, who is to read the Scriptures to the people upon the Sabath ore other week dayes appoynted to be extraordinarily set Apart to Divyne Worship ; and shall for their maintenance put in executione the Acts of Parliament and Councill madd ore to be mad anent their provisione, and to acquaint their Ordinarie for his asistance in caise of oppositione.

7. In respect that ministers throw cautionrie<sup>1</sup> may come to be put

<sup>1</sup> The minute of the Presbytery of Perth on July 23, 1623, repeating an Act of the Synod of St Andrews on April 22, runs :—

“ Because the brethren of the ministry are heavily slandered when they are denounced His Majesty’s rebels for cautionary for their friends and acquaintances, therefore it is the will of the Archbishop that no brother become so hereafter, under the pain of deprivation, that the ministry be freed of the former slander . . . ”

The possible result of a minister becoming a cautioner is illustrated in the case of Mercer, minister at Penicuik.

Mr James Mercer, tutor of Melginsh, son of Mr James Mercer, minister at Clunie (*Perthshire Inhibitions*, xvi. 443-4), became security for Hay of Kirkland to a bond for £266, 13s. 4d. in favour of the Kirk-Session of Coupar Angus. On January 2, 1683, the Kirk-Session, finding that Hay was dead and his heir “ quyte impoverisht,” requested the minister to write to Mercer, then minister at Pennycook, to fulfil his obligations. The minister reported that Mercer had promised to do so before the close of the ensuing August (*Kirk-Session Register*, April 1, 1683). He failed

to the King's horne and taken and imprissoned, to the great disgrace of their calling and their ministry and weakning their authority, and bringing them under contempt and wronging the people also, therefor it is ordained that ministers within this Diocess shall not be cautioners for any persone or persons, for whatsomever soume or soumes ordinarily but in cases of great necessity and of their nearest relationes, without the speciall advice and consent of his Ordinarie ore brethren of his Presbetrie obtained and had thereunto; and, if any minister shall doe in the contrare, for the first fault to be suspended, and, if he continue, shall be deposed.

8. In respecte there is superstitious travelling to walls and chappells in the months of May, June, &c., it is ordained that evrie minister within the Diocess shall tak exact tryall of the samen, and accordingly censure all such persons, and present their names to their Ordinarie, that he may tak the Justice of Peace concurrence for their civill punishment according to the Acts of Parliament mad thereanent; and such lyk who are curious to consult with witches ore charmers for their ouen health ore health of their children and relations.

9. Seeing the Sabath is much prophaned by travelling thereone, that all ministers tak notice thereof in their oune paroches and censure severlie the offenders; and if they belong to other paroches, then that they cause their elders try their names and paroches and send their names to their respective ministers and Sessions that they may be tryed and censured there; and that all who travell from their owen churches

to implement his promise, however, and legal diligence was used against him, resulting in his imprisonment. The minute of the Kirk-Session on August 19, 1688, continues:—

“Report this day given in to the Session from the Right Reverend, Andrew, Bishop of Orkney, that Mr James Mercer was imprisoned in Edinburgh for money restand to our poore; and that it was his desire and request, with the Bishop of Aberdeen, to the Session to sett him at liberty, certafying the members of the Session, if they wold so doe, the said Mr James wold give an or two of the best heritors within his parishin to pay a part of it yearlie untill it were all payed. The minister and Session condescended that a letter should be written to Gormouch [Patrick Johnston of Gormack, writer in Edinburgh] to get the forsaid security of the heritors of his parochin to pay in yearly ane hundreth merks, and to begin the first year's payment betwixt Yule and Candlemas immediatly following this present dait, and thereafter to relaxe him from prison.”

On September 16, the Kirk-Session received a report from James Guthrie “pursevant,” to the same effect. The Kirk-Session agreed to accept Mercer's offer, but instructed that the assignation should be signed before he was released from prison—“The whilk to doe was committed to the care and vigilance of Patrick Johnston of Gormouch.”

The minute on September 20, 1688, runs:—

“Quhilk day, there was taken out of the box fifteen pound sixtein shillings Scots, which was sent to Edinburgh by Andrew Donn, poast, to James Guthrie, pursevant, who had advanced himself twenty merks for booking Mr Mercer, prisoner in the Tolbooth of Edinburgh; also he advanced one pound fourtein shillings Scots for men to concurre and assist him in taking of . . . ; the messenger his own fee for apprehending not paid untill notice of his further diligence.”



frequentlie to other churches to hear ore communicate, unless licentiat by their minister, ore in his absence tuo or three of the most judicious and godly elders their testificate, shall be also censured as breakers of the Sabath and presented to the Justice of Peace for enjoyning penaltie as contemners of the King's Majestie's law mad thereanent.

10. In regaird brethren doe much slight meetings of the Presbetrie at the ordinarie dyets thereof, to the disheartning of orderlie and observing brethren and causing thereby a scandale in the countrey, therefor it is ordained that evrie minister shall keep their Presbetrie meetings at their ordinary dyets; and each that shall be found absent, for the first fault, without ane lawful excuse of sickness, ore being without the bounds of the Presbetrie for the tyme upon necessarie occasione, shall be rebuked, for the 2d suspended and for the 3d fault deposed; and that befor Suspensione ore Depositione they acquaint the Ordinary therewith.

11. In respect that His Majestie's Hie Court of Parliament upon most just grounds has ordained the 29 of May to be kepted anniversarlie, for ane solemn day of thanks to God for the signall and great Mercie of the King's Majestie's both birth and restauratione, be all the ministers of this church and kingdome, therefor the Synod doeth ordaine that all the ministers within this Diocess shall punctually and peremptorly observe the said day for the exercise forsaid under the paine of church censure and all other things contained in the Act mad thereanent.

12. In respect there is read ane Act of his Majestie's Privie Councill, date the 24 of June, 1662, appoynting ministers to attend the Diocesane Assemblie, and, according to their duty, to concurr therein and give their asistance in all acts of church discipline as they shall be requyred thereunto by their Ordinarie, therfor it is ordained that any minister in tyme comeing absenting himself befor the Diocesan Assemblie dissolve, and who shall not concurr and give their asistance in the acts of discipline, the said minister ore ministers sua absenting themselvs without license granted by his Ordinarie shall be holden and repute as not compeiring and giveing obedience, and proceeded against conforme to the said Act of Privie Councill.

13. In respect there is ane Act of Parliament, date the ii day of June, 1662, bearing that all ministers whoes churches and benefices are a laick presentatione, who have been entred to these churches since the year 1649, shall adress themselvs to their respective patrons and receive from them presentations, at least in ane legall way suite for them; without which be done, their churches to be declared vacand, and they to have noe right to stipend ore benefice belonging to the said church; as also that the said respective patrons shall, befor the tuentie of March, present able and qualified ministers to the said churches and benefices,

or else the presentatione *jure devoluto* to fall in the Bishop's hands ; as also that all ministers whoes churches are of Archbishops's ore Bishops's presentations that have vaked since the year 1637, that the respective Bishops shall be carefull to provyd such churches, grant admisionne and collatione to able and qualified ministers : therfor it is ordained that all ministers who have not obeyed the forsaid Act whoes patrons are laik, that they presentlie address themselvs to the Bishop and receive presentations from him, and sick lyk these who are within the Bishops's ouen patronage shall doe the lyk ; and this to be understood of such brethren as have keeped the dyets of Synod and not of such as have contraveened the Acts of Councill.

14. Itt is thought fit there be some brethren nominat betuixt this and the dounsitting of Parliament to tak up ane particulare accompt of their brethren's cases, and conditions of their manses and gleibs, and wherein they are wronged, that the Parliament may be supplicat for making Acts in ther favoures for redressing of them of their injuries, and that ilk minister shall give in his greivance befor the dounsitting of Parliament. Lykas the Bishop, with consent of the brethren, nominates Mr Alexander Irland, Mr David Drummond, and Mr Alexander Balnaves to be commissioners from the Synod to the Parliament for that effect ; and appoynts them for to have dureing the tyme of ther attendance, per diem (blank), and ordains the brethren to contribute for that effect, and to advance them the soume off (blank) money in hand, and to defray the remanent of their expences upon ther accompt ; as also that their places shall be supplied by the nixt adjacent brethren to be nominate by the Bishops.

15. The brethren wer all verie sensible of the great indulgence and favour that hath been shewen, both in State and Church, to the dissatisfyed brethren, and wer heartilie greived that they had not mad better use thereof : therfore they have given their Ordinarie their resolutione to put the Acts against them to executione at such tyme as shall seem good to his Lordship.

The Bishop, like others of the period, retained his parochial cure, discharging its duties with the aid, first, of Mr John Liddell,<sup>1</sup> afterwards minister at Forgandenny and Scone, and, second, Mr John Alexander, afterwards minister at Forgan.<sup>2</sup> As minister of Perth he was a member of the Presbytery. The archbishop of St Andrews appointed Mr Henry Guthrie, minister at Kilspindie, constant Moderator, but the Bishop of Dunkeld acted as Moderator when present.

<sup>1</sup> *Perthshire Sasines*, May 18, 1663 (fol. 60). v. *MS. Register of Presbytery of Perth* (p. 139, *infra*).

<sup>2</sup> *Register of Deeds of the Sheriff Court of Perthshire*, March 31, 1665. v. *MS. Register of Presbytery of Dundee* (p. 144, *infra*).

On March 16, 1663, the Town Council of Perth appointed a committee to request him to write to London with the object of obtaining relief for them from payment of £366, 13s. 4d. for the citadel of Perth. That building, also known as "Cromwell's Fort" and "The Mount," stood on the north side of the South Inch. To provide materials for its erection over 140 houses with their garden dykes, many malt barns, kilns and cobles, the Hospital, the Schoolhouse, with the rooms of the Master, the musician and the doctors, the Spey Tower, the Town Cross, the Magdalen Chapel, and arches, pillars and "handstells" of the bridge had been demolished; and even the churchyard dykes, "which were six or seven quarter high," the tombs, and the "buriell stones," numbering two or three hundred, had not been spared. In recognition of the loyalty of the inhabitants to the Throne, in partial recompense of their sufferings and losses, and in consideration of the decay of trade among them, and the burden of public debt, circumstances represented to His Majesty and the Lord Secretary by Haliburton, Charles, at Whitehall, on June 28, 1661, ordered a letter to be passed under the Great Seal, granting to the Provost, Bailies and Council, and the inhabitants of Perth, for the public good, the citadel and its precincts. Previously, however, the Town had been required to pay the sum above mentioned, and had petitioned the Lords Commissioners of the Treasury to make as easy a composition of it as they thought fit and found the condition of the burgh to merit; only to receive a decision, given on January 14, 1661, and signed by Lord Bellenden, to the effect that they must pay the sum imposed, and that if they delayed the Lords would increase it. If Haliburton wrote a letter of intercession it was ineffectual. On June 4, 1663, Charles ordered the donor of the citadel to pay £366, 13s. 4d. towards the wages of the English workmen employed in building the citadel of Leith; and on December 18, 1663, James Standsfield, burgher of Edinburgh, who had been empowered by the English workmen to receive the money and had found security to the Duke of Albemarle that he would pay it over, signed a receipt for it in favour of Patrick Threapland, merchant in Perth, as representing the Town Council and the inhabitants.<sup>1</sup>

On July 23, 1663, he was nominated a member of a commission for the visitation of King's College, Aberdeen,<sup>2</sup> and on September 11 one of the Commission for the Plantation of Kirks and Valuation of Teinds.<sup>3</sup> At his Synod in October 1663, he suspended several of the nonconformist

<sup>1</sup> *MS. Records of Perth City.* On July 5 a letter from Haliburton with reference to a Mrs Jackson was read to the Town Council. On the same day she appeared before the Town Council, submitted herself to their judgment, and acknowledged "hir fault for speiking in the church."

<sup>2</sup> *Register of the Privy Council*, Third Series, i. 395.

<sup>3</sup> *Acts of Parliament*, vii. 474.



ministers in the Diocese<sup>1</sup>; and on January 16, 1664, he was appointed one of the High Commission for executing the laws in church affairs.<sup>2</sup>

He held his last Synod on October 4, 1664, and therein deposed from the ministry all the nonconformist clergy in his diocese save Mr Thomas Black, minister at Leslie, for whom the Countess of Rothes pleaded.<sup>3</sup> Row affirms that disease immediately seized him, and seems to hint that it was the Divine punishment of his action.<sup>4</sup> But twelve years before, he had stated that, in all probability, he would not be able to discharge his ministerial duties in Perth for any lengthened period, and before the date of the Synod he was evidently in a state of chronic ill-health.

On October 10 he resigned his charge at Perth. The minute of the Town Council on that day ("Mooneday") runs:—

"Compeirit George, Bishop of Dunkeld, and declared he wes unable of his bodie to discharge the place of ane minister heir; and therfor he demittit the samen frae him, and desyred the Counsel to provyd for ane minister with all expedition."

Bishop Haliburton died at Perth about 5 o'clock on the afternoon of April 5, 1665. The Town Council, on April 10, appointed the members of Council and the various Incorporations to be summoned to attend his "funeralls." On the day of his obsequies the bells of Perth tolled from 10 o'clock, and at 2 a sermon was preached by Mr William Annand, minister at Edinburgh. The Bishop was buried on April 17 "in the commoun buriall place callit the gray freire."<sup>5</sup> Kirkton<sup>6</sup> writes of him as "a man of utterance, but who hade made more changes then old in-

<sup>1</sup> Row's *Life of Blair*, 455.

<sup>2</sup> Wodrow's *History*, i. 384. He appeared before the Town Council of Perth on August 4, 1664. At his request "the Counsell and Session appoint that intimation be made discharging all persons within the congregation from travling on the Lord's Day, either by ryding or ganging, without it be made appeir to the Magistrats that it is upon ane necessare occasione, with certification."

<sup>3</sup> Row's *Life of Blair*, 473.

<sup>4</sup> *Ibid.*, 476. The Commissioners of Teinds authorised him to endeavour to settle amicably a claim by Mr Alexander Ireland, minister at Fossoy and Tulliebole, against the heritors for an augmentation of stipend (Connell's *Law of Tithes*, ii. 165, July 5, 1665).

<sup>5</sup> *Chronicle of Perth*, 47. *The Chronicle of Fife* states that Haliburton's funeral sermon was preached by Bishop Wishart of Edinburgh (223).

<sup>6</sup> Kirkton's *History*, 136. The "infamous Eccebolius" was a sophist of Constantinople, who professed himself a zealous Christian, but on the accession of Julian the Apostate to the Throne became an ardent votary of Paganism.

In a petition in 1637 for the suspension of Letters of Horning charging them to use the New Service Book, ministers stated "That ther was great appearance, that ther never wold be wanting amongst the Churchmen themselves, who that they might mantaine themselves in the favour of thir princes, wold be readye at all tymes like the changeling Eccebolius for to tacke upp the prince's religione and promote it for their owne endes . . ." (Gordon's *History of Scots Affairs*, i. 15).

famous Eccebolius, and was never thought sincere in any, he seemed to be so ingenious and never was, you may guess what savour was in that salt"; and Wodrow, whose characterisation of the earliest Bishops of the period echoes Kirkton's, describes him as bearing the character of "a man who had made many changes, and was sincere in none of them."<sup>1</sup>

Haliburton married, after November 10, 1643, Catherine, daughter of Mr David Lindsay of Dunkany, formerly Bishop of Edinburgh (then dead), and Catherine Ramsay, his wife.<sup>2</sup> Their children were: (1) James,<sup>3</sup> (2) Alexander,<sup>4</sup> and (3) Jean.<sup>5</sup> His will was dated January 23, 1665, and was confirmed by the Commissary of St Andrews on May 26.<sup>6</sup>

The Bishop died infert in the lands of Watributs in the town of Carsgrange, two acres there, two acres in Newbigging, with the teinds rectorial and vicarial thereof in the parish of Errol, the lands of West-quarter of Carsgrange, and in the 1/8 lands of Carsgrange acquired by charter, dated June 29, 1663, under the Great Seal: also in the 1/8 West side of the lands of Balbrogie and the 1/4 East-lands there, lying in the

<sup>1</sup> Wodrow's *History*, i. 237.

<sup>2</sup> *Perthshire Sasines*, November 30, 1643. Dr David Lindsay, son of Colonel John Lindsay, a brother of the laird of Edzel (Keith's *Historical Catalogue*, 167), was consecrated Bishop of Brechin at St Andrews on November 23, 1619 (Wodrow's *Biographical Collections*, New Spalding Club, 167), having been preferred from the Church of Dundee (Row's *History*, 325). He was translated to Edinburgh, and was installed on July 29, 1634 (*Ibid.*, 375). He officiated in St Giles on July 23, 1637, when his use of the New Service Book occasioned the riot identified with the name of "the immortal Jenet Geddis, Princesse of the Trone adventurers" (*Ibid.*, 116, 408; Chambers' *Traditions of Edinburgh*, 1869, 118-20. v. Wodrow's *Biographical Collections*, 175). Gordon (*History of Scots Affairs*, i. 7), however, states that the demonstrations of hostility began when Dr George Hanna, Dean of Edinburgh, began to read the Book. Catherine Ramsay was a daughter of the House of Banff (v. Lindsay). Her sister married Mr James Nicolson, minister at Meigle, Bishop-Designate of Dunkeld (Row's *History*, 242). There is a life of Bishop Lindsay in Wodrow's *Biographical Collections*, edited by Dr Lippe for the New Spalding Club. For references to Catherine Lindsay, v. *infra*, pp. 159-61.

<sup>3</sup> *Perthshire Services*, Sheriff Court, November 24, 1665. He married Margaret, daughter of Mr William Gray, minister at Dunse (*MS. Register of the Kirk-Session of Bunkle*, p. 18). He died before April 11, 1699, when David Ogilvy in Kirkhillocks of Glenisla was decerned executor *qua* creditor (*Dunkeld Testaments*).

A George Halliburton, a writer in Edinburgh, who wrote Bishop Wishart's Testament, is styled by some writers, but not in that deed, son of the Bishop of Dunkeld (*Deeds of Montrose*, xxxiii.; Scott's *Fasts*, iv. 838). He is designated servitor to the deceased George, Bishop of Edinburgh, in 1680. At that time he was dead. A brother James is mentioned (*Acts and Decrees*, Mack, 59, 287).

<sup>4</sup> *Perthshire Deeds*, June 11, 1677. Alexander Halyburton, second lawful son to the deceased George, Bishop of Dunkeld, witnessed at Perth, April 9, 1673, a bond by Thomas Menzies of Cars for £83, 6s. 8d. Scots, in favour of John Johnston, flesher, burgess of Perth.

<sup>5</sup> *Perthshire Sasines*, January 30, 1665.

<sup>6</sup> *Decrees of the Sheriff Court of Perthshire*, June 23, 1665. William Halyburton of Buttergask was appointed curator *sine quo non* to James Haliburton of Watributts (*Perthshire Inhibitions*, February 22, 1688).

Lordship of Coupar, and 2 acres of the South-lands with houses, etc. : and the tenement of land of Alrounboig : and in the lands of Halkertoune and the tenths, etc. : lying in the parish of Forfar, and in the lands of Casiltoune held by Henry Guthrie, fiar of Halkertoune, and in the lands of Wattistoune and in the sunny half of the lands of Glenmarkie, in the barony of Glenyla ; to which his son James was retoured heir on June 6, 1666, having been declared heir and of lawful age in an Inquisition held November 24, 1665.<sup>1</sup>

His widow died before December 11, 1669.<sup>2</sup>

I. *References to Bishop Haliburton in the MS. Register of the Presbytery of Meigle.*

*At Migell, November 18, 1662.*

After the Synods holden by My Lords St Andrews, Dunkeld and Brechin,<sup>3</sup> Mr George Pittillo<sup>4</sup> being constitute Moderator, according to the Arch-Bishop's of St Andrews and the Bishop of Dunkeld ther appoyntment, the brethren did frequentlie conveen for discipline, Mr Johne Nicolson being Clerk for this day.

By a command from My Lord Dunkeld, the Register of the proceedings and actings of the Presbetrie is delivered by Mr Robert Crightone, minister at Esie, into Mr Johne Nicolson, his custodie.

According to the appoyntment of our severall Ordinaries, the Arch-Bishop of St Andrews, the Bishops of Dunkeld and Brechin, this Presbetrie is desyred to continue ther ordinarie in exercising ; and by reason of Coupar's<sup>5</sup> absence, who should add nixt, the brethren does appoynt Mr Johne Nicolson to exercise and Mr Johne Ratray, elder, to adde one Mathew 22, 15, 16, &c.

<sup>1</sup> *Perthshire Services* (Sheriff Court).

James Halyburtone of Watriebutts, then a prisoner in the Tolbooth of Perth at the instance of the deceased Sir Thomas Steuart of Gairentillie, petitioned the Town Council of Perth to permit him, then the only prisoner, to reside in the house of the jailer while the great storm continued. The Town Council, on January 14, 1689, granted the petition on condition that he found security to the jailer that he would return to prison and not offer to escape.

<sup>2</sup> *Perthshire Deeds*, December 13, 1669.

The Town Council of Perth, on January 29, 1666, ordered their Treasurer to pay to the widow of the Bishop one chalder of victual due by the Town to her late husband.

<sup>3</sup> Mr David Strachan.

<sup>4</sup> Minister at Newtyle, afterwards at Kingsbarns (admitted September 24, 1663), and Principal of St Salvator's College, St Andrews.

He was one of the ministers captured by Alured at Alyth in 1651, and imprisoned in the Tower of London. He was apparently the first to be released, returning to Scotland in March 1652 (*Chronicle of Fife*, 41).

<sup>5</sup> Mr George Haliburton. v. § vii., *infra*.



*Megill, Apryle 28, 1663.*

Quhilk day, God's name being incalled, and the meeting constitute, Mr George Pattillo being chosen Moderator by My Lords St Andrews and Dunkeld. . . . The brethren reported they had kept their respective Synods carefullie. Anent Elspit Ogilvie,<sup>1</sup> referred to the Synod at Dunkeld, the minister reports that my Lord Bishop is to tak a course with the said Elspit conforme to the lawes both of Church and State in tyme convenient.

My Lord Bishope of Dunkeld haveing sent a recommendatione of Mr James Malcome's<sup>2</sup> children to the Presbetrie, the said children being now fatherless and motherless, that their want and indigencie may be releived and that by bestowing upon them ane halfe year's bursarie or the equivalent, the brethren does condeschend hereto and desyres evrie one of their number to obey the same.

*May 12, 1663.*

Quhilk day received a letter from My Lord Dunkeld shewing his Lordship had presented Mr Thomas Hardie<sup>3</sup> to be schoolmaster at Migele ;

<sup>1</sup> In Alyth : " scandalous for poprie."

The case was brought before the Presbytery on April 29, 1661, by reference from the Kirk-Session of Alyth. " Finding the businesse not fullie rype and som intricacies therin," the Presbytery appointed a Committee to meet at Alyth to examine it further. Ogilvie did not meet the Committee. The Presbytery proceeded to summon her before them : she disregarded three public citations and three public admonitions with prayer. Before pronouncing the sentence of excommunication, the Presbytery resolved to appoint some members to confer with her. On September 16, it was reported that she did " earnestlie desyr a dilator of the conference till the harvest sould close, and the Presbetrie being hopfull that lenitie might gain her, and upon other grave considerations, granted her desyr." A similar request was granted on October 22. She appeared before the Presbytery on November 15 and December 10, but adhered to her Faith ; " and yet remaining obstinat after many means used to reclame her," she is ordained to be prayed for *pro primo*.

The Presbytery held no meeting after January 7 till November 18, 1662. The minute of the latter date runs :—

" Elspit Ogilvie, scandalous in Alyot, *ut supra*, being severall tymes conferred with, and now admonished with prayer pro 3<sup>o</sup>, the Presbetrie befor they proceed any further in her particulare refers her to the nixt Synod to be holden at Dunkeld, for ther advice."

<sup>2</sup> Probably the Mr James Malcome, who was minister at Logiebride in 1639 (*MS. Synod Register*) and in 1647, and afterwards resided in Airlie (*Perthshire Deeds*, July 9, 1659). April 15, 1663.—" Wodensday, Katerene Ogilvey, spous to Mr James Malcolme, minister at Airlie [departit]" (*Chronicle of Perth*, 46).

The Commission of the General Assembly, on January 4, 1651, recommended the Presbytery of Meigle to assist him to obtain the half year's stipend for 1650 of some parish within the bounds, granted to him by the General Assembly of 1650 (*Records*, 1650-2, 192).

<sup>3</sup> A Thomas Hardy matriculated at St Leonard's College, St Andrews, on January 30, 1656, as a student of the second year, and graduated M.A. on July 23, 1658. A call to a Mr Thomas Hardie to be schoolmaster, precentor, and session-clerk at Methven was approved by the Presbytery of Perth on December 15, 1658.

as also desyryng the Presbetrie, upon experience of the said Mr Thomas' literature and qualificatione, to concurr with the Sessione of Miple for his settlement, and to deall with the heritors for a competent stipend<sup>1</sup> for his serving the said office, otherwise his Lordship is to pursue for the same conforme to Acts of Parliament mad ore to be mad for that effect.

Alsoe the said Lord Bishop recommends the said Mr Thomas Hardie to clerk to their Presbetrie, they haveing noe Clerk for present. Unto all which praemisses the Presbetrie willinglie condeschends, and promises their concurrence and asistance in all things, *ut supra*; and withall desyres the said Mr Thomas, with all convenient diligence, to obtaine a testificat of his life and conversatione.

The brethren are desyred to keep May 29 for the great Mercie both of the King's Majestie's birth and restauratione to his dominons.

*June 16, 1663.*

This day Mr Thomas Hardie his testimoniall being required was exhibite subscribed by my Lord Dunkeld, testifying his pious conversation. Therefor the Presbetrie, finding his testificat sufficient, does freely and heartilie give their consent that he should be schoolmaster at Miple; and withall enters him to be their Clerk, and promises him for his pains that which is the ordinarie custome of other Presbetries.

*Julie 14, 1663.*

This day the Presbetrie received a letter from my Lord Dunkeld desyryng them to continue Mr William Ogilvie, *ut supra*, which they condeschend unto.<sup>2</sup>

*November 10, 1663.*

God's name incalled by Mr Johne Ratray, elder, constitute Moderator by my Lords St Andrews and Dunkeld.

*Januar 26, 1664.*

Received a letter from My Lord Dunkeld shewing his Lordship had

<sup>1</sup> The Parliament of 1641 ratified and approved of a letter of gift under the Privy Seal to Mr Thomas Small, son of George Small of Foverand, as reader and schoolmaster at the church of Meigle and his successors in office, of two chalders victual yearly, to be uplifted from the parsonage teinds of the parish; and ordained that all presentations to the cure of Meigle should contain a reservation of that gift in favour of the schoolmaster (*Acts of Parliament*, v. 377).

The Acts of the Parliament of 1641 were rescinded in 1661 (*Ibid.*, vii. 86).

<sup>2</sup> The previous reference to Mr William Ogilvie is under date November 18, 1662, when it was reported that the members of the Presbytery had paid him what was due. A Mr William Ogilvie received the charity of the Synod of St Andrews in April 1671 and 1672.

given Ordinatione to Mr Thomas Ogilvie<sup>1</sup> in order to the charge of the ministrie of Glenrathen, and desyring the Presbetrie to admitt him thereto with all conveniencie.

*Aprile 26, 1664.*

This day a letter was received from the Bishiop of Dunkeld desiring the Prisbytrie to send som of ther number to see the manse of Benethie apprysed legallie. . . .<sup>2</sup>

*May 17, 1664.*

The Bishiop of St Andros and Dunkeld ordains that Mr John Rattray, elder, shall continue Moderator untill the nixt Synod.

The Prisbytrie to meet this day monthe and not till then because they are informed that the Bishiop of Dunkeld, the last of May, is to be at Megill for a visiting that Church.

*At Meigill, October 18, 1664.*

Mr George Haliburtone did signifie to the brethren present that the Bishop of Dunkeld had ordained Mr John Rattray, elder, to moderate the presbeteriall meeting for this half year ensuing.

*November 29, 1664.*

This day was produced a letter from the Bishop of Dunkeld desiring the Presbetrie to nominate some of ther number to appryze the manse of Coupar.<sup>3</sup> Mr George Haliburtone declared this day that Mr James Campbell, teacher of the laird of Pitcur,<sup>4</sup> had obtain license from the

<sup>1</sup> *v. infra*, Bishop Hamilton (Presbytery of Meikle). Glenrathen was in the Arch-diocese of St Andrews.

<sup>2</sup> The manse was apprised on May 16, 1664, by John and David Donaldson, wrights, and David Fenton and Andrew Bruce, masons, at 1206 merks 10s. Scots. It was agreed by the heritors present and the widow of the late incumbent that such heritors as should pay their proportions of 1000 merks at Martinmas 1664 should receive a full discharge of their liabilities (November 8, 1664).

<sup>3</sup> The manse of Coupar, which had been built by Lord Coupar "upon his owne expenses, with this provision that it should be free and leisome for his Lordship to suit payment for the manse in part or in whole according to law," was apprised on December 27, 1664, at 1800 merks by Andrew Owen, mason, George Cathrow, wright, and "Alexander Jhonstoun, sklater and glasen wright," chosen by Lord Coupar, and by David Fenton, mason and "sklater," and John Millar, wright, nominated by the Committee of Presbytery, the heritors and gentlemen of the parish having failed to appear.

<sup>4</sup> A Mr James Campbell, who was stated on July 17, 1660, to have lately passed his trials before the Presbytery of Forfar, was on the Exercise of Meikle, July 4-31, 1660 (*Presbytery Register*). *v. Expectants*, Chap. V., and Haliburton and Guthrie (*Presbytery of Dundee*). If he were minister of Auchterhouse, he is described as a brother of the laird of Lundie (*Inglis' An Angus Parish in the Eighteenth Century*, 22).



Bishop of Dunkeld to exercise his gift, wherupon the Presbetrie required Mr David Patone to desire him to be present the next day of ther meeting.

*December 20, 1664.*

The minister of Alyoth declares that John Ogilvie is publicly prayed for pro 3<sup>o</sup>, wherupon he not appearing the Presbetrie ordains the minister to extract his whole processe and to present and advise it with the Bishop of Dunkeld.

Mr John Ratray reported that William Fythie had come to him and desired a delay of his processe untill he should go in to Perth and conferr with the Bishop, and for ought he knew he had gone to the Bishop and therefor he had not prayed for him pro 1<sup>o</sup>. The mater is continued untill the next day.<sup>1</sup>

*Januar 10, 1665.*

Mr John Ratray reports that William Fythie hath brought no word to him or to the Presbetrie from the Bishop of Dunkeld and still continues obstinate, wherupon the Presbetrie ordains the minister to give him the first admonition with prayer befor the next meeting.

*At Meigill, March 28, 1665.*

Mr John Ratray, elder, reports that William Fythie is prayed for pro 3<sup>o</sup>, who not appearing, his processe is ordaind to be extracted and presented to the Bishop of Dunkeld.

*Meigle, May 30, 1665.*

This day the brethren conveyed having had no occasion off meiting for som days befor sinc March 28, in regard the Moderator was lying sick and the Bishop off Dunkeld being dead, non was appointed in thir absenc to moderate.

<sup>1</sup> Ogilvie and Fithie, "in Balquhym," were referred to the Presbytery as suspected of popery and as contemnners of the ordinances. The minute of March 29, 1664, bears that they had been previously processed before the Presbytery, and that procedure had been delayed "upon desire of conference."

*v. infra*, Bishop Guthrie (Presbytery of Meigle).

2. *References to Bishop Haliburton in the MS. Register of the Presbytery of Perth.*

*At Perth, November 19, 1662.*

It being reported by the Bishop of Dunkeld that the Magistrates and Council of Perth had a purpose shortly to plant the charge at Perth vacant through the removal of their late reverend pastor, Mr William Colvill, and desired that the said vacant charge might be supplied for the space of three weeks by some brethren of their number: in consideration whereof they do appoint their reverend brethren, Mr Alexander Balneavis, George Weymys, and James Gillespie to supply the said congregation the space foresaid.

*February 25th, 1663.*

Upon a letter sent by the Moderator to the Clerk advertising the brethren to be present this day, there convened . . . ; and because none of the Moderators was present they did not sit Presbyterially, but desired Mr Hairie Auchinleck to speak to the Bishop of Dunkeld at his home-coming that he may write to the brethren to meet more frequently.

*March 9th, 1663.*

George, Bishop of Dunkeld, and the brethren present renews the ordinance [of January 14, 1663] for advertising the chaplains, pedagogues, and expectants, and schoolmasters to be present the next day.

The brethren requests the Bishop of Dunkeld to write a letter to the absent brethren that they may meet more frequently.

*May 20, 1663.*

Compeared Mr John Liddaill, chaplain to the Bishop of Dunkeld, and produced a presentation where the said Bishop, as undoubted patron of the parish of Forgandenie, did present him to the ministry at the said church, modified stipend, vicarage, manse and glebe thereof, now vacant through the removal of Mr David Orme, late minister thereat, conform to the Acts of Parliament and Secret Council, sealed and subscribed by the said Bishop, at Perth, 25th April 1663<sup>1</sup>: as also produced a testimonial from the Presbytery of Penpont, bearing that the said Mr John the passing of his trials conform to the order of the Church, and his

<sup>1</sup> He received on the same date a presentation to the "chaplanrie off Our Lady, situated within the kirkyaird of Fogandeny," of which the Bishop was patron (*Perthshire Decreeets*, June 5, 1667).

Christian behaviour during his residence within their bounds—date at Penpont, May 22, 1661.

The Presbytery does prescribe a commonhead to him *De judice controversiarum*. . . .

June 17, 1663.

Mr John Liddaill was . . . appointed to have a testimonial of the passing of his trials recommending him to my Lord Bishop of Dunkeld for giving him Ordination.

July 29, 1663.

Which day an execution of the serving of the edict of Mr John Liddaill, student in Divinity, was produced before the Presbytery, directed by the Bishop of Dunkeld to Mr William Retray, minister at Cargill; which edict was served at the kirk of Forgandenie the 19th day of July 1663 years, whereby the parishioners of the said parish were warned to compear before the Presbytery of Perth this day to declare if they had to object against the doctrine, life, and conversation of the said Mr John why he might not be admitted to the ministry at the said kirk. And the said parishioners being thrice called on, none compeared to object anything in the contrary.

August 5, 1663.

The Presbytery appoints their reverend brother Mr George Weymys, minister at Scone, to preach at Forgandenie the next Lord's day, and there to receive Mr John Liddaill to the charge of the said kirk, and deliver him to the congregation as their minister: to whom the Bishop of Dunkeld did this day give ordination to the ministry.<sup>1</sup>

<sup>1</sup> Mr John Liddell, a licentiate of the Presbytery of Penpont, was ordained by the Bishop of Dunkeld on August 5, 1663, and was admitted to Forgandenny on August 9, 1663 (*MS. Register of the Presbytery of Perth*, August 12). He was instituted on August 10 (*Acts and Decrees*, Mack, June 19, 1668). He became minister of Scone on February 21, 1667 (*MS. Register of the Presbytery of Perth*).

He died in July 1686. His Testament and Inventory were given up by Ritchard Turnbull, dragoon in Sir Adam Blair's troop, in name of John, Jean, Anna, Lilius, and Marie, the children. Confirmation was obtained on February 16, 1687, Sir James Turner becoming cautioner for the executor (*St Andrews Com. Testaments*).

He married—1. Margaret Elder (*Perthshire Sasines*, September 29, 1664), who was buried at the West door of the Church of Scone on December 1, 1667 (*Chronicle of Perth*, 48).

2. Anna Law, daughter of Mr Mungo Law, one of the ministers of Edinburgh, and sister of Mr Mungo Law, parson of Perth. On January 3, 1671, at Perth, she (designated spouse to Mr John Liddell, minister at Scone) granted a discharge of 2000 merks, and of an annual rent of £80 to be uplifted from the fourth part lands of Freuchie—in which she had been infeft under a band of provision by her father—in favour of Mr Mungo Law, parson of Perth, her brother german, proprietor of the lands of Freuchie (*Fifeshire Sasines*, January 11, 1671). She was



Mr Mungo Weymys, late minister at Glendowan, did produce a presentation where George, Bishop of Dunkeld, undoubted patron of the kirk of Aberdalgie, had presented him to the said kirk, now vacant through the removal of Mr George Haliburton, late minister thereat, and to the modified stipend, vicarage, manse and glebe, and all pertinents belonging thereto—given under the seal and subscription of the said Bishop, at Perth, May 14, 1663: and also did produce a demission from the Bishop of Dunblane and Presbytery of Auchterarder, where, upon several reasons made known to them, he is loosed from his charge at Glendevon—date at Auchterarder, 29 July 1663. The Bishop desired that some brethren might be nominated the next day both to intimate his receiving to the ministry, and to receive him thereto.<sup>1</sup>

dead on June 5, 1678:—"Mr John Liddell excused upon the account of his wife's death" (*MS. Register of the Presbytery of Perth*).

3. Nicolas Auchterlonie, widow (v. *Register of Inhibitions for Fifeshire*, September 19, 1676) of Walter Law of Cowland, whom she married after June 11, 1675 (*Acts and Decrees*, Mack, December 1, 1681). On August 3, 1681, the Presbytery of Perth delayed "the visitation of the Kirk of Scone in regard of the minister's wife her habitual sickness for a long time." She died in October 1681, on or after the 17th, when her will was subscribed. In the Inventory reference is made to Mr David Ferquharson, minister at St Martin, a designation certainly erroneous (*St Andrews Com. Testaments*, April 18, 1683).

4. Jean Menzies, widow of Mr Walter Bruce, minister at Innerkeithing. She died there in February 1691 (*St Andrews Com. Testaments*, December 3, 1691).

<sup>1</sup> Mr Mungo Weymys (Wemys), son of Mr David Weyms, minister at Scone (*MS. Register of the Presbytery of Perth*, March 2, 1659), matriculated at St Leonard's College, St Andrews, on January 20, 1652 (*receptus in classem semibachalauriorum*), and graduated Master of Arts on May 18, 1654.

He passed his trials before the Presbytery of Perth, and was licensed to preach on June 22, 1659.

Ordained minister of Glendevon, he was admitted to Aberdalgie on August 23, 1663, by Mr Hugh Ramsay, minister at Methven.

He married Margaret Balneves: on June 3, 1667, the names of their children were given as David, Margaret, and Issobella (*Perthshire Services—Sheriff Court*). He was alive on August 14, 1667 (v. *MS. Register of the Presbytery of Perth*; Hamilton, *Perthshire Deeds*; Balneavis, § 4 (3), *Perthshire Sasines*, December 28, 1688).

Kirkton refers to him and his brother:—

"There was never a presbyterian troubled in his conscience upon his death-bed, because he kept his covenant and disowned bishops; but many a poor curat was sore tormented for what he had done. . . .

"And the saddest example among them was of two brothers of the name of Weems, who lived near Perth, the one at Aberdalgie, where Mr George Haliburton had been presbyterian minister; this poor man lived in great trouble, and seemed to die in despair; for when he took his death-bed, first he sent for Mr Haliburton, and craved him pardon for entering into his church contrary to the will of God; then he desired him to pray for him, which Mr Haliburton did very heartily, but to small purpose, alace!, for his horror continued, because of his perjury, even to the last. He was sometimes visited by a cuntry woman in that village, which used to visit such people, being a midwife to her occupation, which also attended him at his death, and assured my informer, a godly and grave person, she had never heard a woman in the torments of child-birth roar as that man did even when he expired. His brother curat at Scon, as I remember, fell sick much about the same time, and when he came to die, he told his neighbours he hade preacht of

October 21, 1663.

George Boswell (schoolmaster at Aberdalgie) recommended to the Bishop of Dunkeld for his not compearing before the Presbytery for taking of the said oath (of allegiance to His Majesty), and for keeping a school, and for absenting himself from the ordinances, that his Lordship may take notice of him, seeing he is within his diocese.

October 19, 1664.

Compeared Patrick Threipland, Provost of Perth, John Wilson and Patrick Urquhart, Bailies, and in regard the Bishop of Dunkeld had demitted his charge as minister of Perth, desired that the vacant charge might be supplied until the Archbishop of St Andrews his recommending, at which time they would use means for planting of the vacant charge.<sup>1</sup>

heaven and hell, but never believed there was either the one or the other, till now he found he was certainly damned to hell because of his perjury and false hood to Jesus Christ" (*History*, 195-6).

Mr George Weems matriculated at St Salvator's College, St Andrews, on April 28, 1643, and received the degree of Master of Arts in 1646. He was licensed by the Presbytery of Cupar on March 13, 1654. Thereafter he resided in the parish of Catebegs in Ireland. He was called to be conjunct minister with, and successor to, his father in May 1655.

The Presbytery summoned him to return to Scotland. On April 16, 1656, heritors and elders appeared before the Presbytery and requested them to proceed toward his settlement. On April 30 Weems intimated to the Presbytery that John, Earl of Annandale, "prime heritor" of the parish of Scone, whose chaplain he had been, consented to his admission. He was approven in his trials on August 20, 1656, and was ordained and admitted on August 27, after sermon by Mr William Colvill, minister at Perth. He succeeded to the full charge after September 9, 1663; and died on or after June 13, 1666, when his name occurs in the sederunt of the Presbytery, and before July 18, when Mr Patrick Ballingall, in name of the heritors and parish, requested the Presbytery to supply the vacancy.

<sup>1</sup> On November 14, 1664, the Town Council appointed the Provost and the Treasurer to interview the Archbishop of St Andrews in connection with the vacancy, to inform him that they "had thoughts of" Messrs Andrew Cant, James Drummond, David Williamson, James Nairne, and Mungo Law, and to request him to appoint any or all of them or any other he thought proper to preach in order to a call. On January 9, 1664, Mr William Lindsay, minister at Auchterderran, was appointed minister, but declined to accept the office. The Town Council then nominated Mr John Guthrie, minister of Arbirlot, but, as was reported on April 10, the Archbishop refused to translate him, and had ordered Law to preach on the following Sunday in order to a call. On April 17, 1665, Law was called to be minister, Mr Harie Auchinleck stating that he "wes very weell satisfied with" him: he was admitted on June 1, 1665.

The Town Council on November 12, 1666, requested the Provost to write to the Archbishop "to intreat his Grace not to listen to any addresses made to him for Mr Mungo Law his transportation"; and on June 24, 1667, presented him to the vicarage of the Church of Perth as enjoyed by Bishop Haliburton. On August 12, 1672, they styled him "our late weel beloved minister."

Law was the son of Mr Mungo Law, one of the ministers of Edinburgh, and was baptized on April 21, 1640. He graduated M.A. at the University of Edinburgh on June 30, 1658. He married Anna Hunter (*Charity Rolls*, Register House, Port. i., ult. Feb. 1676), widow of John Stenhou, merchant burges of Edinburgh (*Acts and*

December 21, 1664.

The Bishop of Dunkeld, having received a presentation of Mr James Carnegie<sup>1</sup> to the kirk of Regortoun, did recommend him to the Presbytery that he might enter on his trials to that effect. The Presbytery, in regard of the long vacancy of that church, and the great distance the said Mr James was at from Perth, did think fit to give him Exercise and Addition together against next Presbytery day.

March 29, 1665.

There being a testimonial produced to the Presbytery this day directed from the Bishop of Brechin to the Bishop of Dunkeld, bearing that he had given ordination to Mr James Carnegie as minister of Regortoun at the Bishop of Dunkeld his request, he being unable to do it himself, and therefore desiring that the Presbytery would appoint one of the brethren to deliver the said Mr James over to the people of the said parish: the Presbytery, in order thereto, appoints Mr Thomas Strachan to preach at Regortoun the next Lord's day and deliver over the said Mr James to the people of the parish. . . .

3. *References to Bishop Haliburton in the MS. Register of the Presbytery of Dundee.*

June 15, 1664.

Mr James Cambel presented to the Presbytrie a letter from the Bishop of Dunkele for entering him on his tryals in reference to the church of Auchterhouse: the Presbytrie prescribed him a Commonhead *De Electione hominis absoluta*.

*Decreets*, Mack, February 23, 1666). He died in July 1671 (*Perth City Records*, July 10). The Privy Council granted his widow and her children the vacant stipend from Martinmas 1671 till Whitsunday 1672 (*Register of the Privy Council*, Third Series, iii. 509); and on January 27, 1680, voted to her the stipend of Tarboltoun and the rent of the glebe for 1679, and authorised the Bishop of Edinburgh to see that she obtained that grant, or the equivalent (*Ibid.*, vi. 380).

<sup>1</sup> Mr James Carnegie, son of Mr David Carnegie, minister at Farnell and Dean of Brechin, and Helen Lindsay, his wife (*Acts and Decreets*, Durie, November 12, 1674, and November 17, 1682), and a nephew of Bishop Haliburton, matriculated at St Leonard's College, St Andrews, on January 30, 1656, and graduated Master of Arts on July 23, 1659.

He was admitted to Redgorton on April 2, 1665, and was translated to Barrie between March 2 and 30, 1681.

On September 6, 1681, Parliament passed a *Ratification in favors of Mr James Carnegie, minister of Rogortoun, of the half of the town and lands of Ardoch* (*Acts of Parliament*, viii. 318). He died on December 6, 1701. His eldest son was David of Craige (*St Andrews Com. Testaments*, September 8, 1703): his eldest daughter, Elizabeth (*Ibid.*, March 6, 1704).



*November 30, 1664.*

The said Mr Robert (White) by a letter from the Bishop of Dunkell is appointed to admit Mr Andrew Sheepheard to the kirk of Abernyte.

*[January 12, 1665.*

The Presbytery appoints that on the next day of meeting Mr James Campbell, presentee to Auchterhouse, who was approuen in his trials on November 30, "shall have their letters testimoniall to the Bishop." <sup>1]</sup>

A letter from the Bishop of Dunkell to the Presbyterie for apprizing the manse of Telen: in order to which the Presbyterie appoints Mr Alexander Mill to speak with Mr John Campbell, Mr James Fithie with the laird of Telen, Mr David Ferguson with the laird of Straithmartine, and the Moderator with the laird of Powrie Fothringame.

*February 1, 1665.*

A letter from the Bishop of Dunkell to the Presbyterie with a presentation presenting Mr John Alexander to the kirk of Telen; both which with his testimoniall from the Presbyterie of St Andrews being read, he was appointed to enter his trials in order to the said kirk.

*February 22, 1665.*

This day compeared Mr John Alexander to have added, as was appointed, but was advised by the Presbytrie to forbear, because of a letter from the Bishop of Dunkell to the Presbyterie, desiring that the said Mr John might not that day be admitted to his tryals for reasons to be shewed at the next day of meeting. Which delaye the Presbyterie promised should not preiudge the said Mr John, but that upon a letter from the Bishop he should be admitted to the prosecution of his trials in order to the ministrie at Telen.

(A letter from the Archbishop of St Andrews to the Presbyterie desiring that, with all convenient speed, Mr John Alexander may be put to his trials for the more timous planting of Telen, already too long vacant.)

<sup>1</sup> On December 21, 1664, when an Edict towards Campbell's admission to Auchterhouse was returned, the Countess of Buchan (Bughan) by letter, delivered by John Oor, desired the Presbytery to delay the granting of an Extract of it for reasons to be afterwards presented. The Presbytery agreed to do so till their next meeting, with certification that if no relevant reasons were then adduced they would proceed toward his admission. On January 12, 1665, Campbell stated that the Countess "was content" that he should receive the usual testimonial.

March 15, 1665.

Mr John Alexander brought a letter from the Bishop of Dunkell to the Presbyterie desiring the said Mr John might be admitted to the prosecution of his trials in order to the kirk of Telen: and had a Common head prescribed to him *De capite ecclesie*.<sup>1</sup>

March 29, 1665.

Mr James Campbell being present was rebuked for his long absence from the Presbyterie<sup>2</sup> and delay of his Ordination; excused the one by his sicknes and stormie weather, and the other by the Bishop's sicknes. But that now he was to use all convenient diligence to have himself ordained: for which end the Presbyterie gave him their letters testimoniall.

4. *References in the MS. Register of Sasines for Perthshire to the official acts of Mr George Haliburton, minister successively of Menmuir and Perth.*

Alexander Fleming, in Easter Banchrie, had sasine, February 3, 1643, as heir to the deceased Alexander Fleming, citizen of Dunkeld, his father, of the manse or site of the manse belonging to the prebend of Menmuir, with garden, within the city of Dunkeld, proceeding on a precept of Clare Constat, signed by Mr George Haliburton, prebendary of Menmuir, superior, at the church of Glenyla, February 2, 1643, in presence of Mr George Haliburton, minister at Glenyla, and others.

Registered February 28, 1643.

<sup>1</sup> Alexander did not deliver the commonhead.

He excused himself for absence on April 26, 1665.

On May 10 the Presbytery received a letter from him to the effect that "he was not yet fully cleare in reference to his acceptatione of Telen to which he was presented." The Presbytery prescribed further trials.

Alexander represented to the Presbytery, on May 31, that "My Lord St Andrews his Grace hade disposed of him other wayes and therefor that he culd not proceed in his tryells for the church of Telen."

He was admitted minister of Forgan on August 30, 1665 (*Selections from the Minutes of the Presbyteries of St Andrews and Cupar*, 83). The vacancy at Telen was filled by the appointment of Mr Patrick Makgill. On May 31, 1665, "Mr Patrick Makgill, younger, presented a letter from My Lord Archebishope of St Andrews, appointing him to preach before the bretheren at Dundie in reference to his admisionne to the church of Telen, he being formerly approven in all points of tryall in reference to the ministrie by the Presbytrie of Forfarre. In obedience to which the bretheren appoint him to preach before them to morrowe at Dundie for his more speedy dispach." Makgill duly preached and was approven; and having been ordained at St Andrews before June 21, was admitted to Telen on June 25 by Mr Robert Edward, minister at Murroes (*MS. Register of the Presbytery of Dundee*, June 1, 21, July 5).

<sup>2</sup> On March 15 a member had been appointed "to advertice Mr James Campbell that he preach at Oughterhouse and . . . keep meetings, with certification that, failing herein he is to be delated to the Synod."

George Butter had sasine, May 18, 1648, as heir to his father, Archibald Butter, of the Magdalen lands in the sheriffdom of Perth, proceeding on a precept of Clare Constat subscribed by Messrs George Haliburton and Alexander Rollock, ministers at Perth, and others.

Registered June 1, 1648.

Agnes Lethame had sasine, August 15, 1648, as nearest heir of the deceased John Lethame at Charterhouse-zet, her grandfather, of a tenement of land in Perth held of the poor of Perth, proceeding on a precept of Clare Constat, subscribed by Messrs George Haliburton and Alexander Rollock, ministers at Perth, and others, August 15, 1648.

Registered August 17, 1648.

George Butter of Ardgath, as heir of Archibald Butter, son of the deceased Patrick Butter of Gormack, his father, had sasine, September 19, 1650, of a garden in Perth, held of the poor of Perth, proceeding on a precept of Clare Constat subscribed by the aforesaid ministers, June 13 and 19, 1650.

Registered September 20, 1650.

John Oliphant of Bachiltone had sasine, October 4, 1650, of a garden in Perth, held of the poor of Perth, proceeding on a precept of sasine in a charter subscribed by the aforesaid ministers, October 3, 1650.

Registered October 15, 1650.

Patrick Johnston had sasine, April 11, 1653, as heir to his father, Mr Patrick Johnston, schoolmaster of the Grammar School of Perth, of a yard in Perth, held of the poor of Perth, proceeding on a precept of Clare Constat, subscribed by Mr George Haliburton, minister at Perth, and others, April 1, 1653.

Registered May 17, 1653.

Sir John Moncreiffe had sasine, May 8, 1654, as heir to his father, Sir Johnne Moncreiffe of that Ilk, of the lands of Friertoune, held of the Hospital of Perth, proceeding on a precept of Clare Constat, subscribed by Mr George Haliburton, minister at Perth, and others, May 8, 1654.

Registered June 6, 1654.

Thomas Irving had sasine, 5 December, 1657, of the Dowcat-yearld of Tullilum, proceeding on a precept of sasine in a charter by Mr George Haliburton, minister, and others, the Kirk-Session of Perth, dated December 5, 1657.

Registered December 31, 1657.



5. *References to the official acts of Bishop Haliburton in the MS. Register of Sasines for Perthshire.*

Alexander Stewart, son and heir of the deceased John Stewart of Wester Dalguise, had sasine, December 12, 1662, as heir of his father, of the lands of Wester Dalguise, proceeding on a precept of Clare Constat, signed at Perth, November 12, 1662, in presence of Mr Alexander Irland, minister of the Word of God at the church of Kincleavine, and others.

Registered January 29, 1663.

John Campbell, eldest son and heir of the deceased Hugh Campbell of Seatt, had sasine, January 19, 1663, as heir to his father, of the lands of Seatt and Little Hauch, proceeding on a precept of Clare Constat, signed at Perth, December 3, 1662, before Mr Alexander Balneaves, minister of the Word of God at the church of Tibermuir.

Registered January 29, 1663.

Margaret Bisset, relict of Andrew Reid, merchant burgess of Perth, and Elizabeth Reid, her daughter, had sasine, February 5, 1663, of a certain tenement of land in Perth, proceeding on a charter of confirmation granted with consent of the Dean and Chapter, at Perth, January 19, 1662.

Registered February 9, 1663.

Patrick M'Stenny, eldest son of the deceased Patrick M'Stenny of Sock, had sasine, January 19 and 21, 1663, as heir to his father, of the lands of Sock, proceeding on a precept of Clare Constat, signed at Dunkeld, January 8, 1663, before Mr Alexander Balneaves, minister at Tibbermuire.

Registered February 24, 1663.

Thomas Stewart of Stentoune had sasine, March 20, 1663, of one-fourth part of eight oxgang of the town and lands of Wester Caputh, and of certain fishings, proceeding on a charter of Novodamus, signed with consent of the Dean and Chapter, at Perth, January 20, 1663, before Mr John Liddell "nostro cappellano."

Registered May 18, 1663.

Jean Stewart, granddaughter of the deceased Mr John Stewart of Dowallie, had sasine, July 11, 1663, as heir to her grandfather, of one half part rinigg of the lands of Dually, proceeding on a precept of Clare Constat, signed at Perth, November 25, 1662, before Mr John Blaire,

Commissary Clerk of Dunkeld, and Mr John Liddell, chaplain to the Bishop.

Registered July 24, 1663.

Jean Stewart, granddaughter of the deceased Mr John Stewart of Cluny, had sasine, December 11, 1663, as heir to her grandfather, of the lands and barony of Cluny, with the patronage of the parish church of Cluny, proceeding on a precept of Clare Constat, signed at Perth, August 8, 1663.

Registered December 22, 1663.

James Ogilvy of Cluny had sasine, December 11, 1663, in presence of Mr William Stewart, minister at Cluny, of all the lands and barony of Cluny, proceeding on a precept in a charter of resignation in his favour, signed with consent of the Dean and Chapter, at Dunkeld, November 5, 1663.

Registered December 22, 1663.

James, Earl of Perth, son of the deceased John, Earl of Perth, had sasine, May 3, 1664, as heir to his father, of the kirklands of Cargill, proceeding on a precept of Clare Constat, signed at Perth, November 4, 1663, before Mr Alexander Balneives, minister at Tibbermure.

Registered May 16, 1664.

William Nairn of Kirkhills had sasine, June 3, 1664, of the kirklands of Kirkhill of Meigle, proceeding on a precept in a charter of resignation, signed with consent of the Dean and Chapter at Edinburgh and Perth, May 2 and 4, 1664.

Registered June 28, 1664.

Henry Smith of Camno, son of the deceased John Smith of Camno, had sasine, June 3, 1664, as heir to his father, of the kirklands of Kirkhill of Meigle, proceeding on a precept of Clare Constat, signed May 2, 1664.

Registered June 28, 1664.

John Blair of Ardblair, son of the deceased James Blair of Ardblair, had sasine, 3 June, 1664, as heir to his father, of the kirklands of Kirkhill of Meigle, proceeding on a precept of Clare Constat, signed at Edinburgh, March 2, 1664.

Registered June 28, 1664.

Janet Fergusson, granddaughter of the deceased James Fergusson, in Dunkeld, had sasine, January 10, 1665, as heir to her grandfather,

of a tenement of land in Dunkeld, proceeding on a precept of sasine, signed October 7, 1664.

Registered January 20, 1665.

Thomas Stewart of Ladiewel had sasine, January 25, 1665, of all the lands, &c. of Ladiewell, proceeding on a charter of feu farm, signed with consent of the Dean and Chapter, at Perth January 24, 1665.

Registered February 17, 1665.

James Campbell of Fordie had sasine, March 13, 1665, of the lands of Fordie and Lochollie, proceeding on a charter of feu farm, signed at Perth, March 11, 1665.

Registered April 3, 1665.

Nigell Stewart of Stentoun had sasine, March 22, 1665, of all and whole one half runrigg of the town and lands of Dowallie, proceeding on a charter of feu farm by the Bishop, with consent of the Dean and Chapter, following upon the resignation made by Jean Stewart, daughter of Walter Stewart, fiar of Dowallie.

Registered April 3, 1665.

Helen Lindsay, spouse of Robert Campbell of Glenlyone, had sasine, April 4, 1665, of the lands and barony of Kilmoreich, and others, in life-rent, proceeding on a charter following on the resignation made by the said Robert, signed in 1665,<sup>1</sup> with consent of the Dean and Chapter.

Registered April 13, 1665.

Mr John Nairn of Muckarsie, and Barbara Cant, his wife, had sasine, February 7, 1665, of the dominical lands of Muckarsie, and others, proceeding on a charter, signed at Perth, with consent of the Dean and Chapter, in 1665.<sup>1</sup>

Registered April 13, 1665.

Robert Campbell of Glenlyon, and Helen Lindsay, his wife, had sasine, March 30, 1665, of the lands and barony of Kilmoreich, and others, proceeding on a charter of feu farm, signed at Perth, March 28, 1665.

Registered May 1, 1665.

William Blair of Balgillo had sasine, March 23, 1665, as heir of Sir William Blair of Balgillo, his father, of the kirklands of Kirkhill of Meigle, proceeding on a precept of Clare Constat, signed at Edinburgh, March 2, 1664.

Registered May 2, 1665.

<sup>1</sup> No other date.



6. *References in the MS. Register of Sasines for Perthshire to the private affairs of Mr George Haliburton.*

Mr George Haliburton, junior, minister at the church of Menmuire, and Catherine Lindesay, daughter of the deceased Mr David Lindsay of Dunkany, his future spouse, had sasine, November 10, 1643, of part of the town of Balbrogie, in liferent (under reservation of the liferent of Janet Ogilvy, his mother); proceeding on a contract of marriage between the said Mr George, and his father, Mr George Haliburton, minister of Glenylay, on the one part, and the said Catherine, with consent of Catherine Ramsay, her mother, Mr David Carnegie, minister at Farnell, and Mr Alexander Rollock, minister at [Dunkeld], her curators, on the other part, signed at Dundee, November 8, 1643.

Registered November 30, 1643.

Mr George Haliburton, minister of the church of Coupar, as attorney for Mr George Haliburton, minister at Perth, his son, had sasine, March 20, 1652, of two acres of land in Coupar, proceeding on a precept in a charter of sale by John Pilmore in Aucharine, with consent of Jean Guthrie, his wife, Mr John Pilmore, his eldest son, and James Hering, schoolmaster at Coupar. (*Charter undated.*)

Registered April 12, 1652.

Mr George Haliburton, minister at Perth, granted Letters of Reversion (dated at Perth, June 8, 1653) for 7000 merks, in favour of Sir Peter Hay of Megginsh, and Sir George Hay of Megginsh, his son, for redemption of the lands of Easter Inchcoonane.

Registered June 29, 1653.<sup>1</sup>

Mr George Haliburton, minister at Perth, had sasine, July 5, 1653, of the said lands of Easter Inchcoonan, proceeding on a precept in a charter by Sir George Hay, fiar of Megginsh, with consent of Sir Peter Hay, his father, and Dame Marie Scrymgeour, spouse to the said Sir Peter, and Dame Beatrix Hay, spouse to the said Sir George, dated at Perth, June 8 and 11, 1653.<sup>2</sup>

Registered August 29, 1653.

Mr George Haliburton, minister at Perth, had sasine, May 5, 1656,

<sup>1</sup> A discharge of that sum and of 1620 merks of bygone rent was signed by the Bishop at Edinburgh, August 1, 1664, the moneys having been paid by Mr John Drummond of Lenocho in name of Adam Drummond, his eldest son (*Perthshire Deeds*, February 22, 1665).

<sup>2</sup> An obligation to infeft Mr George Haliburton in certain portions of the lands of Inchcoonan is registered in the *Register of Deeds for Perthshire (day and month blank)*, 1659, p. 475.

of the lands of Wattriebutts, proceeding on a precept of sasine in a charter by (1) James Jackson of Wattriebutts, with consent of Anna Broune, his wife, and (2) John Powrie, portioner of Grange, and others, signed at Watributts, May 5, 1656.<sup>1</sup>

Registered June 2, 1656.

The Right Reverend Mr George Haliburton, minister at Perth, had sasine, August 13, 1659, of the lands of Watributts and others, proceeding on a precept in a disposition by Alexander Wedderburn, son of Alexander Wedderburn of Kingany, and Elizabeth Ramsay, his spouse, daughter of John Ramsay, bailie of Dundee, dated at Perth and Dundee, June 18 and August 20, 1656.

Registered September 16, 1659.

George, Bishop of Dunkeld, signed at Perth, January 19, 1664, as a consenter, letters of alienation granted by William and Margaret Haliburton, children of the late Mr Thomas Haliburton, minister at Errol, in favour of Andrew Bruce of Polcak and Sophie Kinman, his wife, of the lands of Mureaidge in the lordship of Errol. Sasine following on the precept in the said letters was given on January 21, 1664.

Registered February 10, 1664.

Cathrine Lindsay, spouse of George, Bishop of Dunkeld, had sasine, January 18, 1665, of the lands of Wattriebutts, proceeding on a precept in an obligation signed by him, December 24, 1664.

Registered January 23, 1665.

George, Bishop of Dunkeld, as principal, and William Haliburton of Buttergask, his cautioner, by obligation (dated November 30 and December 4, 1663) bound themselves to pay to Mr James Foullar, minister at Kynfawnes, and his heirs, the sum of £1000 Scots at Martinmas 1664. On November 14, 1666, Mr James Foullar assigned his rights under the obligation to Mr Thomas Foullar, minister at Kynoull, and intimated his act to the widow of the Bishop and to his cautioner. Mr George Haliburton by bond (dated September 13, 1658) obliged himself to pay to Mr James Olyphant, minister at Kynoul, and Cirstane (Cristane) Burnet, his spouse, and the survivor, the sum of 600 merks before Martinmas 1658. On the death of her husband, Cirstane Burnet assigned her rights under the bond to Mr Thomas Foullar on May 3, 1670. After reckoning between Mr Thomas Foullar and Mr James Haliburton of Wattributts, the eldest son of the Bishop, it was found that 2363 merks

<sup>1</sup> The Disposition is registered in the *Register of Deeds for Perthshire*, May 12, 1656, p. 421.

were due to Mr Thomas, and the said Mr James Haliburton bound himself to pay to him £94, 10s. yearly to be uplifted from the lands of Watributts or Balbrogie, redeemable on payment of the principal sum and interest thereon. At Lammass 1680 Mr James Haliburton paid the principal sum and interest, and on August 11 received from Mr Thomas a renunciation of the annual rent of £94, 10s.

Registered August 12, 1680.

7. *References to Mr George Haliburton, minister at Perth, in the MS. Register of Decrees of the Sheriff Court of Perthshire.*

Mr George Haliburton raised an action <sup>1</sup> against Hew Smith, maltman, burghess of Perth, John Maistertoun, Robert Tullialan, John Tyrie, John Johnstoune, John Mercer, sometime bailie of Perth, Henrie Jackson, John Anderson, James Balnevis, Thomas and Robert Bruisones, Thomas and Robert Dowie, David Murray, Thomas Irving, Mr Francis Hay of Balhoussie, Thomas Ros in Friertoune, Thomas Blair of Tarsappie, James Man and Thomas Fairney there, John Cuthbert in Tullilum, James Drumond in Gudlyburne, John Miller in Muirtoune, John Robertson in Tulloch, John Bennet, elder, in Muirtoune, Patrick Bennet, younger, there, Patrick Gairner there, Archibald Moncreiff there, David Lamb in Bridgend of Tay, John Ronaldson, John Ronaldson there, Jhon Bennet in Few, Mr David Moncreiff of Craig, Walter Miller at the Mylne of Craigie, John Foot in Craigie, John Ratray in Magdelnes, John Buchan in Friertoune, Andrew Batchler in Craigend of Moncreiff, Laurence Robertsons and John Balmaine in Leitchill. He stated that Queen Anne in her charitable respect toward the ministry of Perth granted from her dowrie the vicarage teinds of the parish of Perth for the support of the ministers of Perth, that the grant had been ratified by the King and Council and by Parliament, that the Town Council of Perth had been constituted Patrons, that they, "according to their trust and out of their sense of the singular good they reaped by the said Mr George Haliburton and his ministry, and defect of his stipend short of many not so considerable congregations in landward, did provide him to such a quantity of their teinds and the whole vicarage for a modified and locall stipend," that he had raised letters of inhibition against all the heritors liable for vicarage, and had asked payment which was refused, and that he had again

<sup>1</sup> On August 15, 1653, Haliburton informed the Town Council that he had raised an action in the Sheriff Court for payment of his small vicarage teind, and requested them to satisfy the Sheriff-depute that the Town had right to the vicarage: on August 22 he declared to the Town Council that "his right to the small vicarage was not ample nor his security fully extended, and therefore desired rectification," which the Council ordered to be made (*MS. Records of Perth*).



required them to pay by William Auchinleck and had taken instruments on their refusal. He sought decree for payment of the vicarage teind of wool, lint, hemp, lambs, foals, calves, geese, grices, salmon, butter, cheese, honey, and poultry, or the money value at the following prices : for each stone of wool 20 merks, of lint £10, of hemp £5, for each teind lamb 30/, foal £4, calf £3, goose 20/, salmon 24/, grice 12/, fowl 6/, for each stone of butter 8 merks, and of cheese 40/, and for each pint of honey 4 merks.

He passed from the action against some of the defendants, viz. :— John Randelstoune, John Maistertoune, Robert Tulialan, John Ogilvie, John Tyrie, John Johnstoun, James Drumond, John Merser, James Balnevis and Thomas Irvine, *pro loco et tempore* only, and obtained decree against the rest.

Registered April 19, 1654.

Magdalen Man, spouse to David Livingstone of Newton, and executrix-dative to David Man and to Andrew Man, who died in 1657, sons of Mr Andrew Man, sometime minister at [*blank*], her brothers, had decree against Mr George Haliburton for two sums of £120, and £72 bygone annual rents extending to £384.<sup>1</sup>

Registered January 26, 1659.

Mr George Haliburton raised an action against Sir Peter Hay of Megginch and Sir George Hay, his son, Fiar of Megginch. He stated that on 8th June 1653 a contract had been made between them under which Haliburton had let to the defendants and the longest liver of them the parts and portions of Easter [*blank* ? Inchconan], in the barony of Errol, then possessed by Robert Smith, Thomas Aisson, William Eiddam and Robert Darling, for one year after Whitsunday 1653, and also for other 7 years, at a rent of £280, but under condition that if they failed in timeous payment for two years the tack should expire and pursuer enter into possession and that the defenders should pay £200 of expenses. He further stated that Sir Peter Hay and his son had failed to pay rent for 2½ years from Whitsunday 1656 to Martinmas 1658. He required that the tack should be decerned null, that he should enter into possession, and that the rent due, with expenses, should be payed to him.

Decree to that effect was granted in December 1658.

The defendants, however, failed to make payment in accordance with that decree, and Haliburton therefore obtained decree against the tenants for 5 chalders, 5 bolls, 5 firlots ( $\frac{1}{3}$  bear,  $\frac{1}{3}$  meal,  $\frac{1}{3}$  white), at 10 pounds the boll of white, 7 pounds of bear and 6 of meal.

Registered April 11, 1662.

<sup>1</sup> She granted a renunciation at Brechin in 1659 (*Perthshire Deeds*, May 21, 1659).

George Grant, son of the deceased Andrew Grant, bailie in Perth, with George, Bishop of Dunkeld, John Lamb, Dean of Guild, and Thomas Ogilvie, his curators, obtained decree against Andrew Grant of Ballhaggills for delivery of evidents belonging to the pursuer and a band by Henry Balnevis: also against Issobel Balneavis, only child of Henry Balnevis, merchant, and Agnes Bisset, his spouse, to enter heir to her father within 40 days, and to pay 600 merks, &c., contained in a bond granted by Agnes Bisset with consent of her husband.

Registered March 30, 1664.

8. *References to Bishop Haliburton in the MS. Register of Decreets of the Sheriff Court of Perthshire.*

George, Bishop of Dunkeld, obtained decree on March 10, 1665, against Thomas Ballantyne of Drumbowly, William Eldge, portioner of the  $\frac{1}{4}$  lands of Capeth, John Stewart of Over Dowallie, John and Alexander Bisset, portioners of Fardill, David Rattray of Rannagulziane, Henry Smith of Camno, Alexander Henderson, Beatrix Hering, and John Henderson, her son, occupiers of the two part lands of Over Moortone, and John Henderson, tenant in Over Moortone, and James Haggart, portioner of Dungarthill, for payment of the duties owing by them, viz. :—

Thomas Ballantyne, £6, 16/4 of feu duty, payable out of the lands of Drumbowie for 1664.

William Eldge for £3, 1/8, viz. :—30/ for a wedder, 3/ for 3 capons, 3/ for 2 carriages with horses and servants leading 30 load of Peats, 20/ for the salmon fishing, 3/ and 30 pence for augmentation of rental for each of the years 1662-64: and also for 4 bolls of teind victual ( $\frac{2}{3}$  meal and  $\frac{1}{3}$  bear) according to the fiars prices for the years 1661-64; John Stewart of Over Dowallie for £12, 16/4 for the said years and 16/ yearly as price of each pound of 2 pound of Wax of feu duty from the said lands, and also £4 of tack teind duty for each of four years; John and Alexander Bisset for tack teind out of the lands and barony of Fardell, £26, 13/4 for each of 4 years.

David Rattray of Rannagulziane for Corb and Rannagulziane for crop 1664, £2.

Henry Smith of Camno, for the teind rental bolls of Camno, 30 bolls, for Dyktoune, 20 bolls, for Kirkhill and Balmakrone, 16 bolls, for crops 1661-2; and also out of the lands of Kirkhill 1 chalders of bear of feu duty, 13 merks money, 24 capons at £8 and one mylne swyne at £2, for 4 years.

John Henderson, Alexander Henderson, Beatrix Hering and John

Henderson, her son, for the  $\frac{1}{2}$  lands of Over Newton, 7 bolls 3 firlots victual for crop 1664.

James Haggart  $\frac{38}{4}$  of feu duty out of the lands of Dungarthill and 3 bolls of teind victual for each of four years.

9. *References to Mr George Haliburton in the MS. Register of Hornings for Perthshire.*

Mr George Haliburton, minister at Perth, executor dative of Mr George Haliburton, minister at Coupar, his father, obtained Letters of Horning (dated February 13, 1662) against Thomas Irving of Muckliere and others for payment of debts due to his father.

Registered May 15, 1662.

10. *References to Bishop Haliburton in the MS. Register of Hornings for Perthshire.*

George, Bishop of Dunkeld, on August 16, 1662, presented Mr Gilbert Murray to the cure of Crief, ratified his admission by the Presbytery of Auchterarder on March 3, 1657, and gave him institution, collation and possession, August 21, 1662. In virtue thereof Murray obtained Letters of Horning against the Heritors for payment of his stipend.

Registered February 17, 1663.

Duncan M'Kean, portioner of Easter Dalguise, William Stewart of Middill Dalguise, David Burrie, portioner of Easter Dalguise, James Bining, portioner of Middel Dalguise, John Heres, portioner there, David Ramsay of Jurdonston, James Pringill, portioner of Dungarthill, John Scot at the Boat of Caputh, and Androw Gray of Drumallie, were at the Horn at the instance of George, Bishop of Dunkeld, for non-payment of certain sums of money due to him: A charge of Horning had been also issued against the following, who had obeyed:—Thomas Wallintyne of Drumduay, Silvester Rattray of Persey, John Rattray of Halyards, John Stuart of Over Dowally, John Bane Grassock, portioner of Easter Dalguise.

Registered August 5, 1664.

11. *References to Mr George Haliburton in the MS. Register of Deeds of the Sheriff Court of Perthshire.*

Gilbert Martine, merchant burges of Perth, having obtained a decree before the Sheriff of Perth against Mr George Haliburton, cautioner for



James Duncan, son of the deceased Mr James Duncan, minister at Montrois, for payment of 2/ Scots per diem for 4 years and 1 month, from July 1655 to August 1659, for damage sustained by him thro the absence of the said James from his service, with £100 of expenses, according to the terms of an indenture between James Duncan and Patrick Air, bailzie of the Hill of Dundee, and Mr George Haliburton, cautioner on the one part, and Gilbert Martine, cautioner on the other, granted a discharge to Mr George Haliburton of the sum of 240 merks Scots, at Perth, November 3, 1659.

Registered November 3, 1659.

At Fingask and Perth, June 14 and 30, 1658 and 1659, James Jackson, sometime of Watriebutts, John Mercer of Melginsh, and Mr Patrick Ogilvie, writer in Edinburgh, granted a discharge of a contract of alienation of the lands of Watributts for 14,000 merks Scots, signed May 1, 1656, in favour of Mr George Haliburton—he having paid £5208 to Alexander Wedderburne of Kingennie, creditor of James Jackson, £771, 6/8 to James Jackson, and £3354 to John Mercer and Mr Patrick Ogilvie.

Registered July 18, 1659.

Mr George Haliburton,<sup>1</sup> minister at Perth, witnessed, at Edinburgh, March 21, 1661, the appointment by Mr John Wilkie of Broomehouse, of George Hay of Kirkland as Depute Collector of the vacant stipends in the sherrifdoms of Kincardine, Forfar, and Perth.

Registered July 3, 1661.

Thomas Ireving of Muckliemoir, cautioner for William Halliburton in Kaitnes, to Mr George Haliburton, minister at Perth, for 200 merks, having been arrested in Perth at the instance of the said Mr George until he should find caution, signed, February 28, 1662, an Obligation to pay that sum with interest and expenses before March 15, 1662, otherwise to present himself within the jail of Perth.

Registered April 2, 1662.

George Brown in Watributts and Anna Omev, his wife, granted a band for £340 on January 12, 1659, and the said George Brown, on July 5, 1660, signed an obligation (for 400 merks as rent for year and crop 1659) in favour of Mr George Haliburton, heritor of the said lands.

Registered August 6, 1664.

<sup>1</sup> A Mr George Haliburton was one of the curators of John and Andrew Hall, sons of the deceased Mr John Hall, minister at Kilspindie, December 30 and 31, 1658. Registered March 19, 1661.

Lord Coupar (at Coupar, November 17, 1664) granted a discharge for all duties due from the lands of Balbrogie, Whytchastle, Blairinboig and Watributts for crop and year 1664 and years and crops preceding, in favour of George, Lord Bishop of Dunkeld, and the deceased Mr George Haliburton, minister of Coupar, his father.

Registered November 24, 1664.

Mr George Haliburton witnessed at Perth, May 27, 1651, an obligation by Patrick Air and Jean Lindsay, his spouse, to support Margaret Lindsay, natural daughter of the deceased Mr John Lindsay of Dunreny, for three years for the sum of £80.

Registered May 20, 1666.

*12. References to Bishop Haliburton in the MS. Register of Deeds of the Sheriff Court of Perthshire.*

George, Bishop of Dunkeld, at Edinburgh, February 6, 1663, in presence of Mr Alexander Balneaves, minister at Tibbermoor, and Alexander Air, "our servitor," nominated and constituted Laurence Oliphant of Condie his factor, to uplift from the heritors and others liable the stipend of his patrimonial church of Forgondenney for the year 1659, vested in him in accordance with the provisions of an Act of Parliament ordaining that the bygone vacant stipends of the patrimonial churches within the dioceses of the present bishops should be uplifted and disposed of by the bishops for pious uses, as they should think convenient.

Registered June 5, 1663.

George, Bishop of Dunkeld, granted warrant on May 7, 1664, to Mr John Liddell, minister at the parish church of Forgundeny, to uplift the stipend, as it was paid by the heritors in the year 1647 to Mr William Row, but for crop and year 1663 only.

Registered May 11, 1664.

George, Bishop of Dunkeld, at Perth, January 5, 1665, nominated John Murray, notary in Alight, his factor, to uplift the duties, &c., payable to him by the heritors of that parish for the years 1661-4.

Registered February 17, 1665.

George, Bishop of Dunkeld, undoubted patron of the parish church of Forgundeny, at the instance of Mr John Liddell, minister there, at Perth, December 3, 1664, allocated as constant stipend and allowance for Communion elements, 49 bolls, 3 firlots, 2 pecks and 1 lippie, two-thirds meal, and one-third bear, and £441, 15/, which Mr John Liddell accepted in satisfaction of all he could crave.

Registered February 27, 1665.

George, Bishop of Dunkeld, acknowledged receipt, after just count and reckoning between him and David Duncan, his factor and chamberlain, of £30 Scots in full and complete payment and satisfaction of his intromissions with the rents of the Bishopric of Dunkeld, temporality and spirituality, &c., for crops and years 1661-5, and granted him a discharge at Perth, March 1, 1665, in presence of Mr John Alexander, his chaplain.

Registered March 31, 1665.

13. *References to Mr George Haliburton in the MS. Register of Bonds and Arrestments for Perthshire.*

Mr Patrick Ogilvy, portioner of Carsgrange, and Anna Jackson, his wife, on November 2, 1664, signed an obligation in favour of George, Bishop of Dunkeld, for 700 merks principal, payable at Whitsunday with a year's annual rent and 100 merks in case of failure, and a precept for infettment in an annual rent of £28 out of the two-eightieths part of the lands of Carsgrange, under provision of redemption; and the said Mr Patrick bound himself to cause his wife to appear in court and ratify the obligation and swear never to revoke it.

Registered November 8, 1664.

Helen Farquharson, spouse to David Ogilvie of Newtone, being out-with the presence of her husband, freely ratified and approved and promised never to revoke a band and assignation, granted December 10 and 12, 1664, by her and David Ogilvie, her spouse, and James Ogilvie, his eldest son and heir, as cautioner, in favour of George, Bishop of Dunkeld, by which the said David constituted George, Bishop of Dunkeld, his heirs, &c., his cessioner and assignee in and to letters of disposition granted by James Farquharson, designated sometime in Pitlochrie and then in Kynneidis, and Jean Guthrie, his wife, to the said David and his wife, of the sunny half of the lands of Glenmarkie, with houses, &c., once occupied by James Hamptoune, lying in the barony of Glenyla, redeemable by Thomas M'Nicoll in Litle Forter, feuar of the said lands, on payment of 1400 merks as contained in letters of disposition dated 24 and — May, 1658, and in a contract of wodset between the said Thomas M'Nicoll and James Farquharson, dated June 29, 1664.

Registered December 13, 1664.<sup>1</sup>

<sup>1</sup> The references to Haliburton in the MS. Register of Acts and Decrees of the Court of Session are unimportant:—

Mr George Haliburton signed, May 16, 1656, a band for 1000 merks Scots, etc., in favour of Margaret Rogie, daughter of the deceased John Rogie in Kirktoone of Arrol. The band was assigned August 15, 1669, to Patrick Playfair, who, on



14. *References to Dame Catharine Lindsay.*(1) *MS. Register of Decrees of the Sheriff Court of Perthshire.*

David Murray, apothecary burghess of Perth, raised an action against Dame Catharine Lindsay for £919 Scots for "house meall" for 2 years and for medicaments for her late husband, and obtained decree for £720, being the sum craved less £200 due to the Bishop.

Registered June 21, 1665.

David Duncan, notary in Perth, Jean Lindsay, his mother, and Patrick Air, then her spouse, raised an action against Dame Catharine Lindsay as relict and executrix of George, Bishop of Dunkeld. They alleged that the Bishop on a band dated July 2, 1664, had received from the pursuers 3500 merks Scots which he had promised to pay at Lammas 1665, with one year's annual rent and £600 of expenses in case of failure and the annual rent thereafter, and that the Bishop by will, dated January 23, 1665, and confirmed by the Commissary of St Andrews on May 26, 1665, granted to Duncan for his services as his chamberlain the sum of 600 merks, and that the Bishop had not paid those sums, and that the defender would not unless she were compelled. The defender did not appear and decree was granted as craved.

Registered June 23, 1665.

Alexander Jameson, merchant burghess of Perth, obtained decree against her for £128, 17/10 due by George, Bishop of Dunkeld.

Registered March 30, 1666.

John Glas obtained decree against her for payment of £140 Scots with one year's annual rent due at Candlemas 1666, on a band granted by the Bishop, December 17, 1664, and for £1491, 4/6 Scots due to him with one year's annual rent at Martinmas on a band dated January 23, 1665, and for £1202, 15/10, being goods supplied by him by the authority of the Bishop to Jean Haliburton on her marriage with Thomas Menzies of Cars and to Dame Catharine Lindsay, his wife.

Registered June 24, 1666.

George Ogilvy, son of David Ogilvy of Newtone, on January 8, 1666, granted a band for £200, &c., in favour of John Glas. Ogilvy appointed

January 14, 1671, obtained decree for payment against James Halyburton, eldest son of the Bishop (*Durie*).

Alexander Irvine of Drum obtained decree against James Haliburton, heir of Mr George Haliburton, minister at Perth, for payment of sums due by him as cautioner with Irvine, and Sir John Drummond of Burnebank (afterwards of Logiealmond), to a band by Mr James Kennedie, Town Clerk of Aberdeen, signed July 27, 1661, in favour of James Mowat, merchant in Paris (*Durie*, November 9, 1686).

Dame Catharine Lindsay to pay the sums due out of £400 bequeathed to him by George, Bishop of Dunkeld, and Glas obtained decree for payment.

Registered January 24, 1666.

She obtained decree against James Menzies of Culdaraes for £400 and £12 annual rent preceding Whitsunday and £30 of expenses on a band dated February 25, 1664.

Registered June 30, 1665.

She had decree against Robert Campbell of Glenlyon for 2500 merks Scots principal, with £100 of annual rent and £250 of expenses and the annual rent thereafter on a band dated September 11, 1663.<sup>1</sup>

Registered June 30, 1665 (Vol. for 1667-70, p. 214).

On February 21, 1668, Thomas Glas in Little Dunkeld had an action against her, and on July 1 she had an action against Mr Andrew Hardie and *per contra* (MS. *Minutes of Decreets*).

(2) *MS. Register of Inhibitions for Perthshire.*

She obtained decree of comprising against Robert Campbell of Glenlyon, September 23, 1669, which she transferred to John, Marquis of Athole, Lord Privy Seal, on January 13, 1681. Letters of Inhibition were obtained by the Marquis against Colonel James Menzies of Culdaraes, February 17, 1683.

Registered March 19, 1683.

(3) *MS. Register of Deeds for Perthshire.*

Dame Catharine Lindsay, relict and executrix testamentrix duly confirmed of the deceased George, Bishop of Dunkeld, constituted her son-in-law, Thomas Menzies of Cars, factor and chamberlain of the emoluments of the See south of the Forth due to her deceased husband for years 1661-5.

Registered July 24, 1665.

Mr Patrick Dykes, Doctor of the Grammar school of Perth, obtained decree, July 7, 1665, in the Sheriff Court of Perth, against Dame Catharine

<sup>1</sup> She also obtained decree against William Fullerton of that Ilk for payment of £380 with £60 of expenses, and £117, 12s. of annual rent under a bond granted to the Bishop on January 20, 1663.

She obtained Letters of Inhibition against them on February 6, 1666, which were registered on May 4 following. Letters of Horning were also issued on February 6, 1666, under which Campbell was denounced on December 28, 1668, and Fullerton on January 5, 1669. The Letters were registered on January 5, 1669.

Lyndsay, for payment to him, as assignee of Major James Stewart of Newton of Blair, of 380 marks principal, and the annual rent since Martinmas 1664, conform to a band granted to Major Stewart by George, Bishop of Dunkeld. Mr Patrick Dykes granted a discharge in her favour on December 9, 1665.

Registered December 11, 1665.

Dame Catharine Lindsay, on November 13, 1666, constituted Thomas Menzies of Cars her factor to uplift all sums due to her in right of her late husband as Bishop of Dunkeld.

Registered November 14, 1666.

Henry, Bishop of Dunkeld, in consideration of certain sums delivered to him by Mr William Menzies, son of Robert Menzies of Glassie, constituted Mr William Menzies, his heirs, &c., his cessioner and assignee in and to the principal sum of 800 marks due to him by the deceased Dame Catharine Lindsay as principal, and Thomas Menzies of Cars as cautioner, conform to their band, dated March 7, 1667, and registered in the Books of Council and Session, February 17, 1669, and in an annual rent since Martinmas 1667, and in a sum of £100 of expenses and to letters of Horning given at Edinburgh, February 17, 1669, and to letters of caption, at Meikle, December 11, 1669, in presence of Mr Patrick Guthrie and Alexander Anderson.

Registered December 13, 1669.

## 2. Mr Henry Guthrie, 1665-76.

Henry Guthrie, son of Mr Henry Guthrie, minister at Bendochy,<sup>1</sup> matriculated at St Andrews on January 10, 1617, and, after a distinguished course, graduated Master of Arts in 1620. His Theological Curriculum was passed at the New College, St Andrews. Thereafter he spent a few

<sup>1</sup> The Life of Guthrie, prefixed to his *Memoirs* (Ed. 1748), states that "His father was Mr John Guthry, a younger son of the family of Guthry, minister at Cowpar of Angus, where the Bishop was born" (iv). No minister of that name appears in the *Books of Assignment of Stipends*. Mr Henry Guthrie, however, was minister of Bendochy. On April 19, 1633, when a presentation was signed by the King in favour of him and Mr Robert Malcolme, he had been minister for fifty years or thereby, and through age and bodily decay was unable to discharge the duties of his office. Malcolme had assisted him for the previous two years. On May 29 James Small of Corstoune became cautioner for them. Before Cowpar Angus was erected into a parish the parish church was Bendochy.

The *Life* makes no reference to the future Bishop's ministry at Guthrie, speaks of Stirling as his first charge, to which, it is averred, he was presented by the Magistrates and Town Council, contains no notice of his ministry at Kilspindie, implies that he resumed his ministry at Stirling after the Restoration, mis-states the date of the death of Bishop Haliburton, and of Guthrie's "Provisio" to Dunkeld, and declares that he was elected by the Chapter on a "conge de lire," and that he was provided to the See after consecration! (iv-xi).



years in the household of the Earl of Mar in the capacity of Chaplain.<sup>1</sup> Mr Thomas Glover, minister at Guthrie, died in November 1623,<sup>2</sup> and Guthrie was presented to the cure. He was minister in 1625.<sup>3</sup> The parish of Stirling having become vacant by the translation of Mr Josua (Joseph) Lawrie, he was recommended by his patron, the Earl of Mar, to the magistrates and Town Council as a suitable minister.<sup>1</sup> On March 19, 1632, the Guildry of Stirling consented to the proposal of the Town Council that he should be asked to preach before the congregation.<sup>4</sup>

On April 20, 1632, Charles I. signed a presentation in his favour. By that instrument he was preferred to the church of Stirling, and to the constant stipend thereof as modified by the Lords Commissioners of Parliament, viz. :—the whole vicarage teinds of Stirling and of the town of Cambuskenneth united therewith, and all the teind sheaves, fruits, and rents, belonging to the vicarage of Stirling as enjoyed by the former ministers, with £500 yearly from the parsonage teinds of Stirling, the manse, glebe, and kirklands, with all the rents, profits and privileges thereto appertaining.<sup>5</sup>

On April 23 the Council, having heard him preach “twys yisterday and uther twa dayis of befor,” expressed themselves as content that he should be settled in the ministry at Stirling, but, before proceeding further, desired to have the concurrence of the Kirk-Session and the various Incorporations of the Town. Those bodies, with some of the parishioners, on April 30 declared their satisfaction with Guthrie and his doctrine : and the Town Council thereupon called him to be minister of Stirling, and appointed commissioners to take the necessary steps towards his settlement.<sup>6</sup>

On that date also, at Edinburgh, James Guthrie, Writer to the Signet, became cautioner for him that he would not injure the church of Stirling or the vicarage thereof, either by granting feus, tacks, or pensions, or by commuting the victual stipend for a money payment ; and Guthrie bound himself to relieve his surety.

On October 21, 1634, he was appointed by the Crown a member of a “Commission for the Maintenance of Church Discipline.”<sup>7</sup>

In 1636 the book entitled “Canons and Constitutions Ecclesiasticall : Gathered and put in forme for the Governament of the Church of

<sup>1</sup> *Life*, iv-v. On July 2, 1620, a Mr Henry Guthrie was schoolmaster at Blairgowrie (*MS. Register of the Kirk-Session of Rattray*).

<sup>2</sup> *Brechin Commissariat Testaments*, March 14, 1625.

<sup>3</sup> A stone at Guthrie bears the inscription—M. H. G., 1625.

<sup>4</sup> *Extracts from Records of Burgh of Stirling, 1667-1752*, Burgh Record Society, 388.

<sup>5</sup> *Register of Presentations* (Register House), vol. vi. 111.

<sup>6</sup> *Extracts from Records of Burgh of Stirling, 1519-1666*, p. 168.

<sup>7</sup> *The Wigton Papers (Miscellany of the Mailland Club, ii., pt. ii. 405)*; *Baillie's Letters*, i. 426).

Scotland.—Ratified and approved by his Majestie's Royal Warrant, and ordained to be observed by the Clergie, and all others whom they concerne," was published.<sup>1</sup> The indignation which arose at that interference with the practices and liberties of the Church deepened with the attempt to impose upon it the "Book of Common Prayer," commonly called "Laud's Liturgy," and led to a violent protest against that liturgy in St Giles, the signing of the National Covenant in the Greyfriars church<sup>2</sup> at Edinburgh, and the eventual overthrow of Prelacy. During that critical period of Scottish history, Guthrie proved himself a zealous advocate of the popular cause—"very forward for the Reformation."<sup>3</sup>

He was appointed Moderator of the Synod of Perth and Stirling on October 8, 1639, and opened the following meeting, held in his future cathedral church of Dunkeld, on October 13, 1640,<sup>4</sup> with a sermon on 2 Timothy ii. verse 15. During the interval between those meetings he was Moderator of the Presbytery of Stirling. The Synod, in October 1640, appointed him their commissioner to the Synod of Angus and Mearns.

During the period 1639-41 Guthrie was a leading opponent of the conventicles or private meetings which had arisen in the Church.<sup>5</sup> The Presbyterian ministers in the North of Ireland, persecuted for Non-conformity, had been deposed and compelled to flee,<sup>6</sup> and their people, disapproving of the liturgy and ceremonies of the Anglo-Hibernian Church, had been accustomed to seek spiritual edification in meetings among themselves. Many of them fled to Scotland to escape the oppression of the Irish Prelates and continued their practice, being supported in it by Independents from England.

In February 1639<sup>7</sup> the laird of Leckie began to hold such meetings

<sup>1</sup> Row's *Historie*, 392 (n.).

<sup>2</sup> Moir Bryce's *History of the Old Greyfriars Church, Edinburgh*, 55-87.

<sup>3</sup> Row's *Life of Blair*, 478.

<sup>4</sup> That meeting appointed him and their Moderator, Mr William Menzies, minister at Kenmore, to draw up and in their name to sign an Act obliging every minister to deliver to the Moderator of his Presbytery, before every Synodal Assembly, under penalty of paying double, the fees due to the Synod Clerk, then Mr Alexander Petrie, minister at Rynd, viz.: half a dollar for landward parishes, and one dollar for burghal parishes, payable in equal portions half-yearly—the Act thus subscribed to have the strength of an Act of Synod.

<sup>5</sup> Guthrie has been pilloried in *Naphthali*, in which reference is made to "the hatred of godliness and good men in Mr Guthrey, prelate of Dunkeld, who, while he was minister at Stirling, was an old persecutor of both" (Perth Edition, 1845, 300).

<sup>6</sup> Row's *Life of Blair*, 140-1, 148.

<sup>7</sup> See Appendix U. The account of the controversy is given as in Baillie's *Letters*, i. 249-255. For Guthrie's version, v. *Memoirs*, 78-82. Guthrie does not mention his lengthy and polemical speech at Aberdeen. Baillie does not refer to Guthrie's dramatic proof of David Dickson's inconsistency, as noted in the *Memoirs*, 81-2. The laird of Lekkey was "a west countrey gentleman," ". . . of whom ther went a reporte that amongst expressions and invectives against sett formes of prayer, he overreatched so farr, as that he was hearde saye that the Lord's Prayer was a threed bare prayer" (Gordon's *History of Scots Affairs*, iii. 223).

in Stirling. In his prayers he spoke in a slighting manner of Guthrie and other ministers who disapproved of his practice. Consequently Guthrie, with the Presbytery and the magistrates of the Town, proceeded to suppress those meetings, and, with considerable emphasis, reflected upon "the singularities" of their advocates. Guthrie and others, notably Calderwood, the historian, "who in the time of his exile had seen the wild follies of the English Brownists in Arnheim and Amsterdam,"<sup>1</sup> apprehensive lest conventicles might result in the growth of Independency, endeavoured to obtain from the General Assembly of 1639 an act for their suppression. That Assembly, however, led by such advocates of private meetings as Samuel Rutherford, David Dickson, and Robert Blair, rejected their motion, but appointed supporters and opponents of those meetings to confer with a view to agreement. The conference at first resolved to make no recommendation on the subject, save that Guthrie should preach in favour of family worship, and Blair and others against night meetings, and the abuses connected with conventicles, of which complaint had been made. Blair, however, failed to condemn such meetings as definitely as was expected, and, in consequence, Guthrie declined to preach. Alexander Henderson, Moderator of the General Assembly of 1638, a man highly esteemed, and a strong opponent of conventicles, had been attacked for his attitude toward them, to the grief and indignation of all classes, and the Assembly, "for preveening of farder inconvenience," passed an "Act anent ministers Catechising and Familie Exercises." A further conference was held in Edinburgh, and a paper of caveats regulating those private meetings, then agreed to, seemed satisfactory to all parties.

The General Assembly of 1640 was held at Aberdeen. Guthrie was nominated one of the select preachers. He had learned, however, that the Provost of Aberdeen intended to sue for his translation to that city, but, as he was unwilling to leave Stirling, and, in addition, lacked for the time, health, leisure, and books, declined the appointment. His refusal to preach, however, was couched in unbecoming language, a circumstance which his enemies were quick to turn to his disadvantage. Either to gratify their resentment at his conduct with reference to conventicles and other matters, or so to humiliate and discourage him that he would shrink from calling the attention of the Assembly to those meetings, or perhaps with both objects in view, they at once proposed that he should be reprimanded for his presumptuous carriage. The Assembly adopted the motion, and the Moderator, accordingly, administered to him a public rebuke. It was received with due humility. Either in irritation at his treatment or in accordance with his previous

<sup>1</sup> Guthrie's *Memoirs*, 78-9.



resolution he determined to obtain a deliverance on the thorny question on which he felt so keenly. Some of the more prominent members of the Assembly were averse to any discussion upon it, and endeavoured to avoid it, but Guthrie persisted in his resolution to submit the whole subject to the Assembly. In a long speech he condemned private conventicles, and reflected on the conduct of those that held them, especially the laird of Leckie. "Truelie," Baillie remarks, "he uttered manie things verie odious, if trew."<sup>1</sup> Other members confirmed his statements by relating "manie scandalous things of that sort of people," and "uncouth passadges." The discussion which ensued was heated, and gave rise to disorderly scenes. It was evident that many members sympathised with Guthrie's attitude, the ministers and elders from the north, headed by the Earl of Seaforth, being unanimous in his support. The debate terminated in the appointment of a committee to frame overtures to obviate the abuses connected with conventicles.

The course of the discussion in the Committee is detailed by Baillie : eventually they adopted Articles to the effect, 1. That family worship should be declared to be the worship of one family only : but, that a minister might permit members of his congregation to be present at family worship in his house ; 2. That it was lawful to read prayers both in public and in private ; 3. That the exposition of Scripture should be confined to ministers, and to expectants approved by the Presbytery ; and 4. That all innovations should be forbidden until permitted by a General Assembly. The General Assembly unanimously accepted those Articles, and adopted them as an "Act anent the Ordering of Family Exercise." But the Assembly did not conclude without an attempt by his opponents "to have some order of" Guthrie. It was proposed that the allegations made against the laird of Leckie and others should be examined, and, if proven, that the delinquents should be punished. The motion, however, "which, if it had been assented to, was like to have fyred our Church more than any other brand that Satan at this

<sup>1</sup> v. Gordon's *History of Scots Affairs*, iii. 221-3.

"Mr Hary Guthry, minister of Strivling, brought ane authenticke extracte of the confessions of such as had been present [at such meetings in Stirling] along with him to Aberdeen, and gave them in to the Assembly, wher they wer publickly readde, not without the greate offence of many, and the lawghter of such as wer secrettly disaffected, but to the little contentment of the ministers of the westerne places of Scotland, who favoured such practises, and wer promoting them as much as they could. And many thought that Mr Hary Guthrye his bringing it to publicke hearing at such a tyme and place, though it was dissembled at that tyme, yet was none of the least causes which begott so manye enemyes to him in the following yeares, who tooke the first occasione they could fynde for to depryve him of his ministrye ; albeit that was not any of the poynts of his indytmnt when he was deposed" (*Ibid.*, 222).

tyme, in all his witt, could have invented," though supported by David Dickson, was contemptuously rejected.

The state of feeling on the whole subject continued to be strong and bitter. The laird of Leckie and other supporters of private conventicles were dissatisfied with the Act of Aberdeen, and hotly resented the allegations made by Guthrie and others as false and calumnious. They had determined, accordingly, not only to move for the repeal of that Act, but also to charge their leading opponent with slander in face of the ensuing Assembly. Guthrie and his supporters, on the other hand, were determined that the Act should not be rescinded, that the statements made at Aberdeen should be supported, and that the Assembly should decern the unwarranted introduction of innovations to involve ecclesiastical censure.

The General Assembly met at St Andrews on July 20, 1641,<sup>1</sup> and, after a discussion on the legality of delaying the appointment of a Moderator, in which Guthrie supported the view that the Moderator of the former Assembly might be continued till his successor were chosen, transferred their sessions to Edinburgh. Many private conferences were held there on the disputed subject. The mind of most of the members had been

<sup>1</sup> The Synod of Perth and Stirling, in April 1641, nominated him one of a leet for the office of Moderator of the General Assembly (*v. Baillie's Letters*, i. 359-61), and in October 1641 appointed him one of their representatives to consult with the Commissioners of Parliament for the planting and providing of kirks, at a fee of 30s. per day, to be paid by the ministers of the province in proportion to their stipends; and he and Messrs John Robertson, minister at Perth, and William Menzies, minister at Kenmore, were members of a Committee appointed to consider the censure to be inflicted on Mr James Peerson, then Moderator of the Synod, for his failure to observe a Thanksgiving on September 7, as ordained by Authority, the omission of which was "offensive unto the Assemblie." Peerson admitted that he had not observed the Thanksgiving on the day appointed on the ground that his congregation would not assemble for worship on a week day, but declared that he had held it on the following Sunday. The Committee suggested that he should publicly acknowledge his fault before the Synod, and, because he had shown both by his practice and speech that his omission did not spring from any evil design, or want of affection to the Cause, or lack of reverence for the authority ordaining the Thanksgiving, and because he was willing to evidence his affection for the Cause by any means the Synod should appoint, that he should be enjoined to hold a solemn Thanksgiving on the following Tuesday in the church and with the congregation of Dunblane, for the same reasons as set forth for its observance on September 7, and that five brethren of the Presbytery of Dunblane should be appointed to be present as witnesses. The suggestion was approved.

In July 1641 Mr John Stuart, Commissary of Dunkeld, was condemned to death and beheaded at Edinburgh, on a charge of having made false statements imputing treason to the Earl of Argyle. On May 31 he had adhered to the statements he had made, but afterwards, in the hope of saving his life and obtaining preferment from the Earl, affirmed that he had slandered him. He was "querulous against himself as being the causer of his own death." Guthrie was chosen by him to prepare him for death, and at his request attended him on the scaffold (*Guthrie's Memoirs*, 92-95). John Stewart of Ladywell married Anne Clerk (*Perthshire Sasines*, 1636-8, 3). *v. Arnot's Criminal Trials*, 121-5.

predisposed toward the prohibition of private meetings as now "inexpedient, unlawful, and schismatical" by a sermon from so moderate a minister as Robert Blair, before the Moderator brought the subject under the notice of the Assembly. The Assembly appointed a committee to consider it. Henderson submitted to them a proposed overture. It was approved, unanimously accepted by the Assembly, which included Guthrie, turned into an Act, and appears in the Record of the proceedings as an "Act against Impiety and Schisme."<sup>1</sup>

But the controversy, thus apparently determined, seemed likely to revive with more than its former bitterness. The laird of Leckie complained to the Committee on Bills that Guthrie had slandered him at Aberdeen. At once Guthrie brought the allegation before the Assembly. It was considered by the Moderator's assessors. They endeavoured to reconcile accuser and accused, and succeeded in their efforts. A document, subscribed by both, was presented to the Assembly, bearing on Leckie's part, that, so far as he knew, Guthrie was blameless in life and doctrine, and on Guthrie's, that he had never assumed that either the laird of Leckie, or any member of his family, was guilty of the scandalous conduct to which he had referred.<sup>2</sup>

A member of the General Assembly of 1642, he was appointed one of a committee for the visitation of Orkney and Zetland, being, according to Baillie, one of "these men from whom they expected more fashrie." The General Assembly of that year sanctioned the principle of religious uniformity, and proceeded in an attempt to realise it. A copy of a Declaration issued by the Parliament of England was sent by that Parliament to the Assembly. It expressed their earnest desire for such a reformation of the Church of England as should be most agreeable to the Scriptures. The Assembly, in reply, cordially approved of the proposal, promising their zealous co-operation with its promoters, and suggested that the work of reformation should begin with the establishment of uniformity in ecclesiastical government, and that Presbytery—the government of God's House according to His Own Will—should be substituted for Prelacy. A letter from some ministers in England, stating that "the desire of the most Godly and considerable part amongst" them was that Presbyterian government should be established, and that both churches should accept one Confession of Faith, one Directory of Worship, and one Catechism, was also laid before the Assembly. In answer to that letter the Assembly replied that they would do all in their

<sup>1</sup> Printed in Peterkin's *Records of the Kirk of Scotland*, 294.

<sup>2</sup> Guthrie is said to have preached before Charles I. at Holyrood. Balfour's notice only states that he did preach at Holyrood on October 3, 1641 (*Annales of Scotland*, iii. 89). He was Moderator of the Presbytery of Stirling from October 1641 till April 1642.



power to further the proposal of Reformation and Unity of Religion, that they had appointed a Fast throughout the Kingdom, so that the Crown and the Parliament might be influenced in that direction, and that they desired that the basis of union should be prepared jointly by divines of both Kingdoms, referred for examination to a larger ecclesiastical meeting in England and to the commission of the Assembly in Scotland, be approved by the General Assembly and the Church in England, and finally, as was hoped, by a national Assembly. The Assembly, further, petitioned the King to promote "this blessed" unity in Religion and Uniformity in Church Government "as a meane of a firme and durable union betwixt the two Kingdomes," and appointed a Commission with full power to promote the union of the Island in religion and ecclesiastical polity. Of that Commission Guthrie was a member.<sup>1</sup>

Commissioners from both Houses of the English Parliament represented to the General Assembly of 1643 that various steps had been taken toward Reformation of the Church, notably that the prelates had been removed from the House of Lords, that a Bill had been presented to the King for the abolition of Episcopacy, that an Assembly of Divines, in which it was desired that Scotland should be represented, had been summoned in order to further ecclesiastical reformation; and it was requested that the Assembly would use their influence for the despatch of an Army to support the Parliament against the enemies of the Reformed Religion.<sup>2</sup>

After the communications of the Commissioners, with a letter from the Assembly of Divines already in Session, had been read, the General Assembly proceeded to deliberate on their procedure with reference to a reply. The advice of Guthrie, among others, was asked on the subject. He had apparently formed the opinion that the English Parliament and the divines at Westminster were deluding the Church, that they desired to abolish Prelacy, but had no intention of establishing Presbytery. Accordingly he seized the opportunity to represent to the General Assembly that the Parliament and the divines had stated explicitly that Prelacy should be removed, but had refrained from declaring what they proposed to substitute for it; and affirmed that the Church of Scotland, which held Presbytery to be of Divine Right, could consistently take no further action until satisfied on the point. He advised the Assembly to request the Parliament and the Divines to state definitely their suggested substitute for Episcopacy. Guthrie, however, was supported by no member of the Assembly, and the only effect of his speech was

<sup>1</sup> Peterkin's *The Records of the Kirk of Scotland*, 323-5, 329-30. He was a member of the Commissions appointed by the General Assembly, 1643-5, 1647-8.

<sup>2</sup> *Ibid.*, 347-8.

“ that all the zealots cried him down as a rotten malignant, and an enemy to the cause, conceiving that his pleading for Presbyterian government flowed not from any love to it, but to baffle the work.”<sup>1</sup> The Assembly referred the documents presented to them to a Committee, and on August 17, 1643, approved of the draught of The Solemn League and Covenant, drawn up by Alexander Henderson, and accepted by Committees of the Assembly and the Estates, and by the Commissioners from the English Parliament.<sup>2</sup> On that date Guthrie, as one of a deputation from the General Assembly to the Convention of Estates, presented that draught of the League and Covenant, with a recommendation to them to adopt it.<sup>3</sup>

Earlier in the year Guthrie had expressed his disapproval of the antagonistic attitude of the Commission of the General Assembly toward the Cross-Petition, and, it is alleged, had composed “ a most bitter letter,” sent by the Presbytery of Stirling to Mr Robert Douglas, concerning a Declaration of the Commission against that Petition. The Presbytery, however, afterwards retracted the letter, and agreed that the Declaration should be read from the pulpits within the bounds, in obedience to the instructions of that body. Guthrie’s attitude came under the notice of the Commission. “ In our meeting,” writes Baillie, “ Mr Harie Guthrie’s matter came over head, bot the man was so discreet, that it was carried quietlie.” He referred to the letter of the Presbytery expressing “ their scruples ” regarding the Declaration. Baillie adds : “ All who had scattered that or any paper against the peace of our Church, he thought should be cited to the Generall Assemblie : especi- allie these who had scattered papers against the Acts of the Assemblie, and wryts against the three nocent ceremonies, as they call them.” During the sessions of the General Assembly, according to that writer, fear of proceedings against him on account of that letter made Guthrie shrink from prominence. A strong protest by members of the Synod of Perth and Stirling against the omission from the printed Acts of the General Assembly of two Acts, the one anent the Sabbath, the other anent Novations, gained no effective support from him.<sup>4</sup> “ Mr Harie Guthrie,” Baillie writes, “ made no dinne. His letter was a wand above his head to discipline him, if he should mute.” The subject of innovations in public worship was discussed by the Moderator’s Com-

<sup>1</sup> *Memoirs*, 136-7. Baillie makes no reference to this speech. *v.* note 1, p. 170.

<sup>2</sup> Peterkin’s *Records of the Kirk of Scotland*, 353, 362; Baillie’s *Letters*, ii. 90.

<sup>3</sup> *MS. Acts of Assembly*, 1643. Guthrie omits his own name (*Memoirs*, 139).

<sup>4</sup> From the Register of the Synod it appears that the Brethren had refused to buy the volume of the Acts of the General Assembly because certain acts had not been printed; in October 1643 the members of the General Assembly reported that they had obtained an entirely satisfactory explanation of the circumstance, and the Synod required all ministers to purchase copies of the Acts.

mittee. Baillie notes that "Mr Harie Guthrie, and the brethren in the north, were so overawed, that they were verie quyet; and being sent for, professed their contentment, for the necessitie of the tyme, to be content of any thing."<sup>1</sup> He was again elected Moderator of the Synod in May 1645. He was a member of the General Assembly of 1645, and was appointed one of a committee on the support of bursars by Presbyteries.<sup>2</sup>

King Charles had fled from Oxford on April 27, 1646, to seek protection in the camp of the Scots, then before Newark, and, at Newcastle, on January 30, 1647, on the retirement of the Scottish army, was transferred to the custody of Commissioners from the English Parliament. The surrender of the King, though sanctioned by the Scottish Estates, was accounted by numbers of all classes of the nation as disgraceful! Among the clergy it was widely disapproved: in the debates in the Commission Guthrie was one of its foremost opponents.<sup>3</sup> In 1648 he was one of the promoters of the Divisive Supplication, and was believed to be an advocate of the Engagement.<sup>4</sup> His sympathy with that Treaty and the proceedings which followed upon it seemed manifest at the meeting of the Assembly: when committees were appointed for the visitation of certain Presbyteries deemed disaffected toward the procedure of the Church with reference to the Engagement, Guthrie, "a very bold man, but in this and the late Assemblies very quiet, gave in a petition against this course; but rather than to make dinn in vaine, took it up againe."<sup>5</sup> He was nevertheless appointed a member of the Commission on August 11, 1648, but was removed from the ministry for his support of the Engagement, and for alleged deceit in the matter of the Covenant, on November 14, 1648, by a Commission appointed by the General Assembly to scrutinise the conduct of ministers in the Presbyteries of Stirling and Dunblane suspected of malignancy.<sup>6</sup> He appealed to the General Assembly against the decision of that Commission; but without success. The reasons of his appeal were "sharp and reflecting," and the Assembly cited him to appear before them, resolved to excommunicate him if he proved insubordinate. They appointed a committee to confer with him, and, at their 27th session, "in all humilitie he appeared, and passed from his appeall, which obtained him favour not to be farder proceeded against."<sup>7</sup> It is stated that he found himself compelled to leave the

<sup>1</sup> Baillie's *Letters*, ii. 69, 76, 91, 94-5. On October 9, 1643, by Act of the Town Council, Stirling became a collegiate charge.

<sup>2</sup> *MS. Acts of Assembly*.

<sup>3</sup> That is his own statement (*Memoirs*, 239). Guthrie's name does not appear in the list of the Commission for 1646-7.

<sup>4</sup> *v.* Haliburton, pp. 92-3 *supra*.

<sup>5</sup> Baillie's *Letters*, iii. 55. Row (*Life of Blair*, 212) states that he was leader in an attempt to obtain the approval of the Assembly for the Engagement.

<sup>6</sup> *Ibid.*; Guthrie's *Memoirs*, 299.

<sup>7</sup> Baillie's *Letters*, iii. 96; Peterkin's *Records of the Kirk*, 556-7.



Kingdom.<sup>1</sup> He was succeeded in the charge of Stirling by Mr James Guthrie, minister at Lauder.<sup>2</sup>

The people of Stirling, save a few chiefly "the pretendit eldares and deacones of the Kirk-Sessioun," were deeply attached to Henry Guthrie, and earnestly desired his reinstatement as their minister. On July 17, 1652, the Town Council, by a majority, decided to call him to the vacant charge "if it may stand with the ordour of the church." A call was accordingly signed, and the Dean of Guild and the Convener were instructed to lay it before the ensuing General Assembly, and, if the laws of the Church permitted, and the sanction of the Court were obtained, to offer it to Guthrie.<sup>3</sup> The desire of the people, however, was unfulfilled. Guthrie continued for some years to be ineligible for a ministerial charge. He joined others in petitioning the Assembly of 1652. The object of that petition is not definitely known,<sup>4</sup> but his action was one for which he afterwards apologized.

He was present at the sixth session, on July 12, and addressed the Synod in support of his petition. After due expression of his humble submission to the judgment of the Synod he solemnly declared that, in his request, he was not actuated by any "by-respects" or worldly ends, but only by the desire to obtain a happy opportunity of making reparation, with the divine assistance, for what had formerly been lacking in him, by his diligence in all things which might contribute to the Glory of God and the furtherance of piety and peace. With much feeling he confessed his manifold infirmities, negligences, and shortcomings, in his ministry, for which, as he declared, the Divine justice had visited him with his deserts of deposition. He acknowledged with sorrow the inconsiderateness of his action in joining with others under ecclesiastical censure in a Supplication to the General Assembly of 1652, and in other matters, conduct which might be interpreted as displaying sympathy with them and evidencing united action, but unseasonableness of which aggravated its offensiveness. He admitted with regard to the Divisive Supplication that, though he had neither planned and drawn it up, nor subscribed it, he was yet accessory to it, having sent to ministers in the neighbouring county, articles forwarded to him, and

<sup>1</sup> *Supplementary Parliamentary Papers*, ix. (ii.) 210.

<sup>2</sup> The Synod of Perth and Stirling, at Dunblane, in July 1655, *Sessio quarta*, ordered the sentence of deposition against him, pronounced by the General Assembly of 1651, to be intimated in the Church of Stirling—some members protesting.

<sup>3</sup> *Extracts from Records of Bugh of Stirling*, 1519-1666, p. 204.

<sup>4</sup> Lord Warriston and some ministers presented a petition to the ministers and elders who had met to be constituted an Assembly, to the effect "that the Assembly might be adjourned, and a conference appointed for removing of differences (Row's *Life of Blair*, 296). It was probably that petition which Guthrie signed—a circumstance which might be construed as "an owning of the interest" of the Protesters, and "to savour of a combination" (v. *infra*).

proposed as the basis of that Petition. For that share in the Divisive Supplication he expressed his penitence. Questions were put to him concerning his attitude toward the Engagement of 1648. He declared in reply that he never favoured it, but, on the contrary, from its inception held it to be exceedingly prejudicial to the public interests, and, as occasion offered, had spoken freely in opposition to it, and had used his influence with such commanders as he was acquainted with that they might renounce it. Reference was also made to the controversy between him and the Laird of Leckie sixteen years before on the subject of private meetings for Worship. Guthrie presented to the Synod a declaration signed by Mr Alexander Henderson, Moderator of the General Assembly of 1641, which exonerated him from any charges then brought against him, and in which it was stated that the Laird of Leckie considered him to be blameless in life and doctrine. Other questions were asked him, to which, as the minute of the Synod declares, he answered most ingenuously and to their great satisfaction. The Synod expressed themselves as satisfied with his statements and expressions of sorrow for his conduct, and, considering the testimony of the minister and Kirk-Session of the parish where he lived, of his grave, sober, holy, and peaceable deportment in all his ways and laying to heart his submissive reverence to his Mother Church, his respect for her authority, as he had shown by refraining altogether during the space of seven years from the exercise of the ministerial function, and the usefulness of his gifts in the work of the ministry, granted him liberty to preach the Gospel. They also declared that, at the next ordinary meeting of the Synod, if no valid objection against his conduct were raised, he should be pronounced capable of receiving a call to the ministry, and, in the event of the Synod being prevented from meeting at that time, authorised the Presbytery of Stirling to do so. Against that and similar Acts of the Synod Mr John Murray protested.

The Synod duly met in October. A testimonial from the minister of Clackmannan in Guthrie's favour was presented to them, bearing that he had preached there powerfully and soundly, to the contentment and satisfaction of all that heard him, with another from the minister and Kirk-Session of Alloway, where he then resided, to the effect that on several occasions he had preached there soundly, plainly, and powerfully, to their very great comfort and satisfaction, and that his carriage was grave, sober, holy, temperate and peaceable. The members of the Presbytery of Stirling and others spoke in his favour. On October 9, 1655, the Synod declared him capable of being received into the ministry.

Those Acts of the Synod were adduced among the "Evidences of the growth of defection in the Province of Stirling and Perth." It was

affirmed that Guthrie had not expressed his repentance for the causes for which he had been deposed. The answer<sup>1</sup> is as follows :—

The 6th consideration is the case of Mr Hairie Guthrie, the opening of his mouth without acknowledgment, &c. : For answer to this : it is true the Synod did open his mouth, but according to the Acts and order of this Kirk : for having declared his repentance before the Presbytery, and recommended by them to the Synod, did there declare his repentance for the faults for the which he was deposed to the abundant satisfaction of the Synod. It is true he did not confess the 2 particulars in the paper, for though he cleared his judges, yet he humbly thought there was some mistake in the witnesses in these matters of fact or compliance, for he durst not for the world say that he had compliance with James Graham's business, or the unlawful Engagement, being ever against these courses in his judgment, and therefore if he should say he had compliance with them, he should sin against his light, and his conscience. Therefore the Synod, considering that he was never for prelacy, nor the service book, but was very active, instrumental in the work of reformation at the beginning, and having seen a testimonial of the General Assembly of the Kirk of Scotland subscribed by the moderator, Mr Alex. Henderson, of worthy memory, in name of the Assembly, in his favour clearing him of any aspersions cast upon him in the business betwixt him and the Laird of Leckie, and bearing the Laird of Leckie's good testimonial of him as unblameable both in life and doctrine, where-with the Synod was very much satisfied, and cleared of many prejudices which before they had against him, as also having heard many testimonies of his unblameable life and conversation since he has been under censure about the space of 7 years, were satisfied with his repentance for the faults he confessed contained in his sentence, with his solemn declaration of his renouncing these sinful courses, of the business of James Graham and the unlawful Engagement being always against them in his judgment : and the Synod judged his disclaiming these courses not only equivalent but more than a bare expression of them (for confession may be without forsaking of sinful courses, but renouncing and forsaking of them is more than a bare confession of them), and so the Synod upon his repentance, and his solemn declaration of his dislike and disclaiming the foresaid sinful and evil courses, did grant his supplication for opening his mouth, and now, he being unanimously called by the congregation of Kilspindie to the ministry there, has a good testimony and report for his ability, and diligence in his preaching, catechising, and performing other ministerial duties, and for his unblameable life and conversation."

Mr John Hall, minister at Kilspindie and Rait, died on January 22,

<sup>1</sup> *MS. Register of the Presbytery of Perth*, April 8, 1657.



1656.<sup>1</sup> On March 19 Robert Whittit and Alexander Davidson, elders of the united parishes, laid before the Presbytery of Perth a commission from the Kirk-Session, dated March 16, and a petition in name of the parishioners, bearing that, with consent of the heritors, they had unanimously nominated and called Mr Hairie Guthrie, sometime minister at Stirling, to be their minister, and requesting that proceedings should be taken towards his settlement. A letter from the Presbytery of Stirling, dated March 5, 1656, giving him "an ample testimony of his life and conversation," and recommending him to the Presbytery, was also presented to them. But Guthrie had not preached before the congregation: the Presbytery therefore delayed consideration of the business until he had conducted public worship at Kilspindie, and invited him to preach there, and to be present at their next meeting. From that invitation, as well as from the nomination and call of the Kirk-Session, Mr John Murray and Mr John Crookshank, as usual, dissented. Several elders of Kilspindie appeared before the Presbytery on April 2, and, declaring that they had heard Guthrie preach, and were thoroughly satisfied, begged the Presbytery to admit him to the charge. Guthrie was present, and intimated that he would accept the call. The Presbytery thereupon sustained it, the two protesting brethren intimating their customary dissent. The subsequent proceedings towards his admission exhibit unusual haste. The Presbytery ordered Mr Thomas Strachan, minister at St Martin's, to preach at Kilspindie on the following Sunday, April 6, to intimate in the forenoon the nomination of Guthrie, and to require objectors to appear at a meeting of Kirk-Session to be held after sermon, with certification that silence would be construed as consent. They also instructed him to serve the edict for Guthrie's admission at the afternoon service, and to cite all who had anything to object against his life and doctrine to appear before the Presbytery at 9 o'clock next morning, with certification that if no valid objections were offered the Presbytery would forthwith proceed to admit him to the cure. The edicts were duly read, and, on April 7, 1656, Guthrie was "admitted and set apart to the ministry" at the kirks of Kilspindie and Rait, after sermon by Mr William Bell, minister at Erroll.<sup>2</sup>

On May 14 the laird of Evelick, elder, appearing before the Presbytery, in name of the heritors, requested them to take steps to obtain for

<sup>1</sup> *MS. Register of the Presbytery of Perth*, March 19, 1656. The Presbytery declared that the stipend for crop and year 1656 belonged to his heirs.

<sup>2</sup> On April 9, at the fourth session of the Synod, Mr Thomas Lundie, minister at Rattray, protested against the appearance of his name on the roll of the Synod, and when asked why he had delayed to object, answered that he had not heard the rolls called before that time. He submitted, as required, a paper containing his reasons. It was found to state as the only reason that he had previously dissented, and the Synod rejected this dissent.

Guthrie possession of the manse, and, as the heritors could not acquiesce in the last apprising of the manse because absent from it, to appoint that it should be again valued, and promised that the heritors would give satisfaction, in accordance with the verdict, to the executors of the late minister. The Presbytery agreed: the apprising was held on May 19, 1656, by a committee of their number: the value of the manse and offices was declared by David Jack, Andrew Blair, John Millar, and Andrew Crie, craftsmen, to be 850 merks Scots.<sup>1</sup> Guthrie was elected Moderator of the Presbytery of Perth on October 28, 1657.<sup>2</sup> Stirling had not forgotten Guthrie, and desired to enjoy again the benefit of his ministry. On March 18, 1661, the Town Council, "takeing to their serious consideration the blessed and happy estate of this burgh enjoyed under the dispensation of the precious ordinances of God by Maister Hary Guthrie, their minister, all the time he served the cure here, whose paines and labour being accompanied by the blessing of God, increase of knowledge in the ignorant, reciprocally love between him and his flock, and union and peace in the whole incorporation, did mightilie appeare as blessed fruits of his ministrie; and being confident that through the Lord's blessing the like good effect may be expected as yet of his said ministrie if he should return and be re-established in the same charge," appointed Provost Duncan Nairn to interview Guthrie in Edinburgh on the subject.<sup>3</sup> As the Provost had not met Guthrie there, the Town Council, on March 23, appointed Robert Stevinsone, late Provost, and Bailie Robert Russell to ride to Kilspindie on the following Monday, to endeavour to persuade him to accede to the hearty and sincere wish of the Council. Guthrie, however, declined to accept a call to the ministry at Stirling on the ground that the state of his health would not permit him to discharge efficiently the duties of that charge. The Town Council were not satisfied, however, and again invited him to Stirling. When the Synod met on April 9, 1661, the Provost and Bailies and other commissioners from Stirling appeared with Mr Matthias Symson, the minister, and presented a petition to the effect that they would, by their authority, loose Guthrie from his ministry at Kilspindie that he might return to his former charge at Stirling. On the following day the Synod referred the subject of his translation to the Presbytery of Perth as the

<sup>1</sup> *MS. Register of the Presbytery of Perth*, May 28, 1656.

<sup>2</sup> At the diet of Privy Censure on October 1, 1656, the Presbytery recommended "Mr Hairie Guthrie and Thomas Strachan to use all means possible for erecting of schools within their parishes, and to deal with the heritors for that effect for maintenance." In October 1657 the Synod commissioned him and Mr William Colvill, "who intend to go to those bounds shortlie," to urge Sir Charles Erskine of Alva to proceed speedily to the appointment of a minister to that parish, and was appointed by the following Synod a member of a committee for the same purpose.

<sup>3</sup> *Extracts from Records of the Burgh of Stirling*, 1519-1666, 234-5.

proper judicatory, and advised the commissioners to make their address to them. On the 11th, however, on the petition of Provost Duncan Nairne, Bailie Robert Russal and Mr Matthias Symson, minister, commissioners from the Town and Session of Stirling, the Synod granted power to a Committee appointed to determine in the question of the translation of Mr David Drummond, minister of Moneydie, to Linlithgow, to decide in the case of Guthrie also. On April 18, 1661, ex-Provost Stevinsone reported that, in spite of all their persuasion, Guthrie positively refused, on account of infirmity and weakness, to resume his ministry at Stirling. In 1661 he received from Parliament a warrant for a grant from the vacant stipends. The official record runs<sup>1</sup> :—

*Edinburgh, 9th July 1661.*

The Estats of Parliament takeing into their consideration that Mr Hary Guthrie, now minister at Kilspindie, hath been a great sufferer, for his great sufferings, for his affection and loyaltie to his Sacred Maiestie, and his Royall father haveing beene from many yeers thrust from his ministerie and forced to leave the Kingdome, Therfor the Kings Maiestie with advice and consent of his estates of Parliament modifies and ordeanes the sume of 150 punds sterling to be payed to him out of the first and readiest of the vacand stipends, And ordeanes Mr John Wilkie, Collector of the vacant stipends, to mak payment to him of the same accordingly.”

Guthrie, however, received nothing, and, consequently, petitioned the Privy Council to obtain for him payment of the sum voted to him. The Lords, on June 16, 1664, recommended the Archbishop of St Andrews to grant him a locality for the sum of £150 out of any of the vacant stipends, save those to which Mr John Wilkie, the collector, had a claim.<sup>2</sup>

Guthrie conformed to Episcopacy in 1662. According to his biographer, he had previously arrived at the conclusion that the “Apostles had settled the Church in a constitution of Bishops, Priests and Deacons.” One of the results of his reading and experience was declared to be the conviction, “That a parity in the Church could not possibly be maintained, so as to preserve unity and order among them, and that a superior authority must be brought in, to settle them in unity and peace.”<sup>3</sup>

At the meeting of Synod of St Andrews, in October 1662, he was appointed Moderator of the Presbytery of Perth,<sup>4</sup> and held office till the Synod of October 1665.

<sup>1</sup> *Supplementary Parliamentary Papers* (Register House), vol. ix. (ii.) 210.

<sup>2</sup> *Register of the Privy Council*, Third Series, i. 550.

<sup>3</sup> Life prefixed to *Memoirs*, viii.

<sup>4</sup> *MS. Register of the Presbytery of Perth*, October 29, 1662.

Mr William Bell, minister at Errol, was authorised to preside in his absence. He was present at no meeting of Presbytery between the Synod of October 1664 and that of April 1665.



The Synod of St Andrews, in October 1663, nominated him one of a Committee appointed to confer at St Andrews, on the second Tuesday of February 1664, with Messrs Thomas Melvill, George Dishington, James Mackgill, Robert Weyms, Alexander Wedderburn, Robert Bennet and David Guthrie, who, though cited, had not appeared before the Synod, and "to labor with them that they submit to the present government."

On June 1, 1665, he preached at the admission of Mr Mungo Law to the church of Perth.<sup>1</sup>

Through the influence of the Earl of Lauderdale,<sup>2</sup> Guthrie was appointed to the See of Dunkeld by a Provisio dated at the palace of Whitehall on June 30, 1665. Bishop Haliburton had constituted a Dean and Chapter of the Cathedral, and, according to law, a *Conge d'elire* should have been transmitted to them. That was not done. The Provisio states that the ordinary forms could not be observed because neither Dean nor Chapter had been constituted.

Guthrie was consecrated to the Episcopal office at St Andrews on August 24, 1665, by the Archbishop and Bishops of adjacent Sees, Mr George Pittillock (Pittilleke), minister at Kingsbarns, preaching the sermon.<sup>3</sup> The charge of Meigle was attached to the Bishopric of Dunkeld. On the admission of Mr John Nicolson, minister there, to the parish of Errol, on September 9, 1666, Bishop Guthrie resigned the cure of Kilspindie<sup>4</sup> and took up residence as parson of Meigle, an office for the discharge of whose duties he continued to be responsible until the admission of Mr William Malcolme as minister before December 2, 1672.

He was present at the meeting of the Convention of Estates in January 1667, and was appointed by the Commissioner one of a committee to consider the proportion of supply to be raised, and the method of so doing.<sup>5</sup>

On September 16, 1667, at a meeting of Bishops, he signed a letter to the Earl of Lauderdale, thanking him for his support of Episcopacy, and requesting him to promote the peace of the Church.<sup>6</sup> The Parliament of 1672 appointed him a Commissioner for Plantation of Kirks and Valuation of Teinds.<sup>7</sup>

In July 1674 he was described as an old, infirm man,<sup>8</sup> and, before March 21, 1676, his death was regarded as imminent.<sup>9</sup> He died

<sup>1</sup> *Chronicle of Perth*, 47. On May 31, 1665, the Presbytery authorised him to certify that Mr William Haliburton, minister at Collace, was unable to travel to Edinburgh to defend in person an action raised against him.

<sup>2</sup> *Life*, x.

<sup>3</sup> *Chronicle of Fife*, 228.

<sup>4</sup> The Presbytery began to supply Kilspindie on November 28, 1666.

<sup>5</sup> *Acts of Parliament*, vii. 539.

<sup>6</sup> *Lauderdale Papers*, ii. 59-61; xlix.

<sup>7</sup> *Acts of Parliament*, viii. 78.

<sup>8</sup> *Row's Life of Blair*, 547.

<sup>9</sup> *Miscellany of the Scottish History Society*, i. 273. On March 21, 1676, Lauderdale wrote to Archbishop Sharp in these terms:—"The Bishoprick of Dunkeld I hope is not yet void, but when it shall be, I intreat you may not offer the succession to any untill you hear from me."

before December 20, 1676, when the Diocese was administered by the Archbishop.<sup>1</sup>

Bishop Guthrie has been described as a moderate man.<sup>2</sup> He was tolerant in his attitude toward Nonconformity, as was shown by his refusal to permit his clergy to read from their pulpits an Act of the Archbishop and Synod of St Andrews anent Schismatics.<sup>3</sup> According to his biographer Guthrie was moderate in his claim to Episcopal authority:—"Our author," he writes, "never carried his authority higher than to be the settled president of his clergy, and to have a negative in matters of jurisdiction and ordination"; and adds: "All was carried on in his diocese with great moderation; there were few disorders there, which was chiefly imputed to the moderation of the bishop's deportment." His biographer states further that Guthrie "was generally esteemed a wise man, moderate in his temper, regular and exemplary in the whole course of his life."<sup>4</sup>

Bishop Guthrie is known to History as the author of *The Memoirs of Henry Guthrie, late Bishop of Dunkeld, etc.* The estimates of the value of that work differ widely. Sir James Turner describes him in the capacity of an historian, "To have beene a man not to be trusted in what he writes, bot when the truth was knoune by more faithfull authors," and concludes his animadversions on some of his statements thus: "And now, good Bishop, I am so perfectlie wearie of this most malicious and lying pamphlet of yours, that I am readie to sueare never to reade any of your sermons after it."<sup>5</sup> His biographer, however, states that "he gives us the History of the Kingdom and of the times very fairly and impartially"<sup>6</sup>: while Dr Thomas M'Crie writes, "These Memoirs, which were published after his death, are suspected of interpolations, and are far from being what they profess to be, "An impartial Relation of Affairs." "<sup>7</sup>

I. *References to Bishop Guthrie in the MS. Register of the  
Presbytery of Meikle.*

September 12, 1665.—The brethren of Dunkeld were "this day advertised by ther Ordinar" of a Synod to be held on the first Wednesday of October.

<sup>1</sup> Mr Andrew Hardie, minister of Forgandenny, was excused for absence from the Presbytery meeting on October 25, having been at Meikle. The date was, perhaps, that of the Bishop's Funeral (*MS. Register of the Presbytery of Perth, infra*).

<sup>2</sup> *Lauderdale Papers*, ii. 51.

<sup>4</sup> *Life*, xi.

<sup>6</sup> *Life*, xii.

<sup>3</sup> *Infra*, Presbytery of Dundee, p. 189.

<sup>5</sup> Turner's *Memoirs*, Appendix I., 231, 246.

<sup>7</sup> Row's *Life of Blair*, 478 (n.).

October 17, 1665.—Reported that Mr Jhon Rattray was by the Bishop of Dunkeld continued Moderator for the following halfe yeir.

December 19, 1665.—[The Presbytery appoint a certificate of their approbation of the trials of Mr James Lyon<sup>1</sup> to be issued, with a recommendation to the Bishop of Dunkeld to license him to preach the Gospel.]

This day Mr Jhon Fyffe, expectant in Brechin, produced a letter from the Bishop of Dunkell to the Presbitrie declaring that he had seen ane presentation of the said Mr Jhon Fyffe to the kirk of Ruthven by the patron, the Earle of Panmure, and desyring therfor that he might, after sight of his testimonialls, be entred on his (tryalls) in order to the exercise of the minsterie in that congregation. Accordingly he produced testimonialls from the Bishop of Brechen his former passing his tryalls, beeing licentiat to preach the Gospell, and of his good conversation.

February 20, 1666.—This day the Moderator did report that Elizabeth Ogilvie,<sup>2</sup> spouse to William Fithie in Boquhoime, continuing still obstinat in poperie, and that her processe beeing long agoe closed and subscribed by the Bishop, and finding no hopes of gaining her, that therfor he had pronounced the sentence of excommunication against her in Alyth and desyred that the Brethren in ther severall congregations would intimate her said sentence, which, accordingle, was appointed to be done.

April 17, 1666.—The Presbitrie did appoint ane testimoniall to be given him [Mr Jhon Fyffe] heirop (*i.e.* their approbation of his trials); and also they did appoint (having warrand from the Bishop of Dunkeld for that effect) Mr Jhon Lyon, minister at Airlie, to preach at Ruthven this next ensuing Sabbath, and ther, in face of the congregation, to serve ane edict for the ordination of Mr Jhon Fyffe to be minister at Ruthven, intimating to all that hes any thing to object against his beeing minister at Ruthven that they compeir at the kirk of Dunkeld on Tuesday, the 24 of this instant, be ten hours, with certification as effeirs, and to return the edict, duly executed and indorsed, to the Bishop of Dunkeld the foresaid day.

May 5, 1666.—Mr Johne Rattray according to the appointment of the Bishop of Dunkell continowed Moderator.

Report was made by the breethrene of the Diocie of Dunkell, who had beene at the late provinciale, that Mr Johne Fyf's edict for being minister at Ruthene was returned to the Bishope duly served, and the said Mr Johne had received ordinatione from the Bishope at Dunkell, and was recommended to be admitted by the Presbetrie.

<sup>1</sup> Brother of Mr John Lyon, minister at Airlie (August 22, 1665).

<sup>2</sup> *v.* Haliburton, p. 135 *supra* (Meigle Presbytery). Elizabeth Ogilvy, relict of the deceased William Fithie in Ballwhomb, was alive on January 28, 1693 (*Dunkeld Commissariot Deeds*, December 26).



*July 3, 1666.*—In obedience to a letter from the Bishope of Dunkell, the Moderator, Mr Johne Nicolsonsone, Mr Hendrie Malcolme, William Rait, John Lyon are appointed on the 13 Julii to see the manss of Ruthene orderly and legely apprized, and due advertisement heerof to be givene to all parties, that they may be present and readie for that end.<sup>1</sup>

*August 14, 1666.*—Jannet Weems, a distressed gentlwoman, according to a recommendatione from the Bishope of Dunkell, was referred for a charitable supplie unto the severale Sessions and churches of the Presbetrie.<sup>2</sup>

*October 23, 1666.*—Mr Harie Malcome appoynted to preach at Migll befor the nixt Presbitrie day.

*November 13, 1666.*—Mr Hary Malcome reports he was not preaching at Migll because the Bishop came home tymously himselfe.

*January 22, 1667.*—This day Mr Georg Halyburtone was appoynted by the Bishop to moderat in the Moderator's absence.

*Apryle Last, 1667.*—Reported by the brethren from Dunkell that Mr George Halyburtone, minister of Cupar, is appointed by the Bishope to moderate in the absence of Mr John Ratray.

*September 24, 1667.*—The Bishope of Dunkeld having desyred by his letter that the Presbetrie would appointe a day for visitation at Megill anent the setling a maintenance for the scoolmaister there, therefore they appoint this day moneth to meet for the said visitation at the church of Meigill.

*October 22, 1667.*—Mr Harie Malcolm, Clerk to the Synod, shew that the Bishop off Dunkeld had appointed Mr George Halyburton Moderator for the ensuing halffyeir.

*November 12, 1667.*—(Bursar, *v.* Chap. V. § 19.)

*October 20, 1668.*—Anent the papists in Eliott, the minister reports that he hath dealt with William Fythie in Buchoim, who having made addresse to the Bishop, a continuance was granted to him untill the next Presbetrie day.

Anent John Ogilvy in Buchoim, his processe to be given in to the Bishop the next Presbetrie day.

*December 8, 1668.*—Mr Henrie Malcom was appointed by the Bishop to moderat for this day.

*February 16, 1669.*—The Bishop did appoint Henrie Malcom to moderat in Mr George Halyburton's absence.

*June 1, 1669.*—William Fithie called, not compearing nor giving any

<sup>1</sup> The manse was duly apprized by Androw Oven in Camno, mason, and Robert Jack in Nether Loggie, wright, chosen by the laird of Ruthene, and David Fentone in Alight, mason, and David Donaldsone in Cottywards, wright, selected by Mr John Ratray, the late minister (July 24, 1666).

<sup>2</sup> "Quhilk day given to one Mr Weems recomended be the archbishop of St andros and presbitrie of megill 10 shillings" (*MS. Register of the Kirk-Session of Ratray*, August 26, 1666).

satisfaction to those that spoke with him, the Presbtry appoints the minister of Alyoth to extract his processe to deliver it to the Bishop.

*August 31, 1669.*—The Presbtry received a letter from the Bishop of Dunkeld shewing that Mr John Rattray, sensible of his weaknesse, had made addresse to him for an helper, a man well qualified for the ministry ther; and that he, hearing a good report of Mr Thomas Robertson, who had passed his tryalls in Forfar in order to the ministry at Kinnetles, also that the minister and parishioners of Alioth had an inclination to him to be ther minister, he had served an edict at Alioth, and, being returned indorsit, none objecting against his admission, he desired the Presbtry to appoint on of ther number to goe ther and preach, admitte him to the ministry, and give him institution as use is. The Presbtry appoints Mr George Haliburton to goe ther.<sup>1</sup>

*September 21, 1669.*—Mr William Malcolme is approven in his trials and recommended to the Bishop for license.

*January 18, 1670.*—Concerning John and Isobell Ogilvies, the brethren thinks fitt Mr Thomas Robertson signifie that ther processe is now ended, and is to be extracted and presented to the Bishop of Dunkeld that he may give warrand to excommunicate them unlesse they promise and begin to attend upon the ordinances.

*Apryle 5, 1670.*—The processe of John and Isobell Ogilvies being extracted was presbeterially read, appointed to be subscribed by the Clerk, and delivered to the Bishop of Dunkeld.<sup>2</sup>

<sup>1</sup> Mr Thomas Robertson, on January 3, 1666, bursar of the Presbytery of Dundee, was entered on trials before that Presbytery on October 24, 1666, and was approven in them on February 6, 1667 (*MS. Register of the Presbytery*). Presented by the Archbishop to Kinnetles, he passed his trials for ordination before the Presbytery of Forfar. At the request of Mr John Rattray, minister at Alyth, the Bishop of Dunkeld agreed that he should become his colleague and successor. The Archbishop consented, and after the usual procedure Robertson was ordained by the Bishop of Dunkeld between August 31 and September 5, 1669 (*MS. Register of the Kirk-Session of Alyth, infra*), and was admitted to Alyth by Mr George Haliburton, on Sunday, September 12:—"Amongst many other ceremonies usual to be done in the admission of ministers, he cawsed the Bible with the kayes of the Church door be presented to him, and the congregation being unanimouslie pleased, gave him *dextram amoris manum*" (*MS. Register of the Kirk-Session of Alyth*). He succeeded to the full charge on the death of Rattray in January 1678. He married:

1. Isobell, daughter of his colleague. She died before February 11, 1677. Their children were:—John, baptized October 1670; Margaret, baptized September 4, 1672; Thomas, born and baptized November 23, 1673; and Isobell, baptized June 1675. Margaret died on or after March 9, 1679. The *Register of the Kirk-Session* on that date proceeds:—"Our minister's dawchter was deadlie sick."

2. Anna Halyburton. Their children were: James, baptized November 1681; Margaret, baptized March 1683; Alexander, baptized May, 1684; and Anna (posthumous), baptized in May 1686. Robertson died in November 1685.

<sup>3</sup> Suspected of Popery, they had disregarded the citations of the Kirk-Session of Glenyla and had been referred to the Presbytery for their disobedience (November 17, 1668). Having failed to answer the summons of the Presbytery, several times

*Apryle 5, 1670.*—Mr Henrie Malcome, as procurator for my Lord Dunkeld, did exhibite a discharge of the manse of Meigill, granted by the Bishop to the heritors of the said parish, and desired that it might be registrate to remaine in the Presbetrie book *ad futuram rei memoriam*. The Presbetrie ordains the same to be recorded, the tenor wherof followes :—

Be it kend till all men by thir presents, Me, Henrie by the mercie of God Bishop of Dunkeld and parson of Megill, that wheras, before my entrie to the possession of the manse of Megill, I payed and delivered to Mr John Nicolsons, late minister therof, the soume of two thousand merks Scots money for the said manse, wherupon the said Mr John did (for my repayment) by his Letters of Assignatione of the date, At Coupar, the fyfth day of Julie, jm jc thriescor and six years, constitute me his undoubted cessioner and assigney to seek, obtaine, and receive to my owne use, from the heritors of the said parish of Megill, the full availe of the said manse, wherby it might thereafter be a free manse in all tyme coming. And now, seing it is of veritie that the said heritors of the parish of Meigill have contented and payed unto me, the said Henrie, Bishop of Dunkeld, assigney forsaide, the soume of ane thousand pounds, Scots money, which I have accepted, and be thir presents accepts in full payment and satisfaction for the said Manse of Meigill, therefore witt ye me, beside the particular discharges already granted by me to the said heritors of ther severall proportiones of the said soume, now, morover, in corroboration of ther said particular discharges, to have granted, lyk as by the tenor heiroy I grant, unto the saids heritors this generall discharge of the soume forsaide, and condescends and declares that the said manse of Meigill is, and shall be in all tyme coming, a free manse, and both my selfe during my tyme, and others that succeeds in the possessione of the said manse of Meigill in all tyme hereafter, shall be obliged to uphold the said manse during ther possessione therof upon ther owne proper charges and expenses, and to leave it at ther out-going in as good case as they found it at ther entrie and that without any satisfaction to be demanded by them from the intrant, and also without any burden or expense to the heritors repeated, they appeared at last on June 1, 1669. John Ogilvie "professing his willingnesse to be informed, the Presbitry, finding him desirous of conference," appointed "him and his wife frequently to confer with the ministers of Alioth, GlenIla and Ruthen" within the following six weeks. Those clergymen reported to the Presbytery on June 22 that the Ogilvies had not come near them. The Presbytery ordered their Committee to notify them to appear before them on a specified day, with the warning that if they then failed to appear the Presbytery would proceed with their case. They failed to present themselves for conference on the day appointed, and the Presbytery ordered them to receive a final public citation (July 13). They did not obey it, and the minister of Alyth was ordered to admonish them with prayer, if they should not approach him on the matter. An opportunity of conference was again given to them at their request, but was not taken: admonitions were disregarded and the Presbytery proceeded as stated in the text.



and ther successors theranent for ever. And for the more securitië consents that thir presents be registrate in the Synod-books of Dunkeld, or Presbetric books of Meigill, *ad perpetuam rei memoriam*, and herto constituts . . . my procurators. It witnesse wherof thir presents being wreaten by Alexander Anderson, notar in Meigle, I have subscriybed the same with my hand, At Meigle the fyft day of Apryl Jm jc threescor and ten years, befor thir witnesses, Mr Patrik Guthrie in Meigill, and the said Alexander Anderson, wreater heirof.

Subscribitur

HENR. DUNKELD.

M. P. Guthrie, *witnes*.

Al. Anderson, *witnes*.

May 3, 1670.—No Exercise by reason of Mr Patrik Guthrie his absence, waiting upon the Bishop in Dunkeld.

June 14, 1670.—This day was presented from the Bishop ane Act of the Secret Counsaill for a voluontarie contribution to many families in Cowper of Fyffe whose houses wer burned in Apryl last. The brethren are appointed to intimate and collect it and deliver it to ony appointed by the magistrats of the said brugh to receive it.

This day the Bishop returned to the Presbitrie ther processes against the papists, approven and subscribed, and authorizes them to proceed to the sentence of excommunication against them. Wherupon the Presbitrie appointed the minister of Alyth to signifie so much to the papists, beeing in his congregation, and that unles they gave some hopes or grond of hopes of ther forsaking ther errors before the next day of meiting, the Presbitrie will proceed to the sentence.<sup>1</sup>

<sup>1</sup> The junior minister reported on July 5, 1670, that some of the Papists desired a delay, and that he had been unable to interview others. The Presbytery instructed him to excommunicate John Ogilvie of Balwhym, and delayed further procedure against the rest until the minister had spoken with them. At the next meeting the Presbytery approved the action of Mr Thomas Robertson in suspending the intimation of the sentence of excommunication, at the request of several gentlemen, on behalf of Ogilvie, and continued the processes against the others for six weeks. The minute of September 13, 1670, proceeds:—"Anent the Papists in Alyth, This day John Ogilvie in Balwhym did compeire and did acknowledge himselfe a son of our Church, and that he was unwilling to be cast out of it, and declared he was willing to conferre and receive information, in things wherof he was ignorant, or in which he was erroneous, and did therfor supplicat that the Presbitrie would forbear a while the intimation of his sentence. The Presbitrie, beeing hopefull that this continuation and conference may gaine him and the rest, who are also willing to conferre, doe therfor delay them all for thrie monethes, promising also to prolong this tyme if they continue to conferre with ther minister and other neighbouring ministers heirby appointed sometymes to joyn with him."

The minute of March 14, 1671, contains the last reference to those cases in the Register:—

"The delay that the Presbitrie allowed to the Papists in Alyth upon the desyre of some of them beeing expyred, they inquired a(t) the minister whether he continued

*September 13, 1670.*—This day a supplication of the severall heritors in the parish of Alyth to the Session ther for accomodating them in the kirk with roomes for seats was presented to the Presbitrie, beeing referred to them by the said Session, as also ther was a desyre presented by the ministers of Alyth for a legall apprysing of ther manse, both which the Presbitrie did instantlie referre to the Bishop for obtaining of his concurrence and authoritie. Accordingle the Bishop did instantlie send back to the Presbitrie a full comission for visiting the said kirk of Alyth for accomodating the heritors of the parish with seats who want, and for ordering the plantation of the said kirk with desks as they sall think fitt, as also to cause appryse the manse ther in a legall way, due intimation beeing made heirof to all parties concerned, and this the Presbitrie is authorized to doe at ther first convenience.<sup>1</sup>

*September 10, 1672.*—Mr William Malcome being recommended by the Bishope to the Presbitrie, they appointe him to have both Exercise and Addition the next day.

*November 26, 1672.*—[The Presbytery sustains the trials of Mr William Malcom], thinks him qualified for the ministrie and ordains the Moderator to report the samen to the Bishop.

*December 2, 1672.*—This day it was reported that Mr William Malcom was ordained minister of Meigle by the Bishop, and admitted with unanimous consent of the congregation.

*November 10, 1674.*—[The Intimation is made that the Bishop consents to the appointment of Mr James Paton, son of the Minister of Kettins, as Presbytery bursar.]

to conferre with them, whether he conceived any hopes of gaining them, and if so, what lenth they wer come. The minister declared that tuo of them are very ignorant as yet, but are not averse from instruction, and that he catechises them, that John Ogilvie of Balwhym willingly conferres and converses with him, and that William (? Fithie) of very late hade brought his chyld to him to be baptised, and presented the child himselfe, and engaged for the education of the child in the knowledge and profession of the Reformed Religion as contained in God's Word and professed in this Church. This the Presbitrie lookt on as a hopefull beginning (?), and therfor resolved yet for a litle tyme to waitt on them and recomended to the minister often to converse and conferre with them."

<sup>1</sup> The Petition to the Kirk-Session was signed by James Rattray, fiar of Rannagullon, John Robertson of Tillemurdo, David Rattray of West Forrest, Robert Spalding of Drumfork for himself and in name of the rest of the heritors and feuars of Blaklunans, with whom David Kinloch of Aberbothrie, "being a prime heretor of the parish," associated himself. The Kirk-Session referred the matter to the Presbytery that they might request the Bishop to appoint commissioners "in respect of the weightines and difficultie of the busines" (*Alyth Kirk-Session Records*). See Appendix V.

2. *References to Bishop Guthrie in the MS. Register of the Presbytery of Perth.*

November 1, 1665.—v. Synod.

April 11, 1666.—Mr James Carnegie appointed to speak with the Bishop of Dunkeld anent the settling of a school in the parish of Aberdegie.

October 17, 1666.—The Moderator having received a letter from Henry, Lord Bishop of Dunkeld, for appraising of the minister's manse of Forgardenny, have appointed Mr William Barclay, minister of Forteviot, and Mr John Weyms, minister of Dumbarnie, to meet at the said church, upon the first day of November, and concur according to the Acts of this Church, and has appointed Mr John Liddell to make intimation thereof the next Lord's day.<sup>1</sup>

May 1, 1667.—This day received a letter from Henrie, Bishop of Dunkeld, desiring the Presbytery to appoint one of their number to preach at the Church of Forgardenny and serve the edict of Mr Andrew Hardie<sup>2</sup> in order to his admission to the said church. . . .

May 22, 1667.—This day Mr Mungo Weyms reported he preached at Forgardenny according to the former appointment, and produced the edict duly served and endorsed. The Presbytery having called the heritors of the said parish if they had anything to object against the admission of Mr Andrew Hardie to the said church, and none compearing, they appointed the edict to be returned to the Bishop of Dunkeld.

May 6, 1668.—Received a letter from the Bishop of Dunkeld desiring the Presbytery to enter Mr David Lawder on his trials in order to his admission to the church of Aberdelgie. The Presbytery have appointed him to have the Exercise and Addition both the next day of meeting in regard of the long vacancy of that church.

July 15, 1668.—The said day received a letter from Henry, Bishop of Dunkeld, desiring the brethren to appoint some of their number for appraising of the manse built by Mr Thomas Strachan, minister at St Martin's. The Presbytery appoints their reverend brethren, Mr Alexander Balneavis, Mr Hew Ramsay, and Mr James Carnegie for appraising thereof. . . .<sup>3</sup>

<sup>1</sup> The Manse was appraised on November 1 by Thomas Black, wright, James Roch, mason, Ralph Valiant, plasterer, and William Hally, slater, all of the burgh of Perth, at £1229, 6s. 8d. (*MS. Register of the Presbytery of Perth*, November 7, 1666).

<sup>2</sup> v. *Dunkeld*, Chap. VI.

<sup>3</sup> The Manse was appraised on November 10, 1668, by James Roch and Andrew Norie, masons, and Thomas Edge and Robert Ker, wrights, at £866, os. 8d. Scots. George Hay of Kirkland protested against the appraising. The other heritors present on the occasion were John Campbell of Friarton, George Drummond of Gairdrum, Andrew Cowper and Andrew Blair, portioners of Auchingo (Auchmagne), and Alexander Martin, portioner of Newmilne. John Murray, Tutor to Viscount Stormonth, was also present (*MS. Register of the Presbytery of Perth*, November 18, 1668).



July 16, 1668.—Mr David Lauder . . . was approven in . . . his trials and a testimonial appointed to be given him to the Bishop of Dunkeld.

August 5, 1668.—The said day received a letter from Henry, Bishop of Dunkeld, desiring the brethren to proceed to the admission of Mr David Lauder to the function of the ministry at the church of Aberdelgie : the Presbytery appoints their reverend brother Mr James Carnegie to preach at the said admission the next meeting of the Presbytery, which is appointed to be at Aberdelgie the 26th of August 1668.

June 14, 1671.—Absents the last day . . . Mr Robert Geddie<sup>1</sup> excused being at Meigle about his affairs with the Bishop of Dunkeld.

October 16, 1672.—This day received a letter from my Lord Bishop of Dunkeld, desiring the Presbytery to enter Mr Patrick Strachan upon his trials in order to his admission to the function of the holy ministry at the Kirk of St Martin's, and withal desiring, in regard the said Mr Patrick had been a Professor of Philosophy for several years, he might have both Exercise and Addition in one day, and be put to no farther trials : whereupon the Presbytery appoints him to have the Exercise and Addition the next day of meeting.<sup>2</sup>

October 30, 1672.—. . . Mr Patrick Strachan had the Exercise and Addition upon the 12th chapter of St John's Gospel from the 45th to the 46th and was approven, and a testimonial thereof was appointed to be given him to my Lord Bishop of Dunkeld.

This day the Presbytery received an edict which had, by an order from my Lord Bishop of Dunkeld, been read and intimated at the parish church of St Martin's by Mr Robert Mortimer, minister in the Tron Church of Edinburgh, as its endorsement bears, and carrying in its bosom to be called this day at the church of Perth by the Presbytery. The heritors and parishioners of St Martin's and Cambusmichael were called three several times to give in their objections against Mr Patrick Strachan his

<sup>1</sup> Minister at Arngask (Arngosk). He was presented before August 2, 1665. By direction of the Archbishop his trials consisted of the delivery of a sermon in the Church of Perth. On August 16 the Presbytery ordered Mr James Gillespie, minister at Rynd, to admit him "on Tuesday come eight days."

He had been minister at Dollar, and had been deposed by the Presbytery of Stirling in 1655.

He was deposed by the united Presbyteries of Perth and Dunkeld on October 8, 1690, for "gross and abominable scandalls." He had been charged with drunkenness—"so drunk that he calld his horse two horses, and would not be persuaded to the contraire"—with assault, with profane swearing, with stigmatising the Whigs as "howling dogs and fleeing devills" and "giddie headed," and with failure to distribute the money collected for the poor (*MS. Register of the Presbytery*, September 17, 1690). He died in March 1696 (*Miscellany of the Scottish History Society*, i. 472).

v. Chapter V., § Holy Communion.

<sup>2</sup> Mr Thomas Strachan, minister at St Martin's, was buried on August 23, 1671 (*MS. Register of the Presbytery of Perth*, November 18, 1668).

admission to the function of the holy ministry at the said church, and none compearing, the clerk was appointed to endorse upon the same and return it to the Bishop of Dunkeld.

*May 21, 1673.*—[The brethren of Perth are appointed to represent to the Bishop of Dunkeld that the provision mortified for the School of Aberdelgie is diverted from the use it was designed for.<sup>1</sup>]

*June 25, 1673.*—Received a letter from the Bishop of Dunkeld to enter Mr John Balneavis upon his trials, in order to his admission to the function of the holy ministry at the church of Tibbermoore as helper to his father, and to report their testimonial anent his qualifications that that work might be perfected with all convenient diligence. In obedience to which the Presbytery appointed him the Exercise and Addition the next day of meeting. . . .<sup>2</sup>

*August 13, 1673.*—Minute with reference to Tibbermoore similar to that of October 30, 1672 (2).

*August 27, 1673.*—This day Mr Andrew Hardie, minister at Forgan-denny, presented an Act of the admission of Mr John Balneavis to the function of the holy ministry at the church of Tibbermoore, whereof the tenor follows :—

At the kirk of Tibbermoore, the 24th of August 1673 years—The which day, by virtue of an ordinance from a Reverend Father in God, Henry, Bishop of Dunkeld, to Mr Andrew Hardie, minister at Forgan-denny, for giving admission to Mr John Balneavis to the ministry at the said kirk as helper and conjunct minister with Mr Alexander Balneavis, his father, the said Mr John was with prayer admitted by the said Mr Andrew and accepted by the hands of the elders, heritors and deacons representing the body of the said parish : for verification of which premises I have subscribed these presents with my hand, day and date foresaid.

AND. HARDIE.

*September 1, 1675.*—This day Mr Thomas Strachan, bursar to the Presbytery, produced a presentation from the Bishop of Dunkeld to the bursary of the five kirks within his Diocese within the Presbytery of Perth, and that for four years to come, his entry thereto to begin at Martinmas next ; dated at Meikle the 28th of August 1675.

*May 24, 1676.*—The brethren being enquired at if they had intimated the Act of the Synod [against disorderly marriages, baptisms and constant withdrawers from public worship], several of the brethren intimated that they had intimated the same. . . . As for the brethren of Dunkeld, they declared that they would acquaint the Bishop of Dunkeld before they intimated the same.

<sup>1</sup> *Minutes of the Synod of St Andrews*, April 1673.

<sup>2</sup> Mr John Balneavis was approved in his trials on July 30.

3. *References to Bishop Guthrie in the MS. Register of the Presbytery of Dundee.*

September 27, 1665.—A letter from the Bishope of Dunkell for setling the minister's manse at Aberneit beeing presented to the bretheren and considered, Mr Andrew Oliphant and Mr James Middeltone appointed to deall with the heritours of the forsaid parioch in reference thereunto.

December 13, 1665.—The whilk day the Presbytrie did suspend Mr James Campbell untill the next Synod of Dunkeld, having received a letter from the Right Reverend Father in God, the Bishop of Dunkeld, his ordinar, to that effect, and do inhibit the said Mr James to frequent the place of Aughterhous.<sup>1</sup>

<sup>1</sup> The reason of the Suspension is found in the next minute. On February 14, 1666, Auchterhouse is stated to be vacant. Mr John Robertson, minister at Lundie and Foulis, was admitted to the parish on September 1, 1667. Campbell was presented to the united parishes of Lundie and Foulis (Lundy and Fawles): on September 4 the Presbytery were appointed by the Archbishop to serve the edict towards his admission, but, before doing so, nominated a Committee to interview His Grace on the subject. The reply of the Archbishop was that he "would take Mr James Campbell's busines to consideration." Campbell was admitted to Lundie and Foulis, at Lundie, on November 24, 1667, by Mr John Barclay, minister at Monifieth and Moderator of the Presbytery of Dundee, and received institution on the following day (*Fowlis Church and Parish*, 132-3). He was chosen Clerk to the Presbytery for the usual term on April 22, 1668. On April 14, 1669, the Presbytery appointed him to take up residence in the parish of Lundy before the next Synod.

The Archbishop issued a Commission for the appraisal of the manse on February 5, 1677: on November 13 the manse was valued by Messrs Alexander Scrymsour, minister at Benvie, and Alexander Symmeur (Symmer), minister at Longforgan, with the assistance of David Watson, in Brewhead, Andrew Meffan, in Lundie, and John Morres and James Man, in Fowells, at £826 Scots, and was declared to be competent and sufficient (*MS. Register of the Presbytery of Dundee*, November 21, 1677). Campbell afterwards fell into ill-health, and Lundie was supplied with preaching by the Presbytery. On June 15, 1681, he sent a letter to the Presbytery informing them of his indisposition and requesting them to appoint some of their number to preach for him. The Presbytery continued to serve the united parishes till December 14, 1681. On August 16, 1682, they again appointed ministers to preach for Campbell. On December 20, 1682, he asked the Presbytery to continue to supply his charge. He died in that month (*infra*). On May 9, 1683, the Presbytery, "taking to consideration the present vacancy of Lundie, and the great burden they have lyen under thes thre years by reasone of the minister's sicknesse," appointed that the expectants in the bounds should assist them in supplying the united parishes with preaching. They also authorised the minister of Auchterhouse to exercise discipline and to baptize and marry in Lundie, and the minister of Liffe to perform the same functions in Fowles.

It is interesting to note that on October 29, 1668, the Presbytery ordered Mr William Bouok, schoolmaster at Lundy, to be suspended from his office "for his scandal in acting a comedie wherin he mad a mock of religious duties and ordinances."

On November 18 Bouok confessed his profanity before the Presbytery, and was ordered to make a public acknowledgment of his sin before the congregation. On March 19, 1679, "Andrew Shippert in the parochen of Fowells was called befor the Presbytrie and publickly rebuked for mocking of Baptizim in casting water upon the face of a dead child: he humbled himselfe upon his knees, acknowledged his



January 3, 1666.—The publication of the purpos of mariag betwixt Mr James Campbell, minister at Aughterhous, and Dam Marjorje Ramsay, Countess of Buchan,<sup>1</sup> being stoped by ane order from the Right Reverend Father in God, the Bishop of Dunkeld, upon the account of ther scandal of fornication, till the scandal should be removd, or they procur a new order for the publication of their bands of mariag from him or the brethren of the Presbytrie of Dundee : they now proceeding to remove the scandal according to the order of the Church, and they supplicating the Presbytrie that their proclamations might go on, a liberty being granted be the Bishop of Dunkeld to the brethren of Dundee, they appoint their proclamations to go on, and give ane order to the scoolmaster of Aughterhous for that effect.

September 4, 1667.—Mr Patrick Makgill, minister at Tealling, reported that upon Sunday last he preached at Ouchterhouse, and admitted Mr Jon Robertson to that charge upon the Bishop of Dunkeld's letter to him for that effect.

July 11, 1676.—The brethren in the Diocie of Dunkell refused to make publick intimation of the Act of the Synod annent schismatics,<sup>2</sup> in regard the Bishop of Dunkell, their Ordinar, enjoyned the contrarie.

sinn : he was referred back to the Session and was ordered to satisfie in sackcloth (with his wife, who concurred with him in that sin) befor the congregation."

<sup>1</sup> She was the eldest daughter of William, first Earl of Dalhousie. The Earl of Buchan died in October 1664 (*The Scots Peerage*, ii. 273). On January 3, 1684, the Privy Council considered a petition by the Countess. She stated that her husband, who died in December 1682, after a long and serious illness, had left her and their children in necessitous circumstances. She craved a grant of the vacant stipend of Lundie and Foulis. The Lords voted to her the stipend from Whitsunday 1683 to Whitsunday 1684 (*Register of the Privy Council*, Third Series, viii. 327).

<sup>2</sup> That Act was :—

" The Lord Archbishop and Synod finding that, after al tender and fair means that have been used to prevent and redress the horrid disorders that have entred into this Church, that several persons, in despit of all the patience and forbearance that hath been used towards them, haue proceedit to that height of contumacie and contempt of the government and ministrie of this Church, as either not to baptise, or to procure disorderlie baptisme to, ther children, and haue obtained marriages from persons that are professit enemies to the peace and order of this Church ; Therfor the Lord Archbishop and Synod do appoint the ministers in whose parioches thes persons, who are thus guiltie, are found, to delate them to the Presbitrie, and that the Presbitrie instantly proceed against them in order to the highest censure of the Church. And also, that all these who are constant or customarie withdrawers from the publick ordinances or worship of God in ther own parioches, and who, after all fair meanes used for ther reclaiming, continue contumacious to the order and disciplin of this Church, that the Presbitrie proceed against them in order to the highest censures of the Church ; and record their diligence heirin in the Presbitrie book, that the visitors may report the same to the Lord Archbishop and Sinod, that they iudge heirof as they think expedient ; and if ane brother obey not this Act, his name is to be delated to the Lord Archbishop and Sinod " (*Selections from the Minutes*, 192). Intimation of this Act is to be made in all the kirks of this Diocese, the 3d Sabbath of April. " This Act was twice read in public, and approved by unanimous consent of all the brethren " (*Acts of the Diocesan Synod of St Andrews*, April 1676—*MS. Register of the Presbytery of Perth*, May 10, 1676).

4. *Reference to Bishop Guthrie in the MS. Register of the Kirk-Session of Alyth.*

September 5, 1669.—This day the minister shew to the Session that his inabilitye throughe the Lord's providence was no small affliction to him, since he was not able to discharge his ministeriall dutie as he was wont and wised to doe, and for that end he shew them that, after privat direction from God, he had pitched upon a yowng man to be his collegue and helper, that he had represented his case to the bishiop and prisbytrie who shew themselves all willing to cherish him in that motion, and the rather because of the testimonie the yowng man had ; for having entered his tryalls at Forfar by a presentation from my Lord St Andrews to the churche of Kinnetles, and hawing returned ane ample testimoniall from the prisbytrie anent all the pairts of his tryells to the Bishiop of St Andros, the Bishiop shew him that he was solicitat by me to be my colleague, and he willinglie in my favowr prest him to the work and sent the Prisbytrie of Forfar's letter to the Bishiop of Dunkeld ; and the Prisbytrie of Forfar having a letter sent to the Bishiop of Dunkeld bearing the said Mr Thomas his qualifications in all the pairts of his tryells for the work of the ministri, and the Bishiop of St Andrews his recomendation of the said Mr Thomas bearing that he had searched bothe in the literature and good conversation of the yowng man and that he had heard evident testimonie of both, the Bishiop of Dunkeld, upon thir and other considerations, resolves incontinent to enter the said Mr Thomas to be colleague and minister with the minister of Alight, and for that end he ordains Mr Patrick Guthrie, his cheplan, to go and preatch at Alyt on Sabbath nixt, being 22 of August, to serve his Edict which was as followes :—

We, Hendrie, Bishiop of Dunkeld, to our lovit Mr Patrick Guthrie : Forsamikle as our reverend brother Mr John Rattray, minister of Alight, hes pitched upon Mr Thomas Robertson, preatcher in Duncie, to be his helper and colleague in the ministerie of his kirk of Alight, and full successor to him in the said ministerie after his departur, whensoever the samin at the pleasure of God shall fall owt, and that the said Mr Thomas Robertson his admission to the said ministerie of Alight is God willing to be done at Migele upon the first day of September, unlesse som necessar impediment occurr which may interrupt the samin—Therfor we give yow our full power to passe to the paroch kirk of Alight, upon Sowndie the 22 of this instant August 1669, and to warn by reading of thir presents all heretors and others concerned, that if they have anything to object against the said Mr Thomas his abilitie, qualification and good conversation, why he may not be admitted to the said ministerie of Alight, to appear befor us or the said Prisbytrie of Migele, the said first of September

instant, at Migle in the howr of caws, with certification that if they do not their silence will be taken for a plenarie consent; the whiche to doe we committ to yow our full power by thir presents whiche yow are for to deliver execut and indorsed again to this berar. Given under our hand at Migle the 21 day of August 1669.

The Edict being read, it was returned back indorsed, and the bishioip, Migle 31 of August, did writt to the moderator a letter shawing that he had cawsed serve ane Edict at the kirk of Alight, intimating to that congregation that Mr Thomas Robertson was to receive Ordination to the sacred function of the Ministerie of Alight, in order to his being helper to the present ministerie and to succeed him in the ministerie of the said parish, desiring if any person or persons had anything to object against the said Mr Thomas, they might appear the 31 of August at the churche of Migle, and non appearing he had ordeined him a minister of the Gospell; and therefor ordaining the Prisbytrie to appoint on of their number to repair to the churche of Alight on the Sabbath, the 12 of September, to admitt the said Mr Thomas to the ministerie of the churche of Alight with all solemnities and ceremonies usuall in such a caise, and to give him full of possession of manse and glyb &c. as helper for the present, and to have a right to all after the said Mr John. The Prisbytrie, in obedience to his letter, have nominat Mr George Haliburton, moderator, to preatche the foirsaid day and admitt the said Mr Thomas, and also ordained intimation to be made ti the said parish on the Sabbath, September 4. Extracted out of the minut biok by Mr Silvester Lammie, minister at Elsie, clark.

This day 5 of September, the minister did intimat to the congregation the letter sent from the Bishioip of Dunkeld to the Moderator of the Prisbyterie and their ordination concerning the admission of Mr Thomas Robertson to be the 12 of September.

5. *References to Bishop Guthrie in the MS. Register of the Kirk-Session of Bunkle and Preston.*

*October 22, 1667.*—The Bishop appoints the minister's manse to be built at Preston, as public worship was in future to be held there instead of at Bunkle, and authorises Mr William Gray, parson of Dunse, to decide all disputes between John Colvell, bailie and portioner in Prestowne, and Mr George Trotter, the minister.

*March 15, 1668.*—“ This day, conform to an order from the Bishop of Dunkell, dated at Meigle, February 18, 1668, an Edict sent by him anent the translation of the public worship from Bonkell to Preston, was, by public reading, intimat unto the congregation.”



April 6, 1673.—Minister absent visiting the Bishop of Dunkeld concerning the affairs of the church of Preston.

6. Reference to Mr Henry Guthrie, minister at Kilspindie and afterwards Bishop of Dunkeld, (a) in the MS. Register of Acts and Decrees of the Court of Session and (b) in the Register of Deeds.

Mr Henrie Guthrae, minister at Kilspindie, raised an action against William Tarras and James Grant, merchants, burgesses of Elgine, for £100 Scots and £60 Scots respectively, for his loss through their wrongous, violent and masterful spoliation from him of two horses, the one dark gray, 5 years old and valued at £100 Scots, the other black, between 8 and 9 years old and worth £60 Scots, both cut tailed and well paced. He obtained decree for £100 and £50, and £10 of expenses in lieu of a sum for loss. *Acts and Decrees*—Mackenzie, February 11 and June 21, 1662.

Henry, Bishop of Dunkeld, was ordained by decree of the Court of Session to infest Mr Alexander Crauford, son of John Crauford of Craufordland, in the lands of Fordie. *Acts and Decrees*—Dal., Feb. 26, 1669.

Henry, Bishop of Dunkeld, was defender in an action raised by Thomas Grahme of Potento.

The pursuer stated that he had been charged by George, Bishop of Dunkell, to pay three chalders and four bolls victual from the lands of Potento as parsonage teinds, that he had obtained a suspension of the charge, and that Henry, Bishop of Dunkeld, with consent of the Dean and Chapter, had after consideration decided that 36 bolls should be paid from the lands of Potento as from the lands of Balmyle: he therefore asked declarator that that quantity only should be paid for his lands, and that the Bishop and his successors should be discharged from troubling him for more. He obtained decree. *Acts and Decrees*—Mack, July 15, 1671.

Henry, Bishop of Dunkeld, as superior, was ordained to infest Andrew Bruce, merchant burges of Edinburgh, in the lands belonging to Patrick Hamilton of Little Preston. *Acts and Decrees*—Dal., Feb. 23, 1677.

Thomas Mitchell in Allaway signed a bond for 100 merks, in favour of Henry, Bishop of Dunkeld, at Alloway, October 17, 1666, in presence of Mr David Mitchell his son, Mr John Omev, son of Mr Patrick Omev, late minister at Moneydie, and Patrick Hercley in Kilspindie. *Register of Deeds*—Durie, June 20, 1670.

8. *References to the Official Acts of Henry, Bishop of Dunkeld, in the MS. Register of Sasines for Perthshire.*

*Instruments of Sasine, etc., proceeding upon precepts of Clare Constat and charters containing a precept of Sasine granted by him.*

James Darling, schoolmaster at Blairgowrie, had sasine, March 8, 1666, of a tenement of land in Dunkeld, proceeding on a precept of sasine, signed at Kilspindie, February —, 1666.

Registered April 19, 1666.

James Pringle, portioner of Dungarthill, had sasine, June 21, 1666, of 1/4 part of the lands of Dungarthill, proceeding on a precept of sasine, signed at Kilspindie, March 13, 1666.

Registered June 22, 1666.

John Bisset, portioner of Dungarthill, had sasine, June 21, 1666, of an eighth part runrig of the lands of Dungarthill, proceeding on a precept of sasine, signed at Dunkeld, April 26, 1666.

Registered July 2, 1666.

Mr John Omev, grandson of the deceased Mr Alexander Omev, minister at Monydie, had sasine, August 7, 1666, as heir of his grandfather, in presence of David Drummond, son of Mr David Drummond, minister at Moneydie, of the Meadow Haugh, proceeding on a precept of Clare Constat, signed at Perth, May 16, 1666, before Mr Henry Malcolm, minister at Bendochy.

Registered August 8, 1666.

Thomas Stewart of Stentoun had sasine, June 26, 1668, of a fourth part of the lands of Dungarthill, proceeding on a charter of apprising, signed at Megill, November —, 1667.

Registered August 1, 1668.

John Binning, grandson of John Binning, portioner of Middle Dalguis, had sasine, December 4, 1668, of a portion of the lands of Middle Dalguis, proceeding on a charter, signed with consent of the Dean and Chapter in 1668.

Registered December 22, 1668.

David Borrie, grandson of William Borrie, portioner of Belilochand, had sasine, December 4, 1668, of a fourth part of the lands of Easter Dalguise, proceeding on a precept of sasine, signed at Dunkeld in 1668.

Registered January 5, 1669.

Thomas Haliburton in Katnes had sasine, February 15, 1669, of the lands of Muckliemoir, proceeding on a charter signed at Meigle, February

13, 1669, before Mr Patrick Guthrie, indweller in Meigle, Mr John Monefode, schoolmaster there, and Alexander Anderson, notary.

Registered February 27, 1669.

William Brydie, portioner of Dungarhill, had sasine, April 10, 1669, of the lands of Muckliemoir, proceeding on a charter of apprising, signed April 9, 1669.

Registered April 12, 1669.

James [John ?] Haggart, grandson of John Soutar, had sasine, June 25, 1669, of the fourth part of the runrig lands of Dungarhill, proceeding on a precept of sasine, signed April 26, 1667.

Registered July 2, 1669.

Mungo Campbell of Seatt had sasine, June 19, 1669, of the half of the mill of Kincaigie and mill-lands, proceeding on a charter of confirmation signed at Dunkeld, April 27, 1667.

Registered July 10, 1669.

Thomas Stewart of Ladiewell had sasine, October 21, 1669, as heir of Mr John Stewart of Ladiewell, his father, of the hill of Craig of Barns, proceeding on a precept of Clare Constat, signed at Meigle, October 21, 1669, before Mr Patrick Guthrie, chaplain to the Bishop, and Alexander Anderson, servitor of the Bishop.

Registered October 22, 1669.

Mr Alexander Mershell, minister at Diple, son of Mr William Mershell of Pitcairnes, had sasine, October 22, 1669, as heir to his father, of the lands of Over Pitcairnes, proceeding on a precept of Clare Constat, signed at Meigle, October 20, 1669, before Mr Henry Malcolme, minister at Bennechie, Mr Robert Malcolme, son of Mr John Malcolme, minister at Airlie, and Alexander Anderson, notary public in Meigle.

Registered November 2, 1669.

Alexander Clark of Newtoun of Fordies had sasine, October 22, 1669, as heir to Alexander Clark, his father, of the lands of Over Pitcairnes, proceeding on a precept of Clare Constat, signed at Meigle, October 20, 1669, before Mr Patrick Guthrie, and Alexander Anderson, notary.

Registered November 2, 1669.

Mr Alexander Balneaves, minister at Tibbermuire, and Catherine Reid, his wife, had sasine, April 29, 1670, of the lands of Newbigging and Tibbermuire, proceeding on a charter signed with consent of the Dean and Chapter, at Dunkeld, April 27, 1670, in presence of Mr Patrick Guthrie and Alexander Anderson.

Registered April 30, 1670.



Gilbert Rattray of Monydieroger had sasine, April 11, 1670, of the lands of Over Pitcairnes, proceeding on a charter of confirmation, signed, with consent of the Dean and Chapter, at Meikle, April 4, 1670.

Registered May 28, 1670.

John, Earl of Athol, had sasine, July 1, 1670, of the Bishop-hill, proceeding on a charter signed at Dunkeld, April 27, 1670, before Mr Henry Malcolme, minister at Bandochie, and others.

Registered August 22, 1670.

Sir Gilbert Stewart of Polcalk had sasine, July 15, 1671, of the lands of Rotmell and others, proceeding on a charter of apprising, dated at Meigill, 14 July 1671.

Registered July 17, 1671.

Sir Thomas Stewart of Garintullie<sup>1</sup> had sasine, September 27, 1671, of the lands of Middle Carney and Kinkedstone, proceeding on a charter of apprising, dated at Meikle, 25 September 1671.

Registered September 29, 1671.

Mr James Strachan, minister at Weyme, son of the deceased John Strachan, merchant in Dunkeld, had sasine, February 8, 1672, as heir to his father, of a tenement of land in Dunkeld, proceeding on a precept of Clare Constat, dated at Meigle, 21 August 1671.

Registered February 9, 1672.

William Ealidge of Kirkhill of Capeth had sasine, March 2, 1672, of one half of the kirklands called the "gleb of Capeth," proceeding on a precept of sasine by the Bishop, superior.

Registered March 26, 1672.

William Brydie of Muckliemore had sasine, March 2, 1672, of the half lands of Dungarthill, &c., proceeding on a charter of confirmation, signed by Henry, Bishop of Dunkeld.

Registered March 26, 1672.

Mr James Ogilvy of Clunie had sasine, April 23, 1672, as heir to James Ogilvy of Clunie, his father, of the lands and baronie of Clunie and others, proceeding on a precept of Clare Constat, signed, with consent of the Dean and Chapter, at Meikle, April 22, 1672, before Mr William Malcome, indweller in Meikle, and others.

Registered June 1, 1672.

<sup>1</sup> Sir Thomas Stewart of Grandtully resigned the lands of Arntully into the hands of Henry, Bishop of Dunkeld, who by charter dated November 8, 1670, erected them into a free barony or tenandry of Arntully. Sir Thomas Stewart, in a letter to his son John, then in Paris, desired him to write to the Bishop, who "hes mor kyndnes for yow nor any man in Scotland" (*The Red Book of Grandtully*, ii. 190).

William Nairne of Kirkhill had sasine from Mr John Montfod, schoolmaster in Meigle, bailie of the Bishop, January 9, 1673, in presence of Mr William Malcolm, indweller in Meigle, of the kirklands of Kirkhill of Meigle, proceeding on a charter signed at Meigle, August 8, 1671, before the said Mr William Malcome, son of Mr Robert Malcolme, pastor of Bennathie, and others.

Registered January 10, 1673.

Mr Andrew Reid of Knapt, and Patrick Reid, his brother, had sasine, January 9, 1673, as heirs to Gilbert and John, their brothers, of one-third and one-sixth parts respectively of the lands of Kirkhill [of Meigle], proceeding on a precept of Clare Constat, signed at Meigle, November 12, 1670, before Mr Henry Malcome, pastor of the church of Benathie, and Mr William Balneaves, pastor of the church of Muling [Moulin].

Registered January 10, 1673.

George Bannerman of Middle and Nether Cairney had sasine, March 1, 1673, as heir to George Bannerman, his father, of the lands of Middle and Nether Cairneyes, &c., proceeding on a precept of Clare Constat, signed at Meigle, April 16, 1672, before Mr William Malcome in Meigle and others.

Registered March 18, 1673.

James M'Kean *alias* Camrone, son of the deceased Duncan M'Kean *alias* Camrone, had sasine, December 26, 1673, as heir to his father, of one-fourth of the lands of Easter Dulguis, proceeding on a precept of Clare Constat, signed December 10, 1673.

Registered December 27, 1673.

Patrick Heres, son of the deceased John Heres, portioner of Middle Dalguise, had sasine, January 5, 1674, as heir of his father, of a fourth part of the lands of Middle Dalguise, proceeding on a precept of Clare Constat, signed at Meigle, January 3, 1674.

Registered January 6, 1674.

James Olyphant, litster in Dunkeld, had sasine, December 8, 1673, of a house and yard in Dunkeld, proceeding on a charter of confirmation.

Registered January 8, 1674.

John Stewart, eldest son of William Stewart, portioner of Middle Dalguise, had sasine, March 18, 1674, of a fourth part, and one half of another fourth part, of the lands of Middle Dalguise, proceeding on a charter of confirmation, dated at Meigle, 10 January 1674.

Registered March 24, 1674.

Sir Robert Nairn of Strathord had sasine, April 6, 1674, as heir of his brother, Mr John Nairn of Muckarsie, of the Mains of Muckarsie and others, proceeding on a precept of Clare Constat, signed at Meigle, February 10, 1674, before Mr Henry Malcolm, minister at Benachie, Mr William Malcolm, minister at Meigle, and another.

Registered April 8, 1674.

John Scott, son of John Scott, portioner of Wester Capeth, had sasine, October 9, 1674, as heir of his father, of an eighth part of the lands of Wester Capeth, proceeding on a precept of Clare Constat, signed at Meigle, July 29, 1674, before Mr William Malcolm, minister at Meigle, and others.

Registered October 10, 1674.

Thomas Bissat, portioner of Dungarthill, had sasine, June 10, 1675, as heir of John Bissat, his father, of an eighth part of the lands of Dungarthill, proceeding on a precept of Clare Constat, signed at Miple, January 29, 1675, before Mr William Malcolm, minister at Miple.

Registered June 14, 1675.

Edward Patone, for himself, and in name of Jean Ambrois, his wife, resigned, July 28, 1675, a ruinous tenement of land in Dunkeld into the hands of the Bishop as superior, in favour of Donald M'Ewane, merchant in Dunkeld.

Registered August 10, 1675.

James, Earl of Perth, had sasine, January 20, 1676, as heir of his father, of the kirklands of Cargill, proceeding on a precept of Clare Constat, signed at Meigle, January 14, 1676.

Registered January 21, 1676.

David Drummond of Cultmalundie had sasine, April 12, 1676, as heir of Mr James Drummond of Cultmalundy, his father, of the lands of Tibbermuir, proceeding on a precept of Clare Constat, signed at Meigle, April 5, 1676, before Mr William Malcolm, minister at Meigle.

Registered May 3, 1676.

Harie Cunisone, son of James Cunisone in Dull, had institution and presentation in Little Dunkeld Kirk and Meikle Dunkeld Kirk, by the delivery of a Psalm book to his attorney, Mr John Cunisone, minister at Dull, October 2, 1676, of the "chaplanrie" of Invar, in succession to the deceased John Robertson, son to the deceased John Robertson, sometime of Invar, proceeding on a presentation, signed November 20, 1675.

Registered October 24, 1676.<sup>1</sup>

<sup>1</sup> Donald Robertson of Killiechangzie had sasine, February 25, 1685, in presence of Mr James Campbell, schoolmaster at Logierait, of the lands of Dalmarnock



9. *References to Bishop Guthrie in the MS. Register of Hornings for Perthshire.*

Henry, Bishop of Dunkeld, raised Letters of Horning (signed November 27, 1668) against Alexander Ireland of Drumsey for payment of £67, 12/ Scots under a bond dated March 18, 1668. Ireland was denounced rebel, February 5, 1669.

Registered February 5, 1669.

Henry, Bishop of Dunkeld, obtained decree before the Commissaries of Dunkeld on March 11, 1669, against the following persons for sums due:—John Ogilvie in Alyth, for his lands of Wester Boggyd, £2, 10/ of teind duty for crop and year 1668, and for his lands of Shielwalls, £2, 10/ for crops 1666-7-8. Margaret Ramsay, relict of Ronald Brown, and George Haliburton, his "oy" (grandson), executors of the said Ronald, for £7, 6/8 for crops 1666-7-8. David Ramsay of Balharrie, £9, 10/ for Balharrie for three years. James Rattray of Rannagulziane for Rannagulziane, £2 for three years. Robert Spalding of Drumfork, John Adame of Miltone, William Rattray of Borland, John Rattray, fiar thereof, and David Spalding of Whythous, for the barony of Blacklounans, £11, 6/8 for three years. Andrew Gray of Drumelzie, £3, 13/4 yearly of tack teind-duty for three years, £7, 2/ of feu-duty and one stone of wax or 13/4 for each lb. William Kae in Snagow, John Haggart in Lochallie, William Shiperd in Fordie, and George Thomson and George Lacok, possessors of Fordie and Lochallie, £10, 13/4 of teind-duty and £30 feu-duty for three years. John Scott of Glenlowe and William Brydie, portioner of Mucklirie, for Mucklirie, £26, 13/4 teind-duty and £4 feu-duty yearly for three years. Andrew M'Kie in Snethen, Walter Rattray there, John Fergusone there, William Haggard, elder and younger, in Wester Easter Caputh, George Syme in Reidgoll, Thomas Kilgour in Drumadertie, possessors of the baronies of Inschutthill, Eister Caputh and Drumadertie, £36, 6/8 yearly for three years. Thomas Watson [? James Brydie] of Fairdill, £26, 13/4. Thomas Watson in Kilbrydiestoun for the said lands 6 bolls oats and 2 bolls bear for three years. James Kae in Muckliecult for his one-eighth part of the lands of Dumgartie, £1, 8/ and 15/ tack duty; James Pringill of Dungarthill for his quarter thereof, £1, 8/ and "ane horse and ane servant of ane cariage" of feu-duty, and for his half thereof, within the parish of Little Dunkeld, proceeding on a precept by Henry Cunison, chaplain of Invar.

Registered February 26, 1685.

Thomas Young had sasine of the said lands, March 21, 1685, proceeding on a precept by Henry Cunison, chaplain of Invar, signed at Dunkeld, March 20, 1685, in presence of Mr Thomas Robertson, minister in Dunkeld, and Gilbert Stewart, Commissary Clerk of Dunkeld.

Registered April 14, 1685.

£3, 10/ and £3 yearly of tack duty. Thomas Ballentyne of Drumbowill for his lands and mill, £4, 6/8; for Wester Granet, £2, 3/4 and 6/8 of augmentation; and for Haltone, £3 feu-duty and £13, 6/8 teind-duty. John Scott of the Boatt, £3, 13/4 feu-duty for the Boat and Boatlands of Caputh, and £2, 7/ and £3, 6/8 tack teind duty for 4 oxgang of Wester Caputh. William Scott, 20/ for 2 oxgang of Wester Caputh. John Scott and William Scott and Grissall Lovadge, £3, 15/8 for 6 oxgang of Wester Caputh. William Inglis and John Inglis in Caputh and John Smith, £1, 3/6 feu-duty for 2 oxgang in Wester Caputh. John Thallage, £2, 6/8 feu-duty for 4 oxgang of Wester Caputh. John Gairdner at Mylne of Pitcairnes, £7 and 12 capons at 10/ each as feu-duty for the mill. Alexander Stewart of Wester Dalgus, £4 and "tua keane wedderis, price of both" £4, of feu-duty for his lands of Dalgus; and for the "meddow" 6/8 tack duty, £7, 10/ and 10/ of augmentation. William Stewart of Middle Dalgus for the feu-duty of his quarter and half quarter of the lands of Middle Dalgus, 26/8 with a wedder and a half, price £3, and 6 lb. of butter, and 6/8 of augmentation. John Herries, portioner of Middle Dalgus, for his quarter thereof, £4 of feu-duty and 4 lbs. butter, and 25/ of tack duty. Robert Low, portioner of Eister Dalgus, for his quarter of Eister Dalgus, 16/8 of feu-duty, with a wedder price 40/ and 25/ tack teind duty. Duncan M'Kean, portioner there, for feu teind duty of his quarter of the lands of Eister Dalgus, 1 "keane wedder" and £3, 18/. David Borrie for £3, 18/. John Stewart, portioner of Easter Dowallie, for the lands of Neither Dowallie, 20/ tack teind duty and 50/ of feu-duty, with 2 lbs. of wax at 13/4 per lb., with £3, 4/ of augmentation. John Scot of Glenalwert for the said lands, 40/ feu-duty and 6/8 augmentation and a "keane wedder" at 40/; for another quarter of Glenalwert, £2, 3/4; for part of another quarter of said lands, £3, 3/4 tack duty; and for part of the lands belonging to the Earl of Athol and wadset to the said John Scott, £5, 12/ of feu and teind duty. Thomas Stewart of Kinaird, £7 of tack teind duty for Wester, Easter and Middle Kinairds. Letters of Horning against them were signeted June 8, 1669. Andrew Gray, George Thomson, William Shiperd, John Haggart, George Lacok, Walter Rattray, John Fergusson, William Haggard, elder and younger, George Syme, Thomas Kilgour, James Brydie, Thomas Watson, James Kae, James Pringill, John Eldge (?), and James Rattray, were denounced on August 2, 1669, and John Ogilvie, George Haliburton and David Ramsay on August 13th (? 3rd).

Registered August 3, 1669.

Henry, Bishop of Dunkeld, obtained Letters of Horning against Mungo Campbell of Seatt for payment of £68, 10/, etc., due

under a bond dated December 10, 1668. Campbell was denounced July 24, 1671.

Registered July 24, 1671.

Henry, Bishop of Dunkeld, obtained Letters of Horning against Archibald Campbell of Persie for payment of £106, 13/4, etc., due under a bond dated May 15, 1668. Campbell was denounced July 24, 1671.

Registered July 24, 1671.

Henry, Bishop of Dunkeld, on June 9, 1671, obtained decree before the Commissary of Dunkeld against George Lacok, David Eldge, George Thomson, Alexander Allan, James Murray, John Cocheran and William Shipherd in Fordie for payment of £80, etc., due under a bond dated October 16, 1669. Letters of Horning were issued against them on August 3, 1671, and they were denounced on August 29, 1671.

Registered August 29, 1671.

Henry, Bishop of Dunkeld, obtained decree before the Commissary of Dunkeld on July 8, 1673, against Mungo Campbell of Seatt for payment of £107, 13/4 with the annual rent, etc., due under a bond dated July 19, 1672. He obtained Letters of Horning against him on July 9, 1674. Campbell was denounced on August 18, 1674.

Registered August 29, 1674.

Henry, Bishop of Dunkeld, obtained Letters of Horning (dated February 12, 1676) against Thomas Ogilvie of Little Keathick for payment of 500 merks Scots with the annual rent, etc., due under a bond dated September 11, 1673, Archibald Campbell of Lawtone being cautioner. Ogilvie was denounced on March 17, 1676.<sup>1</sup>

Registered March 17, 1676.

Henry, Bishop of Dunkeld, obtained decree before the Commissary of Dunkeld on November 17, 1675, against Neill Steuart of Dually for payment of £56, 16/ with the annual rent, etc., due under a bond dated April 29, 1675. Steuart was denounced March 17, 1676.

Registered March 17, 1676.

Henry, Bishop of Dunkeld, obtained decree before the Commissary of Dunkeld on November 17, 1675, against Thomas Balentyne of Drum-buye for payment of £39, 6/8 with the annual rent, etc., due under a bond dated April 28, 1675. Balentyne was denounced on March 17, 1676.

Registered March 17, 1676.

<sup>1</sup> Letters of inhibition were granted, February 12, 1676, and registered March 9, 1676.



Henry, Bishop of Dunkeld, obtained decree before the Commissary of Dunkeld against the following persons for sums due to him :—

John Butter, portioner of Lutfie, for £7, 6/8 yearly as his tack teind duty for his quarter lands of Lutfie for the years 1669-75.

Mr William Fithie of Pitcrockney for 30/ tack teind duty for Pitcrockney yearly for the same period.

James Ramsay in Innerqueich and Thomas Shippert and Alexander Shippert, portioners of Innerqueich, £6 yearly of tack teind duty for years 1671-5.

Robert Spalding of Drumfork and David Spalding of Whythouse for £11, 6/8 yearly of tack teind duty for the years 1674-5.

David Donald of Sauchie for £6 yearly of tack teind duty for the years 1674-5.

Robert Campbell of Glenlyone and Colonel James Menzies of Culdares for £30 yearly of tack teind duty for lands in the parish of Forthingall for the years 1671-5.

Colonel James Menzies for his own lands in said parish, £9 yearly of tack teind duty for years 1674-5.

And for £40 Scots from each as expenses of the plea.

Letters of Horning were issued against them on July 20, 1676, and David Spalding, Robert Spalding, James Ramsay, Thomas Shippert, Alexander Shippert, William Fithie, Robert Campbell and Colonel James Menzies were denounced on September 25, 1676.

Registered September 25, 1676.

10. *References to Henry, Bishop of Dunkeld, in the MS. Register of Deeds of the Sheriff Court of Perthshire.*

John Elder in Pittairlie, parish of Kilspindie, signed an obligation for £18 Scots in favour of Henry, Bishop of Dunkeld, at Kilspindie, December 7, 1667, in presence of Mr John Blair, minister at Kilspindie.

Registered October 13, 1669.

Henry, Bishop of Dunkeld, in consideration of certain sums of money delivered to him by Mr William Menzies, son of Robert Menzies of Glassie, constituted Mr William Menzies, his heirs, &c., his cessioner and assignee in and to the principal sum of 800 merks Scots, owing to him under a bond by the deceased Dame Catherine Lindsay, relict of the deceased George, Bishop of Dunkeld, as principal, and Thomas Menzies of Cars, as cautioner, signed March 7, 1667, and registered in the Books of Council and Session February 17, 1669, and in the annual rent since

Martinmas 1667 and thereafter, and in the sum of 100 pounds of expenses, and to letters of horning given at Edinburgh, February 17, 1669, and letters of caption.

The deed was signed at Meigle, December 11, 1669, in presence of Mr Patrick Guthrie and Alexander Anderson.

Registered December 13, 1669.

Henry, Bishop of Dunkeld, for onerous causes, assigned and disposed to William Fullertone of that Ilk, his heirs, &c., 44 bolls of teind victual payable yearly to him as parson of Meigle, out of the barony of Meigle, and that not only for the year 1669, but also for all years to come so long as he remained parson of Meigle, granting them power to uplift the same; at Meigle, December 29, 1669, before Mr Patrick Guthrie and Alexander Anderson, notary, factor to the Bishop.

Registered October 25, 1676.

### 3. *Mr William Lindsay, 1677-79.*

William Lindsay, second son of James Lindsay, ninth laird of Dowhill, and Margaret Nicolson, daughter of Mr James Nicolson, minister at Meigle, graduated Master of Arts at the University of St Andrews on July 28, 1656.

Mr John Chalmers, junior, minister at Auchterdyran (Auchterderran), died on November 14, 1662. Lindsay was presented to the cure by Boswell of Balmuto, the patron, before the close of the year, and was admitted before July 12, 1663.<sup>1</sup> He paid 500 merks for the manse, afterwards receiving the same sum from Mr Thomas Kinninmound, his successor.<sup>2</sup>

The resignation of Bishop Haliburton, on October 10, 1664, had created a vacancy in the collegiate charge of Perth. On January 9, 1665, Patrick Threipland, the Provost, reported to the Town Council that "he, with Baylies Urwhart and Jacson, went and heard Mr William Lyndsey, minister at Auchterdirran, and ar weell pleased with his preaching." Thereupon the Council, "upon certane informatione of the man's singular and Godlie conversation and abilitie," unanimously

<sup>1</sup> *MS. Register of the Kirk-Session.* The references to that Register are given by the kindness of the Reverend A. M. Houston, B.D., minister of Auchterderran.

<sup>2</sup> *Acts and Decreeets* (Mack), February 29, 1688.

Scott (*Fasts*) states that he was ordained by Gilbert, Bishop of Chichester, but there was no Prelate of the name at Chichester at the time. Gilbert Sheldon was Bishop of London, elected on October 23, 1660. There are no records of Ordinations in that diocese between 1628 and 1663.

called him to be second minister at Perth, or, as it is also expressed, "to be ane of ther ministers with the said Mr Harie Auchinleck, ther present minister," at a salary of £600 Scots and four chalders of victual yearly,<sup>1</sup> and authorised the Provost and the aforesaid Bailies to present the call to Lindsay, and thereafter to intimate the appointment to the Archbishop, and arrange with his Grace for his translation. On February 13, the Provost and Bailie Urwhart reported that "they went to my Lord St Androis for the call of Mr William Lindsey which is not to be haid, and who will not condescend to come"; and a letter of excuse from Lindsay was submitted to the Town Council.

The death of Mr Harry Auchinleck between March 20 and April 3, 1667, again caused a vacancy in the church of Perth.<sup>2</sup> The Council had not forgotten Lindsay.<sup>3</sup>

The minute of the Town Council on November 18, 1667, proceeds:—

"The Counsell appoynts the Provest to ryde to Mr William Lindsay, minister at Auchterdirrane, in order to the calling of the said Mr Williame to be second minister heir, and to agrie with him for his stipend and reportt."

The minute of January 6, 1668, is as follows:—

"The Provest and the Persone, Mr Mungo Law, made report to the Counsell that they did meit with Mr William Lindsay, minister at Auchterdirran, in order to the call givine to him by the Counsell to be second minister heir, and that the said Mr Williame hath condiscendit thereto. And albeit his provisione at Auchterdirran be greater nor he expected to have heir, yitt he submitted himself wholly to the Counsell for what they sould give him. As alsoe they reported they went to the Archbishop of St Androis, and signified the Town's pleasour thereanent to his Grace, and desyred that he wold be pleased to goe along with the Towne in doeing thereof, which he most willinglie agreid to.

The Counsell doe unanimously approve of the report, and aggrie that the said Mr William Lindsay shall be presentit to the said Archbishop as second minister heir, and that in the presentation ther shall be contentit of yeirlie stipend six hundreth pundis and fowr chalders

<sup>1</sup> A subsequent minute bears that the commissioners were appointed "to aggrie with him for his stipend."

<sup>2</sup> *The Chronicle of Perth* states that he was buried on March 5 (p. 48). The *Register of the Presbytery* on March 20 notes his name in the sederunt. On April 3 the Provost and Bailies requested the Presbytery to provide supply at the week-day services during the vacancy. The Presbytery appointed that one of the services should be supplied by each of the members.

<sup>3</sup> On July 1, 1667, Mr William Chalmers, minister at Gairthly (Gairtly), in the Diocese of Murray, was suggested for the vacancy, and on September 2, it was stated that he "is content" [to come] "if the Archbishop command him" (*MS. Records of Perth*).



victuall, the first term's peyment of the said silver dewtie at Witsunday nixt (the victuall being half meall, half bear), and the first term's peyment of the victuall being betwixt Yooll in this yeire of God and Candlemes 1669.

As alsoe they doe unanimouslie agrie that the said Mr Williame Lindsay (for his bettir incuradgment) shall have, by and attour the stipend foirsaid, ane hundreth pundis Scots yeirlie, beginning the first term's peyment thereof at the said terme of Witsunday nixt, and ordaines the Clerk to give him ane Act of Counsell therefor, commanding the Thesaurers present and to come to mak good and thankfull peyment thereof to the said Mr William swa lang as he remaines minister.

" And to contein in the said Act ane obleisment be the Counsell to present him to the viccaradge at Mr Lawe's removing, according as he had the samene, he quyting the said ane hundreth pundis.

" The Counsell appoynts the Thesaurer to ryde to Auchtir-Dirrane to the said Mr William Lindsay, and tak the presentation alongst with him, and thereftir to goe to the Archbishop of Sanctandros with the said Mr William; and to give the Archbishop's Secretary fyve dollers for collation money; and to bear the said Mr William his charges and his owne.

" As alsoe to pey the Provest his expenses deburst be him anent the said Mr William, whilks sall be allowit to him in his Thesaurer's accompts, to witt for ryding to Falkland and Sanctandrews, extending to threttie sevine pundis 6/8."<sup>1</sup>

On January 26 he preached at Perth, so it is inferred from the notice in the *Register of the Kirk-Session of Auchterderran* of that date:—" No sermon, minister at St Johnstoune."

Lindsay's presentation to the church of Perth was signed by the Council on February 24, 1668. The edict in order to his admission was served on the following Sunday, March 1, by Mr Andrew Hardie, minister at Forgandenny, objectors being cited to appear at St Andrews on March 15, 1668.<sup>2</sup> Lindsay was admitted minister at Perth on April 9, 1668, Mr William Barclay, minister at Forteviot, preaching the sermon.<sup>3</sup>

<sup>1</sup> On January 20, 1668, the Town Council ordered the widow of Mr Henry Auchinleck, and the wife of William Auchinleck, and their families, to remove from the seat in the Church occupied by them that Mr William Lindsay's wife might sit there, and appointed the wife of Mr Mungo Law " to sitt wher the Bishop of Dunkeld's Lady satt."

<sup>2</sup> *MS. Register of the Presbytery of Perth*, February 25 and March 18, 1668. The edict was returned, endorsed by Mr Alexander Young, Archdean.

<sup>3</sup> *Ibid.*, April 9.

There is an echo of the occasion in the *Perth City Records*, under date April 13, 1668 :—

“ The Counsell appoynts the Thesaurer to satisfie Baillie Wrquhart for ane Dynner in admitting of Mr William Lindsay, minister of this Brugh, one Tuesday last, being the 7th April<sup>1</sup> instant, the Magistrates and Presbeterie being present.”<sup>2</sup>

At Lindsay's request, the Presbytery supplied his pulpit at Perth on the two following Sundays “ in respect he was to be necessarily in Fife about his affairs there.”<sup>2</sup>

Mr Mungo Law had been appointed Moderator of the Presbytery<sup>3</sup> : in his absence, and at his request, Lindsay usually presided over the meetings.<sup>4</sup> Law died on or before July 10, 1671.<sup>5</sup> At the meeting of Presbytery on the 12th, Lindsay was instructed to write to the Archbishop to enquire whom he desired to act as Moderator till the next Synod. By letter, dated at Edinburgh, July 26, Lindsay was authorised to preside over the Presbytery.<sup>6</sup>

By the death of Law, Lindsay obtained right to the vicarage teinds. On October 23, 1671, the Town Council presented him to them, but with the same restrictions as were contained in the deed of gift to the late minister, and that in lieu of the gratuity of £100 in addition to his modified stipend. The Council also bound themselves to renew the gift with a warrant for collation if necessary. On the same day the Council proceeded to fill the vacancy in the church of Perth. They unanimously called Mr Arthur Rosse,<sup>7</sup> parson of Glasgow, to be colleague

<sup>1</sup> *The Chronicle of Perth* also gives the date as April 7 (48).

<sup>2</sup> On April 5, 1668, the *Register of the Kirk-Session of Auchterderran* states that Lindsay, having obtained stones and lime for the repairing of his manse, and having no use for them in consequence of his translation to Perth, gave them to Mr Arthur Bruce, the schoolmaster, for the building of a school, that the Church might no longer be used for that purpose. The school, Lindsay suggested, should be built either on the west end of Bruce's house, or on the west side of the Churchyard.

On Sunday, April 28 (26 ?), Lindsay delivered to the elders the property of the Church.

<sup>3</sup> *Synod of St Andrews*, April 17, 1667 (*MS. Register of the Presbytery of Perth*, August 14).

<sup>4</sup> *Ibid.*, July 12, 1671.

<sup>5</sup> On that date the death of Law was formally reported to the Town Council by the Provost (*MS. Records of Perth*).

<sup>6</sup> *MS. Register of the Presbytery of Perth*, August 10, 1671. The Town Council resolved to request “ the Brethren of the Exercise ” to supply the pulpit on week-days (*MS. Records of Perth*, August 5, 1671).

<sup>7</sup> In 1669 he had been confined to his parish for his share in the remonstrance of the Synod of Glasgow against the Indulgence (Law's *Memorials*, 20-1). He was afterwards Bishop of Argyle, and of Galloway, and Archbishop of Glasgow, and of St Andrews. His daughter Anna was married to John, Master of Balmerino, by John, Archbishop of Glasgow, at Edinburgh, on June 12, 1687 (*Edinburgh Marriage Register*, Scottish Record Society).

with Lindsay, and requested the Provost to ride to Glasgow to offer the call, and to "agree with him in else easie termes for his stipend and transport money as is possible." At the next meeting, on October 30, the Provost reported that he had presented the call to Rosse, at Glasgow, and that he would accept it on condition that the Archbishop's concurrence were obtained, "which he thought absolutlie necessarie as a son of the Church." The Council expressed themselves as very well satisfied with the report, and appointed the Provost and the Town Clerk to wait on the Primate, either at St Andrews or the Craig, and to endeavour to obtain his consent to Rosse's settlement. On November 6 the Provost reported that the Clerk and he had duly interviewed the Archbishop, and that his Grace had given him a letter to Rosse in which he promised him "all due encouragements from the Toune," assured him of a hearty welcome to his Diocese, and asked him to meet him in Edinburgh during the following week. That letter, the Provost stated, he had forwarded directly to Rosse, with another from himself requesting him to visit Perth, if his convenience permitted. A fortnight afterwards the Town Council appointed the Provost to wait upon the Archbishop and Rosse at Edinburgh, and to endeavour to obtain a speedy transportation. They also empowered him to offer Rosse a stipend of £600, and 4 chalders victual, half meal, half bear, and as he was leaving a better living, to promise in addition 200 merks yearly as a gift, and such transport money as was thought necessary; and a Presentation in order to his collation was subscribed. The Provost reported on December 4 that he had agreed with Rosse on those terms, and had promised him 500 merks as transport money. He further stated that the Archbishop had expressed his "verie great satisfaction with" the choice of the Town, and would heartily welcome their minister to his Diocese. Rosse visited Perth, and again intimated his acceptance of the call; and the Town Council appointed the Treasurer to obtain collation from the Archbishop and to request that an edict towards his admission should be served as soon as possible. The edict was duly served, as appears from the minute of the Presbytery, on January 17, 1672. On that date they were requested by Lindsay, the Moderator, to supply the church of Perth, but "thought it not fit, in regard there was one presented by the town of Perth to supply that vacancy, and his edict served, unless the Magistrates did make new application to them for that effect."

But further ecclesiastical procedure was sisted. The Council of Perth were informed, on January 29, 1672, that the Archbishop and Presbytery of Glasgow had requested the Primate to take no further action toward filling the vacancy at Perth, until their representations had been con-



sidered by him. The Council decided to prosecute the translation, and instructed the Provost and the Deacon-Convener to go to Edinburgh and endeavour to remove any obstacles to Rosse's settlement. The minute of the Council on March 11, 1672, proceeds:—

“ The Provost reported that, efter his essaying al means of trying the ground of that stop which seemed of late to be layd in the way of Mr Rosse his comming to the charge of the ministrie, he found it to ly at Mr Lindsay's door, who, without anie ground, had told Mr Rosse that he behoved to enter heer in no other qualitie then that of his second, contrair to what was formerlie told to Mr Rosse by these commissionat to call him hither, and contrair to the constant practice of this place, the ministers haveing still been in a collegiat lyffe, without anie prioritie of station or place. The Counsel, as undoubted patrons of the paroch church of Perth, and haveing presented both the said Mr William Lindsay and the said Mr Arthure Rosse to ane equall charge of the ministrie heer without anie precedencie of place granted to either of them befor the other, as the saids presentations in themselves bear, they doe farther enact and declare that these who shal heerafter serve in the cure of the ministrie heer shal live in a collegiat lyffe, being in evrie point of the exercise of their ministrie equal betwixt themselves, and to have no prioritie but what the law of the Church doth ordinarlie allow; and they appoint Baylie Wilson, Deacon-Conveener, Baylie Jackson, and the Clerck to goe to Mr Lindsay and to intimate this to him, and to see if he will grant a letter to be sent to Mr Rosse shewing him that he shal live in a collegiat lyffe with him as their predecessors have done, otherwayse to shew him that they must bethinke themselves of such effectuall courses as may make the same practicable in al tyme coming, without so much as hearing of the name of a second, as never haveing been knowen in this place.”

On May 13, 1672, the Town Council resolved to request the Archbishop to settle Rosse at Perth, pointing out that his Grace had issued an edict for his admission which had been duly returned without any stated objections. They also agreed, in the event of the refusal of the Archbishop to interpose his authority for that end, to approach the Privy Council in order to the translation of Rosse, and if their address to that body had no effect, to call Mr Andrew Cant, minister at Libberton, whom failing Mr Alexander Wedderburne, minister at (Kilmarnock). As the latter minister had been settled under the first Indulgence,<sup>1</sup> they appointed that, in the event of his being nominated, the Privy Council should be asked to translate him, always provided that

<sup>1</sup> v. Wodrow's *History*, ii. 134.

Perth was excepted from the list of Parishes to which an indulged minister might not be appointed.

Rosse remained at Glasgow.

The Town Council of Perth had offered Rosse 200 merks of yearly gratuity. Lindsay considered that he was entitled to a like annual gift. He accordingly requested the Council to grant him 200 merks yearly in lieu of the vicarage teinds. The Council resolved, "in caise it may be anie favour or ease to" him, to pay him £100 yearly, and no more, in name of vicarage, and that, if he were dissatisfied, he should himself uplift the teinds. On Lindsay's advice,<sup>1</sup> the Council, on August 12, 1672, appointed Mr Alexander Rosse<sup>2</sup> as his colleague. He was admitted on November 14, 1672.

On January 27, 1675, Lindsay, designated Rector of the Church of Perth, was nominated one of a Commission appointed to assist Archbishop Sharp in a visitation of the University of St Andrews, the other members being Robert, Bishop of Brechin, Dr Andrew Bruce, Archdean of St Andrews, afterwards Bishop of Dunkeld, Dr George Pittillo, minister at Kingsbarns, Mr James Nairne, minister at Weims, Dr Alexander Edward, Rector of the Church of Carrell (Crail), and Patrick Lindsay of Wolmiston, Commissary of St Andrews.<sup>3</sup>

The See of Dunkeld became vacant toward the close of 1676 by the death of Mr Henry Guthrie, and Lindsay was designated his successor. A *Congé d'elire* in his favour under the Privy Seal was issued to the Dean and Chapter on February 13, 1677.<sup>4</sup> His presentation to the Bishopric was signed at Quhythall on May 7, 1677. He was consecrated before July 11, 1677.<sup>5</sup>

Before May 21, 1678, he became responsible for the service of the cure of Meigle on the translation of Mr William Malcolme to Kinloch.<sup>6</sup>

He was present at the meeting of the Convention of Estates on June 26, 1678.<sup>7</sup>

On October 14, 1678, he resigned his charge as minister of Perth into the hands of the Council: in his letter of demission he excused

<sup>1</sup> *MS. Records of Perth*, August 12, 1672. On August 5 the Provost, who had been enquiring after "a prettie man" for the vacancy, brought Rosse's name under the notice of the Town Council. Rosse was requested to preach at Perth on the following Sunday.

<sup>2</sup> See Appendix W.

<sup>3</sup> *MS. Register of the Great Seal* (P.R.), ix. 303.

<sup>4</sup> He was absent from the Presbytery meeting at St Martin's on February 1, 1677, "being called to Edinburgh."

<sup>5</sup> *MS. Register of the Presbytery of Perth*.

<sup>6</sup> *MS. Register of the Presbytery of Meigle*.

<sup>7</sup> *Acts of Parliament*, vol. viii. 213

himself from attending their meeting in person on the ground that he was "heavily troubled and pained with a gutt."<sup>1</sup>

He died in April 1679—before the 15th,<sup>2</sup> and was buried in the churchyard of Meigle.<sup>3</sup> Lindsay married Katharine Skene, daughter of Sir Andrew Skene of Halyards<sup>4</sup> and Barbara, daughter of William Forbes of Craigievar, and was survived by his widow and seven children, viz. : James, John, Barbara, Margaret, Jean, Liliass and Anna.<sup>5</sup>

<sup>1</sup> *MS. Records of Perth*. In a letter to her husband, dated October 15, 1678, Anne Keith, wife of Patrick Smith of Methven, wrote: "Our onest Bishop Lindsay is laying sick of the gutt in his knies, and down to his futt; he was heartlie remembered to yow" (*Kirkton's History*, 358 n.).

The Town Council duly intimated the demission of Lindsay to the Archbishop, who, on November 4, requested them to delay procedure toward filling the vacancy until he should give them notice. On March 24, 1679, the Town Council resolved to bring the fact of the vacancy again under the notice of his Grace, who, as was reported on March 31, recommended Mr Alexander Sken (Skene) as their minister. Sken, however, had scruples about accepting a call, and on April 28 the Provost and the Convener were appointed "to interpose effectually" with his Grace "for a minister." On May 26 Sken was presented to the charge (*MS. Records of Perth*), was ordained, probably by the Bishop of Edinburgh, between June 5 and 25, 1679, and was admitted to Perth on June 26, 1679 (*MS. Register of the Presbytery of Perth*). v. Chapter IV., § 4. It does not appear that he discharged the duties of the cure for many months after his admission. His name does not occur either among those present at, or absent from, the diets of Privy Censure in the Presbytery of Perth on September 24, 1679, and April 14, 1680. On May 10, 1680, the Town Council were proceeding toward filling the "vacancy." On May 31 the demission of Skene, dated May 17, was submitted to them. The minister of Saltoun (Grahame) was heard by a deputation; but, as was reported on June 3, though an excellent preacher, he was unsuitable—"his voice is so lo that he will noe wayes be fitt for this church"—and he absolutely refused to consider a call. Mr James Drummond, minister at Muthill, was presented to the charge on June 28, but returned the Presentation (August 2), declaring "his altogether aversnes." On September 30 Mr David Anderson, minister at Dumbarnie, who had agreed to accept a call, was presented to the cure (*MS. Records of Perth*), and was admitted on October 27, 1680 (*MS. Register of the Presbytery of Perth*).

<sup>2</sup> *Infra*, note 1, p. 210, and *MS. Register of the Presbytery of Meigle*.

<sup>3</sup> Marshall's *Historic Scenes in Perthshire*, 241.

<sup>4</sup> They were contracted in 1666 (*Memorials of the Family of Skene of Skene*, New Spalding Club, 51, 53).

<sup>5</sup> *Infra*, note 1, p. 210.

Alexander Rankine as principal, with Alexander Rankine of Pottie as cautioner, signed, May 11, 1678, a band for £544 Scots in favour of William, Bishop of Dunkeld, assigned March 31, 1679, to James, Margaret, Jean and Liliass Lindesayes, and translated December 16, 1701, to David Jackson, merchant in Perth (*St Andrews Testaments*, Rankine, February 25, 1702).

James Lindsay succeeded his uncle as proprietor of Dowhill.

In 1701 John and Anna were dead, Barbara was the wife of Mr Henry Balfour of Baith, and Margaret wife of James Moyes, writer in Kirkcaldy (*Fife Sheriff Court Deeds*, November 22, 1701,—note by Dr Maitland Thomson to copy of *Fasti*, vol. iv. 838, in Register House).

Margaret Lindsay, widow of the deceased Mr George Edingtoun of Balbertoun, and sister of Bishop Lindsay, at Balbartoun, June 12, 1703, disposed her property in favour of Liliass Lindsay, her niece, with provision that it should be divided between her and Mr James Lindsay, her brother, if the moneys due to her should amount to 2000 merks Scots (*Register of Deeds*, Mack, June 16, 1708).



His widow married David Fermer of Spinkstoune.<sup>1</sup> She died at Kinghorn in 1690.<sup>2</sup>

<sup>1</sup> An action was raised before the Privy Council by the children of the Bishop against their mother and her second husband.

It was represented that the Bishop, who died in April 1679, had left seven children, viz.—James, John, Barbara, Margaret, Jean, Lilius, and Anna, the eldest of whom then was not nine years of age, and had appointed Kathrine Skeene, their mother, executrix of his estate, which was of the value of 17,000 merks, recommending her to support and educate their children, and to allot them portions out of the estate as she thought fit, and as they proved themselves worthy and dutiful; but that she, forgetful of her trust and casting aside natural duty and affection, shortly after their father's death, thrust them out of her family and left them to be supported and educated by friends, without whose charity they would have starved. It was further stated that, in October or the beginning of November 1683, she had married David Fermour, a writer in Edinburgh, "ane old man of sixty years and upwards, and who is known to be ane indigent and broken man," and had defrayed and intended to defray her second husband's debts with her first husband's means, that she had already assigned to him the greater portion of the Bishop's estate, and was determined to give him the rest, and that thus the children would be defrauded of their rightful possessions, and reduced to a condition of wretchedness. It was craved that their mother and David Fermour should be ordained to pay aliment for them out of their father's estate for every year since his death, and in time coming during their minority, and that the remainder of his estate should be secured from embezzlement and delapidation. The Privy Council appointed the Archbishops and the Bishop of Edinburgh to consider what aliment should be paid to them out of their mother's liferent. After a full hearing of all parties concerned, they reported to the Council on March 13, 1684, that these bands in favour of the Bishop, to the value of 6900 merks, had been assigned to the children in his lifetime, and ratified by their mother while a widow:—

By Patrick Ratray of Craighall . . . . .	1000 merks.
By David Murray and his son . . . . .	500 "
By Mr James Carnegie . . . . .	1400 "
By George Chalmers of Banchry and his cautioners . . . . .	500 "
By Pitfour and his cautioners . . . . .	500 "
By [Alexander] Rankine of Pottie . . . . .	600 "
By — Duchills, elder and younger . . . . .	1500 "
By the laird of Babertoun . . . . .	600 "
By Mr Thomas Kinninmonth and Mr John Hunter . . . . .	300 "

They stated as their opinion that the interest on those bands should be allocated to the children—the eldest of whom was not above 12 years of age—for aliment, that any arrears of interest should be paid to the friends by whom they had been supported, and that the lairds of Halyards and Babertoune should be authorised to uplift those sums. The Council approved the report, and decerned accordingly (*Register of the Privy Council*, Third Series, viii. 408-410).

On August 4, 1685, it was reported to the Council by John Skeen, elder, of Hallyards, and Mr George Edingtoun of Babertoun, that some of those debtors desired to pay up their bonds, and that others were apparently on the verge of bankruptcy, and, on condition of finding caution, those trustees were authorised to uplift the principal sums as well as the interest (*MS. Register of the Privy Council, Decreta*).

John Skeen, elder, of Hallyards, and Mr George Edingtoun of Balbertoune, factors appointed by the Privy Council for uplifting the sums of money principal and interest belonging to the children of the deceased William, Bishop of Dunkeld, according to two Acts of Council, dated March 13, 1684 and August 4, 1685, constituted at Grange and Balbertoune, October 26, 1694, Mr David Nicolson, writer in Edinburgh, their factor, for uplifting from George Chalmers, elder and younger,

<sup>2</sup> See note 1 on facing page.

1. *References to Bishop Lindsay in the MS. Register of the Presbytery of Meigle.*

May 21, 1678.—This day the Bishop of Dunkeld wrot ane letter to the Presbtrie desyreing them to supplie his charg for three Sabbath days becaus he was goeing to Edinburgh. The Presbtrie granted his desyr, and ordaind Mr John Fyff, Mr Sylvester (Lammie), and Mr Thomas Robertson to preach the three severall nixt Lord's days in Meigle.

June 17, 1678.—Mr John Fyff, Mr Silvester Lamie, and Mr Thomas Robertson declaired that they had preach'd three severall Sabath days, conform to the Presbtrie's appointment, at Meigl, for the Bishop of Dunkeld.

This day the Bishop of Dunkel wrot another letter to the Presbtrie desyreing them to enterpose their authoritie with some of their expectants to preach for him at Meigl two or 3 severall Lord's days. The Presbtrie appoints Mr Silvester Lamie to deall with Mr John Prophet, schoolmester at Essie, to preach a Sabbath or two for the Bishop.

July 16, 1678.—Mr John Prophet preacht a Sabath day for the Bishop at Migele.

Apryle 15, 1679.—This day the laird of Fullertoun, elder, appeared in the name of the parish of Meigl, desyring the Presbytrie to tak into their consideration the condition of the said parish now wanting a minister, and that they would condescend upon the way of supplying them with preaching.

2. *References to Bishop Lindsay in the MS. Register of the Presbytery of Perth.*

July 11, 1677.—Received a letter from the Bishop of Dunkeld desiring the Presbytery to appoint some of the brethren for appraising the manse of St Martin's. The Presbytery appoints their reverend

of Banchrie, or either of them, 500 merks and annual rents still unpaid, as contained in a band by George Chalmer to the said Bishop, then minister of Perth, dated January 9, 1672, and registered in the Books of Council and Session, October 12, 1681, on which followed Letters of Horning, Caption, and Inhibition, and as also contained in a band of corroboration dated July 1, 1691, with authority to pursue as accords of law (*Perthshire Deeds*, November 16, 1694).

George Chalmer, portioner of Banchrie, as principal, and George Chalmer, younger, and Mr Robert Lundie in Perth, uncle of George Chalmer, elder, signed at Perth, July 1, 1691, a band in corroboration of a band for 500 merks Scots in favour of Mr William Lindsay, minister at Perth (*Ibid.*, November 16, 1694).

David Fermer of Spinkstoune, on July 2, 1684, constituted James Loch, merchant burgess of Edinburgh, his cessioner to a sum of 800 merks contained in a band granted July 16, 1680, by David Murray, apothecary in Perth, and John Murray of Pitcullion, his son, in favour of Katharine Skeine, spouse of the said David (*Ibid.*, July 13, 1685).

<sup>1</sup> The inventory of her goods was given up by Mr James Lindsay of Dowhill, her son and executor dative (*St Andrews Testaments*, December 12, 1716).

brethren Mr John Liddell, James Carnegie and Thomas Fowler to meet upon Friday come eight days for appraising thereof. . . .<sup>1</sup>

On March 6, 1678, James Hay of Pitfour presented to the Presbytery a Bill of Complaint against Mr James English,<sup>2</sup> minister at St Martin's, to the following effect :—

. . . And that I might evidence before the world my great desire, after peace and entertaining friendship betwixt me and Mr James English,

<sup>1</sup> The manse was appraised on July 20, 1677, by James Pirnie, mason in Cargill, and David Mathie, wright in Perth, at £819, 18s. 8d. Scots. Their signatures were witnessed by Alexander Bonner, Doctor of Physic in Perth, Alexander Ford, younger, in Kirkhouse, and William Chalmer, notary. The heritors present were Mr Alexander Balneavis of Carnbadie, George Drummond of Gardrum, John Gall of Balbaggie, in name of Laurence Mercer of Melginsh, and Andrew Blair and Andrew Coupar, portioners of Auchmagove (*MS. Register of the Presbytery of Perth*, July 25, 1677).

<sup>2</sup> Mr James English, designated late minister of the Abbey of Holyroodhouse, was presented to St Martin's before December 20, 1676, when an Edict toward his admission, sent by the Archbishop, was received by the Presbytery. He was admitted on February 1, 1677, after sermon by Mr Alexander Ross, minister of Perth (*MS. Register of the Presbytery of Perth*). He declared to the Privy Council that the locality of his stipend had been lost, and on December 23, 1679, obtained letters of horning against the heritors for payment of the stipend for the latter half of 1677 and thenceforth (*Register of the Privy Council*, Third Series, vi. 371). He was deposed by the Bishop and Chapter in 1682 (*v. Balneavis*, § 4 *infra*). The brethren of the Province of Perth and Stirling, "in the beginning of the Libertie," received him into ministerial fellowship, and instructed him to ignore the sentence of deposition passed against him by the Bishop of Dunkeld "for his not Compliance with the Corrupt Courses of the Late tyme," and to resume his ministry at St Martin's. The Synod, in March 1691, confirmed their action and declared that Inglis was rightfully minister of that parish (*MS. Register of the Synod of Perth and Stirling*). On October 20, 1690, the Privy Council declared that he had a right to the stipend for the latter half of 1689 and thenceforward. In his petition he stated that he began to serve the cure in April 1689 (*MS. Register of the Privy Council—Acta*).

In the fourth of the *Articles of Inquisition* against Dr Alexander Monro, Principal (Primar) of the College of Edinburgh, his alleged persecution of Presbyterians was adduced in illustration of his dislike of Presbyterian Church Government, and an instance of it was declared to be his treatment of Inglis—"particularly the breaking up of Mr James English, his Chamber Door in the Colledge, and turning him out of the same, notwithstanding he had been in peaceable Possession thereof for many Years, and paid Rent for it : and all this betwixt terms, and the said Mr James English was willing to part with the Chamber at the term. And this he did," the Article continues, "only because the said Mr James English Preached in a Meeting-House in his own Parish, being called to it by them ; And when the said Doctor was challenged for this ; He said, he would suffer none of such Principles to be within the Colledge."

The reply of the Principal begins :—"But if Mr James English be a Presbyterian, it is more than I know. I heard that he was a *Behemenist*, I heard his Testificate from *Oxford* did bear that he was much devoted to the *Church of England* : And I know, that for his habitual Lying, and Slandering of his Brethren in the Presbytery of Perth, he was Deposed (after an orderly and exact Process) by *The Right Reverend Doctor Bruce*, then Bishop of *Dunkeld*, and that the Oath of the Test was never offered to *Mr James English* ; altho' to ingratiate himself with the Presbyterians at this Revolution, he pretends to be Deposed on meerly for not complying with that." The reply then states the circumstances under which Inglis was asked, as a favour, to cede possession of a room in the College which he seldom used, and his answer, "That now indeed he had no use for a Chamber in the Colledge, but since he understood there was a design another should have it, he would not part with it,



present minister of St Martins, I made offer to him of the liberty of casting of peats in the moss belonging to me within the parish of St Martins, providing the said Mr James would take it as a favour granted by me to him and not as property due to him as minister of the said Kirk, as the instrument taken by me in the hands of William Chalmers, notary, upon the thirtieth day of June 1677 years, bears: nevertheless it hath been the pleasure of the said Mr James English to accuse me of some horrible sins, and charge upon me some grievous crimes, to wit, that he hath a criminal indictment to give in to the Secret Counsel against me, that he hath to lay to my charge violence done to his person, that I have riotously dispossessed him of his right and possession, that I am manifestly guilty of theft, or, at least, robbery, that I maliciously caused throw some peats of his into the water pits, and violently took to my own use another considerable part of his peats, together with much more he said he could add, all which he hath expressed in a letter written and subscribed with his hand, and sent by him to John Williamson, Sheriff-Clerk of Perth, of the date the 21st of July 1677. . . .

On March 27 English declared that his letter to the Sheriff-Clerk had been written in passion, and craved the pardon of the Laird of Pitfour and of the Presbytery. The Presbytery appointed a committee to meet with the laird. It was reported on April 18 that the laird of Pitfour was content to submit the matter to the Bishop and the Committee.

*March 27, 1678.*—Mr James Carnegie sent his excuse, being gone to St Andrews with the Bishop of Dunkeld.

*October 23, 1678.*— . . Mr Walter Stewart, student of Divinity, did deliver his commonhead *De autoritate scripturæ*, and was approved;

and he would keep it in spite of my Teeth." The Principal further declared that Inglis had afterwards been uncivil to him, had raised Letters of Law-burrows against him on the ground that he feared bodily harm from him, and that the Lord President had indignantly rejected them, that Sir Thomas Kennedy, the Lord Provost of Edinburgh, who had been informed of the conduct of Inglis, had sent his officers to charge him to remove from the College, that neither had the door of the room been broken open nor the furniture flung out, and that Inglis had been permitted to suit his own convenience in removing. The reply continues, "But the Libeller adds, I was challenged for this, and returned answer, I would suffer none of Mr *English* his Principles to continue within the House. That I was challenged for this, is an untruth, and consequently I made no such answer. If by Principles he mean Faction, Contention and Sawciness, I confess I did not love these Qualities; but if by Principles, he means the New Opinions and Fancies, which denominate a Man a Presbyterian, I behoved to extrude several of the Students, who are likely to adhere more tenaciously to their Tenets than Mr *English* can be supposed to do"; . . . (*Presbyterian Inquisition, 1691, 27, 28, 36-8*).

He was called to Burntisland in 1692. He accepted the call, declaring "that upon manie weightie considerations, and especiallie that he never had anie call from that congregatione [St Martin's], his conscience was burdined to exerceise his ministrie ther anie longer" (*MS. Register of the Presbytery of Perth, June 22, 1692*).

A Mr James Inglis matriculated as a student of St Mary's College, St Andrews, on February 24, 1667.

and continues his disputes till the next day because the Bishop of Dunkeld had the ordination of a minister to perform to which he required the Presbytery to be assistant.

This day the Presbytery received a letter from the Bishop of Dunkeld desiring them to enter Mr John Hardie<sup>1</sup> upon his trials in order to his admission to the function of the holy ministry at the church of Aberdelgie. In obedience thereunto, the Presbytery appoints him to have the Exercise and Addition both the next meeting, because the Bishop desired the Presbytery to expedite his trials in regard of the disorderliness of the parish.

*November 13, 1678.*—This day compeared John Glas, Dean of Guild of Perth, John Watson and Patrick Gow, who, in the name of the Council of Perth, petitioned the Presbytery for the supply of their vacancy upon the removal of the Bishop of Dunkeld,<sup>2</sup> till they could think upon the plantation of the place, which they promised to do with all convenient diligence.

*January 29, 1679.*—This day the Moderator produced an edict from the Bishop of Dunkeld in reference to Mr John Hardie his admission to the church of Aberdelgie, of date the 3rd of January 1679, and intimated at the said church the 19th of January by Mr John Omev, which was read and called and returned endorsed according to the Bishop his desire. This day also the Moderator produced the Bishop of Dunkeld his letter desiring the Presbytery to go on with Mr John Hardie his admission to the church of Aberdelgie. In obedience thereto, they appoint their next meeting to be at the said church this day 20 days and appoint Mr George Drummond to preach.<sup>1</sup>

<sup>1</sup> A son of James Hardie, tailor, burges of Perth, and a brother of Mr Andrew Hardie, minister at Forgandenny, he matriculated at St Leonard's College, St Andrews, on January 21, 1659, and graduated Master of Arts in 1662. He was schoolmaster at Dunkeld when he was presented to Aberdelgie. He was approven in his trials for ordination on January 1, 1679, and was admitted to Aberdelgie on February 19, 1679.

The vacancy at Aberdelgie had been created by the death of Mr David Moncreiff between June 19 and July 31, 1678. On the latter date, the elders requested the Presbytery to supply the parish with preaching "in regard of the decease of the late minister thereof." Moncreiff had been admitted between April 4 and May 9, 1677. On June 27, 1677, he excused himself from absence from the meeting of the Presbytery of Perth on June 6, on the ground that "he was bringing home his plenishing from the parish of Muckart" (*MS. Register of the Presbytery of Perth*).

A Mr David Moncreiff, son of Mr Archibald Moncreiff, minister at Abernethie, was bursar of the Presbytery of Perth at the New College, St Andrews, for the period preceding Martinmas 1655 (*Ibid.*, February 21, 1655), was entered on trials by that Presbytery on September 7, 1659, and was licensed on January 25, 1660. He was asked to preach at Abernethie with a view to a call to become conjunct minister with, and successor to, his father, but declined to do so, on the ground that any proposal for his settlement there would but accentuate the division in the parish (*Ibid.*, September 19, 1660).

<sup>2</sup> Thomas Hay of Balhousie had sasine, February 23, 1686, of the Kirkland of Dupline, proceeding on a Precept of Clare Constat, signed at Duplin, April 13, 1685, by Mr John Hardie, rector and vicar of the parish church of Duplin (*Perthshire Sasines*, February 26, 1686).

3. *References to the Official Acts of Mr William Lindsay, Minister at Perth, in the MS. Register of Sasines for Perthshire.*

Mr William Lindsay consented to a charter of apprising (dated July 9, 1668) by the Masters of the Hospital for the Poor of Perth, in favour of George Conqueror, one of the Bailies of Perth, of the lands of Friertoun. Registered September 29, 1668.

Mr William Lindsay subscribed a precept of Clare Constat (dated October 14, 1668) by the Hospital of Perth and others, of a croft of land called St Michael's Croft, in favour of George Hay of Balhousie. Registered November 10, 1668.

Mr William Lindsay granted consent to a precept of Clare Constat (dated May 18, 1676) by the Hospital of Perth, of a tenement of land and a yard lying outside the Castlegavell of Perth, in favour of Agnes Crie, daughter of the deceased William Crie, deacon of the tailor craft in Perth.

Registered May 24, 1676.

William, Bishop of Dunkeld, consented to a charter of apprising (dated 28 February, 1678) by the Hospital of Perth, of a piece of land, called the Dowcatyard, in favour of Mr John Andersone, eldest son of Robert Anderson, maltman, burges of Perth.

Registered 2 March 1678.

4. *References to the Official Acts of William, Bishop of Dunkeld, in the MS. Register of Sasines for Perthshire.*

*Instruments of Sasine proceeding on precepts of Clare Constat and charters containing a precept of Sasine granted by him.*

Thomas Mackinvoir, brother of the deceased John Mackinvoir, eldest son of the deceased Thomas Mackinvoir, merchant in Dunkeld, had sasine, as heir to his brother, August 26, 1678, of a tenement of land in Dunkeld, proceeding on a precept of Clare Constat, signed August 16, 1678.

Registered August 27, 1678.

Robert Watson, weaver in Dunkeld, and Jean Sandesone, his wife, had sasine, August 26, 1678, of a tenement of land in Dunkeld, proceeding on a charter signed and registered as above.



John Stewart, son of the deceased Alexander Stewart, younger, of Wester Dalguise, had sasine, March 10, 1679, as heir to his father, of the lands of Wester Dulguise, proceeding on a precept of Clare Constat, signed at Meikle, February 27, 1679, before Mr John Rattray, chaplain to the Bishop, and Mr John Monfod.

Registered March 11, 1679.

5. *References to Katharine Skeene in (1) the MS. Register of Deeds of the Sheriff Court of Perthshire, and (2) the MS. Register of Hornings for Perthshire.*

(1) *Register of Deeds.*

At Perth, on January 13, 1680, in presence of Mr Alexander Skeen, her brother german, minister of Perth, and Alexander Anderson, Katharine Skeene, relict and executrix of the deceased William, Bishop of Dunkeld, granted a commission to her factor, Mr John Crockat, as her chamberlain and commissioner, to uplift the duties, &c., belonging to her as Ann, from lands in the parishes of Meikle, Alyth, Menmure, and Ferne.

Registered January 14, 1680.

Katharine Skeen, executrix of the late William, Bishop of Dunkeld, conform to his confirmed Testament dated at Dunkeld, December 23, 1679, appointed at Perth, April 26, 1680, Mr Alexander Nicolsons, minister at Buncle and Preston, her chamberlain and factor to uplift the rents and duties due to her in right of her late husband, viz. :

By the Marquess of Douglas, £373, 6/8 of tack teind duty from the lands of Buncle and Preston from Whitsunday 1677 to Whitsunday 1679.

By the laird of Luffnes, tack teind duties for the said two years, £68.

By the laird of Aberlaidie, tack teind duties for two years, £194, 13/4.

By Lord Elibank, tack teind duty of his part of Balnacreeff for two years, £78.

By the successors of John Colvill, feu-duty of the kirkland of Preistoun for two years, £5, 6/8.

By the Earl of Haddingtoun, the duty of his part of Cotts for two years, £8 Scots.

Registered April 26, 1680.

(2) *Register of Hornings.*

Katharine Skeene obtained decree, July 9, 1680, against certain persons for payment of stipend due to her husband as parson of Meikle.

Letters of Horning were issued on September 14, 1680, under which

Andrew Milne in Meigle, James Lichtoune, there, John Kae, elder, in Myrside of Meigle, Robert Steivenson, there, William Kae, wright in the Mains of Meigle, and William Fullertoun, there, were denounced on December 6, 1680.

Registered December 6, 1680.

#### 4. *Dr Andrew Bruce, 1679-1686.*

Andrew Bruce, second son of Mr William Bruce, Commissary of St Andrews,<sup>1</sup> matriculated at St Salvator's College, St Andrews, on January 26, 1655, and graduated Master of Arts on July 23, 1658.

In December 1660 he was admitted Master of Humanity in the Old College of St Andrews in succession to Mr Laurence Charteris. There were several candidates for the post. "The said Mr Androw," Lamont remarks, "was last haveing his speich, bot in precedencie of learning he was estimate first."<sup>1</sup>

In the following year he was cited as a witness in the proceedings of the Privy Council against Mr Robert Blair, minister at St Andrews, on the charge of having preached in favour of Presbyterianism and against the "defection, apostacy, and national perjury" of the time.<sup>2</sup> In 1663 he was appointed one of the regents in the Old College.<sup>3</sup> He was admitted minister of Kilrenny by the Presbytery of St Andrews on June 14, 1665, after sermon by Mr Alexander Edward, minister at Crail, succeeding Mr Robert Bennet, deposed for Nonconformity in the previous April.<sup>4</sup> At the meeting of the Synod of St Andrews on April 25, 1666, he was nominated a member of the Privy Conference.<sup>5</sup> Lamont mentions that at Abetsaa kirk, on Saturday, December 8, 1666, by an order from the Archbishop, he married privately and without previous proclamation John Lundy of Achtermairny and Agnes Law, only daughter of the deceased George Law of Brunton.<sup>6</sup> He preached at the opening of the Synod of St Andrews on October 6, 1669<sup>7</sup>; his text was 2 Corinthians vi. 3. He was translated from Kilrenny to the office of second Master or Professor of Divinity in St Mary's College, St Andrews, in 1671,<sup>8</sup> and in January 1673 was admitted first minister or Archdean of St Andrews.<sup>9</sup>

<sup>1</sup> *The Chronicle of Fife*, 161.

<sup>2</sup> Row's *Life of Blair*, 396-7.

<sup>3</sup> *The Chronicle of Fife*, 205.

<sup>4</sup> *Ibid.*, 226. v. *Selections from Minutes of the Presbytery*, 83.

<sup>5</sup> *MS. Register of the Presbytery of Perth*, August 8, 1666.

<sup>6</sup> *The Chronicle of Fife*, 244.

<sup>7</sup> *MS. Register of the Presbytery of Perth*, December 8, 1669.

<sup>8</sup> *Selections from the Minutes of the Synod of Fife*, Appendix, 214.

<sup>9</sup> *Ibid.*, 212.

From 1674 to 1677, and again in 1679 and 1680, he was Rector of the University of St Andrews.<sup>1</sup> Evidence of the position he had attained in the Church is found in his appointment, in January 1675, as one of a Commission to assist the Primate in a visitation of the University of St Andrews,<sup>2</sup> and later in that year as one of His Majesty's Chaplains in Scotland. The Presentation to the Chaplaincy<sup>3</sup> under the Privy Seal runs :—

Charles &c. to the Most Reverend Father in God James, Lord Archbishop of St Andrews, to the Lords Commissioners of Our Theaurie present and to come, Theasurer principall, Theasurer deput and all other Collectors of Our rents, revenues, &c., and to all and sundrie others Our leidges and subjects, &c. For as much as Wee considering that by the promotion of John Patterson, late Dean of Edinburgh, Our Chaplain in ordinary, to the Bishoprick of Galloway, the place and office of our Chaplaine in ordinary is now become vacant in our hands and at our gift and dispositione, and Wee being resolved to establish two chaplaines in ordinary to us in our antient Kingdom of Scotland, and Wee being sufficiently informed of the good lyfe, literature and conversatione of Dr Andrew Bruce, Arch Dean of St Andrews, and the other qualifications wherewith he is indued, Therefore witt ye Us to have nominat, constitut and appointed, lyk as &c. with advice and consent of the Lords Commissioners of Theaurie and Exchequer, nominat, constitut and appoint, the said Dr Andrew Bruce to be one of our Chaplaines in ordinary within the said Kingdom : requyreing heirby you the said Most Reverend Father in God, James, Archbishop of St Andrews, to take his oath of fidelity for that purpose, and giveing, granting and disponeing to him the said office of one of our Chaplaines in ordinary (dureing our pleasure allanerlie), with all fees, profets, immunities and casualities whatsomever thereto belonging, and particularlie, but prejudice of the generalitie forsaid, with ane yearly fee of twentie pound sterling money to be payed unto him att two terms every year Whitsunday and Mertimas be equal portions, wherof the first term's payment is to beginn at Mertimas in this present year of God ; Requyreing hereby you the said Commissioners of Theaurie present and to come, Theasurer principall and deput, and all other receavers of our rents, revenues, profets and casualities whatsomever within our said Kingdom to readdily answer and pay the forsaid pensione dureing the space forsaid unto the said Dr Andrew Bruce, whois reecat for the same shall be to you and all other

<sup>1</sup> 1674. Rectore Andrea Brussio, S.S.T. Doctore, Archidiacono St Andreano.

1680. Rectore Doctore Andrea Brussio, Episcopo Caledonensi Archidiacono St Andree.

<sup>2</sup> *MS. Register of the Great Seal (P.R.)*, ix. 303. v. Bishop Lindsay, *supra*.

<sup>3</sup> *MS. Register of the Privy Seal (English)*, iii. 16.



persons that may be therein concerned ane sufficient exoneration and discharge.

Given at our Court att Windsor Castle the last day of July 1675, and of our reign the twentie seventh year.

Additional evidence of his prominence in the Church is found in the fact that he was chosen to conduct the devotions at the meeting of the Convention of Estates on June 26, 1678.<sup>1</sup> He was designated to the See of Dunkeld on the death of Bishop Lindsay. The *Congé d'elire* in his favour was issued to the Dean and Chapter under the Privy Seal on April 24, 1679, and the presentation to the Bishopric under the Great Seal was signed at the Castle of Windsor on September 5, 1679.<sup>2</sup> He was consecrated to the Episcopal office at St Andrews on the Feast of St Simon and St Jude, October 28, 1679.<sup>3</sup>

On July 18, 1679, he had signed a letter to Lauderdale subscribed by some Scots Bishops, begging his "Grace's help and assistance on behalf of this desolate Church, and of the orderlie and loyall officers and ministers thereof, that wee may be preserved in some tolerable capacitie for serving ye ends of religion and of this monarchie against the malice and artefices of the restless adversaries of both " <sup>4</sup>; and on December 12, 1679, with other prelates signed a letter of thanks to Lauderdale for his services to the Church.<sup>5</sup> In virtue of his office, Bruce was parson of Meigle. The manse of Meigle was appraised on May 19, 1680, under a warrant from him, and was valued at £595, 16s. Scots.<sup>6</sup> On June 22 the Privy Council, in accordance with a Royal letter, granted him a warrant to uplift £200 Sterling from the vacant stipends of his Diocese to be applied to the building and repairing of the manse. That letter runs:—

Charles R. &c.

Understanding that the house or Manse belonging to the See of Dunkell is ruinous and out of repair, and so unfitt to serve as a convenient lodging for the Bishop thereof and his family, And being resolved, out of our princely care for the good of the Church, to provide Our Bishops of that Our Ancient Kingdome with convenient dwelling houses, These are therefore to authorise and require yow To give power, warrant and

<sup>1</sup> Fountainhall's *Historical Observes*, 266.

<sup>2</sup> It is stated that the Patent to the Bishopric of Dunkeld in favour of Bruce was found among Sharp's papers at the time of his murder (*v. Wodrow's History*, iii. 51); and that Bruce wrote the Inscription on Sharp's monument at St Andrews (*Stephen's Life and Times of Archbishop Sharp*, 624).

<sup>3</sup> Reference in the "Money Book" of the Kirk-Session of St Andrews, communicated by Dr Hay Fleming to Bishop Dowden (*The Bishops of Scotland*, 419 n.).

<sup>4</sup> *Lauderdale Papers*, iii. 174-5. He signs as Archdean:—"And. Archid. St And."

<sup>5</sup> *Ibid.*, iii. 263.

<sup>6</sup> *MS. Register of the Presbytery of Meigle*, June 1, 1680.

authority to Andrew, Lord Bishop of Dunkell, to intromett with, uplift, and receive the summe of Two hundred pound sterling money out of the first and readiest of the vacant stipends within his owne diocese of Dunkell,<sup>1</sup> and apply the same to the building and repairing of a convenient Manse or Lodging for himselfe and his successors Bishops in that See,—hee being alwayes accomptable to the Earle of Rothes, of [our] Chancellor, the Lord Archbishop of St Andrews, the Earle of Morray and the Lord Haltoun, our Thesaurer Depute, for the just and effectual application thereof to the use aforesaid. And yow are to Order the Heritours, fewars, fermaris, and otheris lyable in payment of the vacant stipends within the said Diocese, to make good, ready, and thankful payment thereof to the said Andrew, Bishop of Dunkell, Authorising him to give good, valide and sufficient discharges for the same. And for so doeing these presents (which wee doe hereby order to be Recorded in your Books) Shall be, not only to yow and the said Bishop but also to all other persons that may be therein concerned, a sufficient warrant. And So wee bid yow heartily farewell.

Given at Our Court at Windsor Castle the 14th day of May 1680,  
and of Our Reigne the 32<sup>th</sup> year.

By his Maiesties command.

Subscribitur, LAUDERDALE.

Bishop Bruce signed "the Declaration" and took his seat in Parliament on July 28, 1681. He was elected a Lord of the Articles.<sup>2</sup>

At the meeting of the Synod of Dunkeld in October 1681, he and his clergy framed a document expressing the sense in which they took the Test,<sup>3</sup> and, on December 21, he signed a Commission to the Moderator of the Presbytery of Dunkeld to take the oaths of such members as had not previously sworn that Oath. When the Duke of York left Edinburgh, in March 1682, he, with other Bishops, subscribed a letter to the Archbishop of Canterbury stating "how much this poor church and our order do owe to his princely care and goodness."<sup>4</sup>

He was present at the sittings of the Parliament of April 1685, and, with other Lords Spiritual and Temporal, signed the Test.<sup>5</sup> He was appointed a Lord of the Articles, a commissioner for Trade, and for Plantation of Kirks and Valuation of Teinds.<sup>6</sup>

<sup>1</sup> By Act of Parliament of 1672 vacant stipends within the Diocese of Dunkeld were granted to the University of St Andrews for seven years, the first being 1672 (*Acts of Parliament*, viii. 94). The Privy Council, on September 12, 1678, granted them to St Salvator's College, St Andrews, on the petition of Dr George Pittillo, then Provost, and the Regents (*Register of the Privy Council*, Third Series, vi. 8).

<sup>2</sup> *Acts of Parliament*, viii. 235.

<sup>3</sup> *Wodrow's History*, iii. 308.

<sup>5</sup> *Warrants of the Privy Council*, April 1685.

<sup>6</sup> *Acts of Parliament*, viii. 457, 478, 481.

<sup>4</sup> *Ibid.*, 364-5.

On October 23, 1685, the King granted him a pension of £100 sterling.<sup>1</sup>

He attended the Parliament of April 29, 1686, which had been summoned chiefly in order to repeal the penal statutes against Roman Catholics.<sup>2</sup> The Royal letter read at its opening declared that, while the King had shown mercy to those implicated in the late rebellion by transmitting an Indemnity to be passed into an Act, he could not forget others, his innocent subjects of the Roman Catholic religion, who had always supported the Throne in spite of the penalties imposed upon them. He therefore recommended that they should receive the protection of the laws, and be permitted to enjoy the same security as others. Thus, the King affirmed, the Parliament would exhibit dutifulness and affection to himself, and render him most acceptable service.

Bishop Bruce proved himself an ardent opponent of any toleration to Roman Catholics,<sup>3</sup> and, in consequence, was pursued by the revenge of the King. By a letter read to the Privy Council on May 17, 1686, he was deprived of his pension,<sup>4</sup> and by another, read on June 3, of his See. A Scroll Act among the Warrants of the Privy Council for the latter date is as follows :—

*“ Edinburgh, the third day of June 1686.*

“ Whereas the King’s most excellent Majesty hath, in a letter direct under his royal hand to his High Commissioner and the Lords of his Privy Council, dated at Whitehall, the twentieth second day of May last by past, signified, for reasons known to himselfe, That he hath thought

<sup>1</sup> *MS. Abstract of the Secretary’s Register, No. 78.*

<sup>2</sup> “ 14 *Maij* 1686.—Fourth dyet of Parliament. The Act for restoring the Summer Session is brought in : Ther being printed reasons published by the Toune of Edinburgh, why it should be restored, Doctor Bruce Bischope of Dunkeld, reads a part of them in plain Parliament, wher old constitutions are, for their salubrity, compared to old-lived men, and not rashly to be altered. This the Chancelor stormed at, as if it had been done with a designe to apply the passage to our Pænal Laws against Popery ” (*Fountainhall’s Historical Notices, ii. 722*).

<sup>3</sup> Wodrow (*History, iv. 365*) notes that the Bishop “ had a remarkable sermon at this time, much commended.”

Among the circumstances which “ concurred at this tyme to awaken men’s spirits ” was this :—“ Dr Sibbald, [Sir Robert Sibbald, M.D., who had embraced Roman Catholicism] from ane inward remorse, and trouble of conscience, (being new come from London) calls for the Bischope of Dunkeld, and declares he can find no safety nor security of Salvation in the Popish religion, and desires to be re-admitted again to the Protestant Church : and offers to make a publict recantation : But the Bischope of Edinburgh refused it as unseasonable ; tho’ others called it a very seasonable act and dispensation of Divine Providence, for strenthning stagering Protestants ” (*Fountainhall’s Historical Notices, ii. 725-6*).

<sup>4</sup> *Fountainhall’s Historical Notices, ii. 723.*

Dated at Whitehall, May 12, 1686. The Earl of Glencairn also was deprived of his pension, and payment of “ all gratuitous pensions ” was stopped till further orders (*MS. Abstract of the Secretary’s Register, No. 75*).

Mylne writes of Bruce as a creature “ of Sir William Bruce’s who was sore dissatisfied for being disappointed of the Mint ” (*Fountainhall’s Historical Notices, I, Appendix, xxix.*).



fit to remove Andrew, late Bishop of Dunkeld, from that diocese, and to deprive him of any right or privilege he had as Bishop thereof, And likewise to take from him the rents, revenues, and others, that belong thereto any manner of way: His Majesty's High Commissioner and the Lords of Privy Council Doe hereby Recommend to His Grace the Lord Archbishop of St Andrews to intimate to the said Andrew, late Bishop of Dunkeld, his Majesty's pleasure above written, and further, in pursuance of his Majesty's commands aforesaid, Doe hereby Deprive him, the said Bishop of Dunkeld, of any right or privilege he had as Bishop thereof, and have discharged, and hereby discharge, all persons dew and lyable in the rents, revenues, and others belonging to the said Bishoprick or diocese any manner of way to make payment thereof to him, the said late Bishop, as they will be answerable at their highest perrill."<sup>1</sup>

In spite of his deprivation Bishop Bruce yet claimed the emoluments of the See. In February 1687 certain of the feuars of Dunkeld brought the subject before the Court of Session by an action for suspension of letters of Horning. They stated that both Dr Bruce and his successor in office had used legal diligence to obtain from them the sums due to the Bishop for the half-year from Whitsunday to Martinmas 1686. It was stated for the successor that Bruce had not served until Michaelmas, and that therefore, by Act of Parliament 1672, c. 13, he had no right to the stipend for the half-year. For Bruce it was replied, that his successor had no right to the emoluments of the See for that period, inasmuch as he had not been installed until Martinmas. The Lords, despite the opposition of the Chancellor, preferred the claim of Bruce. It appeared, however, that a deed of gift of the vacant stipend had been drawn up, but that the name of the grantee had not been inserted. Fountainhall, who has noted the case, adds, "But it's intended to get the King's order to fill up Bischoop Hamilton's name in the gift, which will carry it."<sup>2</sup>

<sup>1</sup> "3 Junij 1686.—At Privy Counsell, a letter from the King is red, depriving Robert [*sic*] Bruce, Bischoop of Dunkeld, from his Bischoprick, without giving him any reason (save it was nottor, that it was for his opposing the Establishment of Poperie) albeit his gift was *ad vitam aut culpam*. Some asked, If the spirituall supremacy given the King by the 1st Act of Parliament in 1669 (impowering him to dispose on ecclesiastick persons) was not to a King *qua* Protestant, for a Papist repudiats that supremacy, and will not have the title of Head of the Church" (Fountainhall's *Historical Notices*, ii. 728).

<sup>2</sup> Fountainhall's *Historical Notices*, ii. 786-7 (February 26).

Lord Lindores, William Fullertoun, younger of that ilk, Mr John Blair of Balmyle, and Thomas Nairne of Kirkhill, had been charged by letters of Horning raised by each Bishop to pay to him the emoluments of the See for the half-year from Whitsunday to Martinmas 1686. They obtained a Suspension, and declared that they were willing to make payment to the Bishop entitled to it. Dr Bruce claimed that by his patent, dated at Windsor Castle, September 5, 1679, he had right to the income of the See during his life-time. The Lords found that the letters

On August 15, 1687, Dr Bruce received a dispensation from the King to exercise the function of the ministry. That most Erastian document is as follows<sup>1</sup> :—

James R.

You are hereby Allowed during our Royall Pleasure to preach, and in general to use and exerce the function of the Ministry, at any place or places where you shall happen to be regularly called thereunto, Notwithstanding of your late Removall from the Bishoprick of Dunkell : for which we are graciously pleased to grant this our Royall Dispensation unto you, Discharging hereby all persons whatsoever from giving you any Lett, hindrance, or Molestation in your exercise of the function aforesaid, During the space already mentioned, As they will answere the Contrary at their Perrells. And for your so doing these presents shall be to you and all persons from whom you shall have any Regular Call for that Effect respectively a Sufficient Warrant.

Given at our Court at Windsor the 15 day of August 1687, and of our Reign the 3d year.

By His Maiestie's Command.

MELFORT.

The See of Orkney became vacant in 1688 by the death of Bishop Murdoch Mackenzie, and Dr Bruce was nominated his successor. A *Congé d'elire* was issued to the Dean and Chapter under the Privy Seal on May 7, 1688,<sup>2</sup> and was accompanied by the following letter of recommendation<sup>3</sup> :—

James R.

Trusty and wellbeloved we greet you well.

Whereas the Bishoprick of Orkney is now vacant by the death of the late Bishop thereof, We have thought fit to signifie unto you That for certain considerations Us at this present moving, of Our Princely Disposition and Zeal being desireous to Present unto that See a Personage meet thereunto, And considering the vertue, learning, wisdom, gravity, and other good Gifts wherewith Andrew, late Bishop of Dunkell, is endowed, We have been pleased by these our Letters to name and recommend him unto you to be elected and chosen to the said Bishoprick of Orkney.

Wherefore we require you upon Receipt hereof to proceed to your of Horning at the instance of Dr Bruce had proceeded orderly, and ordained the suspenders to make payment to him (*Acts and Decreets*, Mack, February 23, 1687).

Bishops Bruce and Hamilton were afterwards in antagonism in an action for the Confirmation of the Testament of General Dalziell (Fountainhall's *Historical Notices*, ii. 826-7).

<sup>1</sup> *MS. Abstract of Secretary's Register*, No. 235.

<sup>2</sup> *Ibid.*, No. 27.

<sup>3</sup> *Ibid.*, No. 28.

Election according to the Laws of that Our Ancient Kingdom, and Our *Congé D'Elire* herewith sent unto you. And the same Election so to be made to certify unto us.

Given at Our Court at Whitehall the 7th day of May 1688, and of Our Reigne the fourth year.

By his Maiestie's Command.

MELFORT.

Directed on the back, Thus—

To Our Trusty and well beloved  
The Dean and Chapter of the  
Cathedral Church of Orkney.<sup>1</sup>

Bruce was elected on June 7. His Provisio and the mandate for his installation<sup>2</sup> were signed at Windsor on August 10, 1688.

When it was known that William of Orange intended to invade England, Bruce, with other Scots Prelates, sent a letter to James II., describing him as the darling of Heaven, affirming their loyalty, and expressing their confidence that God would give him the hearts of his subjects and the necks of his enemies.<sup>3</sup> On December 3, 1688, he and the Bishop of Edinburgh were commissioned by the Scots Episcopate to go to London to declare their loyalty to James, and to obtain the advice and assistance of the Anglican Bishops, should the interests of the Church be imperilled. Bruce was accounted a suitable person to confer with the Bishops in England, as he had been a sufferer for his opposition to a Toleration to Roman Catholics. Unfortunately, through illness, he was unable to accompany the Bishop of Edinburgh on his fateful mission.<sup>4</sup> The injury which he had received at the hands of James had not, it is clear, affected his loyalty. He ceased to be Bishop of Orkney on the abolition of Episcopacy as the polity of the Scottish Church in 1689.

He died at Kilrenny on March 18, 1699, and was buried in the churchyard of Anstruther-Easter.<sup>5</sup> He has been described as a " Person who, for his great Learning, Piety, and Prudence, all good Men justly esteem." <sup>6</sup>

<sup>1</sup> " *Eodem tempore* [May 15, 1688].—*Item*, Doctor Bruce, late Bishop of Dunkell, his *Congée d'elire* comes down to be Bishop of Orknay, in place of Bishop Murdoch M'Keinzie, lately dead. *Quæritur*, What way his Instalment shall be? for a Consecration it is not, sieing he was consecrat already, and the character not taken from him; neither can it be ane Translatione, there being no *terminus a quo*, that ceasing at his deprivation. So at most it seems to be bot ane meer Institution " (Fountainhall's *Historical Notices*, ii. 868).

<sup>2</sup> *MS. Abstract of Secretary's Register*, No. 144.

<sup>3</sup> Wodrow's *History*, iv. 468.

<sup>4</sup> Keith's *An Historical Catalogue of the Scottish Bishops*, 65-6.

<sup>5</sup> Craven's *History of the Church in Orkney*, 1662-88, 128.

<sup>6</sup> *Presbyterian Inquisition*, 36 (margin).



i. *References to Bishop Bruce in the MS. Register of the Presbytery of Meigle.*

May 4, 1680.—This day a letter was produced from the Bishop of Dunkell desiring the Presbetrie therby to appoint some of ther number for superintending the apprizall of the manse at Meigill upon the nyntenth of this instant, to take the oath of the artificers, and to doe everie thing usuall in such a case. Wherupon the Presbetrie ordains Mr John Lyon, Thomas Blair, Thomas Robertson, David Paton to meit at Meigill for the effect forsaid, upon the day above-exprest. Ane edict also for intimation of the forsaid apprizall upon the day above-mentioned was sent along by the Bishop, and the Presbetrie was desired to appoint one of ther number to serve the edict the next Lord's day that none concerned might pretend ignorance. Heirupon the Presbetrie ordained Mr Thomas Blair to preach at Meigill upon the next Sabath, to serve the edict, & to make a report of his diligence to the brethren to meit at Meigill upon the nyntenth of this instant.<sup>1</sup>

The Bishop further signified by letter to the Presbetrie that David Kinloch of Aberbothrie had informed him that he himself, his family, and tenants in Bameil neither have nor could have any accomodation in the kirk of Coupar wherof they are parishioners, and that they live at so remote a distance from the said church that in the winter season, or any stormy weather at other times, they cannot resort to the same for Divine worship, nor could ther infirme persons and infants without danger goe or be carried that length to partake of the Sacraments, and that the said David had supplicated that he and his forsaid *quoad curam animarum* might be disjoyned from the parish of Coupar & joyned to that of Meigill and made a part of the charge of the ministrie therat. The Bishop therfor required the Presbetrie to appoint some of ther number to make a perambulation of the saids lands of Bameil, and to take notice of the situation of the lands of Bameil and pertinents therof as to ther distance from the kirk of Coupar and Meigill, and of the number of the communicants living in the same, and of the largnes and capacity of the two said kirks as to the accomodation of the parishioners, and of the number of the communicants in both parishes respective, in order to the finding out the conveniency or inconveniencie of disjoyning the lands of Bameil from the parish of Coupar and uniting the same to the

<sup>1</sup> The appraisal was duly made by the Committee, presided over by the Bishop of Brechin. The lairds of Fullartone, Camno (also representing Bameil), Kirkhill, Potento and Chapelltoone were present. Mr John Crokot of Easter Rattray, factor for the Bishop of Dunkeld, appeared in the interest of the Bishop, and of the widow of Bishop Lindsay. The value of the manse was declared by Alexander Nisbat and David Fentone, masons, and James Cudbert and David Donaldson, wrights, to be £595, 16s. Scots (*MS. Register of the Presbytery*, June 1, 1680).

parish of Meigill. The Presbetrie appoints Messrs Henrie Malcome, Thomas Blair, Thomas Robertson to make a perambulation of the forsaid lands. . . .<sup>1</sup>

June 1, 1680.—This day Mr James Patone produced a letter from the Bishop of Dunkell, wherby it was signified that the Primate had a purpose to procure a presentation from the King's Majestie in favours of the said Mr James to be conjunct with his father in the ministrie of the church of Kettins during his life tyme, and after his decease to succeed him in that charge: and it was desired that the Presbetrie should admitt him to the ordinary tryalls in such a case.<sup>2</sup> The Presbetrie heirupon appoints him to have a common-head *De objectiva extensione meriti mortis Christi*.

<sup>1</sup> On June 1 the Committee reported:—Wee accordingly doe find and declare that, having viewed the said lands, seen and considered the said kirks, and sufficiently informed ourselves of the number of communicants in both parishes by information from the Bishop of Brechin serving the cure at Coupar, and from Mr James Crokot, preacher at Meigill, and by inspection of ther severall Communion rolls, that the said lands of Bameil, at least the manor place and greatest part of the houses therof, lye within half a myle of the kirk of Meigill, and two miles and a half of the kirk of Coupar wher ther are dwelling on the saids lands neir about sixtie communicants, that ther are in the parish of Coupar about eight hundreth and fyftie communicants, in the parish of Meigill about fyve hundreth and fyftie, that the Kirk of Meigill is a great deal mor capacious then the kirk of Coupar, that the kirk of Coupar cannot in our judgment accomodate convenientlie two thrid parts of the present parishioners for attending God's publik worship, that the kirk of Meigill can conveniently accomodate all the present parishioners, as also these inhabitants of Bameil who also (as wee are certainly informed) doe almost all of them ordinarily repaire to the public worship at Meigill, because of ther distance from, and want of roome in, the kirk of Coupar. . . .

The Presbetrie . . . judged it convenient that the lands of Bameil should be disjoyned from Coupar and annexed to Meigill *quoad curam animarum*.

<sup>2</sup> The Primate was Archbishop Alexander Burnet.

Mr James Paton, son of Mr David Paton, minister at Kettins, was born in 1655. He matriculated at St Salvator's College, St Andrews, as a student in the semi-bachelor year on February 9, 1672, and received the degree of Master of Arts on July 23, 1674. Bursar of the Presbytery of Meigle (*v. Guthrie—Meigle, supra*), he studied Theology at the New College, St Andrews. He was entered on trials for a testimonial in order to license before the Presbytery of Meigle on October 7, 1679, and was approven on February 3, 1680. Presented by the Crown to Kettins as conjunct minister with and successor to his father, on June 12, 1680 (*MS. Register of the Privy Seal*, English, iii. 303), he passed his trials on September 14, 1680, and was recommended to the Primate for Ordination and Collation. He was admitted to Kettins before November 16, 1680 (*MS. Register of the Presbytery of Meigle*). He succeeded to the full charge during the week before May 1, 1692, on the death of his Father. On April 24 the Kirk-Session did not meet because the "old minister" was dying (*MS. Register of the Kirk-Session of Kettins*). Under date July 16, 1693, it is recorded: "There was no sermon nor collection in regard of the Privie Counsell's Act inhibeting all ministers to preach aftere the 10 of Julie who did not tak the Oath." The following minute—July 23—contains erased words to the effect that Paton had obtained "ane dispensation and licence to preach till further order" (*Ibid.*).

On March 11, 1716, there was no sermon at Kettins because he had been arrested by order of George Duncan, his cousin, one of the Lieutenants of the Shire (*Ibid.*).

December 20, 1681.—No Exercise this day in regard the Bishop of Dunkeld had called sundrie ministers in his Dioceses to meet anent that affair betwixt Mr Alexander Balnevis and Mr James English, who with the Prisbetrie did take up the most part of the day about that affair.<sup>1</sup>

June 6, 1682.—[Intimation is made that the Bishop consents to the appointment of Mr William Many,<sup>2</sup> student of Divinity at the New College, St Andrews, as Bursar of the Presbytery.]

November 14, 1682.—The Moderator reported that the Bishop of Dunkell desyred him to speak to the Presbiterie to appoint ane day for the admission of Mr George Hay, minister of Cupar, and to nominat some bretheren for countenanceing the admission, and on of their number to preach that day. The Presbiterie, in obedience to the Bishop's desyre, have condescended that he shalbe admitted on the 26 day of November, and for that end there be ane edict served ten days befor, and did appoint Mr Herie Malcome to preach the said day, and the ministers of Kaitens, Alyt, and Ruthen to witnes the admission.

June 5, 1683.—The Moderator enquired annent his obedience to that proposition that was mad in reference to his conference with the named bretheren; wherupon ther arose som debat amongst the brethren, to compose which, the whole brethren referred the whole matter to be cognosced and determined by my Lord the Bishop of Dunkell.<sup>3</sup>

July 1, 1684.—The Moderator represented that the Bishop of Dunkel had received a letter from the Archbishop of Glasgow that Mr William Blair, expectant,<sup>4</sup> was presented to an church within his Diocess, desiring

<sup>1</sup> *v. infra*, § 4, Balneavis.

<sup>2</sup> He matriculated at St Salvator's College, St Andrews, on March 2, 1677, and graduated Master of Arts on July 24, 1680.

<sup>3</sup> The *Register* contains no explanatory references. The minute perhaps refers to the action of the Moderator in the Lintrathen case (*v. infra*, Bishop Hamilton, Presbytery of Meigle, note on Ogilvie).

<sup>4</sup> On April 2, 1679, a Mr William Blair, son of Thomas Blair, in Balgillo, and schoolmaster at Monifieth, was appointed bursar of the Presbytery of Perth at the New College for four years as from Martinmas 1679 (*MS. Register of the Presbytery of Perth*).

At Dundee, on January 16, 1678, he had signed an acknowledgment of Episcopacy (*MS. Register of the Presbytery of Dundee*).

His trials for licence were approven by the Presbytery of Meigle on January 9, 1683, and for Ordination on August 5, 1684.

He is designated minister at Dalgeen in the West of Scotland,—“the pretendit new parochine of Mauchline called the Kirk of Dalgaine” (*MS. Register of the Kirk-Session of Kettins*, April 5, 1685; *Acts and Decrees*, Dal, February 17, 1664), and minister at Symmingtoun in the West (*Ibid.*, February 23, 1689).

At Kettins, on November 7, 1685, he assigned to the minister at Ketins a bond for 100 merks for behoof of the poor.

The bond had been originally granted by Alexander Whitehead, sometime indweller in the Foord of Pitcur, at Monce in Flanders, October 24, 1682, in favour of Captain Patrick Blair, and by him assigned to Mr William Blair, designated his nephew, at Monce, January 7, 1683.

The Kirk-Session, “considering that Alexander Whitehead was violently taken



the said Mr William might pass tryals before this Presbiterie, upon whose testimonie he was to be admitted to the charge, and that his tryals might be exped with all convenient diligence.

*August 5, 1684.*—Mr John Constable, by the Bishop of Dunkel his advice for the more speedie dispatch of his trials, is ordend next day of meeting to have an popular sermon on Hebrews 12, ver. 14, to answer catachetick questions, expound the 51 Psalm in Hebrew, and an chapter of the New Testament in Greek *ad aperturam libri*.

This day by an order from My Lord Bishop of Dunkel for holding an visitation of the church of Glenrathen, the brethren doe appoint ther next meeting to be kept at the foresaid church, the 26 of this current, for the foresaid effect. . . .

*August 26, 1684.*—Mr Silvester Lammie reports that he spoke with the minister of Newtile,<sup>1</sup> and that he refuses to give obedience to the Presbeterie's Act anent Agnes Ramsay. They resolve to represent it to My Lord Dunkel, by whose advice the Act was made.

*September 23, 1684.*—This day the minister of Ruthuen reported that by authoritie from my Lord Dunkel he preached at Kingoldrum,<sup>2</sup> and admitted Mr John Constable to the ministerie of that place.

*May 5, 1685.*—This day Mr Alexander Mackenzie, student in Divinitie,<sup>3</sup> presented to the church of Newtyle, offered a letter to the Presbiterie directed from my Lord Bishop of Dunkeld, anent his admission to the church of Newtyle, he having already been put in orders of a presbiter, and received letters of collation from my Lord St Andrews his Grace : which letter, being directed to Mr Henry Malcolme, minister at Bendochie, Moderator of the Presbiterie, the brethren present thought it not convenient to make it open, but rather to delay it till the next day of meeting, which they appointed to be that day eight dayes in regard that his admission could not admitt of delay. . . .

*May 12, 1685.*—The letter from My Lord Bishop of Dunkeld to the away out of his house, and from his two motherless children, and that the said Alexander (as may be rationally supposed) gave the forsaid bond for ane hundreth merks to the above named Captain Blair for purchasing of his liberty and freedom to returne to his cuntrie and to his poor motherless children," agreed that the children should not be pursued for payment of it (*Ibid.*, July 3, 1687).

<sup>1</sup> *v. Appendix T, infra.*

<sup>2</sup> Diocese Brechin. Constable was admitted after August 26, when his trials were sustained.

<sup>3</sup> A presentation to Dollar in favour of a Mr Alexander Mackenzie was signed at Whitehall on November 6, 1684, and another in favour of Mr George Monro on June 12, 1685 (*MS. Abstract of the Secretary's Register*).

A petition by James Haliburton of Easter Keillor, for himself and the rest of the parishioners, for his deprivation was considered by the Privy Council on October 3, 1689. It was alleged that Mackenzie had failed to read the Proclamation of the Estates of April 13, and a Proclamation for a Fast. The Lords found the charges not proven.

minister of Bendochie, Moderator, anent Mr Alexander Mackenzie's admission to the church of Newtyle, was publicly read, wherein he desired that his admission might be as soon as convenience would allow ; in obedience to which the Presbiterie appointed the minister of Blair to preach at Newtyle, and to admit the said Mr Alexander Mackenzie to the free exercise of his ministry, this day 14 dayes, being May the 26, and appointed the Presbiterie to meet ther that day to witness and countenance the admission.

*July 7, 1685.*—The minister of Alith asked advice of the Presbiterie what he should doe with one William Dick in his parioch, who hath had two children baptised disorderly already, and whose wife was near her time, and, as he feared, would take the same method with that child when born, if it were not some way prevented: for answer to which the Presbiterie thought fit, befor they would give ther sentiments, to ask the advice of the Bishop of Dunkeld, in whose Diocesse the said William lived.<sup>1</sup>

*August 4, 1685.*—Anent that businesse of William Dick in Alith, it is reported that it was represented to the Bishop of Dunkeld, and that he told the brethren who represented it, that he was concerned about it, and that he would take special notice of it.

*March 2, 1686.*—[The Presbytery appoints the son of Mr John Fyff, minister at Ruthven, to the bursary of the Presbytery, vacant at Martinmas, on condition that the approval of the Bishop of Dunkeld be obtained.]

*May 4, 1686.*—This day a letter was delyvred by Mr John Lowsan

<sup>1</sup> His wife's name was Christina Findlay.

They had sasine, February 4, 1679, of one-half of three acres of land in Alyth proceeding on a charter by the Earl of Airlie (*Perthshire Sasines*, February 5, 1679).

William Dick witnessed, January 23, 1674, a band by Alexander Thomson in Shangieibie in favour of John Eduart in Alyth (*Perthshire Deeds*, January 5, 1675).

Bonds in his favour were signed by John Adam in Slochnagabertt, Thomas Mackie in Little Bamffe, James Fenton in Ballathie, Thomas Ogelvy, son of James Ogelvy in Alyth (*Dunkeld Commissariat Deeds*, December 13, 1688), Alexander Shaw in Dallqhir, Thomas Nicole in Balma and by Thomas Ogilvy, son of James Ogilvy, tailor in Alyth (*Ibid.*, April 20, 1691).

v. Lowson (Chapter VI.).

William Dick, merchant in Elyth, who had sustained severe loss by fire, petitioned the Synod of Perth and Stirling, who met *pro re nata* on March 4, 1691, for help. The Synod recommended his case to the Presbyteries and Kirk-Sessions within the bounds and to all charitable persons.

A William Dick appeared before the United Presbyteries of Dundee, Meigle and Forfar on April 19, 1699, and craved that, in accordance with the Act of the Commission, they would proceed to the settlement of Mr Alexander Orr as minister of Alyth before the end of April. Orr refused to accept the call to Alyth.

He appeared before the same Court on June 18, 1701, and requested them to send one or two ministers to moderate in a call to Mr David Ramsay, minister at Fettercairn, to be minister at Alyth (*MS. Register of the Presbyteries of Dundee, Forfar, and Meigle*).

from the Lord Bishop of Dunkeld, appoynting and authorizing the Presbytrie to admitt the said Mr John to the church of Alyght in case no objection was mad by any of the heritors against the said Mr John his admission, as the letter it selfe, which is heir insert, doth mor fullie proport :

Reverend Brethren,

These ar to desyr you, ife there be no objection mad by the heritors and parishonars of Alyght against Mr John Lowsan his admission to the ministrie in the said parish, that you may proceed to give him admission and institution thereto, and, for that end, appoynt on to preach on the day wheron yee resolve so to doe. This, with my p(r)ayers for the blissing of Almighty God to mak your labors in the work of the Gospell successfull, is all at present from,

Your very loving brothr in the Lord,

A. DUNKELDEN.

The Presbytrie heirupon enqyred ife any edict was given be the Bishop of Dunkeld in favors of the said Mr John Lousan to be served at the church of Alyght. Mr John Fyfe, minister at Ruthven, reports that he had received and served ane edict in *communi forma* which he gave in indorsed, as also called and returned at the place and tyme appoynted, as may be sien in the said edict, and what followed heirupon.

Wee, Androw, be the Mercy of God Lord Bishop of Dunkeld, to our lovits, Mr John Fyfe, minister at Ruthven, executors heirof, conjunctlie and severaly specialy constitut, Greeting.

For as much as wee have nominated, presented, and collated Mr John Lowsan, minister of the Gospell, and our chaplain, to the ministrie at our patrimoniall kirk of Alyght, now vacant in our hands, These ar therefor to intimat to all and sundrie, the heritors, inhabitants and parishionars of the said parish of Alyght, that wee ar (God willing) to admitt him to the office of a minister at the said kirk, and therefor wills and requyres them, or any of them who have any lafull exception to alleadg against the said Mr John Lowsan for staying his admission to the said kirk, to compeir at the kirk of Ruthvens, upon the fourth day of May nixt to come at tenn hours befor noon, befor Mr John Fyfe, minister forsaid, to propone what exception they have to the contrar, certifying them that ife they compeir not, or compeir and alleadg no reasonable cause to the contrar, wee will proceed to give order for his admission and institution and they heirafter shalbe for ever excluded : the quhilk to doe wee comitt to you conjunctlie and severaly our full pour be this our edict, willing you to return the same duly execut and indorst againe



to us with the bearar. Given under our hand, at Migll, the nynteen day of Aprill, J<sup>m</sup>vj<sup>c</sup> eighty and six years. A. DUNKELDEN.

*Alyght, the 25 of Aprill, 1686.*

Whilk being the Sabbath day, I, Mr John Fyfe, minister at Ruthvens, according to the within wreittn edict, passed to the parish church of Alyght, and there, after Divyne service in the fornoon, by reading the same from pulpet did mak publick intimation thereof to all persons concerned, requyring them, and all of them, that ife any of them had any reasonable objection against Mr John Lousan his admission to the ministrie of the said cure, to compeir befor Mr John Fyfe, minister forsaid, at the kirk of Ruthvens, the fourth day nixt to come, be tenn hours befor noone, to mak the samen known, certifying them, and all of them, that ife they appear not, or compeir and propone no reasonable objection to the contrary, that they heirafter shalbe for ever excluded. In witnes quhereof, I have writtn and subscryved thir presents with my hand, at Alyght, day and daitt forsaid, befor thir witnisses, Mr Thomas Irland, schoolmaster at Alyght, and Thomas Johnstone, merchant, there. M. JO. FYFE.

Mr T. Irland, *witnes.*

Tho. Johnstone, *witnes.*

*Att the kirk of Ruthvens, May 4, 1686.*

According to the within writtn edict, the heritors, members of Session, indwellers and parishonars of the towne and parish of Alyght wer be tenn hours in the fornoone thryce lauffullie calld and cited at the most patent door of the said kirk to compeir befor Mr John Fyfe, minister at Ruthven, be Robert Stewart, schoolmaster there, to propone and give in their objections why Mr John Lowsan within designed should not be admitted to the ministrie of the parish of Alyght, certifying them ife now they doe not appear that thereafter they ar not to be heard; and that non compeird in his contrar is testifyd be thir presents written and subscryved with my hand, day and place forsaid, before these witnesses Robert Stewart, schoolmaster forsaid, and John Eliot, servant to the minister at Ruthven, and Robert Simmers at the bridg end of Ruthvens. M. JO. FYFE.

R. Stewart, *witnes.*

John Eliot, *witnes.*

R. Simmers, *witnes.*

The Presbytrie taking to consideratione that all things in order to the said Mr John his admission ar legalie proceded in, therfor the

Presbytrie doth appoynt that the tyme of his admission shalbe at Alyght the first Tuesday of Junij, and that Mr Georg Hay shall preach thereat, and that Mr William Mainie, expectant, shall preach at Alyght the Saboth eight dayes befor the said admission, and give due warning unto all the heritors and parishionars of the day of his admission that so they might be present.

2. *References to Bishop Bruce in the MS. Register of the Presbytery of Dundee.*

July 1, 1685.—“The Moderator desired, in name of the Laird of Claverhouse, that the apprysing of the manse of Telyn might be registrate in the Presbytrie book, which was granted.” The minute continues:—

My Lord Bischope of Dunkell having given ane edict for apprysing of the manse of Telen, he authorized Mr John Robertson, minister at Aucterhouse, and Master Patrick Strachan, minister at Maines, to oversie the said apprysing; the forsaid ministers did meet the day appointed, being the first day of Januarie, wher two honest and approven massons, and two honest and approven wrights, were sworne befor the forsaid ministers, who, after mature deliberatione, did value the said manse of Telyne to the sowme of nyne hundreth and twentie punds Scots money. Thes are testified be Hendrie Constable and William Moncriste, the forsaid masons, and John Jamesone and William Maxwell, the forsaid wrights, befor thes wittnesses, Mr John Robertson, minister at Aucterhouse, and Mr Patrick Strachane, minister at Maines, Mr Charles Edward, wretter herof, the first day of Januarie, j<sup>m</sup> vi<sup>c</sup> eightie fyve.

3. *Reference to Bishop Bruce in the MS. Register of the Synod of St Andrews.*<sup>1</sup>

October 8, 1685. Sessio 3.—Dr Nicolson, Moderator of the Prisbitrie of Perth, and Mr John Liddell, wer appoynted to speake to My Lord Bishop of Dunkeld, and Mr Robert Norie, Moderator of the Prisbitrie of Dumfermline, to My Lord Bishop of Dumblane, anent the provisione of the burssars of Theologie of the Prisbitries, by ministers of the saids Prisbitries belonging to the Diocies of the saids Bishops.

4. *References to Bishop Bruce in the MS. Register of the Kirk-Session of Bunkle and Preston.*

November 12, 1682.—Captain John Morrison, recommended by the Bishop of Dunkeld, 6/.

<sup>1</sup> *MS. Register of the Presbytery of Dundee*, November 4, 1685.

July 6, 1684.—Given to Thomas Fife in Dunkeld, recommended by the Bishop thereof, 12/.

September 7, 1684.—There was given to Andrew Steel, a gentleman in St Andrews, recommended by the Bishop of Dunkeld for relief, 14/.

July 4, 1686.—This day the minister did intimat a letter from the Bishop of Dunkeld discharging the parish for owning John Edmonston as Commissar-deput.

5. *References to Bishop Bruce in the MS. Register of the Kirk-Session of Cowpar-Angus.*

October 27, 1682.—Notice of the Collation of Mr George Hay, minister of Balmerino, as minister of Cowpar-Angus, and of an Edict by the Bishop towards his admission.

v. Hay, Cowpar-Angus.

Apryll 1, 1683.—This day it was informed that William Smith had procured ane Licence for Marriage without proclamations with Margaret Campbell, from the Bishop of Dunkeld. There being still ane surmise that the said Margaret was with chyld, it was advysed that whenever he should come to ask marriage upon the Licence that he should find surety for satisfyeing the discipline in cace the said Margaret should be found to be with chyld, and to pay the usuall penalty.

6. *References to Bishop Bruce in the MS. Register of Acts and Decreeets of the Court of Session.*

Neill Stewart of Dowally<sup>1</sup> as principal, and John Stewart, writer in Edinburgh, and William Cuninghame, vintner, burgess of Edinburgh, his cautioners, granted, March 15, 1672, a bond for 500 merks in favour of Sir William Purves of Woodhouslie. That bond was assigned by Purves, on August 7, 1672, to George Scott, son of John Scott, Keeper of the Minute Book of the Lords of Session, who, on February 28, 1682, obtained decree of adjudication of the lands of Over and Nether Dowallies, for payment of the principal and annual rent, against the said Neill Stewart, the Bishop of Dunkeld, as Superior, being ordered to infest him therein (*Durie*, February 28, 1682).

John, Earl of Braidalbane, granted, August 14, 1677, a bond for an annual rent of 216 merks (corresponding to a principal sum of 3600 merks) to be uplifted from the £5 land of Caithness and others, in favour of Duncan Campbell, brother german to Alexander Campbell of Inveran. Campbell obtained decree of adjudication of those lands, for payment

<sup>1</sup> Neil Stewart married Elspet Duncan (*Perthshire Hornings*, 1652, p. 65).



of the principal and annual rent against the Earl, and the Bishop of Dunkeld, as Superior, was ordered to infest him therein (*Ibid.*, March 16, 1682).

Andrew, Bishop of Dunkeld, was cited as a defender for his interest in an action of adjudication raised by Elspeth Stewart, relict of Thomas Fraser *alias* Miller in Cragivar, and John Fraser in Kindallochin, their son, against Neill Stewart of Dowlay, as heir of his father, John Stewart, and of his brother, Walter Stewart (*Ibid.*, December 12, 1683).

John Scott, younger, of Glenelvar, as principal, and John Scott, elder, his father, Donald Scott, his eldest lawful brother, and John Bayne Grasich in Sallaqiehair, his cautioners, granted, April 19, 1670, a bond for £1000 Scots, in favour of Thomas Stewart in Touretivein, Helen Ramsay, his spouse, and John, Alexander, Robert, William and Walter, his sons. Letters of Horning were issued against Scott and his cautioners, and Bayne, having paid the sum due, took an assignation to the bond. He obtained decree of adjudication of the lands of Glenelbert and pendicles and half the town and lands of Muglerie (Moncleirie) and pertinents against John Scott of Glenelvar, Donald Scott, his brother, Andrew, Bishop of Dunkeld, as Superior, being ordered to infest him therein (*Ibid.*, March 25, 1684).

Andrew, Bishop of Dunkeld, raised an action against Archibald Fletcher of Abirladie and Andrew Fletcher of Salton, his tutor, for exhibition and reduction of the following documents:—(1) Procuratory of Resignation (dated July 12, 1689) by Peter, Bishop of Dunkeld, with consent of the Dean and Chapter, for resigning the parish church of Aberladie, teind, sheaves, &c., in favour of Patrick Douglas of Killspinding, for the erection of the same into a parsonage, or rectory, and in order to dispoise the right of patronage to him and to sever it from the Bishoprick; (2) Charter under the Great Seal following thereupon, dated August 29, 1689; (3) Ratification of the Charter and Resignation granted by Henry, Bishop of Dunkeld, in favour of Sir Andrew Fletcher of Aberladie; and (4) All Decrees of Augmentation, &c., following thereupon in favour of the heritors and minister.

The reasons adduced by the Bishop for reduction of those documents were:—

1. By Act of Parliament, 1585, Act xi., it is enjoined that all persons provided to Bishoprics shall leave the benefice at their decease and demission unhurt in the quantity of the rental as they found it at their entry, and that if they should decrease the value of the benefice, their grant and disposition shall be of no effect.

2. That by Act of Parliament 18 King James VI., entituled, "Act anent the Delapidation of Bishoprics," it is declared that it shall not be

lawful for any person provided to a Bishopric to dispone or grant in pension any part of the patrimony thereof for a longer period than the granter's right to it, and that if any person should dismember any part of the benefice, the act and deed shall be accounted a delapidation of the Benefice. But the resignation of the Kirk and teinds of Aberladie<sup>1</sup> was delapidation of the patrimony of the Bishoprick and is therefore null.

3. That the foresaid rights are null as wanting date, and names of witnesses and writer.

The Bishop obtained decree of Reduction as craved (*Ibid.*, March 27, 1684).

Barbra M'Intosh, widow of Mongo Campbell of Kincaigie, obtained decree of adjudication of the lands of Kincaigie against Archibald Campbell of Kincaigie, charged to enter heir to his deceased father, Andrew, Bishop of Dunkeld, as Superior, being ordered to infest her therein (*Ibid.*, November 12, 1685).

Thomas Young of Stralochie obtained decree of adjudication of the lands of Kincaigie and Dalmarnock, in the parish of Little Dunkeld, against Archibald Campbell, eldest son and heir of Mungo Campbell of Kincaigie, for payment of £7112, 5/8; and against Andrew, Bishop of Dunkeld, and Henry Cinnison, son of James Cinnison, litster, in Apriados, as superiors, for infestment in such parts of those lands as were holden of them (*Mack*, January 17, 1685).

Thomas Young of Stralochie obtained decree of adjudication of the following lands against James Brydie of Monklie, charged to enter heir to Wm. Brydie, his father, and decree of infestment against Andrew, Bishop of Dunkeld, Mr William Nairne, Dean of Dunkeld, Mr William Ratrie, prebendary of Memure, James Blair of Lethendie, and John Cuming, writer in Dunkeld, superiors of the lands of Munklie-moir, the half town and lands of Monclarie, the half town and lands of Dungarthlie and Lochollie, the mylne of Gurdie, part of Ridgoll called Deaddieills-bridge, Hirstone, the lands of Kirkhill and the mylne and mynelands of Mucklie-moir in the parishes of Clunnie and Cappoth (*Mack*, March 27, 1686).

Andrew, Bishop of Dunkeld, the Archbishop of St Andrews, John Murray of Pitcullan, Thomas Lundie of Kinoull, John Glass, Provost, and Alexander Blair, James Crie, John Watson and Alexander Jackson, Bailies, of Perth, superiors, were defenders in an action of adjudication of lands raised by John Gall of Ballbegie against Alexander Rankine of Pottie. Decree of Adjudication and infestment was obtained on January 27, 1681 (*Dal*).

Andrew, Bishop of Dunkeld, as a superior, was a defender in an

<sup>1</sup> v. *Acts of Parliament*, vii. 652.

action of adjudication of the lands of Knockhill and others raised by James Robertson at the Park of Keir against James Campbell of Knockhill. Robertson obtained decree on February 10, 1682 (*Dal*).

Andrew, Bishop of Dunkeld, as superior, was a defender in an action raised by Donald Robertson, brother of Alexander Robertson of Tenendrie, against John Scott, elder, and John Scott, younger, of Glenelbert, for adjudication of lands, for payment of 600 merks due as tocher under a contract of marriage between him and Elizabeth Scott, daughter of John Scott, elder.

Robertson obtained decree of adjudication of the lands of Glenelbert and Mucklirie and subjects in Perth, the Superior being ordained to infest him therein (*Dal*, January 31, 1683).

*7. References to the Official Acts of Andrew, Bishop of Dunkeld, in the MS. Register of Sasines for Perthshire.*

*Instruments of Sasine proceeding on precepts of Clare Constat and charters containing a precept of sasine signed by him.*

George Drummond of Milnab had sasine, October 16, 1681, of the lands of Drytoun, within the parish of Creiffe, proceeding on a charter of adjudication, signed at Edinburgh, August 24, 1681.

Registered November 3, 1681.

Robert Stewart, merchant in Dunkeld, had sasine, May 2, 1682, of the lands of Douallies, in the parish of Douallie, proceeding on a charter of adjudication, signed at Dunkeld, April 27, 1682, before Mr Alexander Balnaves, minister at Tibbermuir, Mr Patrick Auchterlony, son of the Laird of Goone (Guynd), and Mr John Crockat of Easter Rattray.

Registered May 16, 1682.

Robert M'Duffe, in Dullater, had sasine, July 14, 1682, of an annual rent of £56 to be uplifted from the lands of Glenalbert, in the parish of Little Dunkeld, pertaining to John Scott, proceeding on a charter of confirmation, signed, April 26, 1682, in presence of Mr John Crockat of Easter Rattray and others.

Registered July 29, 1682.

John Roy M'Gillochoneill of Kincardine had sasine, August 8, 1682, of the lands of Kincardine-Creiffe, in the parish of Creiffe, proceeding on a charter of confirmation, signed, with consent of the Chapter, at Meigle, June 15, 1682, before Mr John Monfod, schoolmaster at Meigle.

Registered August 12, 1682.



David Drummond of Comrie had sasine, as heir to James Drummond of Comrie, his father, August 8, 1682, of an annual rent of £48 to be uplifted from the foresaid lands of Kincardine, proceeding on a precept of Clare Constat, signed, with consent of the Chapter, February 17, 1681.

Registered August 12, 1682.

James Stewart, merchant in Dunkeld, had sasine, May 2, 1683, of a tenement of land in Dunkeld, proceeding on a charter of confirmation, signed, April 26, 1683, before Mr Henry Malcolme, minister of Bendachie, and Mr Thomas Robertson, minister of Dunkeld.

Registered May 3, 1683.

Robert, Lord Nairne, had sasine, April 27, 1683, of the lands of Muckersie, within the lordship of Dunkeld, proceeding on a charter signed, with consent of the Dean and Chapter, at Mige, December 5, 1682, before Mr John Monfod, schoolmaster at Meigle.<sup>1</sup>

Registered May 25, 1683.

John Eldge, in Coupar, had sasine, August 28, 1683, as heir of Gilbert Eldge, portioner of Westar Capeth, his grandfather, of the eighth part of the lands of Wester Capeth, and the eighth part of the salmon fishings thereof, within the barony of Dunkeld, proceeding on a precept of Clare Constat, signed at Meigill, July 23, 1683.

Registered September 19, 1683.

Margaret Nairne, daughter of the deceased Mr John Nairn of Muckarsie, had sasine, February 16, 1684, as heir of Jean Nairne, her sister, of an annual rent of 600 merks, to be uplifted from the lands and barony of Muckarsie, mill of Muckarsie, &c., proceeding on a precept of Clare Constat, signed at Edinburgh, January 19, 1684.

Registered February 18, 1684.

John Bayne "Grassich," in Sallaquhar (?) of Straithbrane, had sasine, May 24, 1684, of the lands of Glenelbart, in the parish of Little Dunkeld, and of the half of the lands of Muklerie, proceeding on a charter of confirmation, signed at Meggill, May 21, 1684, before Mr John Monfod, schoolmaster in Dunkeld (? Meigle), and others.

Registered July 4, 1684.

Elizabeth Stewart, widow of Thomas Fraizer *alias* Millar, in Craigivar, and John Frazer in Kendatachane, her son, had sasine, July 14, 1684, of the lands of Over and Nether Duallies, within the lordship of Dunkeld, proceeding on a charter, signed at Meigle, July 10, 1684, before Mr John Lowsone, "nostro servo."

Registered August 1, 1684.

<sup>1</sup> On February 10, 1665, the lands had been resigned into the hands of George, Bishop of Dunkeld.

Donald Robertstone of Killichangzie had sasine, February 5, 1685, in presence of Mr James Campbell, schoolmaster at Logierait, of the lands of Kincaigie, in the parish of Little Dunkeld, proceeding on a charter, signed at Edinburgh, January 31, 1685.

Registered February 6, 1685.

Thomas Young, eldest son of Thoms Young of Stralochie, had sasine, February 5, 1685, of the lands of Kincaigie, in the parish of Little Dunkeld, proceeding on a charter, signed at Edinburgh, February 2 1685.

Registered March 6, 1685.

Agnes Reid, widow of Alexander Ranken of Pottie, and her two sisters, had sasine, as heir of Elizabeth Reid, their sister, December 28, 1685, of a tenement of land in Perth, proceeding on a precept of Clare Constat, signed at Meigle, December 23, 1685, before Mr John Lawson, servant, and John Taylor, factor to the Bishop.

Registered January 12, 1686.

Alexander Rankine of Pottie had sasine, February 16, 1686, as heir of Alexander Rankine of Pottie, his father, of the lands of Killmorich, in the parish of Dowallie, proceeding on a precept of Clare Constat, signed at Edinburgh, February 26, 1685.

Registered March 10, 1686.

John Stewart of Innernytie had sasine, October 11, 1686, as heir of Sir Wm. Stewart of Innernytie, his grandfather, of the lands of Kinvaid, Lowstounes, Quhythills, Wester Kinvaid or Catheldrum, Craighead, and Argeith, in the barony of Dunkeld, proceeding on a precept of Clare Constat, signed, June 24, 1685, before Mr James Crookat, minister at Capeth, and Mr John Monfod, schoolmaster at Meigle.

Registered November 29, 1686.

Thomas Nairne of Kirkhill had sasine, October 8, 1686, of the kirk-lands of Kirkhill of Meigill, proceeding on a charter of confirmation, signed, with consent of the Dean and Chapter, at Edinburgh, May 4, 1686, before George, Bishop of Aberdeen, Mr John Johnstone, minister of Saline, and Mr John Lowsone, servitor to the Bishop of Dunkeld.

Registered December 4, 1686.

8. *References to Andrew, Bishop of Dunkeld, in the MS. Register of Deeds of the Sheriff Court of Perthshire.*

At Edinburgh, March 2, 1687, in presence of Dr Alexander Monro, Principal of the College of Edinburgh, and Mr John Lauson, minister at Alyth, Andrew, late Bishop of Dunkeld, signed a commission of

Factory, to ask & receive from the heritors & others liable in the parishes of Megill and Alyth the teind bolls, feu-duties & other emoluments due to him as Bishop of Dunkeld for crop 1686, with rests, in favour of James Crookat of the Boat of Bermony.

Registered March 28, 1687.

At Kinloch, April 21, 1687, in presence of Mr John Lauson, minister at Alyth, John Taylior in Meigle, sometime factor to Andrew, late Bishop of Dunkeld, signed a band for £480, 10/ in favour of the Bishop.

Registered May 18, 1687.

9. *References to Bishop Bruce in the MS. Register of Deeds of the Commissary Court of Dunkeld, 1687-1699.*

At Millhill of Fardle, June 20, 1687, in presence of John Blair, brother german to the laird of Lethendie, James Grimman in Millhill of Fordle, and James Ross in Instuthell, signed a band for 990 merks Scots, as price of 120 bolls oatmeal, in favour of 'ane Reverend Father in God Androw by the mercie of God lait Bishop of Dunkeld.'

Registered September 24, 1688.

At Kinloch, on July 25, 1687, James Grymman in Mileholl of Fardle, signed a band for £272, 3/4 Scots, as price of 33 bolls of malt, in favour of Andrew, Bishop of Dunkeld.

Registered September 24, 1689.

10. *Reference to Bishop Bruce in the MS. Records of the City of Perth.*

April 3, 1682.—The Counsell being informed that one Mr John Langlands (who was laitlie admitted one of the Doctors of the Gramer scooll, and who accordinglie compeired and accepted) doeth not resolve to come and embrace that charge, therfoir (they looking upon this as a great slight) doe impower the Clerk in their name to represent the same to the Bishop of Dunkeld by ane lyne, and to intreat his Lordship that he may be pleased to interpone his auctoritie by causing the said Mr John come back and officiat in that place wherein he was staitit, or give some adress quhilk mey prove satisfactorie.<sup>1</sup>

<sup>1</sup> Mr John Langlands, schoolmaster at Bennethie (Bendochy), was admitted second Doctor of the Grammar School of Perth on February 27, 1682.

He matriculated at St Salvator's College, St Andrews, on February 26, 1668 (?), and graduated Master of Arts on July 26, 1670.

"*Item*, to Mr John Langlands, ane yowng man seeking a place for to teache



5. *Mr John Hamilton, 1686-1689.*

John Hamilton, son of John Hamilton of Blair and Barbara Elphingston, daughter of James, Lord Balmerino,<sup>1</sup> matriculated at St Leonard's College, St Andrews, on February 4, 1653, and graduated Master of Arts on July 28, 1656. On June 22, 1660, he was admitted one of the regents of St Leonard's College, St Andrews, in succession to Mr John Paterson,<sup>2</sup> afterwards Bishop of Galloway and of Edinburgh, and Archbishop of Glasgow.

In 1663 he was admitted to the charge of Cramond,<sup>3</sup> having been presented by Lords Balmerino and Coupar on April 27, 1663.<sup>4</sup>

On September 10, 1663, he was translated to the first charge of South Leith. On March 9, 1671, a petition by Mr John Hamilton, parson of Leith, was considered by the Privy Council. He represented that, about Candlemas 1669, Mr John Corsar, minister of the second charge of Leith, had been translated to Dalgety, and that he had since discharged the duties of the vacant office. He stated that the stipend of the minister of the second charge was provided by a voluntary contribution from the inhabitants of Leith, and so could not be disposed of as if an ordinary vacancy had occurred, but that, in consideration of his "extraordinary paynes and trubell in supplieing the charge these tuo yeares bypast," the people were willing to grant him the same salary as had been paid to Mr John Corsar, if the Council would authorise them to do so. He craved that the necessary warrant might be granted. The Council gave the required permission.<sup>5</sup>

young children, 6 shilling" (*MS. Register of the Kirk-Session of Alyth*, April 2, 1671).

He was schoolmaster at Bendochy on July 3, 1676 (*Perthshire Deeds*, July 30, 1681).

He was appointed to the post of second Doctor in the Grammar School of Perth in succession to Mr John Wylie.

Wylie had been admitted Janitor on October 8, 1677, when it was declared that in qualification he was equal to any who had served in that position, and was promoted to be second Doctor in place of Mr James Knocks on May 5, 1679.

He failed to appear before the Presbytery of Perth to take the Test, and in consequence was summoned before the Town Council. He appeared on January 16, 1682, and having stated that he was not free to take that Oath, demitted his office.

His place was offered to Mr James Chrystie, schoolmaster at Auchtermuchtie who declined to accept it, his situation being worth more than double that offered, "beside occasional advantages" (*MS. Records of Perth*, February 13 and 27, 1682). On July 24, Mr David Ireland was admitted second doctor in place of Langlands (*Ibid.*).

<sup>1</sup> Anderson's *Memoirs of the House of Hamilton*, 235-6.

<sup>2</sup> *Chronicle of Fife*, 155-6.

<sup>3</sup> *Ibid.*, 205.

<sup>4</sup> Note by Dr Maitland Thomson on copy of Scott's *Fasti* in the Historical Department of the General Register House.

<sup>5</sup> Fountainhall (*Historical Notices*, i. 109) refers to a case brought before the Privy Council by one John Scot, a Quaker in Leith, who had been "fyned by William Carmichael, baron and water bailzie of Leith, in 100 dollars, and banished the toune

The condition of the country under the administration of the Duke of Lauderdale, especially "the so numerous and frequent conventicles & other disorders in so many places," had created widespread dissatisfaction.<sup>1</sup> The enemies of Lauderdale saw in the prevalence of those disorders an opportunity of discrediting his government, and in the spring of 1674 proposed that the open contempt of the laws against Nonconformity should be represented to the King as a menace to the peace of the land. At their instigation it was moved at several Diocesan Synods that addresses should be laid before the Privy Council "condescending upon the present disorders, injuries, discouragements, fears, & certain imminent dangers, and desyring speedie redress & protection, and as the most proper remedie for all a generall convocation & nationall synod." It was proposed that at that Court the Dissenters should be offered a full and free hearing; and it was represented that their refusal to accept the offer would be "both a sufficient and very easy defeat." The Diocesan Synod of Glasgow agreed to bring the disorders of which complaint was made under the notice of the Privy Council. The Synod of Edinburgh did the same, but declined to suggest that the National Synod should be summoned to meet. The addresses from those Synods were duly submitted to the Privy Council, but the enemies of Lauderdale failed to carry a motion that the disorders to which they referred should be formally represented to Charles. The proposal that the National Synod should meet, however, was not abandoned, and was supported not only by those that desired to promote the interests of religion and the ecclesiastical peace of the land, but also by those that objected to the autocracy of the Primate, and were dissatisfied with the condition of the Church, wanting as it did "an established rule of faith, worship, and discipline."<sup>2</sup>

The Bishop of Edinburgh at one time favoured it, and his reason "that the Church would never be well, so long as my Lord St Andrews was upon the head of it, or at least till there were rules and limits set to his Grace, whereby he might be restrained from doing in the common concerns of the Church, without the common consent of the rest of the Bishops," was shared by others. Ramsay, Bishop of Dunblane, was of opinion that a meeting of the National Synod should be held, to use

of Leith, for brewing upon the Sunday, and (when challenged upon it) speaking before the said bailzie and Mr John Hamilton, minister there, most irreligiously and profanely, alledging he might as weell brew on the Sunday as Mr Hamilton might take money for going up to a desk and talking, and throwing water upon a bairnes face." The Lords confirmed the sentence of the bailzie.

<sup>1</sup> The authorities for the following statements are: *The Lauderdale Papers*, iii. 42-4, 46-7, 50-8; *Wodrow's History*, ii. 300-16; *Kirkton's History*, 348.

<sup>2</sup> The Synod was desired "for regulatung of ye church in matters of discipline and reducing things to as much order as may bee for the present attainable."

Lauderdale's words, "for settling the Church in its intrinsics . . . particularly canons, catechism, and form of worship." Lawrie, Bishop of Brechin, favoured it at first, but afterwards was persuaded that a meeting of the Synod was inexpedient, and, as is alleged, suppressed a representation by the Synod of Brechin in favour of it. Leighton informed Lauderdale that, according to all accounts, the proposal "takes generally with ye presbyters everywhere." Leighton himself did not favour it, having suggested "a meeting of some of the Soberest Dissenters with some of My Lords the Bishops & of the Orthodox Clergie." An overture was made by the Presbytery of Glasgow to the Presbytery of Edinburgh that the latter should request the Bishop of Edinburgh "to intercede with" the Primate that the Bishops should make a representation to Charles of "the great disorders and dangers qch threatne the Church," and that, if the Bishops should decline to meet, both Presbyteries, at a joint meeting, should make that representation without reference to the Episcopal Bench. A motion that the Bishop should be asked to request the Primate and other Bishops to meet for the purpose of making such a representation was rejected by the Presbytery of Edinburgh; but about fifteen ministers, members of the Presbyteries of Edinburgh, Dalkeith and Haddington, presented a petition to the Bishop of Edinburgh to the effect that, in consideration of "the disorders and confusions of this Kirk, and the contempt the ministers and ordinances of the Gospel lie under at the present," and their effect upon Protestantism, he would request the Episcopate to represent the state of the Church to Charles, and advise that, as the usual and the best ecclesiastical remedy, a meeting of the National Synod should be summoned. A copy of that petition was sent to the Duke of Lauderdale with a request that he would support it. Lauderdale, however, absolutely refused to do so. He gave his reasons in a letter to the Archbishop of Glasgow. He objected that Dissenters would not regard the National Synod as a General Assembly. He expressed his readiness to believe that the ministers who advocated the indiction of that Court were moved by an earnest desire to promote the welfare of the Church, but intimated his suspicion that their action had been instigated by others "who had another Designe then what is pretended." After a reference to his fidelity in placing all papers transmitted to him before Charles, a circumstance which, as he declared, rendered needless the appointment of a deputation bearing a formal representation, and to the Royal instructions "for the suppressing those Insolencies by feild Conventicles & invadeing of Churches, which," as he confidently affirmed, had "been industriously raised and fomented," he continued:—"But I have another Reason to mislike the late Pressing of a Synod by Ministers without authority from their Presbyteries, becaus



I too well Remember what sad Effects flowed from Petitions of Ministers in the year 1638, and for a Generall Assembly too. I doe also remember how the tumult at Edenburgh begun by woemen, and now I find woemen more tumultuously Petitioning. I wish some may not be intending the same Play ower again, but a burn'd Child dreads the fire, and upon all those considerations I dare not, I can not concurre in the Desires of a Synod at this time, from which I may fear evill, and expect no maner of good."<sup>1</sup> The proposal that the National Synod should meet roused the indignation of Archbishop Sharp. He regarded it as intended not only to humiliate him personally, but also to strip the Episcopate of authority, and had sufficient influence to bring its advocates under censure. Hamilton had been prominent among them.

On July 28, 1674, a letter from Charles, dated July 16, and expressing his displeasure at factious and divisive courses in the Church, and ordering punishment to be inflicted on two Bishops, Lawrie, Bishop of Brechin, and Ramsay, Bishop of Dunblane, and on Hamilton, and additional punishment on three ministers,<sup>2</sup> all of whom had proved themselves

<sup>1</sup> Paterson, Bishop of Edinburgh, stigmatised *The Reformed Bishop*, by Mr James Gordon, minister at Banchory, as "a most scandalous and villanous libell against most if not all our Bishops," and affirmed that it was "a new effort of some men's contryvance who anno 1674 incited to ye motion for a generall assembly" (*Lauderdale Papers*, iii. 188-90).

Paterson doubtless found an additional cause of irritation in Gordon's reference (p. 5) to "that Diabolical Ceremony of *Kissing Band-strings*"—Paterson was known as Bishop Bandstrings—and to his breach of the Sabbath (p. 207). See Kirkton's *History*, 184.

<sup>2</sup> The royal pleasure was that Ramsay, Bishop of Dunblane, should be translated to the Isles, and "forbear meddling with matters relative to the Church, save in his diocese of the Isles," and that Lawrie, Bishop of Brechin, should preach ordinarily in the College Kirk of Edinburgh.

Messrs Archibald Turner, John Robertson and Andrew Cant were suspended by their Diocesan before July 4, 1674 (*Lauderdale Papers*, iii. 63). Turner was to be confined to Glasgow, Robertson to Auchterless and Cant to Liberton.

Turner married Rebecca Couper (*Acts and Decrees, Dal*, February 8, 1677).

He died on March 13, 1681 (*Retours*, xxxvi. 3).

Sir James Turner was retoured heir to him (*Acts and Decrees, Mack*, March 14, 1682).

Mr Andrew Cant had styled Sharp "a great grievance to the Church" (*Wodrow's History*, ii. 301).

He was oy and heir to the deceased Mr Andrew Cant, minister at Aberdeen (*Acts and Decrees, Dal*, February 14, 1677).

Hamilton and Cant are pilloried in a section entitled *Ministerial Bon-Mots*, printed with an edition of *The Scotch Presbyterian Eloquence* in 1738.

"Mr John Hamilton, minister of South Leith, and his underling Mr Cant, strove which of them should out-do one another in preaching bombastick language; an instance of Mr Hamilton's is thus, preaching on that text, O Israel, thou hast destroyed thyself, he began, I shall not nibble at niceties, nor ingeminate prolixities, but with the sword of brevity shall cut the Gordian knot of obscurity, and so proceed to give you the genuine purport of this mellifluous and aromatical subject, calculated allenarly for the meridian of that microcosm man; and this was their ordinary before an unlearned congregation" (126).

The writer of *An Apology for the Clergy of Scotland* (1693) in "*A Postscript*, relating

insubordinate, and wanting in canonical obedience, by proposing, in opposition to the declared judgment of their Metropolitan or Diocesan, that a meeting of the National Synod should be held, was read by the Privy Council. The royal pleasure regarding Hamilton was that he should be removed from his charge at Leith and confined to Cramond (Cramond). His place of residence there was to be the Manse. Hamilton accordingly entered upon confinement in his former parish, and occupied his former dwelling. On June 10, 1675, the Privy Council, on his petition, removed the restraint upon him for fourteen days. At his request the Lords granted him an additional favour on June 24. He represented that they had been pleased to grant him liberty for a fortnight that he might attend to the affairs of Monsieur du Cross, that that gentleman was about to leave the Kingdom, and that certain matters in which they were concerned had not been settled, and therefore craved that the period of liberty granted to him should be extended. The Privy Council suspended his restraint for three weeks. Later in the year he petitioned the King to restore him to the exercise of his ministry at South Leith. On April 26, 1676, a royal letter, dated January 2, was read by the Privy Council, bearing that all restraints placed upon him and other clergymen by the letter of July 16, 1674, had been removed "in regard of the late dutifull and submissive addresses made by them severally for their restaurations." He accordingly resumed his ministry at South Leith.

At Candlemas 1679 Mr Andrew Cant, minister of the second charge at South Leith, was translated to the College Church of Edinburgh. Hamilton presented a petition to the Privy Council stating that he had discharged the duties of the vacant cure since that date, that the stipend of the second charge was but "a voluntar donatone of the neighbours," and that they were ready to pay to him the stipend of the second charge from Candlemas, and for so long as he served that cure, on condition that they were authorised by the Privy Council to do so, and craving that they might receive the necessary permission. The Lords granted his request on August 6, 1679.

By a Charter under the Privy Seal, dated at Windsor Castle, May 31,

to a scandalous Pamphlet, Intituled *An Answer to the Scotch Presbyterian Eloquence*," writes (p. 102) :—

"In the next Paragraph he mentions *Mr Cant*, whom he names *underling* to *Mr Hamilton*, and whom he rails at again. *Mr Andrew Cant* was never *underling* to any dead nor alive, though still subordinate to his Governors both Civil and Ecclesiastical: the unaffected freedom of his temper makes him now and then a scourge to Hypocrites, and he still preaches the Gospel to all that observe him by his patience, as he did lately by his excellent Sermons: and the stories forged of him are but the exhalations of the Libellers' infectious breath." v. *The Spirit of Calumny and Slander Examined*, etc. (London, 1693), 55-60.

1681, he was appointed sub-dean and sacristan of the Chapel Royal of Stirling. That document, specially addressed to James, Bishop of Dunblane, as Dean of the Chapel Royal, and to the Lords of Council and Session, bore that the King, being credibly informed of the literature, qualification, piety, loyalty, peaceable disposition and good life and conversation of Mr John Hamiltoun, parson of Restalrig, and minister at Leith, and how he had not only for many years with great zeal and affection laboured in the office and function of the ministry in the Kirk of God, but also earnestly desired to continue in the said function and propagation of the Gospel, had presented him to the "subdeanerie and sacristearie" of the Chapel Royal of Stirling, and the prebend thereof, founded upon the parsonage and vicarage of the Kirk of Kirkiner and Kirkowan, and other subjects, with all the emoluments attached thereto, as possessed by, or due to, the deceased Mr Archibald Turner, late minister of Edinburgh. The document further enjoined the Bishop of Dunblane "to trye and examin the liltrature, qualifications, good life and conversation of the said Mr John Hamiltoun, and, being found able and qualified to use and exerce the office of subdeanerie and sacristarie of our said Chappell Royall of Striveling, to admitt and receive him thereto, and to the personage and vicarage thereof, and prebendarie thereof forsaid, founded as said is. . . ."

He resigned that appointment before December 31, 1687; on that date Mr John M'Queen, minister of the Colledge Kirk of Edinburgh, was presented to the benefice.<sup>1</sup>

On the deprivation of Dr Bruce, Dr James Drummond, Bishop of Brechin, was designated his successor in the See of Dunkeld. Drummond, however, declined to accept the appointment, on the ground that, in his opinion, the Bishopric was not vacant,<sup>2</sup> but Hamilton had no scruples so strong as to prevent him from succeeding Dr Bruce, and was designated to the See. The *Congé d'elire* to the Dean and Chapter was signed at Windsor on September 16, 1686, and was as follows<sup>3</sup> :—

Jacobus R.

Jacobus Septimus Dei Gratia Scotiæ, Angliæ, Franciæ, Hiberniæ Rex, Fidei Defensor, &c., dilectis nostris in Christo Decano et Capitulo Ecclesiæ Cathedralis Dunkeldensis, Salutem :

<sup>1</sup> *MS. Abstract of the Secretary's Register*, No. 393.

<sup>2</sup> Fountainhall's *Historical Notices*, ii. 754. He preached the Funeral Sermon of Atkine, Bishop of Galloway, who died on October 28, 1687 (Dowden's *The Bishops of Scotland*, 419).

"And one Hamilton, noted for profaneness and impiety, that sometimes broke out into blasphemy, was made Bishop of Dunkeld" (Burnet's *History*, iii. 1161, ed. 1725).

<sup>3</sup> *MS. Abstract of the Secretary's Register*, No. 282.



Nobis humiliter est supplicatum ut cum Ecclesia predicta jam vacet, et Pastoris solatio sit destituta, alium vobis Episcopum et Pastorem eligendi licentiam nostram vobis concedere dignaremur, Nos animum ad supplicationem istam favorabiliter inclinantes, alium vobis duximus concedendum, Rogantes ac in fide et dilectione quibus nobis tenemini precipientes quod tamen vobis elegatis in Episcopum et Pastorem qui Deo devotus nobisque et Regno utilis et fidelis existat.

In cujus rei Testimonium has nostras Litteras fieri præcepimus Patentes.

Datum apud Windsor 16<sup>o</sup> die Septembris anno Domini 1686<sup>o</sup> et Regni nostri 2<sup>o</sup>.

Ex mandato Regiæ Maiestatis

MELFORT.

The *Congé d'elire* was accompanied by the usual letter of recommendation.<sup>1</sup> Those documents having been received at Edinburgh, he resigned his cure of the first charge of the Tolbooth Church into the hands of the Town Council on October 8, 1686.<sup>2</sup>

The general indignation at the summary removal of Dr Bruce was reflected in the meeting of the Chapter for the election of Hamilton. Fountainhall, a contemporary, wrote: "The Chapter of Dunkeld made some demur to choice him; but one of them threatened the Dissenters with a proces of treason for questioning the King's prerogative; and ther was ane order from the Chancelor to commit any sticklers to prison; so he was elected."<sup>2</sup> The presentation to the Bishopric of Dunkeld in his favour is dated October 15, 1686, and contains no reference to the election by the Chapter.<sup>3</sup> On the same day, the following letter authorising his consecration and installation was signed at Whitehall, His Majesty ordering that it should pass the great Seal *per saltum*<sup>4</sup>:—

Litera pro consecratione Magistri Joannis Hamiltoune Episcopi Dunkeldensis.

Jacobus Dei Gratia Magne Brittanie Francie et Hibernie Rex, Fideique Defensor, Omnibus probis hominibus suis ad quos presentes litere pervenerint, Salutem: Sciatis nos dedisse et concessisse tenoreque presentium dare et concedere nostram plenam potestatem et auctoritatem confiso et predilecto nostro conciliario, Arthuro, miseratione Divina Sancti Andree Archiepiscopo, consecrandi et inaugurandi Magistrum Joannem Hamiltoune, nuper unum ex Evangelii ministris Edinburgi et nunc electum

<sup>1</sup> MS. *Abstract of the Secretary's Register*, No. 283.

<sup>2</sup> See note 2, page 245.

<sup>3</sup> MS. *Register of the Great Seal* (P.R.), xii., No. 215.

<sup>4</sup> *Ibid.*, No. 214; MS. *Abstract of the Secretary's Register*, No. 327.

Episcopum Dunkeldensem, Episcopum dicti Episcopatus Dunkeldensis cum omnibus solemnitatibus in simili casu usitatis.

In cujus rei testimonium presentibus magnum sigillum nostrum appendi mandavimus, apud aulam nostram de Whitehall, decimo quinto die mensis Octobris, anno Domini Millesimo sexcentesimo octogesimo sexto, et anno regni nostri secundo.

He was consecrated at St Andrews on November 4, 1686.<sup>1</sup>

On January 24, 1688, the manse of Meigle was appraised under his warrant. Its value was declared to be £1395, 19/4 Scots.<sup>2</sup>

He was one of the signatories to a letter sent by the Scots Episcopate to King James on November 3, 1688.<sup>3</sup>

He was present at the Convention of the Estates on March 14, 1689, and, on the 16th, when a letter from King James was laid on the table, signed a Declaration to the effect that, despite any injunction in that letter ordering them to dissolve, or hindering their procedure, they were a free and lawful meeting of the Estates, and would continue undissolved until they should settle and secure the Protestant Religion, and the government, laws, and liberties of the Kingdom. According to Patrick Walker, he was the last Bishop to conduct their morning devotions, and finally, with his brethren, was forbidden to take any further part in their proceedings.

Walker relates the treatment meted out to the Bishops on retiring from the meeting, and devotes a pious paragraph to the expression of the joy of his soul if "their graceless graces" had found "the weight of their tails in a tow, to dry their hose-soles, that they might know what hanging was."<sup>4</sup>

Like the rest of the Bishops, Hamilton adhered to James. He suffered for his loyalty. On July 15, 1689, his house was "invaded and plundered and rifled by a company of Dragoons under . . . Lieutenant Carmichaell," and, as was alleged, property to the value of £50 was destroyed and stolen.<sup>5</sup> He had refused to read the Proclamation of the Estates acknowledging William and Mary King and Queen of Scotland, and requiring prayer to be offered for them as such, as had Mr John Graham (Grame), his assistant; and, in consequence, a petition for their removal from the charge of Meigle was presented to the Privy Council by John Donaldson in Myreside of Kirkhill in name of the heritors and parishioners. It was considered on October 22, 1689. It alleged that

<sup>1</sup> As Bishop he was parson of Meigle. He requested the Presbytery to supply Meigle with preaching. At the monthly meetings from November 30, 1686, till February 1, 1687, two ministers were appointed to preach there.

<sup>2</sup> *MS. Register of the Presbytery of Cowpar-Angus.*

<sup>3</sup> *Wodrow's History*, iv. 468.

<sup>4</sup> *Six Saints of the Covenant*, i. 253-4.

<sup>5</sup> *Infra.*

he had not only failed to read the Proclamation of the Estates owning William and Mary as King and Queen of Scotland, and to pray for them, but that he continued to pray for the restoration of King James, and that God would give him the necks of his enemies, and that he had harboured Claverhouse. He had been summoned to appear, but absented himself. Mr John Graham, however, obeyed his citation and admitted the charges against him. The Privy Council deprived both of their benefices at the church of Meigle, and forbade them to exercise any part of the ministerial function within the parish.

In 1690 Hamilton appealed to the Privy Council in defence of his claim to receive the whole of the emoluments of the parsonage for 1689. In his petition he stated that he had served the cure of Meigle after the abolition of Episcopacy till October 22, and thereby had obtained right to the whole stipend of the parsonage for crop and year 1689, that benefice being distinct from the Bishopric, and remaining vested in him, notwithstanding the abolition of Episcopacy, as was admitted, he affirmed, by his citation before the Privy Council under the designation of parson of Meigle. He complained that although the heritors liable had paid him the stipend due for 1689, as the heritors had done in other parishes where the ministers had been deprived after Michaelmas, yet Andrew Turnbull, the collector appointed to uplift the rents of the Bishopric for 1689, continued to molest the heritors of Meigle for the stipend of that year, with which he had no warrant to interfere. He represented that as the collector had been commissioned by the Privy Council, it was proper that they should declare the extent of his authority. He therefore asked the Lords to forbid the collector either to meddle with the rents of the parsonage of Meigle, or to molest the heritors for payment of the stipend of the benefice, as being separate and distinct from the rents of the Bishopric. The Privy Council appointed a committee to consider his petition and to hear parties in the case. Judgment was pronounced on April 21, 1690. The Council found that his right extended only to nine chalders of victual, "which at first was possest and enjoyed by the ministers serving the cure at the said church." That finding was afterwards revised. The Minute of the Privy Council on June 3, 1690,<sup>1</sup> bears that the High Commissioner and the Council, having considered Hamilton's petition, and the answers made to it in the interest of the Collector, having heard the report of the Committee, and having also examined the depositions of the witnesses adduced by Hamilton for proving the stipend of Meigle, found it proved that, during the period when Episcopacy was suppressed, the ministers of Meigle uplifted 10 chalders and 6 bolls meal, and 4½ chalders of bear, and 22 bolls meal

<sup>1</sup> *MS. Register of the Privy Council (Acta).*



and bear, from the lands of Kirkhill, and the vicarage teinds *ipsa corpora*. They accordingly decerned that the heritors should deliver to Hamilton, as parson of Meigle, the above mentioned victual stipend, and the vicarage teinds for crop and year 1689. They further ordered that Letters of Horning to that end should be directed at his instance against the heritors, liferenters, &c., of the lands of Drumkilbo and Logie, for payment of  $3\frac{1}{2}$  chalders of meal and a chalder of bear, against the heritors of the barony of Fullartoune and Milnelands of Meigle, for payment of 2 chalders of meal and 1 of bear, against the heritors of Kirkhill holden of the Bishop, for payment of 22 bolls meal and bear, against the heritors of Balmacron holden of the King, for payment of 10 bolls meal and 4 bolls bear, against the heritors of Camno for payment of 36 bolls,  $\frac{2}{3}$  meal and  $\frac{1}{3}$  bear, against the heritors of Bomyle and Potento, for payment of 72 bolls,  $\frac{2}{3}$  meal and  $\frac{1}{3}$  bear, and against the whole heritors of the parish for payment of the vicarage teinds, according to use and wont, for the year 1689.

Hamilton died after Michaelmas and before December 1, 1690.<sup>1</sup>

He married :

1. Magdalene, daughter of Alexander Haliburtoun of Innerleith, with whom he was contracted on February 4, 1664,<sup>2</sup> and whom he married before May 4.<sup>3</sup>

2. Elizabeth Urrie.

A petition by Elizabeth Urie, designated relict of John, late Bishop of Dunkeld, was considered by the Privy Council on July 28, 1691. It bore that her late husband "did long labour under ane languishing indispositione of health and infirmity of body," and had served the cure of Meigle by others till November 1690, and craved that she should be granted the stipend of Meigle for 1690, and the half of the stipend for 1691 as Ann. The Lords voted her the stipend for 1690.

On December 17, 1691, the Privy Council considered another petition by her. It bore that her husband, on his entry on the cure of Meigle, found the manse out of repair, and had expended at least 1200 merks upon it, and that his property had been destroyed and stolen (*v. supra*) by Dragoons; and craved the grant of the stipend of Meigle for 1691 for the expenditure on the manse and reparation of her loss. The Lords allowed her the stipend for 1691.

The Lords Commissioners of Their Majesties' Treasury, on June 17, 1692, granted her the half of the rent of the Bishoprick of Dunkeld for 1689. On July 6, 1692, she signed a receipt for 1000 merks, and on

<sup>1</sup> *MS. Register of the Privy Council (Acta)*, July 28, 1691.

<sup>2</sup> Note by Dr Maitland Thomson to copy of *Fasti* in Historical Department, General Register House, vol. iv. 839.

<sup>3</sup> *MS. Register of the Privy Seal (English)*, ii. 230.

April 29, 1693, a receipt for 500 merks, both before Mr John Graham (Ghrame : Graeme), minister of the Gospel.<sup>1</sup>

She died in 1694. The inventory of her goods was given up by Margrat Urrie, wife of Archbald Lamont of that Ilk, her sister german, and executrix dative.<sup>2</sup>

Mr John Grahame, minister of the Gospel, as attorney for Elizabeth Urray, widow of John, Bishop of Dunkeld, had sasine, September 19, 1691, in presence of Mr Hary Guthrie, student of Divinity, Alexander Gregorie and John Finlay, indwellers in Balmirino, and Archibald Achterlonie, servant of Elizabeth Urray, of an annual rent of 300 merks, as interest on 5000 merks, to be uplifted from the lands and barony of Balmirino and the lands and barony of Restalrige ; proceeding on a bond of corroboration with precept, signed by John, Master of Balmirino, at Edinburgh, August 5, 1691, in presence of William Colvill, his servitor and factor, and the said Mr John Grahame.<sup>3</sup>

I. *Reference to Bishop Hamilton in the MS. Records of the  
Presbytery of Meigle.*

March 15, 1687.—There was a letter read this day directed to the Moderator by the Bishop of Dunkeld, ordaining our register to be filled up without inserting Mr Thomas Ogilvy's processe,<sup>4</sup> affirming that it

<sup>1</sup> *Bishops' Rents* (Register House), Portfolio i.

<sup>2</sup> *Edinburgh Testaments*, May 17, 1694.

<sup>3</sup> *Fifeshire Sasines*, xv. 252, October 1, 1691.

<sup>4</sup> Thomas Ogilvy passed his trials for licence before the Presbytery of St Andrews. He was entered on trials by the Presbytery of Meigle on September 23, 1663, in order to the ministry of Lentrathen, to which he was presented by the Crown, and was approven on December 22. Ordained by the Bishop of Dunkeld before January 26, 1664, he was admitted to Lentrathen on Monday, February 1, 1664, after sermon by Mr William Rait, minister at Kingoldrum.

The charge brought against Ogilvy is stated in the decision upon it of the Archbishop and Synod of St Andrews in October 1685, Session 3 :—

“ A process against Mr Thomas Ogilvie, minister of Lentrathen in the Prisbitrie of Megill, for the scandall of fornication with his present wiff befor mariag, being seriouslie and dilligentlie considered, the Lord Archbishop and Synod finds by many famouse testimonyes contained in the process the said Mr Thomas to be free of that scandale ; and theirfor did assoille him from all censure for the said alledged scandalle, appoynteing Mr Silvester Lambie, minister at Nevay, upon his first conveniencie to preach at the kirk of Lanrathane, and after sermon, to publish to the congregation the said sentence of the Sinod ” (*MS. Register of the Presbytery of Dundee*, November 4, 1685).

The minute of the Presbytery of Meigle on February 1, 1687, runs :—

“ The minister of Glentrehin was removd and censured for some reproaches he had casten upon a brother, with a certification that if he transgresse in the like he should be referd to his Ordinary : it was told him by the Moderator that he had spoken that which was unbecoming a minister and a Christian.”

The charge was revived in 1698, and Ogilvy was summoned to answer it and others. He appeared before the united Presbyteries of Dundie, Meigle and Forfar

was the Primat's sentiment there should be no mention made of that affair in our records. After the reading of the letter, the Moderator desired Mr James Patone to fill up the register for his half year without registrating the minister of Glentrehin's processe, which he promised to doe.

2. *References to Bishop Hamilton in the MS. Register of the Kirk-Session of Bunkle and Preston.*

January 9, 1687.—Edict read advertising the heritors, fewars, &c. to attend the Presbytery at the Kirk of Preston, for appreciating of the minister's manse, and settling a salary for the schoolmaster.

on December 7, 1698, in obedience to a second citation, and received a copy of an "Information" against him. His answer to charges of adultery and fornication is recorded in the Minutes under date January 4, 1699. He submitted to the Presbyteries the Act of the Archbishop and Synod, and proceeded thus:—

"For clearing of which Act, it's added that Mr Henry Malcome, then minister at Bendochy, Moderator at Meigle, having had many debates for the space of two years before the said Presbyterie, did procure a warrant from the Bishop of Dunkelden then residing at Meigle for a visitation to be holden at the church of Lentrethen for examining that matter, where the Presbyterie being mett, and the heritors called, compeared personally this present Earle of Airly, then Lord Ogilvie, the laird of Inverquharitie, Shannilie, and Auld-Allan, heritors of the parish; after Exercise and the Presbyterie sett down with prayer, the said Mr Henry called for a list of the Elders, wherefore the minister gave in to the Presbyterie the names of thirteen Elders: all being called, compeared, and were sworn to declare the truth. By all their Declarations the minister was cleared, and it may be noticed this and such slanders was the cause the ministers of the Synod of St Andrews were separated from Meigle, and erect a Presbyterie at Newtyld: . . ."

The Presbyteries endeavoured to obtain legal evidence in support of the Information, but to little effect; and on April 17, 1700, finding "that they could not do more therein than they have already done," referred the process to the Commission for the North, appointed to meet at Dundee in June.

On the return of that Commission southward, the Presbytery, having found some difficulties in the process, requested their advice upon them (August 20, 1700).

The case came under the notice of the Synod of Angus, and in accordance with the instructions of that court, the United Presbyteries, on February 25, 1702, ordained their Commissioners to the General Assembly "to represent Mr Thomas Ogilvy, episcopal incumbent in Glentrethan, and Mr James Paton, episcopal incumbent (in) Kettins, to the King's Advocat."

His first wife was Jannet Stewart. She died in February 1683 (*St Andrews Tests.*, December 10, 1685).

He had a brother, Mr William, chaplain to the Laird of Balfour, admitted minister at Newburn on March 24, 1666 (*Chronicle of Fife*, 234). He died in March 1679. His widow, Barbara Gladestons, raised an action against Mr Thomas Ogilvie, minister at Lentrathen, as heir charged to enter to his brother. She stated that by the marriage contract, signed on May 25, 1666, her husband bound himself to secure himself and her and the longest liver in the annual rent of 6000 merks, and to pay 2000 merks, if he died without issue; she obtained decree for the fulfilment of the provisions of the marriage contract and for payment of sums due under a bond by the said Mr Thomas Ogilvie (*Acts and Decrees, Mack*, March 25, 1682).

On February 27, 1683, she obtained decree of adjudication of the lands pertaining to Ogilvie as heir to her husband, Ogilvie having refused to enter heir (*Ibid.*, February 27, 1683).



The Bishop orders the Kirk-Session to provide Communion elements, the cost to be refunded by the Marquess of Douglas.

*December 23, 1688.*—5 shillings, taken out of the box, was given to Mr Laurence Forrest, recommended by the Bishop.

3. *References to Mr John Hamilton in the MS. Register of Acts and Decrees of the Court of Session.*

Mr John Hamiltoune, minister of South Leith, and the Elders and Deacons, as Masters of the Hospital called King James the Sixth's Hospital, to which King James, by Charter under the Great Seal, March 2, 1614, granted the lands, &c., belonging to the Preceptory of St Antonie and others, in which the Masters were infeft, on June 6, 1617, obtained decree against Margaret Jamieson and Jannet Jamisone, sisters german and apparent heirs of the deceased Captain Florence Jamisone, and others, for sums due for their occupation of the said lands (*Durie*, June 24, 1670).

John Langlands, litster, burgess of Couper, raised an action against Mr John Hamilton, parson of Restelrig, as heir to his father, John Hamilton of Blair, for payment of 400 merks due under a bond granted, November 14, 1629, by Malcolm Drummond of Buttergask and Jean Fairnie, his wife, as principals, and John Hamilton of Blair, their cautioner, in favour of James Crightoun and Helen Lundie, his wife, and the longest liver in liferent, and of William Crightoun, their son, in fee, whom failing, Abrahame Crightoun, his brother german, and assigned by William Crightoun to the pursuer, June 1, 1633.

Hamilton, having renounced entry as heir on February 23, was assoilzied, but pursuer was permitted to raise an action of adjudication (*Mack*, February 28, 1671).

Langlands had decree in an action of adjudication (*Ibid.*, July 22, 1671).

James Graham of Gramshall obtained decree of adjudication of the lands of Easter Banchory and Lochside against Patrick Stewart of Banchry, eldest son of Major James Stewart, for payment of £496, 7/4, &c., due under a decree of suspension obtained by Patrick Smith of Braco, and assigned to the pursuer. The Bishop of Dunkeld and others, as superiors, were commanded to infeft him therein (*Mack*, November 25, 1686).

Charles Stewart of Rotmell obtained decree of adjudication of the half of the lands of Over Dowallie, with the half of the Haugh thereof, and the half of the Wood of Dowally, against John Stewart of Over Dowally, for payment of 1511 merks 6/8, being sums due by the said John under (1) a tack of the lands of Dowally granted by Walter Stewart,

fiar of Clunie,<sup>1</sup> to the defender, for which decree was granted by the Commissary of Dunkeld at the instance of Neil Stewart of Douallie, brother german and executor of Walter Stewart, who assigned it to the pursuer, and (2) bond by the said John Stewart in favour of Mr James Strachan, afterwards minister at Weyme, and assigned to Neil Stewart, and by him to the pursuer. John, Bishop of Dunkeld, as superior, was commanded to infest him therein (*Mack*, February 27, 1687).

Robert Robertson, bailie of Dunkeld, and Robert Robertson, his eldest son, obtained decree of adjudication of (1) the lands of Stralochie, Haltoun, Blackhills, with the open wood, Seat, St Ninian's Croft, the Gairtmylne and mylne lands, with the Chanter's Manse, kilns and malt barns; (2) an heritable bond granted by Neil Stewart of Dullie; and (3) a tack of the teinds of Balmarnoch, for payment of (a) a bond (dated December 18, 1675) by Thomas Young of Seat and Thomas Young, his eldest son, for 8300 merks secured over the lands of Seat and Haltoune, in favour of the said Robert Robertson, whom failing, Robert Robertson, younger, and (b) a bond (dated August 29, 1685) for 2000 merks by Thomas Young, junior, in favour of Magdalen Graham, widow of Alexander Phirsan, vintner, burgess of Edinburgh, and assigned to Mr James Graham, minister at Saltowne, and by him to the pursuer. John, Bishop of Dunkeld, Mr William Nairne, Dean of Dunkeld, Mr Alexander Balneves, Chanter of Dunkeld, Mr William Mossman, "premander" of Feirdeishaw, Mr William Rattray, "premander" of Kirrimurie (*sic*), James Blair of Lethentie, and John Cuming, writer in Dunkeld, as superiors, were commanded to infest them in said lands (*Mack*, July 15, 1687).

Robert Childers, Bartholomew Cossins, William Whyte, Pitter Cock, James Shand and Andrew Lamb, His Majesty's trumpeters in ordinary, and Alexander Innes, writer, Edinburgh, their factor, charged the Archbishops of St Andrews and Glasgow, the Bishops of Edinburgh, Aberdeen, Dunkeld and Murray to make payment to them of sums due, as granted by the late King to them and their successors, from noblemen, gentlemen and prelates on whom honours should be conferred by Scottish titles, viz., from a Duke, £120; a Marquis, £100; an Earl, £80; a Viscount, 100 merks; a Baron, 80 merks; a Baronet, 40 merks; a Knight Bachelor, 20 merks; an Archbishop, £80; and a Bishop, 80 merks.

The Prelates obtained a suspension, but having failed to compare, the charger made protestation against them (*Mack*, December 7, 1689).

<sup>1</sup> Son of John Stewart of Clunie. He married Katherine Nairn (*Perthshire Hornings*, xxiii., 1655, 27, 85).

Helen Thomsone and Kathrein Symsonne in Newheaven, and Mr John Hamiltown, parson of Restalrig and minister at the kirk of South Leith, Mr Andrew Cant, minister there, and the elders and deacons of the parish, masters of the Chapel formerly called the chapel of St James and then the Chapel of the Blessed Virgin Mary of Newheaven, heritable proprietors of certain dwelling houses and acres of land, raised Letters of Suspension for suspending Letters of Horning at the instance of John Wilson, mariner in Bruntisland, against the said Helen Thomsone and Kathrein Symsonne. The Lords suspended the Letters of Suspension (*Dal.*, July 8, 1673).

John, Lord Balmerino, as heir male to James, Lord Coupar, his uncle, obtained decree against Mr John Hamilton, parson of Restalrig, for production in the hands of Mr Thomas Hay, one of the Clerks of the Court of Session, of a blank bond by Lord Coupar for five or six thousand pounds (*Ibid.*, December 20, 1673).

John, Master of Balmerinoch, raised an action against Mr John Hamilton, parson of Restalrig, sister's son of the deceased James, Lord Coupar, Elizabeth Frasser, widow of the deceased Walter Barclay of Towie and only child in life of Margaret Elphingstoun, eldest sister of James, Lord Coupar, his heirs of line, and John, Lord Balmerinoch, his heir male, as executors and intromitters with his goods. He stated that on December 25, 1652, John, Lord Balmerinoch, disposed his estate to Lord Coupar, who by back bond obliged himself never to sell or mortgage it without his consent, and to devote the rents to the payment of sums mentioned in the disposition. John, Lord Balmerinoch, constituted the pursuer his assignee.

The Lords decerned Hamilton and Elizabeth Frasser to pay £50,000 (*Ibid.*, January 10, 1677).

The lands belonging to Lord Cowpar, as the result of an action of adjudication, were decreed to belong to John, Master of Balmerino (*Ibid.*, February 6, 1678).

4. *Reference to Mr John Hamilton in the MS. Register of Sasines for Perthshire.*

Mr John Hamilton, regent of St Androis, witnessed October 14, 1662, an instrument of sasine, of part of the lands of Walton of Blair, in favour of William Halyburton of Buttergask, proceeding on a precept from Chancery, dated March 3, 1662.

Registered December 9, 1662.



5. *References to the Official Acts of John, Bishop of Dunkeld, in the MS. Register of Sasines for Perthshire.*

*Instruments of Sasine proceeding on precepts of Clare Constat and charters containing a precept of Sasine granted by him.*

James Brydie, son of the deceased William Brydie of Muckliemore, had sasine, April 29, 1687, as heir to his father, of the half of the kirklands commonly called the Gleib of Capeth [and the lands of Dungart-hill?], proceeding on a precept of Clare Constat, signed at Tibbermoore, April 20, 1687, before Mr Alexander Balneavis, minister there, Mr John Balneavis, minister at Dumbarnie, and Mr William Smith, minister and rector at Moneadie.

Registered May 2, 1687.

Charles Stewart of Rotmell had sasine, July 19, 1687, of the half of the lands of Over Duallie, proceeding on a charter, signed at Edinburgh, July 12, 1687, before Mr Alexander Schaw, pastor of Baith, and John Hay, servitor to the Bishop.

Registered July 22, 1687.

Isobell Stewart, daughter of the deceased John Stewart, portioner of Midle Dalguis, had sasine, August 12, 1687, as heir to her father, of three oxgang runrig of the lands of Midle Dalguis, in the lordship of Dunkeld, proceeding on a precept of Clare Constat, signed, April 28, 1687, before Mr Alexander Balneavis, senior, minister at Tibbermoore.

Registered September 2, 1687.

Duncan Stewart, in Dunkeld, had sasine, October 8, 1687, of the three merk lands of Over Duallie, in the parish of Dunkeld, proceeding on a charter of apprising and confirmation, signed at Edinburgh, June 1, 1687.

Registered November 18, 1687.

Colonel James Menzies of Culdares had sasine, October 20, 1687, of the lands of Fordy, Lochallie, and Cottertoun of Fordie, proceeding on a charter of apprising and confirmation, signed, with consent of the Dean and Chapter, at Edinburgh, April 5, 1687.

Registered November 22, 1687.

Colonel James Menzies of Culdares had sasine, October 19, 1687, of the lands of Lochollie, with the fourth part of the Moss of Fordie, in the parish of Caputh, proceeding on a charter of adjudication, signed, with consent of the Dean and Chapter, April 5, 1687.

Registered December 10, 1687.

Colonel James Menzies of Culdares, had sasine, October 20, 1687, of

the lands of Fordie, Lochollie, and Cottertoun of Fordie, in the lordship of Dunkeld, proceeding on a charter of resignation, signed, with consent of the Chapter, April 9, 1687.

Registered December 16, 1687.

Charles Steuart of Tullineddies, grandson of the deceased Sir Gilbert Steuart, had sasine, April 20, 1688, as heir to his grandfather, of several tenements and crofts in Dunkeld, proceeding on a precept of Clare Constat, signed at Bridge of Earn, April 19, 1688, before Mr Alexander Balneaves, minister of Kinloch, Mr George Pitcairn, Commissary of Dunkeld, and Patrick Robertson, writer in Dunkeld.

Registered April 21, 1688.

John Haggart, portioner of Ruffill, and William Moncreiff, younger, of Mairesland, had sasine, April 16, 1688, of the lands of Muckliemore, &c., in the parishes of Caputh and Dunkeld, proceeding on a charter of adjudication, signed, with consent of the Dean and Chapter, at Edinburgh, April 5, 1687.

Registered May 8, 1688.

John, Marquess of Atholl, had sasine, May 9, 1688, in presence of Donald Bruce, schoolmaster in Duallie, and others, of an annual rent of £24 Scots to be uplifted from the lands of Duallie, in the lordship of Dunkeld, and the lands of Over and Nether Dowallies, proceeding on a charter, signed at Edinburgh, April 5, 1688, before Mr Alexander Hamiltoun, minister of Stentoun, and others.

Registered May 24, 1688.

John Stewart, merchant in Dunkeld, as heir of the deceased Robert Stewart, his father, had sasine, May 9, 1688, of the foresaid annual rent and lands, proceeding on a precept of Clare Constat, signed at Edinburgh, December 26, 1687.

Registered May 24, 1688.

Elizabeth Sanders, only daughter of the deceased James Sanders, litster, late bailie of Perth, and one of the four nearest heirs of Elizabeth Reid, her aunt, had sasine, August 22, 1688, as heir to her aunt, of a tenement of land in Perth, proceeding on a precept of Clare Constat, signed at Perth, August 10, 1688, before Mr Alexander Balnavis, Dean of Dunkeld, and Mr John Balnavis, minister at Dumbarny.

Registered September 26, 1688.

James Menzies of Culdares had sasine, witnessed by Messrs Alexander Comrie, minister at Kenmore, John Cunisone, minister at Dull, Mungo Murray, minister at Logierait, and Alexander Robertson, minister at

Fortingall, October 4, 1688, of the lands of Craigiltoch, &c., in the parish of Douallie, proceeding on a charter signed, with consent of the Dean and Chapter, at Dunkeld, October 4, 1688.

Registered October 29, 1688.

James Clerk, in Dunkeld, had sasine, February 27, 1689, of a tenement of land with a yard in Dunkeld, proceeding on a charter, signed, with consent of the Dean and Chapter, at Meigle, January 9, 1689, before Mr John Graham, preacher of the Gospel at Meigle.

Registered March 8, 1689.

Margaret, Lady Nairne, daughter of Robert, Lord Nairne, had sasine, February 25, 1689, as heir to her father, of the lands of Muckarsie, in the lordship of Dunkeld, proceeding on a precept of Clare Constat, signed, with consent of the Dean and Canons of the Chapter of Dunkeld, at Meigle, July 16, 1688, before Mr John Graham, preacher of the Gospel.

Registered March 8, 1689.

James Brodie of Mucklimore, as heir of William Brodie, his deceased father, had sasine, January 22, 1689, of the lands of Mucklimore, Mucklirie, and Lochollie, proceeding on a precept of Clare Constat, signed, December 12, 1688, before Mr John Graham, minister.

Registered March 15, 1689.

Alexander Ogilvie of Peill had sasine, January 22, 1689, of the said lands, proceeding on a charter of confirmation, signed December 12, 1688.

Registered March 15, 1689.

John Littlejohn, elder, in Dunkeld, and John Littlejohn, his son, had sasine, March 31, 1689, of a tenement and yard in Dunkeld, proceeding on a charter signed by Patrick Robertstone, chaplain of St Peter's Chapel, with consent of the Bishop, Dean, and Chapter, granted October 4, 1688.

Registered April 18, 1689.

6. *Reference to Mr John Hamilton in the MS. Register of Deeds of the Sheriff Court of Perthshire.*

Mr John Hamiltoun, parson of Listilcreig (Lestalrig), signed a bond for 2008 merks and the interest from Whitsunday to Martinmas 1669, in favour of Margaret Balnevis, relict of the deceased Mr Mungo Weymes, minister at Aberdalgie, at Leith, August 2, 1669, in presence of Mr Alexander Balnevis, minister at Tibbermuir, writer of the bond, and Richard Knight, servitor to Mr John Hamilton.

Registered December 31, 1669.



7. *References to Bishop Hamilton in the MS. Register of Deeds of the Sheriff Court of Perthshire.*

John Hagart, portioner of Ruffill, and William Moncreiff, younger, of Mairsland, granted a bond for £100 Scots in favour of John, Bishop of Dunkeld, at Perth, January 4 and —, 1688, before Mr George Pitcairne, one of the Commissars of Dunkeld, and others.

Registered October 5, 1688.

John, Bishop of Dunkeld, assigned and disposed to Mr Alexander Balneves, Dean of Dunkeld, his heirs, &c., the whole rent of the Bishopric of Dunkeld for crop and year 1687, except what had been already uplifted by the said Bishop and James Balneves of the Friertoune, his Factor, and what was payable from the parish of Meigle, and also for the crop and year 1688, except the sums payable from the parish of Meigle; at Meigle, January 29, 1689, before Mr John Graham, minister, writer of the deed.

Registered January 30, 1689.

#### § 4. THE CHAPTER OF DUNKELD CATHEDRAL

##### 1. *The Reconstitution of the Chapter.*

The Chapter was revived by Bishop Haliburton. To do so it was necessary only to declare that the persons who then held the various prebends of the Cathedral, or specified individuals of their number,<sup>1</sup> constituted the Chapter. Certain alterations, however, were made. Part of the prebend of the Precentor or Chanter was the benefice of Kinclaven,<sup>2</sup> but, on the appointment of Mr Alexander Ireland, minister of Kinclaven, to the Deanery, the office of Chanter was conferred on Mr Alexander Balneavis, minister of Tibbermuir<sup>3</sup>; the post of Archdeacon, formerly attached to the benefice of Tealing, was, in 1664, held by Mr George Haliburton, minister at Cowpar-Angus, the minister of Tealing being a Nonconformist; and Mr William Rattray, minister of Cargill, became a member of the Chapter as Prebendary of Menmuir,<sup>4</sup> in place of the minister of Menmuir.<sup>5</sup>

<sup>1</sup> The name of the Sub-dean, Mr Thomas Glass, minister of Little Dunkeld, is mentioned in no capitular document (1662-89). He was sub-dean in 1634 (*Perthshire Sasines*, vii. 67).

<sup>2</sup> *v. infra*, Balneavis—Hornings, December 4, 1678. *Register of the Great Seal*, viii. 701: "cum advocacione precentorie de Dunkeld que fuit rectoria et vicaria ecclesie parochialis de Kinclavin in diocesi de Dunkeld ad dictam baroniam [Carcok] unita."

<sup>3</sup> *Perthshire Sasines*, December 22, 1663 (p. 208).

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, February 28, 1643 (*v. Haliburton*).

The Prebendaries were not necessarily ministers<sup>1</sup>: one appointed by Bishop Haliburton, George Ireland, Prebendary of Caputh M'Athell, was a child.

The Chapter was composed of the Dean, the Precentor, the Chancellor, the Treasurer,<sup>2</sup> the Archdeacon, the Sub-dean, and the Succentor, and the prebendaries of Alyth, Caputh-M'Athell, Craigie, Crieff, Ferne, Fongorth, Forgandenny, Inchmagranoch, Lundeiff, Menmuir, Moneydie and Ruffil.<sup>3</sup>

## 2. *The Deanery of Dunkeld.*

The benefice of Clunie was formerly held by the Dean of Dunkeld.

The stipend of Mr George Graham, afterwards Bishop of Dunblane and of Orkney,<sup>4</sup> who appears in the *Register of Stipends* as minister of Clunie, for the first time in 1589, is stated to be the whole Deanery of Dunkeld, extending to £257, 2/4, 4 chalders bear and 8 chalders meal: but no reference has been found to him under the designation of Dean of Dunkeld while minister of Clunie. After his translation to Auchtergaven and Logiebride, about 1595,<sup>5</sup> the emoluments of the Deanery other than the benefice of Clunie ceased to be held by the minister of Clunie. The stipend of his successor, Mr James Merser, was declared in 1596 to

<sup>1</sup> *v. infra*. The Synod of St Andrews, in May 1614, counted it "ane intollerable corruptioun that laik persons, having no calling or functioun in the Kirk, sowld brook the places of chanons and ecclesiastick dignities in Bishops chaptoures," and referred such persons to the High Commission that "ordour" might be "takin with thame, according to iustice and reasone" (*Selections from the Minutes*, 78).

<sup>2</sup> Those four "were known as the *principales personæ*, and sometimes as the dignitaries, of the cathedral" (Dowden's *The Medieval Church in Scotland*, 62).

"The Archdeacon was a canon, but not a dignitary" (*Ibid.*, 64 n.).

<sup>3</sup> No reference has been found in the period to the prebendaries of Aberlady (Aberlathi—Myln's *Lives of the Bishops of Dunkeld*, 24) and Muckarsie (Mucarsie—*The Red Book of Grandtully*, i. 105).

Reference is made to Aberlady and Muckarsie in the deed of foundation of the Royal School of Dunkeld, dated February 22, 1567.

The sums payable yearly from various prebends for the support of the schoolmaster were these:—

Aberlady . . . . .	£4	6	8
Alyth . . . . .	4	0	0
Muckarsie . . . . .	4	0	0

Those sums, with £4 of the rental of the hospitium of the Bishop of Dunkeld, in Perth, had been applied before the Reformation to the support of certain boys called "blew freiris" who served in the choir of the Cathedral.

Inchmagranocht . . . . .	£15	0	0
Cragy . . . . .	10	4	5
Caputh . . . . .	16	0	0

The chaplainry of Invar was charged with payment of £10, being the third of its value (*Register of the Privy Seal*, xxxvii. 46).

<sup>4</sup> *v. Calderwood's History*, vii. 155, 203, and Gordon's *History of Scots Affairs*, ii. 134 n., for a characterisation of Graham.

<sup>5</sup> He appears as minister, in the *Register of Stipends*, for the first time in 1595.

be the whole parsonage and vicarage of Clunie, stated to be a part<sup>1</sup> of the Deanery of Dunkeld, extending to £173, 6/10, and 4 chalders bear and 8 chalders meal, with £8 of vicarage. Graham was designated Dean of Dunkeld on September 29, 1602,<sup>2</sup> and on March 8, 1617.<sup>3</sup>

The offices of Dean of Dunkeld and minister of Clunie were again conjoined in the person of Mr William Young. After the death of Young, Mr James Merser, designated preacher at St Leonard's College, and "ane actuall minister of Godis Word," was presented by the Crown on June 30, 1641, to the benefice of Clunie and to the fruits and duties pertaining to the ministers as Deans of Dunkeld.<sup>4</sup> Merser obtained a colleague and successor before April 13, 1652, and retained the "particular dutie and rent" of the Deanery till his death in August 1655.<sup>5</sup>

Mr William Stewart was minister of Clunie in 1661, and continued so throughout the Episcopal period, but he was not appointed Dean. The office was conferred on two ministers of Kinclaven in succession, and, finally, on the minister of Tibbermuir.

The "particular dutie and rent" of the Deanery of Dunkeld are noted in an action raised in the Sheriff Court of Perthshire:—

Patrick Robertstone of Dulcabone, for his land of Dulcabone . . . . .	£11	6	8 Scots
Isobell Stewart, relict and executrix of the deceased John Stewart, and John Blair, her spouse, for his interest, for the half lands of Dalbethie . . . . .	11	10	0 Scots
Sir Thomas Stewart of Garntullie, for his part of the lands of Dalbethie . . . . .	5	12	0 Scots
William Brydie, for his part of the lands of Dalbethie . . . . .	5	12	0 Scots
Thomas Stewart of Stentoune and George Bannerman . . . . .	12	6	8 Scots
Andrew Hall, for the lands of Newtyll . . . . .	7	0	0 Scots
Thomas Irrewing, for Stralochie . . . . .	10		merks
Sir Thomas Stewart, for the Dean's lands of Strabrane, viz., Bellichragane, Hauche of East and West Millione . . . . .	24	13	4 Scots
Alexander Stewart of Tullibeltane . . . . .	14	0	0 Scots

<sup>1</sup> In 1596 the expression is "of the Deanery," in 1597 "a part of."

<sup>2</sup> *Register of the Great Seal*, vi. 1359.

<sup>3</sup> *Ibid.*, vii. 1602.

<sup>4</sup> *Register of Presentations*, vii. 97.

<sup>5</sup> *MS. Decrets of the Sheriff Court of Perthshire*, 1664-7, p. 190.



3. *The Deans of the Cathedral Church.*

(1) 1662. Mr ALEXANDER IRELAND, minister at Kinclaven.<sup>1</sup>

Patrick Robertsoune, as heir of Duncan Robertsoune of Dulcaboune, his father, had sasine, December 11, 1663, of the lands of Dulcaboune, proceeding on a precept of Clare Constat, signed at Dunkeld, December 4, 1663, by Mr Alexander Irland, Dean of Dunkeld, superior.

Registered December 16, 1663.

Andrew Hall, son of John Hall of Newtyll, had sasine, January 23, 1664, as heir to his father, of the lands of Newtyll called the Hoill, proceeding on a precept of Clare Constat, signed at Dunkeld, January 20, 1664, by the Dean of Dunkeld, superior.

Registered February 27, 1664.

Thomas Stewart of Ladiewall had sasine, May 24, 1664, of two tenements of land extending to 3½ roods, and other subjects, in the barony of Dunkeld, proceeding on a precept of sasine, signed May 8, 1664, by the Dean, superior.

Registered May 30, 1664.

William Stewart of Fongorth, as heir to James Stewart of Fongorth, his father, had sasine, November 11, 1664, of the half town and lands of Dulbethie, proceeding on a precept of Clare Constat, signed at Dunkeld, September 29, 1664, by the Dean, superior, in presence of Mr John Blair, minister at Capeth, and Mr Andrew Hardie, minister at Dunkeld.

Registered November 15, 1664.

Thomas Young, citizen of Dunkeld, had sasine, March 22, 1665, of the town and lands of Straleuchie, proceeding on a charter of confirmation, granted, with consent of the Bishop, and the Canons of the Chapter, at Dunkeld, February 20, 1660 (?), by the Dean, superior.

Registered April 3, 1665.

Thomas Stewart of Stentoune had sasine, August 1, 1665, of the town and lands of Stentoune, proceeding on a charter of novodamus, signed at Dunkeld, October 14, 1664, by the Dean, superior.

Registered August 2, 1665.

George Bannermane of Midle Cairnyes, as heir of William Bannermane of Midle Cairnyes, his grandfather, had sasine, June 17, 1669, of a tenement, &c., in Dunkeld, proceeding on a precept by the Dean, superior.

Registered June 21, 1669.

<sup>1</sup> v. Chapter VI.

The official acts of the individual canons, so far as recorded in the *Register of Sasines for Perthshire*, are noted under their respective names.

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Donald Robertson had sasine, June 26, 1671, of the lands of Little Tullibeltan, proceeding on a charter of confirmation, given at Kinclavin, June 22, 1671, by the Dean, superior.

Registered July 1, 1671.

Mr John Hall had sasine, September 30, 1671, as nearest heir of Andrew Hall, his father, of the town and lands of Newtyll, proceeding on a precept of Clare Constat, given at Dunkeld, April 27, 1671, by the Dean, superior.

Registered October 18, 1671.

Donald Robertstone of Killichangie had sasine, December 20, 1671, of the lands of Dalcabone and others, proceeding on a charter of confirmation, signed at Perth, June 27, 1671, by the Dean, superior.

Registered December 22, 1671.

James Tais, son of the deceased William Tais, tailor in Dunkeld, had sasine, March 21, 1674, of a tenement of land, &c., in Dunkeld, proceeding on a precept of sasine, signed at Kinclavine, March 1, 1674, by the Dean, superior.

Registered March 24, 1674.

William Brydie, portioner of Dungarthill, had sasine, August 5, 1674, of the one fourth of the lands of Dulbethie, with a fishing in the Water of Tay, proceeding on a precept of sasine, given at Dunkeld, November 19, 1672, by the Dean, superior.

Registered August 8, 1674.

Andrew Husband, portioner of Nether Kincairdney, had sasine, February 18, 1679, as heir of John Husband, his father, of an annual rent of £40 Scots, to be uplifted from the lands of Stralochie, parish of Capeth, proceeding on a precept of Clare Constat by the Dean, superior.<sup>1</sup>

Registered February 22, 1679.

(2) 1682. Mr WILLIAM NAIRN, minister at Kinclaven.<sup>2</sup>

Mr Thomas Hall, minister at Glendowane [Glendevon], had sasine, April 27, 1682, as heir of Mr John Hall, his brother, of the lands and town of Newtyle commonly called the Hill, proceeding on a precept of Clare Constat, signed at Dunkeld, April 26, 1682, by Mr William Nairne, Dean of Dunkeld, superior.

Registered May 2, 1682.

(3) 1687. Mr ALEXANDER BALNEAVIS, minister at Tibbermore.

Charles Stewart had sasine, April 20, 1688, as heir of Sir Gilbert Stewart of Tullineddies, his grandfather, of two tenements of land and a

<sup>1</sup> No date given.

<sup>2</sup> *v.* Chapter VI., Caputh.

hillock called Shiochies Hill, within the city of Dunkeld, proceeding on a precept of Clare Constat, signed by Mr Alexander Balneaves, Dean of Dunkeld, superior, at Tibbermoore, April 19, 1688, in presence of James Balneaves, his son, and Patrick Robertson, writer in Dunkeld.

Registered April 21, 1688.

Charles Williamsonsone in Dunkeld had sasine, April 26, 1688, as heir of his father, Angus Williamsonsone, of two tenements with barns in Dunkeld, proceeding on a precept of Clare Constat by Mr Alexander Balneaves, Dean of Dunkeld, superior, signed at Dunkeld, April 26, 1688, in presence of Mr Thomas Murray, minister at Kinclieven.

Registered April 27, 1688.

Alexander Balneavis, son of Mr Alexander Balneavis, minister at Tibbermuir, who married Elizabeth Robertson,<sup>1</sup> matriculated at St Leonard's College, St Andrews, in 1631, and graduated Master of Arts in 1634. He studied Theology at the New College, St Andrews. On November 2, 1636, a testimonial in his favour from the Masters of the New College was submitted to the Presbytery. The Presbytery admitted him to their exercise, and appointed him to give a "specimen doctrinæ" in private as soon as he was ready. On January 18, 1637, he was approven in his controversy in Latin: *De viribus liberi arbitrii in non renatis*, and was ordained to add publicly in his turn. As an expectant within the bounds of the Presbytery of Perth, he took and subscribed the Covenant with God on March 21, 1638.<sup>2</sup>

On May 13, 1640, the heritors of Tippermoor, viz. :—Mungo, Lord Stormont, Patrick Murray of Annatland, for himself and for George Bruce of Copmalundie, John Garner in the Mill of Ruthven, Alexander Garner in Easthall, William Murray in Newton, John Johnstone in West Copmalundie, John Gow in Fastens, William Heatie (?) in Huntingtower, John Langland in Blackruthven, appeared before the Presbytery, and, with Mr Alexander Balneavis, elder, craved that, as the said Mr Alexander Balneavis was old, and unable to discharge the duties of his office, the Presbytery would settle his son as conjunct minister at Tippermoor. The Presbytery considered their request reasonable, and entered the younger Balneavis upon trials. He was approven in them on August 19, 1640. When the edict toward his admission was returned executed and endorsed, on September 9, the laird of Copmalundie appeared before the Presbytery and intimated the consent of the parish to his admission, and also submitted a declaration in his favour, signed by all the

<sup>1</sup> *MS. Register of Sasines for Perthshire*, iv. 155 (Second Series).

<sup>2</sup> On August 29, 1638, he requested from the Presbytery a certificate of having passed his trials before them: "which the brethren continued till the 20th of September were past."



parishioners able to write. Balneavis was admitted to Tibbermuir as conjunct minister with his father on Wednesday, September 16, 1640, after sermon by Mr David Weems, minister at Scone.<sup>1</sup> He succeeded to the full charge on his father's death in the following December.<sup>2</sup>

He was elected Clerk to the Presbytery—"henceforth"—on February 3, 1641, but on April 21, 1641, the Presbytery appointed that the Clerk should hold office for six months only.<sup>3</sup>

The Presbytery of Perth, on August 24, 1642, made enquiry concerning those of their number non-resident at their cures. Balneavis was found to be a defaulter. His reason was that he had no manse, and had not yet received in stipend the cost of erecting one. He was ordered to build a manse during the following summer under pain of deposition.<sup>4</sup>

In 1643 his matrimonial affairs came under the notice of the Presbytery. On January 11, 1643, George Graham of Inchbrakie appeared before them, stating that the minister of Perth had refused the request of his wife that the proclamation of Balneavis and their daughter, Margaret Graham, Lady Strowan,<sup>5</sup> should be delayed, and asking that the second proclamation to be made in due course on the following Sunday should be suspended, because he had reasonable objections to offer to the marriage. The Presbytery supported the action of the minister, and, on the ground that there was yet sufficient time for him to object to the marriage, by a majority refused his request. Balneavis, however, having entered the meeting, agreed that the second proclamation should be delayed, as Inchbrakie desired, but protested that, if no particular reasons and legal and reasonable objections to the Banns were made at the next meeting, he should be proclaimed on the following Sabbath: and, afterwards, when the meeting had become small, asked that, if no relevant reasons were adduced, the following Sunday on which no proclamation was made should be accounted a day of proclamation. At the next meeting Mr John Fyfe, minister at Foulis,<sup>6</sup> appeared for the

<sup>1</sup> On that day, also, the Presbytery held a visitation of the Church.

<sup>2</sup> *MS. Decrees of the Sheriff Court of Perthshire*, June 18, 1658.

<sup>3</sup> On October 19, 1642, he was appointed Clerk until the following Synod.

<sup>4</sup> The Synod of Perth and Stirling, in April 1641, ordained Presbyteries to cause ministers to reside at their churches before September 29, under penalty of deprivation. It was reported to the Synod in October that he was "in repairing his manse and in transporting."

<sup>5</sup> She was the widow of Alexander Robertson of Strowan.

For a full account of the case, *v. Graeme's Or and Sable*, 127-9.

The mother of Margaret Graham was Margaret Keith, daughter of Sir Alexander Keith of Ludquhairn.

<sup>6</sup> Elizabeth Yowng is stated to be the relict of Mr John Fyffe, minister at Fowlis. James M'Growther in Newmylne was her son-in-law (*Perthshire Deeds*, August 8, 1662, p. 117). He is designated factor to the Earl of Perth in *Perthshire Deeds*, 1652-3, p. 177.

laird of Inchbrakie, but without written authority. Having refused the former request of Balneavis, the Presbytery proceeded to hear Fyfe, he having previously pledged himself, under pain of censure, to present a commission from Inchbrakie authorising him to appear on that day. He stated as an obstacle to the proclamation of the Banns of marriage that Margaret Graham, Lady Strowan, "had bound herself with writing, and bond, and horrible oaths, both written and unwritten, before witnesses," that she would never marry without her father's consent. It appeared, however, that she had retracted her oaths and promises, and that her bond had been given back to her. The Presbytery therefore considered that the oath and bond were no obstacles to her marriage, and authorised the second proclamation to be made on the following Sunday. On January 25 Fyfe's commission was duly presented to the Presbytery, and Inchbrakie, appearing with Mr James Graham of Monzie, offered a petition to the Presbytery, consideration of which was delayed until the following meeting, the proclamation of banns being also sisted; then, having heard the petition of Inchbrakie and Margaret Leitch (? Keith), his wife, to hinder the marriage, and a supplication from Margaret Graham requesting them to authorise the due proclamation of banns in order to marriage to be made, the Presbytery delayed further consideration of them, in the meantime suspending the proclamation. On February 8, 1643, the Presbytery resumed consideration of the process. They found the state of the case to be as follows:—

"Primo: Alleged by Margaret Graham that the promise of marriage betwixt her and Mr Alexander Balneavis is made betwixt two free persons by mutual troth (?), and no legal impediment objected in the contrary. Alleged by the laird, her father, that she is not a free person, for these reasons: first, because she is under her father's power, and in that same case as if she had never been *forisfamiliate*, but rather further tied in respect of divers and sundry promises made to her father and mother divers times before any alleged contract betwixt her and the said Mr Alexander: and farther, notwithstanding, these promises are obligatory of themselves, being made for onerous causes:

"Secondly: also she hath tied herself by a solemn oath, publicly, before witnesses, without compulsion or constraint, whereupon followed a discharge of the intended marriage by the said Margaret Graham to the said Mr Alexander with relation to the oath made in corroboration of her former promise: and, farther, the laird of Inchbrakie offers him to prove that there hath been delay *in contractu*, and therefore all promises from her are void."

The Presbytery enjoined him to prove his allegations at their next meeting, "without prejudice of any further they may after-

wards add thereto," and also ordered Margaret Graham to appear and "declare herself." They also instructed Balneavis, "for eschewing of scandal," to frequent her company, only between 6 in the morning and 6 at night; and appointed a committee "to deal with the said Margaret not to refuse to give occasion of meeting with her father, or other of her friends, to advise her in these things concerning her welfare and credit, and, further, to represent to her such reasons and arguments as they shall think meet and conducing for settling of this present question." The Committee reported to the next meeting, on February 15, that their mediation was ineffectual to dissuade her from her purpose of marriage, and declared that in their opinion "she was preoccupied with a prejudged opinion in doing any thing contrary to that marriage," a statement from which Balneavis strongly dissented. All the parties in the case appeared. Balneavis and Margaret Graham declared that they were bound to each other by oath before Almighty God, and presented their written oath to the Presbytery. There was also laid before them a letter which she "had given to her father in the contrary and discharging the proclamation," but which had been given back to her with her father's advice written on the reverse. Inchbrakie also stated his objections to the marriage at length. The Presbytery resolved to refer the whole case to the Synod. Inchbrakie then took further steps to prevent the marriage. The Commissary of St Andrews, at his instance, forbade all the ministers within the Presbytery to perform the marriage ceremony. On April 5, 1643, the Presbytery requested the Synod to consider whether or not the Commissary had acted outwith his jurisdiction.

There appears no reason for doubting that the parties married.

At the diet of Privy Censure on April 5, 1643, he was declared to be an "honest man in life and doctrine." He was again found to be non-resident at his charge, and, when questioned on the subject, stated that his manse was uninhabitable, but that he intended to repair it within the time allowed him by the Synod.

On July 5 1643, he brought to the notice of the Presbytery an interesting case of pretence to medical skill and prophetic power. The record is as follows:—

"Mr Alexander Balneavis, minister at Tibbermoore, reports that there is one Jean Crie, widow, in his parish, who, through a melancholic disease, had fasted 17 or 18 weeks, or thereby, and twice in that time lay in trance for certain days, but now she taketh meat, and saith that she hath been in Heaven and Hell, and hath attained to great skill of all diseases, and of things to come, so that there is great resort of the people to her, and deceiveth and seduceth many, so that he is not able to restrain



the resorting of the people to her. The Presbytery ordains intimation to be made in their several pulpits that no persons whatsoever resort to her, under pain of the censures of the Kirk, and the said Jean to be summoned to compare before the Presbytery next day."

Jean Crie failed to appear in obedience to three citations. Balneavis reported<sup>1</sup> that she had fled from the parish, that it was believed that her brother, William Crie, was accessory to her departure, and that the said William, before her flight, had stated in his presence, that unless the laird of Culmalundie and he would become sureties that she should not be imprisoned after appearing before the Presbytery, and that she should be permitted to return to Tibbermoore, he would put 500 miles between her and them. Cited before the Presbytery, William Crie altogether denied the allegations. He undertook to underly whatsoever penalty the Presbytery decreed, if ever it should be proven that he had been accessory to his sister's flight, and denied that he had ever made such a statement as his minister had reported. Balneavis having stated that he could support his declaration by the testimony of Patrick Murray of Annatland, Crie replied that, if he witnessed against him, he was content to be held as guilty.<sup>2</sup> James Fotheringham, Crie's brother-in-law, was also summoned before the Presbytery as an accessory to her flight. He stated that he was unwell when she fled, that she had been ordered "by those who had power under the Master of the ground" to leave the parish, and that he himself had been enjoined by both the "Master of the ground" and the minister no longer to retain her in his house. The Presbytery exonerated Balneavis from the allegation, and found that Fotheringham's statements were contradictory. They gave instructions that both Crie and Fotheringham should be imprisoned, until they found caution for £100 Scots each that they would search for Jean Crie before Martinmas. The security was forthcoming.<sup>3</sup> Murray supported the minister's statement in presence of the elders of Tibbermoore,<sup>4</sup> and the Presbytery found Crie guilty of the presumptuous speeches which he had so frequently denied, and upon his innocence of which he was ready to take his oath, but, as he had been enjoined to search for his sister before Martinmas, and to report his actings therein,

<sup>1</sup> *MS. Register of the Presbytery of Perth*, August 2, 1643.

On May 19 it was rumoured that she was fugitive within the bounds of the Presbytery of Auchterarder.

Balneavis was excused "for this time" for absence from the Presbytery on July 26, on the ground that he was "now in the perfecting of his manse." The Presbytery wrote to him to appear at their next meeting, to report his proceedings with reference to Crie, and to bring his part of a voluntary contribution of £40 for Mr Claud Hamilton, "distressed minister from Ireland, and recommended by the last Provincial" (*Ibid.*, May 17, 1643).

<sup>2</sup> August 23, September 6.

<sup>3</sup> *Ibid.*

<sup>4</sup> *MS. Register of the Presbytery of Perth*, September 13.

delayed to inflict punishment upon him.<sup>1</sup> There is no further reference to the case in the *Records of the Presbytery*.

With the rest of his brethren, Balneavis took and signed the Solemn League and Covenant on October 27, 1643, and was ordained to explain its terms to his congregation on the following Sunday, that, after humiliation and fasting, it might be subscribed by them on Sunday, November 5. The Covenant of Tibbermoore was duly approven on December 13.

He was excused for absence from the meeting of Presbytery on January 17, 1644, as "being employed in the public."

At the diet of Privy Censure on October 16, 1644, it was alleged against him that he had "conducted and conversed with the said Earl (of Montrose) at his own house the day of the battle of Tibbermoore." He denied the charge, and offered to sign a declaration for his exculpation.<sup>2</sup> On October 23 he was ordered to present it. It is not recorded.

On February 1, 1645, a letter was submitted to the General Assembly from the Presbytery with the Army, containing a leet for the chaplaincy of Lord Kirkcudbright's regiment, viz.: Mr Alexander Ireland in the Presbytery of Dunkeld, and Messrs John Hall and Alexander Balneavis in the Presbytery of Perth. Balneavis was chosen, but at a later session was exempted from service.<sup>3</sup> In 1645 he found it necessary to complain to the Presbytery of the failure of elders heritors to support him in the exercise of discipline. The minute of October 8, 1645, runs:—

"Whereas Mr William Row and Mr John Cruikshank were appointed Commissioners from the Presbytery, upon complaint given in by Mr Alexander Balneavis, minister at Tibbermore, of certain persons disobedient to the discipline of the Kirk, for want of concurrence and assistance of the elders heritors their civil power and authority to be exercised

<sup>1</sup> *MS. Register of the Presbytery of Perth*, October 4.

<sup>2</sup> "His examination by the Presbytery, in the matter of Montrose, is delivered by tradition more full than is contained in the Register. Montrose had called at his house on the morning of the day of the battle. Mr Balneavis waited on him, and gave him at his desire a drink of water. When reproved by the brethren for this hospitality, he answered them in expressions more coarse than what were fit to be recorded in the Register. The *purport* of his answer was, that however they might *now* find fault with them who had shewn any civility to the Marquiss, yet there was not one of them who, *about the time of the battle*, durst have refused to kiss *in the meanest manner*, the Marquis if he had commanded them so to do" (*Napier's Memorials of Montrose*, ii. 313-4. Note by Rev. James Scott).

<sup>3</sup> Peterkin's *Records of the Kirk of Scotland*, 432.

The Presbytery on February 10, 1647, granted him liberty to meet for business with Patrick Graham of Inchbraikie, younger, and Donald Robertson, Tutor of Strowan, who had been excommunicated for rebellion. He promised that the meetings should be as few and as short as possible.

On February 23, 1648, the Presbytery sustained his excuse for frequent absence, viz.: that he had been attending the meetings of the Commission of Parliament for the Plantation of Kirks.

He was one of a Committee appointed on January 4, 1649, to visit the marches of Forteviot (*v.* Appendix C *infra*).

against such disobedient persons, and thereupon were directed to speak George Bruce, Cultmalundie, and that he did acknowledge that he had been in time bypast somewhat slack and remiss, but promised in time coming to assist faithfully and impartially in the execution of the Kirk discipline to the uttermost of his power ; which report thus given, Mr Alexander Balnevis desired in public to be marked for his exoneration."

In 1648 he was implicated in proceedings at Perth and Kinfauns in connection with the Divisive Supplication. When the Presbytery, in obedience to an Act of the Synod, enquired, on October 18, who of their number had any part in that Supplication, Balneaves admitted that he "had a motion of one," and gave in a declaration to the following effect :—

"Mr Alexander Balneavis declares that he never saw a Supplication, but acknowledges that he heard Articles thereanent, and that Mr George Halliburton desired him to meet anent that business, who, accordingly, did, both in the kirk and at Kinfauns, but denied that Kinfauns was a set meeting. He declares that he never heard of that business till Mr George Halliburton did communicate the same unto him." At the next meeting, he made a statement regarding a letter sent by Mr Henry Guthrie to Halliburton, to the effect that "the letter did bear that Mr Henry Guthrie was informed that sundry Presbyteries were to supplicate the General Assembly, such as Duns and Peebles, but remembers no more anent the letter." His slight connection with the Supplication did not escape censure : on October 2, 1650, he was approven by the Presbytery, "except in the matter of the Supplication."

In 1648-9 Mr Edward Richardson, minister at Forteviot, was charged on several counts, of which the principal were, that he had obtained the signature of Mr Andrew Playfair to the Divisive Supplication under false pretences, and that, in the house of the laird of Strathurd, he had drunk the King's health and success to the unlawful Engagement. Richardson declared, with reference to the former charge, that he was the victim of a conspiracy—"as deep a plot as if it had been hatched in hell"—and professed that he had asked Playfair merely to sign a commission to representatives of the Presbytery to the General Assembly, and that "he drank these two drinks entitled 'healths' with a discovered head, but not with a relation to a health." At the meeting of the Synod in April 1649, he denied that he had drunk to the success of the Engagement, and had presented a Commission to the General Assembly for signature, points which the Clerk to the Presbytery, Mr James Gillespie, minister at Rind, held to have been confessed and proven, and in consequence was charged by Gillespie with making him "an unfaithful and infamous clerk." The Presbytery, with brethren associated with them by the Synod, on April 25, 1649, ordered the members who had heard



Richardson's declarations, and against whom no objections had been made, to give in signed depositions. Balneavis gave evidence as follows:—

“Mr Alexander Balneavis depones, In answer to the first, I declare that Mr Edward affirmed that the paper he presented to Mr Andrew Playfair was the commission, alleging that he had no other thing to present. For answer to the other, I declare that, it being laid to Mr Edward's charge that he drank two drinks, one entitled the King's health, the other to the success of the unlawful Engagement, he answered, what he drank was not under the name of healths, and uttered these words, slapping upon his thigh, ‘I refuse that’; but whether he spake these words in answer to the first and second healths, my memory cannot serve me.”

Richardson had excepted against Mr Robert Young, minister of Dunbarney, and others, as witnesses, and, in support of his objections to Young, had cited Balneavis. Young, in turn, excepted against Balneavis as a very great friend of Richardson. The Presbytery, however, repelled Young's objection against him. His evidence was to the effect that there was great enmity between Richardson and Young, but he denied that he heard Young say of Richardson, “His comb is red, and it must be nipped.”<sup>1</sup> The whole case was referred to the Commission of the General Assembly. Richardson was deposed by that body on June 5, 1649.<sup>2</sup>

<sup>1</sup> *MS. Register of the Presbytery of Perth*, May 22, 1649. At Perth, on April 4, 1645, Balneavis became cautioner for Mr Edward Richardsons, minister at Fortaviot, to a band for £100 Scots in favour of Alexander Blair, Writer to the Signet (*Register of Deeds for Perthshire*, July 29, 1652).

<sup>2</sup> *Records of the Commission*, 1648-9, 284-5.

The Commission found “that he, in a verie vndecent way, on the Lords day appointed for renewing of the Covenant, did only swear the same himselfe, and did not admitt the people to their swearing thereof, and that he dranke bare-headed to the good success of the vnlawfull Engagement, and that he did not registrat the Presbyteries Reference concerning the Divisive Supplicatiouns, being Clerk; That he is guiltie of frequent lyeing, namelic, of denyeing what he had formerly confest in the matter of drinking to the success of the vnlawfull Engagement, and the particulars concerning Mr Andro Playfoords subscribing the Comission to the Generall Assemblie, and denying the particular concerning the haveing of Robert Grahames writts, whilk were found thereafter in his hands.”

On January 4, 1650, on the petition of Margaret Reekie, his wife (*MS. Register of the Presbytery of Perth*, September 21, 1653), the Commission recommended the Presbytery of Perth to grant her the stipend for 1649, and remitted to their consideration the sum which should be paid to him in name of Ann (*Records of the Commission*, 1648-9, 351).

On March 6, 1650, Richardson's wife petitioned the Presbytery for a grant of the stipend for 1649. The Presbytery delayed consideration of her request until Richardson should vacate the manse, but allowed her for the relief of her immediate necessities to uplift a chaldor of meal and bear and 100 merks.

Richardson, as was stated on September 11, 1650, continued to occupy the manse and glebe, and had uplifted the stipend for 1649.

It was also declared that “he does contemptuously absent himself from the

On January 19, 1648, he raised an action against the Earl of Tullibardine, George Bruce of Cultmalundie, David Grahame, sometime of Gorthie, Mr Francis Hay of Balhousie, Patrick Murray of Annatland,

ordinance," and it was alleged that he was guilty of Sabbath-breaking. He was cited to appear before the Presbytery.

At the meeting on September 25, 1650, it was stated that his wife "does contemptuously absent herself from the public ordinance, and vents scandalous speeches on ministers." The Presbytery referred her case to a visitation appointed to be held at Forteviot. The minute of the Presbytery proceeds:—

"And the Presbytery, being very sensible of the miscarriages of Mr Edward Richardson, both in his absenting himself from the public ordinances, and his scandals delated on him; as also his sowing and shearing of the glebe, and his taking up of the stipend of the year 1649, being often discharged by the Presbytery to meddle therewith, without warrant from them, do therefore (?) divide his process, and refers him to the Visitation of the Kirk of Forteviot for his scandals. . . : as also refers him to the Provincial Assembly for his possessing of the Manse and glebe and taking up of the stipend 1649, and ordains him to be summoned for that effect." Richardson duly appeared before the Synod, confessed his fault, and his case was referred to the Presbytery of Perth for further examination at their visitation of Forteviot. The Synod also ordained that ministers liable should pay the fees due to him as Clerk to the Synod before November 1, and gave him liberty to pursue defaulters before the civil judge.

His successor, Mr William Barclay, had been appointed by the Presbytery on May 15, 1650, had been approved in his trials on October 16, and was ordained and admitted on January 29, 1651.

Richardson, who had petitioned for the stipend of 1650, of which Balneavis was afterwards appointed Collector (February 12, 1651), still retained possession of the Manse, however, and when Barclay sent ploughmen to till the glebe, Mrs Richardson would not allow them to begin their work (March 19, 1651). The question of the Manse was referred to the Synod (May 7), and by them to the Commission (Presb., May 21). The heritors offered Richardson £500 for the Manse, but he rejected that sum as insufficient. The Presbytery, on December 16, 1651, agreed that if he removed, or gave security to remove, from the Manse, he should receive, in addition to the specified £500, that portion of the stipend of 1650 of which the Presbytery had not already disposed, but that their offer must be accepted at their meeting on December 31. Richardson refused to accept those terms, both then and when renewed at a later date. In April 1652 complaint was made to the Synod that he, a deposed minister, intruded on the ministry, and endeavoured to uplift the stipend. The Synod ordered intimation to be made within the bounds of the Presbytery, that any further action in that matter, or failure to undergo discipline for his past conduct, would be represented to the Synod, who would proceed against him with the highest censures of the Church.

Mr Andrew Jaffray, formerly minister of Lecropt, was stated to have fallen under the same condemnation.

On July 14, 1652, the Presbytery, "having considered how Master Edward Richardson, late minister at Forteviot, does possess the manse thereof violentlie to the prejudice of the present minister, notwithstanding of all satisfaction offered for the same, and also how the said Mr Edward does still meddle with the revenues of the kirk, contrary to the Act of the General Assembly," referred "the case and the person" to the Assembly.

The case was referred by the General Assembly to a Committee. At Edinburgh, on July 30, 1652, Richardson, at the request of that Committee, and for other reasons, resigned his right, title and interest in the "Mayns," Glebe, houses and stipend of Forteviot in favour of his successor, and granted him a discharge for all that he was due. He also obliged himself to remove from the manse, etc., before October 10, and to leave the manse and houses in as good a condition as they then were, under a penalty of £100 Scots in case of failure. One of the witnesses to that

John Graham of Ballgowen, and Patrick Andersone of Tillilum, heritors of Tibbermure, for augmentation of his stipend. It was decided in his favour on February 8, 1650. The stipend of Tibbermure, consisting of 6 chalders victual,  $\frac{2}{3}$  meal and  $\frac{1}{3}$  bear, "of the mercat mett and meassowr of Perth," and the vicarage, was augmented by 300 merks as from Martinmas 1648. The vicarage teinds, *ipsa corpora*, or a hundred merks, at the option of the heritors, were allocated for the Communion elements.<sup>1</sup>

By virtue of a commission from the Presbytery of Perth, there were designated to him on March 26, 1650, by Mr William Row, minister at Forgundenie, Mr John Murray, minister at Methven, Mr James Olyphant, minister at Kinnoul, Mr Patrick Olyphant of Newtown, ruling elder of Forgundenie, Mr George Olyphant, son to John Olyphant of Bachilton, ruling elder of Perth, and Walter Stewart, ruling elder of Methven, three acres of the land called the Bog of the Peel, belonging to Mr Francis Hay of Balhousie, measured by James Hutton of Hauchsye of Archewe, "an ordinary mettier and measurer of lands," as grass sufficient for a horse and two "kye," in accordance with the Act of Parliament dated March 14, 1649. The commissioners also infetted him in those acres by the customary delivery of earth and stone. The instrument of designation and sasine, written by Henry Brown, notary public in Perth, was witnessed by Mr George Haliburtone, minister at Perth, Mr David Forrester, schoolmaster at Tibbermure, John Steil in Annatland, Charles Keir in East Cultmalundie, and Henry Kilbeydie in ——. <sup>2</sup>

On June 24, 1650, the Presbytery recommended that 5 bolls of victual, uplifted by Balneavis as stipend, from the Brigton of Almond in the parish of Redgorton, should be allocated to the minister of Redgorton, instrument was Mr Johne Meldrem, minister at Kingorne (*Perthshire Deeds*, October 29, 1662, p. 128).

Richardson's "mouth was opened" by the Synod of Perth and Stirling on July 13, 1655 (Sess. 7). He was declared eligible for a Call on October 9, 1655 (*MS. Register of the Synod*).

On May 27, 1657, the Presbytery of Perth granted him a testimonial.

On August 19, 1657, he was admitted to the charge of South Ronaldsay. In 1662 he petitioned the Privy Council for a grant in reparation of his alleged losses. He stated that he had served his former cure for 16 years "without scandal or offence derogatory to the ministry," and that he had been deposed "by the rigid censoriousnes of the tymes for his loyaltie to his late Majestie." The Lords granted him £100 sterling to be paid to him from the vacant stipends in his turn (*Register of the Privy Council*, Third Series, i. 200). He conformed to Episcopacy, and became Dean and Provost of Orkney, and died about 1670 (Craven's *History of the Church in Orkney*, 1662-88, 4, 5, 19).

<sup>1</sup> *Teind Papers* (Register House). *v. infra*, Hornings, August 23, 1661.

<sup>2</sup> *MS. Register of the Presbytery of Perth*, April 3, 1650. The Synod, in April 1650, ordered that the churches of members of the Presbytery of Perth implicated in the Divisive Supplication, or in any other course involving censure, should be visited by a Committee appointed for the visitation of Ochterarder Presbytery. Balneavis was on that Committee, but was subsequently removed from it. He preached before the Synod at Perth on October 10, 1650, his text being Matthew x. 16.



Balneavis to be otherwise recompensed. At the same meeting Balneavis complained that Mr George Murray of Overmay did, on the previous Sunday, "abruptly dispossess" his wife of the seat in Tibbermure church, which she had occupied for seven years. Murray appeared before the Presbytery on July 3, in answer to a citation, and exhibited a disposition to him of the lands of Tibbermure and the seat in question. The Presbytery appointed a committee to meet with Murray and the minister with a view to an agreement, and appointed that neither party should occupy the seat, until the dispute had been amicably settled. At their next meeting, July 10, the Presbytery referred the difference to the Kirk-Session as competent judges, and appointed Mr David Weyms, minister of Scone, to hold a meeting of the Kirk-Session to decide the question.

In 1652 the relations between Balneavis and the schoolmaster of Tibbermure had become strained, and each complained of the other to the Presbytery.<sup>1</sup> A committee was accordingly appointed to examine the complaints; and, later, the Presbytery held a meeting at Tibbermure. The minute of that meeting runs<sup>2</sup> :—

"Anent the particular concerning Mr David Forrester,<sup>3</sup> . . . Mr Alexander Balneavis reported that he had advertised the heritors of the parish to be present this day, especially my Lord Tullibardine, who promised to have one present for him, and being called on, compeared not, and sicklyke the laird of Cultmalundie, being advertised, compeared not: only George Murray of Tibbermure compeared, and Andrew Garner, Henry Miller, James Gall, Hew Ramsay, William Murray, Patrick Murray, Alexander Cunningham, elders: and the Presbytery finds by their declaration that Mr David Forrester has served at the Kirk of Tibbermure the space of three years, as schoolmaster and Clerk to the Session, and that he ought in all equity and conscience to be satisfied by the heritors and tenants of the said parish, for his pains, of all bygone dues resting to him: as also George Murray, one of the heritors, and the elders and tenants in the parish present declared they were content, whatever should be condescended upon by the heritors in a common way, to do therein,

<sup>1</sup> *MS. Register of the Presbytery of Perth*, July 14, 1652.

<sup>2</sup> *Ibid.*, September 1, 1652.

On September 21, 1652, "Mr Alexander Balneavis reported that he was necessitate to stay at home, and not to go to Erroll, in regard he had not a horse of his own, and the Parish did not send him one, notwithstanding, he did expect one from them."

He was appointed by the Presbytery on June 20, 1655, to preach at Stirling on July 8.

<sup>3</sup> Mr David Forrester married Isobel Oliphant (*MS. Register of the Presbytery of Perth*, June 30, 1652), and was probably the person whom the Presbytery forbade Mr Andrew Playfair to employ to preach at Abirdagie, until he had presented satisfactory evidence of licence (*Ibid.*, July 18, 1655).

In the accounts of the Kirk-Session of Logierait, under date October 2, 1652, the entry appears: "Item, given to Mr David Froster first and last 6 lib. 10/."

for their own parts, as any other moveable tenants do in any other congregation to their Schoolmaster." Compared Mr David Forrester, and gave in four proposals to be composed and settled by the Presbytery, the tenor whereof follows: "The first point is, that complete satisfaction and payment be given to me for my bygone services. The second point is, that (what benefit I might have made of Kirk and School this half year) restitution thereof may be made unto me. A third point is concerning the house, whereof your Godly Wisdoms have a just and particular account and note on the back of this paper. The fourth point is, seeing in conscience and equity the minister cannot by himself remove me from my charge, being honest and faithful therein, in respect, to speak justly and properly, I hold not of him, but principally of this reverend Presbytery, by the which I was accepted and authorised at the visitation of the Kirk of Tibbermure, at which visitation it was enjoined to the minister to be careful to settle my maintenance, and secondarily from the Session and parish, so that the wrong done to me doth reflect upon this reverend and Godly judicatory; then the point is, that I may continue in my office and charge, unless a license be granted that a minister may wrong the schoolmaster without advice of either powers." To the which Mr Alexander Balneavis did answer instantly:—

"To the first, it is answered that the Presbytery's judgment was given therein before. To the 2nd, it is answered that he got due advertisement before the time, and did remove accordingly, which is referred to be proven by the said Mr Alexander to the meeting of the Committee at this place. To the 3d, anent the account of the house, it is answered that it is paid to the full. To the 4th, it is answered that the minister did not remove him, but did advertise him to provide himself against the Term, as the mouth of the Session, all which he refers to the report of the committee met at Tibbermure; which report being read, the Presbytery finds that Mr David Forrester entered to his charge by way of private contract for a year, and was not authorised by the Presbytery; and in regard of his continuance and service, that he ought in conscience to be satisfied as said is. But finding that he got warning to remove a considerable time before the Term, in respect the heritors would not agree for a maintenance to him, as also that he sought after another place, and had entered in terms of agreement there; and that they find, after trial, that his pains cannot be profitable in this congregation, and that offences were given by himself and his wife to the minister and his wife, do therefore think it expedient that the said Master David shall remove from his charge at Tibbermure, and provide himself elsewhere, where his pains can be more profitable."

The Synod, in April 1656, and again in April 1659, appointed him their commissioner to the Synod of Fife.

He was elected Moderator of the Presbytery on April 16, 1656, and on June 25 was appointed by the Presbytery their commissioner to meet with and advise representatives of the Presbytery of Dunkeld on the grievous condition of some of the members of that Presbytery, whose stipends were sequestrated and whose people were daily troubled.<sup>1</sup> On December 1, 1658, he was appointed a commissioner from the Presbytery of Perth to the Presbytery of Dunkeld for the visitation of Kinloch.

On February 9, 1659, he stated to the Presbytery that no grass had as yet been allocated to him, though he had endeavoured to obtain it. The Presbytery appointed a committee to designate to him the amount of ground allowed by Act of Parliament. From the report of their proceedings, dated February 24, 1659, and recorded in the *Register of Deeds for Perthshire*, as well as in the *Register of the Presbytery*,<sup>2</sup> it appears that an excambion was made of the old glebe for 5 acres of land belonging to George Morray of Tibbermure, and that Morray freely and willingly disposed three acres contiguous as minister's grass. Morray, however, as appears from the minute of the next meeting, protested against the designation of those three acres without provision of relief. The Presbytery, however, were informed that the heritors would, without a legal process, relieve him, according to their proportions, if the acres were valued by gentlemen of knowledge and conscience within the shire. They therefore requested "the right honourable" Mr John Nairn of Muckersie, William Blair of Kinfands, Hugh Mitchell of Kincarrochie, and William Moncrieff of Kintullo to value the said lands; "In doing whereof they will exceedingly oblige them to remain their affectionate friends."<sup>3</sup>

On November 7, 1660, he was again elected Moderator of the Presbytery of Perth.

In 1662 he conformed to Episcopacy, and received a presentation to Tibbermure from the patron, the Bishop of Dunkeld.<sup>4</sup> By his appointment by the Bishop on October 16, 1662,<sup>5</sup> as Precentor (Chanter) of the Cathedral, he became a member of the Chapter.

He was one of the Commissioners appointed by the Synod of Dunkeld

<sup>1</sup> *v.* Chapetr VI., Ramsay—Caputh.

<sup>2</sup> *Perthshire Deeds*, November 1, 1661; *MS. Register of the Presbytery of Perth*, March 2, 1659.

The minute of the Designation is recorded on June 22 also, but there is no reference to the excambion of the glebe.

<sup>3</sup> *MS. Register of the Presbytery of Perth*, March 16, 1659.

<sup>4</sup> Connell on *Tithes*, ii. 197.

<sup>5</sup> *Perthshire Hornings*, December 4, 1678.



in April 1663 to represent the grievances of the clergy to Parliament, and to petition for their redress.<sup>1</sup>

In 1671 he was defender in an action by Bruce of Cultmalundie for reduction of a decret burdening the teinds of his lands with an augmentation of stipend. It was averred by the pursuer that as Balneavis had accepted a presentation to Tibbermuir on the basis of the old stipend, that is, before the decret of augmentation of 1650, he had relinquished his right under that decret. The Lords, on February 15, 1671, decided in favour of Bruce because no relevant defence had been offered, and because the Bishop agreed to the reduction.<sup>2</sup>

On August 24, 1673, Mr John Balneavis, his son, was admitted helper to and conjunct minister with him in the charge of Tibbermoore,<sup>3</sup> but was translated to the second charge of Dunfermline in 1676.

Mr James English, late minister of the Abbey of Holyroodhouse, was admitted to the church of St Martin's on February 1, 1677. He early exhibited antipathy to Balneavis, who was one of the heritors of the parish. At the diet of Privy Censure on September 19, 1677, he made definite charges against his character and ministerial conduct. The case that ensued may perhaps be best followed in the relative extracts in the *Register of the Presbytery of Perth* :—

“ At Perth, the 24th of October, 1677 years.

“ Whereas at the Privy Censure of the Presbytery, the day before the last Synod, Mr James English being enquired at what he knew of Mr Alexander Balneavis, minister of Tibbermoor, and he saying that he was a reproach to the ministry, and the Presbytery desiring him to condescend to particulars, because this was a general, he instanced in covetousness, oppression, giving scandal by travelling on the Sabbath frequently, alienating of his parishioners from him, non-residence at his charge, and desired this to be marked in the Presbytery book.

“ This day the minister of Tibbermoor desired of the Presbytery that he might state himself his accuser, and give his accusation under his hand, and that he might prove all the particulars, that he might not lie under such a foul and impious imputation, which did exceedingly weight him ; the Presbytery, being sensible of the equity of his desire, thought it most reasonable. Mr James English being put to it that he might give the particulars under his hand, and if he would be his accuser, he refused to be his accuser, or to give it under his hand, because he thought there was a difference between accusing and admonishing. The Presbytery

<sup>1</sup> *MS. Register of the Presbytery of Meigle*. v. Haliburton's Acts, p. 130. On June 25, 1666, the Town Council of Perth accepted his offer to lend them 10,000 merks.

<sup>2</sup> Connell on *Tithes*, ii. 197.

<sup>3</sup> v. Bishop Bruce ; *MS. Register of the Presbytery of Meigle*, December 20, 1681.

unanimously condescended, he asserting that Mr Alexander Balneavis was positively guilty of all the particulars, and frequently pressing that it might be marked in their Registers, and that he would make out the particulars, that this was an accusation: and the two ministers being in the Bishop of Dunkeld his diocese, they appoint the Moderator to acquaint him with this, and if he take not up the particular between them, they ordain Mr James English to proceed in the process against the next Presbytery day."

*"At Perth, the 14th of November, 1677 years.*

"This day the Moderator reported that, having spoken with the Bishop of Dunkeld in reference to that affair betwixt Mr Alexander Balneavis and Mr James English, my Lord Bishop referred back the matter to the Presbytery to do therein as they judged fit, since he found that the business could not be taken up. Mr James English being enquired at concerning the matter, he proposed to the Presbytery that they might take some course to prevent the probation of the process, but withal, it was with this provision that he could prove the particulars alleged by him.

"The Presbytery having considered his demand, they unanimously find that this was to conceal and huddle over Mr Alexander Balneavis' guilt, if there were any: Mr Alexander Balneavis earnestly pressing his vindication by the trial of the process, they told him that this could not be done except he absolutely submitted the whole affair to the Presbytery, and that they appoint him as formerly to proceed in the process. Mr James English hereupon did take out of his pocket a paper, written and subscribed by his own hand, whereby he declined the Presbytery as competent judges of the things alleged, and appealed to the Commissioners of Edinburgh. The Presbytery having considered this, unanimously they reject this paper for several weighty reasons, and appoints him, as he will be answerable, to proceed, and orders the Clerk to give him warrant for summoning of witnesses."

*"At Perth, the 5th day of December, 1677 years.*

"Anent that affair betwixt Mr Alexander Balneavis and Mr James English, the Moderator having enquired at him what he had done therein, and if he had summoned witnesses according to the last day's appointment, answered he craved humbly pardon of the Presbytery for giving offence to them in appealing from them the last day to the Commissioners at Edinburgh, and declared that he passed from the said appeal, and acknowledged the Presbytery the only judges competent, and desired the Presbytery would be pleased to delay the business till the next day

of meeting, in regard he had done nothing in the affair as he was formerly appointed. The Presbytery having considered his desire, they appoint him peremptorily against this day fortnight to give in a subscribed libel, with the names of the witnesses, without any further delay, or otherwise to succumb in the probation. . . .”

“ *At Perth, the 19th of December, 1677.*

“ Which day the brethren being met anent that affair betwixt Mr Alexander Balneavis and Mr James English, and the last day’s ordinance being read to him, and he required what he had done therein, answered he judged himself not to be an accuser, and that unless a subscribed libel had been given in by him, he was not obliged to proceed in the process, neither would any further proceed. The said Mr James English being removed, the brethren declare him contumacious in not giving obedience to their ordinance, and refer him to my Lord Bishop of Dunkeld to be censured for his injury done to the said Mr Alexander Balneavis, and his declining of them, and appealing from them to the Commissioners of Edinburgh, and for his contumacy, as his Lordship shall think fit, and appoints the Moderator to intimate the same to him, which, at his calling, accordingly was done.”

“ *At Perth, the 8th of May, 1678.*

“ Anent the affair betwixt Mr James English and Mr Alexander Balneavis, the Act of the Lord Bishop of Dunkeld and Synod thereof is produced before the Presbytery, and, in obedience to the said Act, the said Mr English declares as follows: ‘ I, Mr James English, does humbly declare and acknowledge that I have been very rash and inconsiderate in my expressions before the Presbytery of Perth anent my reverend brother, Mr Alexander Balneavis, minister at Tibbermoor, and have laid to his charge things which I am now fully convinced I had no ground to do; and therefore craves him humbly pardon for that my misdemeanour and wrong that I have done him, as also I crave the Presbytery humbly pardon for the offence I have given them by my carriage in that particular.’ ”

In 1681 Balneavis was again the object of an attack by English. At the diet of Privy Censure on March 30, English accused him of marrying a couple irregularly. He stated that Mr William Rattray, minister at Cargill, had refused to marry John Marshall in St Martin’s to Janet Ritchie in the parish of Cargill, because Marshall lay under scandal, but that Balneavis, on his own initiative, had entered the pulpit of Cargill church, and had married the parties, in spite of the warning of the minister that he would do so at his own risk. Balneavis replied that, at the request



of Marshall, who was his tenant, he had accompanied him to Cargill to be a witness of his marriage, and that only after repeated refusals he had acceded to the desire of the minister, and had married the couple. He offered to substantiate his statement by a letter from Mr William Rattray. The minute of the next meeting, May 4, 1681, proceeds :—

“ This day Mr Alexander Balneavis did represent unto the brethren that, whereas, the last day of meeting, he undertook to make out by a line under the minister of Cargill’s hand that, at his earnest desire, he married John Marshall upon Janet Ritchie, he delivered to the Moderator a testificate, written and subscribed by the (minister of) Cargill, that he did solemnize the marriage of the said persons at his earnest desire, he himself with divers other gentlemen being witnesses ; which being read, the said Mr Alexander did humbly entreat the Moderator and brethren to take his condition to their serious consideration, that whereas he had sustained several injuries at the hands of the said Mr English (as was well known to them), notwithstanding his conscience did bear him record he had never given him just cause of offence, it pleased the said Mr English to revile the said Mr Alexander, calling him wicked and malicious ; and while the Moderator and brethren were taking to their consideration the injury done to the said Mr Alexander, he reproached all the brethren saying that the Knights of the Post might do any thing they liked. And being desired to remove that the brethren might take to their consideration both the injury done to the said Mr Alexander, as also the reproach he had put upon them, he called in question the authority of the Presbytery, saying, ‘ By what authority remove ye me ? ’ and the brethren having passed a vote unanimously for his removal, he refused to give obedience. The brethren think fit to delay their sentiments, both of the injury done to their brother, Mr Alexander Balneavis, as also the reproach put upon them, and his contumacy and disobedience to their ordinance, till the next day of meeting, that they be further advised.”

The Presbytery delayed further consideration of the case, firstly, because of the sickness of English, and then because of his absence from their meetings. But, being aware that he had long since recovered from his illness, the Presbytery, on August 31, 1681, decided to remit the whole case to the Archbishop of St Andrews and the Bishop of Dunkeld “ to do therein as seems good unto their Lordships, and to inflict such censure upon the said Mr James English, as both their and their reverend brother’s credit may be repaired, their good name, which is by him deeply wounded, may be again restored, and others may be affrayed to transgress in the like.”

There is no further reference to the case in the *Register* at present

in possession of the Presbytery, which is blank between September 21, 1681, and July 30, 1690. The *Register of the Presbytery of Meigle*, however, casts light on the subsequent procedure in the affair. It appears that, as both ministers were incumbents under his jurisdiction, the Bishop of Dunkeld referred the case to the Presbytery of Meigle and certain ministers of his diocese.<sup>1</sup> On August 24, 1682, English was deposed by the Bishop of Dunkeld and his Chapter, for conduct inconsistent with the ministerial character and contrary to the public laws of both Church and State.

Balneavis continued to be the object of the hostility of English, and in 1683 was imprisoned at his instance, for failure to pay under a charge of Horning the part of the stipend of St Martin's *alias* Melginsh due by him for the half year 1677, and since during his service of the cure. He complained that he had never been heard before the "pretendit clandestin act" of Horning had been obtained, and that the stipend for 1677 onwards had been fully paid. He also stated, with reference to the stipend for the half of 1682, that English had no right to it, having left the shire of Perth and resided in the shire of Lothian since his deposition, and had not appointed a factor to receive payment; and that, in any case, the Bishop of Dunkeld had intimated to him and the other heritors that he had received a gift of the vacant stipends in his Diocese, and had appointed Mr Thomas Strachan, minister of St Martin's, his factor for uplifting the stipend; and that, having been charged by both parties, he was not justified in making any payment until it had been decided to whom the stipend legally belonged. He further affirmed that the manse, which had been appraised at £860 Scots, had been built and repaired by the heritors, and that English had pulled it down and demolished the office houses, and claimed that he should be allowed to retain a part of the sum for which he was charged, until they should be restored to the same condition as at the admission of English to the cure; as also that, as English had cut down and sold the "planting" around the manse since his deposition, and had applied the money to his own use, he should not be compelled to make any payment until that money were refunded, the present incumbent being certain to make a claim for that money upon the heritors. He stated that Mr Alexander Cockburne, one of the regents of the College of Edinburgh,<sup>2</sup> had become his cautioner for payment for what might be found due.

<sup>1</sup> See note 3, page 276.

<sup>2</sup> He married Cecil Mercer, daughter of Mr Robert Mercer, minister at Kennoquhay (= Euphan Durie), and with his wife and sister-in-law, Aleson Mercer, was defendant in an action raised by Margaret (= Mr Robert Richardson, W.S.), Sophia, Issobell, and Magdalen Law, daughters of Walter Law of Cowland, and executrices of Robert Law, their brother (*Acts and Decrees, Mack*, March 13, 1686).

Letters of relaxation in his favour were granted on May 1, 1683, and executed at Perth on May 7.<sup>1</sup>

On the death of Dean Nairn, in September 1687, he was appointed Dean of Dunkeld.<sup>2</sup>

His son, Mr Alexander—designated late minister of Tibbermure—was presented to Kinloch before December 6, 1687,<sup>3</sup> and on January 24, 1688, father and son were members of a Commission appointed by the Bishop to apprise the manse of Meigle.<sup>4</sup>

On November 26, 1690, a complaint against him and other Episcopal incumbents was laid before the united Presbyteries of Perth and Dunkeld by some of the elders of Perth. Balneavis disregarded two citations to appear before the Presbytery. When witnesses were called on December 31, Mr David Ferry, precentor, and Alexander Nicollson, beadle, at Tippermoor, were found absent, but David Kinmonth and James Marr appeared, and bore testimony to the effect that Balneavis kept neither Fasts nor Thanksgivings, Marr adding that he had read none of the Proclamations regarding them; while in other cases then tried, evidence was given by David Ranken, church officer in Perth, that Balneavis had baptised children in the church of Perth, and by John Murray, kirkbellman, and John Davidsons, church officer, that he had baptised the Provost's child in the church.

No further action was taken by the Presbytery against Balneavis until July 20, 1692. On that date William Rethorfurd in Glogburne, commissioned by several parishioners, submitted to the Presbytery a complaint and libel against him.

The counts were :—

“ 1° that the said Mr Balneaves hes dwelt and resided att Carnbadie, a place eight mills distant from the parish of Tibbermur, and that for the space of ten or twelve yeirs bygon.

“ 2° that he oftims travells betwixt that place of his residence to the kirk of Tibbermuir on the Saboth morning, and returns bak in the afternoon, crossing the river Tay tuys in boats.

“ 3° that he never hes observed anie dayes of Fasting or Thanksgiving since King William's Ring [? reign].”

The minute proceeds :—

“ The Presbitrie having considered the said complaint and lybill,

<sup>1</sup> *Perthshire Hornings*, May 7, 1683.

It is also stated that he was deposed on November 22, 1680. But he was “ approved in life and doctrine ” on September 22, 1680, and “ added ” on December 15. He was present at every meeting of Presbytery save one, from September 22, 1680, to March 30, 1681.

<sup>2</sup> *MS. Register of the Presbytery of Perth.*

<sup>3</sup> *MS. Register of the Presbytery of Cowpar-Angus*, December 6, 1687.

<sup>4</sup> *MS. Register of the Presbytery of Cowpar-Angus.*



and also that ther is ane old process depending befor them against the said Mr Balneaves, upon a complaint be the elders of the Kirk-Session of Perth, quhilk being orderlie proceeded, and legall citations given, and no compeirance, they find be the depositions of diverse famouse witnesses, date the 31 of December 1690, it to be sufficientlie proven that the said Mr Balneaves had never kept anie Fast- or Thanksgiving-day befor that tyme since King William's entrie, and that he had irregularlie invaded the kirk of Perth, without anie allowance from the minister, and baptised a child to Provest Oliphant; they, by ther act, wakin that old process against the said Mr Balneaves, and ordains him to be sumoned to compeir befor the Presbitrie att Perth, the 3 day of Agust nixt, to see the said wakined process, and also to see and answer to this new additionall complaint and lybill with certificatione, etc."

Balneavis was not present on August 3 and 17. On the latter date the Presbytery, on the application of Rutherford, gave warrant for the citation of the following witnesses:—David Crawford in Blak Ruthven, John Dawson in Annetland, James Rioch and Thomas Garrok in Cultmalindie, John M'Lagan in Hole of Ruthven, and Robert Hill in Letham, and also of Balneavis to state objections against them.

The witnesses duly appeared on August 24, but Balneavis failed to obey the citation, and, on the application of Rutherford, the Presbytery proceeded to examine the witnesses.

"David Crawford in Blakruthven, being a person of 50 yeirs age, and married, being interrogat iff Mr Alexander Balneaves dwelt within the parish of Tibbermuir, depons that he dwelt in Carnbadie these dozen of yiers and more, except some litle tyme that he wold come to Tibbermuir for tilling or shearing his gleib; and being interrogat iff he ever knew the said Mr Balneaves to travell upon the Saboth day from that place of his abod to Tibbermuir, and to returne again that day, he deponed that he had seen him doe so severall tymes. 3<sup>o</sup> being interrogat iff he, being ane ordinarie hearer of Mr Balneaves, did he keip anie of the Fast dayes or Thanksgiving dayes, or read anie of the Proclamations injoning these days, he deponed that he never heard nor knew him to doe anie of these, and added that all the countrie (knew) ther ministers wold keip non of these dayes since King William came, and wold not pray for him.

"John Dason in Annetland, aged 40 yeirs, married, being interrogat that same way, deponed the verie same things that David Crawford did.

"James Rioch, in Cultmalindie, aged 40 yeirs, married, being interrogat, deponed the same.

"Thomas Garrok, ther, aged 32 yeirs, married, deponed the same things, and added that he was sure, put all the tymes together he had

stayed in Tibbermuir parish these 12 yeirs bygon wold not bein 3 moneth all that tyme."

John M'Lagan, in Hole of Ruthven, aged 53 yeirs, married, gave similar evidence.

The Presbytery found that which was proven by the witnesses to be deserving of censure, but delayed to pass sentence till their next meeting.

On September 7 Rutherford requested the Presbytery to proceed to a sentence in the case, especially as it had been clearly proved that Balneavis was guilty :

" 1° of extraordinarie non residence.

" 2° scandalouse breach of the Sabbboth day by unnecessaree travelling, and crossing the river Tay in boats, etc.

" 3° dissaffectednes to the settled Government, and contempt of the ornarie orders anent Fastings.

" 4° invading the kirks and pulpits of other ministers, and baptising without ther allowance, and quhilk makes him most inexcusable, his great contumacie in not compeiring when so oftin lawfullie cited, personallie apprehended, which is ane avowing all these scandalouse miscariages, and that he hes no purpose to reforme them."

The Presbytery found those charges completely proven, and unanimously deposed Balneavis from the office of the ministry, and ordered his church to be declared vacant.

A complaint against him and other ministers,<sup>1</sup> to the effect that they had preached without being qualified as the law required, had failed to pray for William and Mary as King and Queen of Scotland and were disloyal, was considered by the Privy Council on January 10, 1693. Balneavis was present in obedience to a citation. He stated that he had preached only once since his deprivation and did not pray for William and Mary. The Lords forbade him to exercise any part of the ministerial office, either in church or meeting house or any other place, until he was qualified according to the Act of Parliament, under threat of punishment without favour or delay.

Balneavis married :

1. Margaret Graham, daughter of Mr George Graham of Inchbrakie and Margaret Keith, his wife, and widow of Alexander Robertson of Strowan.<sup>2</sup>

2. Margaret Hamilton.<sup>3</sup> She died on February 21, 1663, and was buried on the 25th.<sup>4</sup>

Their children<sup>3</sup> were :—1. John, who matriculated at St Leonard's

<sup>1</sup> *v.* Blair, Caputh, Chapter VI.

<sup>2</sup> *v.* above. Margaret Balneaves, who married Mr Mungo Weyms, minister at Aberdalgie, was perhaps their child.

<sup>3</sup> *Perthshire Sasines*, February 16, 1664.

<sup>4</sup> *Chronicle of Perth*, 46.

College, St Andrews, on January 25, 1664, and graduated Master of Arts on July 27, 1667; afterwards conjunct minister with his father,<sup>1</sup> minister of the Second Charge of Dunfermline,<sup>2</sup> and minister at Dunbarnie,<sup>3</sup> and proprietor of the lands of Cairnebaldie.<sup>4</sup> Mr John Balnavis, designated eldest lawful son of the second marriage of Mr Alexander Balnavis, minister of Tibbermoore, and Elizabeth Murray, his spouse, had sasine, October 7, 1690, of the lands of Frierton in the Lordship of Scone, proceeding on a disposition granted, May 20, 1690, by James Balnavis, eldest son of the third marriage of Mr Alexander Balnavis.<sup>5</sup> He was deprived of his benefice by the Privy Council on September 17, 1689.

2. Alexander. 3. Anna, contracted with John Oliphant of Carpow, son of her step-mother, by Contract of Marriage, dated October 8, 1668. She had sasine, December 9, 1668, of the east half of the lands of Carpow with the teinds and fishings, proceeding on that contract.<sup>6</sup> 4. Barbara, who married Mr John Tailiour, minister of Dron. He assigned to her, on March 19, 1690, certain sums of money and quantities of victual, due to him as stipend by James Balneavis, her half-brother,<sup>1</sup> Oliphant of Carpow, her brother-in-law, and a bond for 1000 merks, etc., signed in his favour, at Drone, July 12, 1688, by Mr Alexander Balneavis, minister at Kinloch, her brother.<sup>7</sup> She afterwards married John Whyte, Sheriff-fiscal in Perth, the contract of marriage being signed on October 12, 1692, and transferred the above bond for 1000 merks to him.<sup>8</sup>

3. Catharine Reid,<sup>9</sup> daughter of James Reid, Provost of Dunfermline, and widow of William Oliphant of Carpow.<sup>10</sup> She had sasine from William Oliphant, her husband, whom she married before August 18, 1653,<sup>11</sup> on February 1, 1656, of the west half lands of Carpow in life rent.<sup>12</sup> She was contracted in marriage with Balneavis on February 13, 1664.<sup>9</sup>

Their children were:—1. James,<sup>13</sup> fiar of Friartoun,<sup>14</sup> proprietor of Carnbadie,<sup>15</sup> afterwards designated "of Glencarss,"<sup>16</sup> prebendary of Ruffle.<sup>17</sup> He married Katherine Murray, eldest daughter of the second

<sup>1</sup> v. Chapter II., Bishop Guthrie, Presbytery of Perth.

<sup>2</sup> Admitted November 8, 1676 (*Selections from the Minutes of the Synod of Fife*, Appendix, 238).

<sup>3</sup> Admitted January 5, 1681 (*MS. Register of the Presbytery of Perth*).

<sup>4</sup> *Perthshire Sasines*, February 22, 1690.

<sup>5</sup> *Ibid.*, October 13, 1690.

<sup>6</sup> *Ibid.*, February 4, 1669.

<sup>7</sup> *Perthshire Deeds*, March 19, 1690.

<sup>8</sup> *Dunkeld Testaments*—Balneavis of Kinloch—November 22, 1694.

<sup>9</sup> *Perthshire Sasines*, August 20, 1669.

<sup>10</sup> *Perthshire Deeds*, May 25, 1694.

<sup>11</sup> *Perthshire Sasines*, November 22, 1653.

<sup>12</sup> *Ibid.*, March 15, 1656.

<sup>13</sup> *Perthshire Deeds*, December 24, 1669.

<sup>14</sup> *Perthshire Sasines*, June 11, 1672.

<sup>15</sup> *Ibid.*, May 22, 1680.

<sup>16</sup> *Perthshire Deeds*, March 13, 1696.

<sup>17</sup> *Perthshire Sasines*, May 8, 1688.



marriage of Sir Andrew Murray of Murrayshall and Dame Rebecca Cheap.<sup>1</sup> 2. Alexander, born before November 29, 1666.<sup>2</sup>

Balneavis was alive on December 28, 1695.<sup>3</sup>

He has been described as "a man of vivacity and of a bold spirit."<sup>4</sup>

1. *Reference to Mr Alexander Balneavis in the MS. Register of Acts and Decrees of the Court of Session.*

Anna Auchinleck and Grissell Auchinleck, daughters and executrices of William Auchinleck, writer, Perth, who died in May 1674, and Elizabeth Hay, their mother, had decree against Mr Alexander Balneaves, as cautioner for George Drummond of Gairdrum, Mr James Carnegie, minister at Regorton, John Blair of Ardblair, James Haliburton as representing George, Bishop of Dunkeld, John Blair of Baleid, Thomas Ogilvie of Litle Kethick, William Haliburton of Buttergask, Major George Brown of Meikle Buttergask, and Thomas Blair of Lethindie, for payment of sums due (*Mack*, December 14, 1677).

2. *References to Mr Alexander Balneavis, minister at Tibbermuir, and Dean of Dunkeld, in the MS. Register of Sasines for Perthshire.*

Mr Alexander Balnevis, minister at Tibbermuire, and William Thomsone in Cairny, had sasine, October 3, 1653, of the lands of Copmalundie (Cultmalundie), proceeding on a charter by Williame Oliphant in Dupline, wadsetter of said lands, Catherine Reid, his spouse, and George Bruce of Coupmalundie, with provision of reversion, signed August 18, 1653.

Registered November 22, 1653.

Mr Alexander Balneives, minister at the kirk of Tibbermuire, had sasine, January 8, 1659, of the lands of Cultmalundie, appraised from George Bruce of Cultmalundie, and sold and adjudged to the said Mr Alexander for a debt of 20,152 merks principal, and 1007 merks 8s. and 8d. of Sheriff-fee, proceeding on a charter of appraising, dated August 6, 1658, with a new precept, dated December 8, 1658, granted by His Highness, with consent of the Commissioners of Exchequer.<sup>5</sup>

Registered January 11, 1659.

<sup>1</sup> *Perthshire Deeds*, June 5, 1691, January 5, 1696.

<sup>2</sup> See notes 13 and 15, page 284. v. Chapter VI., Kinloch.

<sup>3</sup> *Perthshire Deeds*, March 13, 1696.

<sup>4</sup> *Napier's Memorials of Montrose*, ii. 313. Note by Rev. James Scott.

<sup>5</sup> Mr Alexander Balneaves obtained decree in the Sheriff Court of Perth, June 23, 1665, against George Bruce of Cultmalundie, for delivery of certain documents connected with the Estate.

Johne, Alexander, Anna and Barbara, children of the Right Reverend Mr Alexander Balneives, minister at Tibbermuire, and the deceased Margret Hamiltoune, his spouse, had sasine, February 9, 1664, of an annual rent of £800 Scots from the sum of 19,000 merks secured on the barony of Cultmalundie, apprised at their father's instance from George Bruce of Cultmalundie on July 22, 1658, for the sum of 21,159 merks 15s. Scots; proceeding on Letters of Provision with precept of sasine, signed at Perth, February 1, 1664, whereby the said Mr Alexander bound himself to pay 10,000 merks to John, his eldest son, and 3000 merks to his son, Alexander, on their reaching the age of 24, and 3000 merks each to his daughters on their marriage with consent of the said Mr Alexander, or failing him, of others nominated in the said letters of provision, the principal sum meanwhile being reserved to the said Mr Alexander.

Registered February 16, 1664.

Mr Alexander Balneives, minister at Tibbermuir, witnessed at Perth, November 29, 1666, a renunciation by John Mercer, his wife and daughter, of an annual rent of £80 Scots, secured on Annatland and "aikers of Tibbermuir," redeemable by payment of 2000 merks, in favour of George Murray of Tibbermuir.<sup>1</sup>

Registered December 6, 1666.

Margaret Lyndsay, daughter of the deceased Alexander Lyndsay of Evilick, and spouse of Alexander Straitoun of Laurestone, in consideration of the sum of 4000 merks, &c., signed, May 31, 1669, a renunciation of an annual rent of 240 merks furth of the lands of Carnbadie, in favour of Mr Alexander Balneaves of Carnbaddie and George Hay of Kirkland.

Registered June 29, 1669.

Mr Alexander Balneves of Carnbadie, minister at Tibbermoore, had sasine, June 25, 1669, of an annual rent of £40 Scots, to be uplifted from the lands of Bonharde pertaining to Thomas Grant of Bonhard.

Registered June 29, 1669.

Mr Alexander Balneaves had sasine, August 12, 1669, of the lands of Carnbaddie, proceeding on a charter under the Great Seal, given July 30, 1669.

Registered August 20, 1669.

Catharine Reid, spouse to Mr Alexander Balneaves, had sasine, August 12, 1669, of four chalders of victual, &c., yearly, to be uplifted from the lands of Carnbaddie, &c., in liferent, proceeding on a precept

<sup>1</sup> George Murray, who married Helen Murray (*MS. Register of Bonds, Arrestments, etc., for Perthshire*, 87), had a daughter Jean, married to Mr John Bell, minister at Ardrossan (*Acts and Decrees, Dal*, June 20, 1674).

of sasine in a charter (dated 3 March 1669) granted by the said Mr Alexander in implement of the terms of a marriage contract, signed at Carpow, February 13, 1664, under which he became bound to infest the said Catharine in the annual rent of 10,000 merks.

Registered August 20, 1669.

Mr Alexander Balneaves had sasine, June 10, 1672, in liferent, and James Balneaves, his son, in fee, of the lands of Friertoune, proceeding on a charter by John Campbell of Friertoun, dated at Perth, June 5, 1672.

Registered June 11, 1672.

Mr Alexander Balneaves of Carnbadie witnessed, January 17, 1678, a Bond of Provision granted by James Hay of Paitfour for infesting Anna Prestoun, his spouse, in liferent, in the lands of Pitfour and others.

Registered May 28, 1678.

James Balneaves, whom failing, Alexander Balneaves, sons of Mr Alexander Balneaves, whom failing, John Olyphand, second son of John Oliphant of Carpow, and grandson of the said Mr Alexander, had sasine, May 20, 1680, of the lands and barony of Carnbadie, proceeding on a disposition by the said Mr Alexander reserving his liferent.

Registered May 22, 1680.

Mr Alexander Balneaves signed, February 28, 1681, a Discharge in favour of John Arnott, younger, of Pitgrunzies, and cautioner, of a bond, dated November 23, 1670, granted by the said John Arnott, younger, and his cautioners (the said Mr Alexander Balneaves and John Oliphant of Carpow), whereby they had obliged themselves to pay to John Arnott, senior, the sum of 500 merks Scots, with a year's annual rent till payment. The band contained a clause of relief in favour of the cautioners, and the said Mr Alexander acquired right to it by the assignations therein mentioned, and apprised the lands in terms of letters of apprising, dated February 15, 1672.

Registered April 12, 1681.

Mr Alexander Balneaves had sasine, April 25, 1681, of an annual rent of £10, 6/2, to be uplifted from the lands of Pockmilne and Bridgend, proceeding on an obligation by William Maney, elder and younger, of Pockmilne, signed November 30, 1680.

Registered April 26, 1681.

Mr Alexander Balneaves of Cairnbaddie witnessed, November 22, 1687, a heritable bond for an annual rent of £80 Scots to be uplifted from the barony of Buttergask, &c., in favour of Margaret Ballnavis,



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widow of the deceased Mr Mungo Weyms, minister at Aberdalgie, her daughter and son.

Registered December 28, 1688.

Mr Alexander Ballnavis of Cairnebaldie had sasine, December 23, 1689, of an annual rent of £80 Scots to be uplifted from the lands of Begriedykes, &c., proceeding on letters of obligation granted by George Broun of Lidgertlaw, November 22, 1687.

Registered December 24, 1689.

Mr John Ballnavis, eldest son of Mr Alexander Balnavis, had sasine, February 17, 1690, of the barony of Carnebaldie, proceeding on a charter under the Great Seal, dated February 7, 1690.

Registered February 22, 1690.

### 3. *References to Mr Alexander Balneavis in the MS. Register of Hornings for Perthshire.*

Mr Alexander Balneaves obtained Letters of Horning against the heritors of Tibbermuir for payment of stipend, under which George Murray of Annatland was denounced on August 23, 1661, for failure to pay 3 bolls 3 firloths victual for crops 1659-60, with 10 merks of augmentation and £4 for vicarage for years 1659-60.<sup>1</sup>

Registered August 23, 1661.

By Contract of Marriage, dated August 27, 1660, between Alexander M'Lachlan in Meikle Luid, as principal, and Donald Robertson in Kincaraigie and John Small of Darringzean, his cautioners, on the one part, and Elspet Robertson, sister to James Robertson of Cultelonye, as principal, and Alexander Robertson of Stroniemuck and John Robertson, apparent of Cultalonye, her cautioners, on the other part, her said cautioners became bound to pay to Alexander M'Lachlan 800 merks Scots, and £100 of expenses in case of failure, in name of tocher. M'Lachlan obtained decree for payment on July 9, 1661, and afterwards assigned his rights to Balneaves. Letters of Horning were issued at the instance of Balneaves against Robertson of Stroniemuck and John Robertson, under which they were denounced on March 14, 1662.

Registered June 6, 1662.

Mr Alexander Balneaves obtained a decree before the Commissary of Dunkeld, on June 9, 1664, against George Bruce of Cultmalundie, Patrick Murray in Loanfoot of Cultmalundie, George Yewing, there, Thomas Wodell in Hill of Huntingtour, John Clark, there, and John

<sup>1</sup> Letters of Relaxation were registered on September 17, 1662.

Gairdner in Black-Ruthven, for payment of the teind bolls, vicarage money, &c., due by them to him as minister and vicar. Letters of Horning were granted on June 30, 1664, under which George Bruce was denounced.<sup>1</sup>

Registered August 1, 1664.

By Contract of Marriage, dated at Crief, March 6, 1649, between John Cuthbert, elder, in Tulielum, for himself and taking burden for John Cuthbert, his eldest son, on the one part, and David Gray in Kintochoer for himself and taking burden for Janet Gray, his eldest daughter, on the other part, Gray and his son Robert became obliged to pay 1000 merks to John Cuthbert, younger, as tocher on his marriage with the said Janet. This sum was afterwards assigned to Balneaves, who obtained Letters of Horning against Gray and his son for payment. They were denounced on April 28, 1668.<sup>2</sup>

Registered April 28, 1668.

Mr Alexander Balneaves obtained a Decreet against George Hay of Kirkland for payment of £138 Scots as his proportion of the price of the manse of St Martin's, built by Mr Thomas Strachan. Letters of Horning were obtained on April 8, 1670, and Hay was denounced December 10, 1670.

Registered December 10, 1670.

Mr Alexander Balneaves obtained decree against Andrew Christie, late deacon of the Wrights, burges of Perth, and Andrew Alison, baxter, burges of Perth, his cautioner, for payment of 293 merks 6/8, and the annual rent and £30 expenses. Letters of Horning were issued, December 30, 1670, against them, and Alison was denounced on January 20, 1671.

Registered January 20, 1671.

Mr Alexander Balneaves obtained Letters of Horning, dated January 30, 1663, against all and sundry liable in payment of the rents, &c., belonging to the Chantrie of Dunkeld, dispoed to him under Letters of Gift by George, Bishop of Dunkeld, on October 16, 1662, and at his disposal, by the death of Mr Alexander Ireland, for the year 1661 and in time coming during his lifetime. On December 4, 1678, — Sibbald, spouse to David Arnot of Caplebrae, and the said David were denounced for failure to pay £98, 7/8 Scots due to him for the feu-duty payable yearly out of the lands of Little Lour, of which — Sibbald was life-rentrix for years 1673-7.

Registered December 4, 1678.

<sup>1</sup> An action of suspension raised by Bruce was dismissed by the Court of Session on February 7, 1665 (*Acts and Decreets, Mack*).

<sup>2</sup> David Gray was imprisoned in the Tolbooth of Perth on Letters of Caption. Letters of Relaxation were registered on July 20, 1668.

Mr Alexander Balneaves obtained Letters of Horning against (1) Patrick Fyff in Lidgertlaw and John Fyffe in Friertown for payment of £162, 7/2 and the annual rent and £20 of expenses, under a bond dated November 14, 1673; (2) David Rattray of Rannagullziane for payment of 315 merks and annual rent and £35 expenses, under a bond dated June 12, 1675; and (3) James Rattray in Rannagullziane for payment of 50 merks and the annual rent and £10 expenses, under a bond in favour of David Ogilvie of Milne of Carnebadie, which was assigned to Balneaves, May 17, 1676. They were denounced December 4, 1678.

Registered December 4, 1678.

Mr Alexander Balneaves obtained Letters of Horning, dated February 18, 1688, against James Suan, maltman, burgess of Perth, for payment of £361, 13/4 and the annual rent and £50 expenses, under a bond dated February 4, 1667, under which Suan was denounced on March 5, 1688.<sup>1</sup>

Registered March 5, 1688.

Mr Alexander Balneaves obtained decree in the Sheriff Court of Perthshire, on December 14, 1688, against William Moncreiff, younger, of Mairsland, and John Haggart, portioner of Ruffall, for payment of £118 Scots with annual rent and £16 of expenses, under bond dated June 17, 1687; also on October 8, 1688, against Andrew Haggart of Little Lower, for (1) £20 Scots and annual rent and £6 of expenses, and (2) £40 Scots with the annual rent from Candlemas 1685 and £6 of expenses, under bonds dated March 25, 1687. Letters of Horning were granted January 8, 1689, under which they were denounced on February 1, 1689.

Registered February 1, 1689.

Mr Alexander Balneaves obtained Letters of Horning, on March 18, 1690, against Edward Patton, glover, burgess of Perth, for payment of £145 Scots with £20 expenses, under a bond dated June 1, 1688. Patton was at the Horn on March 31, 1690.

Registered March 31, 1690.

4. *References to Mr Alexander Balneavis in the MS. Register of Decrees for Perthshire, 1657-95.*

Mr Alexander Balneaves had decret against William Hall, baxter, burgess of Perth, for £70, &c., conform to a band dated August 4, 1654; Isobell Pourie, widow of Patrick Anderson of Tullilum, for 5 merks

<sup>1</sup> Letters of Inhibition had been granted 18th, and registered 27th, February 1688.



yearly for years 1654-7, as part of 100 merks of vicarage imposed on her lands conform to an Act of the Heritors dated January 5, 1654; Thomas Cuthbert in Easter Cultmalundy for £11 paid to John Bennet, as cautioner for the said Thomas; William Laurie, there, for 18/ debt.

Registered November 18, 1657.

Bessie Balneaves, executrix of the deceased Mr Alexander Balneaves, sometime minister at Tibbermore, who died in December 1640, and William Sharp, merchant, burges of Perth, her tutor, for his interest, raised an action against Mr Alexander Balneaves, minister at Tibbermore, for 700 merks, being the value of the books of the said Mr Alexander Balneaves, senior, for 300 merks, as value of his furniture and personal belongings, for 1000 merks principal advanced on a band to John Sibbald, portioner of Kinkell, for 1000 merks as bygone annual rents of the said band, and for 1000 merks of stipend uplifted by Mr Alexander Balneaves, junior. He was assoilzied, however, from all the points of the libel and declared quid and free then and in all time coming.

Registered June 18, 1658.

He obtained decree against George Bruce of Cultmalundie and his tenants, for payment of stipend, and also against George Murray of Tibbermore, for payment of a band for 114 merks 6/8 and rests, and also for 14 merks.

He obtained decreet' also for 30 bolls victual,  $\frac{2}{3}$  meal and  $\frac{1}{3}$  bear, out of the lands of George Bruce of Cultmalundie, and for the teinds of the barony of Cultmalundie, granted by the Bishop of Dunkeld, with consent of the Chapter, October 14, 1612, to David Graham of Gorthie, for the space of 19 years after his entry, which was at the decease of George, Bishop of Orkney, his father, and by the Commissioners of Teinds, October 14, 1612, for three periods of nineteen years, and assigned by David Graham to Mr Alexander Balneaves, April 30, 1659.

He obtained decree against George Bruce of Cultmalundie, John Johnston, elder, there, William M'Androw in Black-ruthven, and Janet Syme in Tombrandie, for payment of vicarage teinds, &c.

Registered August 7, 1661.

Mr Alexander Balneavis obtained decree of Transumpt against George Bruce of Cultmalundie with reference to those lands to which he had obtained right by comprising.

Registered June 23, 1665.

He was defender in an action raised by Agnes and Jean Drummond, daughters of the deceased James Drummond, merchant, burges of Perth, and Robert Anderson, burges of Perth, their tutor, against him, as

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cautioner for Mr John Pringill, for £42 for merchandise 16 years before. They obtained decree for £36 Scots for a suit of clothes which he desired James Drummond to make within the space of 16 years bypast.

Registered June 15, 1666.

He raised an action, as assignee of John Cuthbert, younger, in Tullielum, against David Gray of Tofts, father-in-law of the said John, for £12 for each boll of 24 bolls received by David Gray from John Cuthbert. He obtained decree for £11 Scots for each one of 20 bolls.

Registered July 24, 1668.

He obtained decree against Alexander Ramsay, son and heir of Alexander Ramsay, merchant, burgess of Perth, for 100 merks and bygone annual rents and £10 of expenses, under a band granted, November 21, 1638, in favour of Hew Ramsay in Wester Cultmalundie, and assigned to him by Agnes Cuthbert, widow of Hew Ramsay: also against John Elliot, son and heir of the deceased John Elliot of Tibbermore, for payment of £400 and bygone rents and £60 of expenses, under a band signed January 31, 1662.

Registered August 7, 1668.

Mr Alexander Balneaves had decree against Henrie Cowan in Gloagburne, Patrick Imbrie in Calsayend, James Tylor in Loanleavine, Helen Fyff in Dalcay, John Robertson and John Tylor in Busbie, James Donaldson in Cuiksen, John Moncreiff, there, George Garvie in Balbrogo, William Ruthven and Donald Dow, there, George Pullor in Midle Blelock and John Crichtoune, there, John Hepburne in Wester Cultmalundie, and Robert Gellitlie, elder and younger, in Midle Benchills, for moneys due under bands.

Registered March 2, 1670.

George Hay of Kirkland, by letters of alienation, dated December 4, 1668, dispoined to Mr Alexander Balneavis the lands of Carnbadie, with provision of relief from burdens at and before Whitsunday 1669. Mr Thomas Strachan obtained decree against Balneavis for his proportion of the cost of repairing the manse of St Martin's. Balneavis in turn obtained decree against Hay for the sum due and for £200 expenses under the letters of alienation.

Registered March 23, 1670.<sup>1</sup>

He had decree against Robert Bennet in Tibbermore, Ninian M'Laran in Kintullo, John Robertson in Keirproan, Patrick Elliot in Tibbermoor, William Fotheringham in Gloagburne, Andrew Boyd in Loanleavin,

<sup>1</sup> See Hornings, p. 289 *supra*.

Andrew Burn in Windeaidge, Margaret Proudfood in West Cultmalundie, as executrix of Hew Scobie in West Cultmalundie, Janet Johnston, there, as executrix of James Barles, and William Weddow, her spouse, John Steill in Annatland, Ninian Gloag, there, and John Ramsay in Tibbermoore, for moneys due.

Registered August 12, 1670.

He had decree, on January 22, 1670, against David Miller in Frierland, David Moreis in Preistoune, Alexander Reid in Bellnameir, and John Menzies in Ballequhan, for moneys due.

Registered after the preceding decret.

Mr Alexander Balneavis had decree against Patrick Cowan in Blackruthven, Thomas Scarlet, James Langlands, there, Duncan Nicoll in Meidowmoir, James Anderson in Reochstoune, John M'Kendlay, elder and younger, in Mulzion, and Alexander M'Kenzie in Tursnage, for moneys due.

Registered August 12, 1670.

Mr Alexander Balneavis raised an action against John Grahame of Balgowan, Thomas Grahame, fiar of Balgowan, and Patrick Hay in Pitheaveles, for forcible spulzie by themselves, their accomplices, or others in their name, on or about November 27, and between December 1 and 10, 1675, from the barnyard of Kirkland of 22 bolls 2 firlots 2 pecks oats, with fodder worth £10 the boll, contained in 24 stacks belonging to the said Mr Alexander Balneavis, and apprised from George Hay of Kirkland, November 26, 1674, in part payment of certain sums of money.

He obtained decree against Hay for restoration of the oats.

Registered April 30, 1675.

Helen Dae, widow, sometime in Bridge of Tay, cessioner and assignee of Thomas Inglis, glover, burgess of Perth, and as executrix of the deceased William Inglis, his brother german, raised an action against Mr Alexander Balneavis for payment of 500 merks contained in a band granted by Mr Edward Richardson, minister at Forteviot, as principal, and the said Mr Alexander Balneavis, as cautioner, in favour of Thomas Inglis, father of the said William and Thomas.

Balneaves was assoilzied.

Registered April 5, 1678.

Mr John Balneaves, who was seised in the lands of Carnebadie on February 17, 1690,<sup>1</sup> obtained decree in an action of maills and duties against Alexander Balneaves, his father, and James Balneaves of Kirkland, his brother.

Registered March 26, 1690.

<sup>1</sup> See p. 288 *supra*.



Mr Alexander Ballnavis, minister at Tibbermoore, and Dean of Dunkeld, raised an action in the Sheriff Court of Perthshire against Lauerance Oliphant, elder, of Condie. He stated that Oliphant had received from Henry, Bishop of Dunkeld, a tack of the teinds, parsonage and vicarage, of his lands of Binzean, and that, as the tack had expired, he had desired him to obtain a renewal from John, Bishop of Dunkeld, assuring him that he would count it a great obligation if only 200 merks of composition were required. Ballnavis further declared that, with great difficulty, he persuaded the Bishop to renew the tack, which ran for 19 years after Lammas 1689, and to accept 200 merks instead of at least 500 merks, which, he averred, his Lordship would not have done, had he not been under great obligations to him; that he had paid to the Clerk 3 rixdollars, and another for parchment and the preparation of the deed, and another to a man hired to visit the various members of the Chapter and obtain their signatures, and 5 rixdollars, the usual fee for appending the Seal of the Chapter. On March 6, 1689, Oliphant had obliged himself to give the pursuer his bond for the said composition on April 5, and repeatedly promised to pay Ballnavis what was due. He obtained decret against Oliphant for 243 merks, and the annual rent since April 5, 1689.

Registered January 3, 1694.

Mr Alexander Balneaves obtained decree against John Balneavis, representative of Robert Balneavis, flesher, burgess of Perth, and Janet Hardy, his spouse, for sums due under band. It appeared that Mr John Balneavis, minister at Tibbermore, became cautioner, June 9, 1675, to a band by the said Robert in favour of Thomas Taylor in Gask.

Registered October 16, 1695.

5. *References to Mr Alexander Balneavis in the MS. Register of Deeds of the Sheriff Court of Perthshire, 1656-1698.*<sup>1</sup>

Mr Alexander Balneaves, minister at Tibbermoore, witnessed at Eistertoune of Cultmalundie, February 21, 1656, a disposition by James Cutbeard in Eastertoun of Cultnalinde, with advice of William Thomson, wodsetter, of 2 black oxen, poided from him by David Graham of Gorthie and Mr Alexander Balneaves, with a cow and calf, a stirk, and brown mare with foal of six years old, and corns in barn, reserving the master's ferm, and the said land, in favour of Hew Ramsay in Wastertoun of Cultamalindie, and that in consideration of the payment by Ramsay to David Graham of Gorthe of 3 years' teind duty for the said lands

<sup>1</sup> The *Register* contains over 250 references to bonds in favour of Balneavis in addition to those printed below.

extending to 154 merks 10s., and to the said Mr Alexander of 107 merks 6/8, and to himself of other sums.

Registered September 26, 1656.

Mr William Colvill, minister at Perth, Mr William Barclay, minister at Fortvivo, Mr George Weemes, minister at Scone, Dr James Beaton, Andrew Grant and John Bonner, ruling elders, by virtue of a commission from the Presbytery of Perth, passed to the manse possessed by Mr Alexander Balneavis, minister at Tibbermoir, and having found that the said Mr Alexander had no proper and convenient part for grass at the said kirk, did propone a designation to George Murray of Tibbermore, who, for peace & good understanding between him and the minister, did condescend to an excambion of the old glebe, and did instantly cause measure off 5 acres of his best mucket land lying "bewest the loune" above the town of Tibbermore, and for his grass did condescend to dispone three acres contiguous to the 5 acres, and in presence of the commissioners did cause measure the same, to be enjoyed by the minister and his successors; and the said Mr Alexander Balneavis pledged himself to obtain from the Presbytery, in so far as they are concerned, a disposition and right to the old glebe in favour of the said George Murray, and both parties obliged themselves under pain of £500 never to come "in contrar of the deed directly nor indirectly"—at Tibbermoir, February 24, 1659, in presence of Mr John Murray, minister at Methven, John Clerk, schoolmaster at Tibbermore, and Mr William Bissett, notary at Huntingtower, writer of the Instrument.<sup>1</sup>

Registered November 1, 1661.

Mr Alexander Balneavis, minister at Tibbermore, at Perth, February 6, 1664, in presence of Mr John Liddell, contracted to sell to John Cheap, merchant, burgess of Perth, six score bolls of bear, of crop 1663, to be delivered before April 30, under penalty of 10 merks for every boll undelivered, and John Cheap in turn bound himself to pay £6 Scots for each boll, one half on June 24 (Mid-Summer), and the other on November 30 (Andersmass), with £50 for each term at which the sum was unpaid.

Registered March 2, 1665.

Mr Alexander Balneavis signed at Perth, November 1, 1664, an obligation to pay to Mr John Moor, Doctor of Physick, before Candlemas 1665, the sum of £40, for the cure of a pain and impediment in the left knee of

<sup>1</sup> Balneavis charged Murray to fulfil the agreement, restricting his claim to 2 years' duty of the lands excambed. Murray raised Letters of Suspension. The Lords refused the suspension, but ordained Balneavis to procure a disposition of the old glebe in favour of Murray (*Acts and Decrees, Dal*, February 8, 1662).

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Mr William Suord, schoolmaster at Tibbermuir,<sup>1</sup> which the said Mr John had undertaken, payment of the sum to be made whether Mr William died or lived.

Registered May 22, 1665.

Mr Alexander Balneaves witnessed, September 19, 1666, a Tack by Jane Crookshank, relict of John Alliot, and liferentrix of the Temple lands of Tibbermoor, in favour of Robert Hunter.

Registered May 19, 1668.

Mr Alexander Balneavs, proprietor of the lands and barony of Cairnbaddie, granted at Perth, March 19, 1669, a Tack of the miln & miln lands of Cairnbaddie, for thirteen years, to Patrick Coupar in Auchmagill, at the yearly rent of 16 bolls victual, one half bear, one half meal, with £46, 6/8, one dozen capons, and one dozen hens.

Registered June 11, 1669.

Gilbert Murray of Tibbermoor, and Mr Robert Murray, his eldest son, granted at Perth, November 29, 1666, an heritable band in favour of Mr Alexander Balneaves and Kathreine Reid, his wife, for 6000 merks Scots, and bound themselves to infest and seise the said Mr Alexander and Kathreine, in liferent, and James and Alexander Balneaves, their sons, their heirs, &c., in an annual rent of £240 Scots to be uplifted from the town and lands of Annattland, and the acres of Tibbermoore, and the lands of Newbigging & Tibbermoore; to be held of the said Gilbert & Mr Robert Murray on payment of 1d. if asked.

Registered December 24, 1669.

Hew Ramsay in Weittat signed at Tibbermoor, November 26, 1667, a band for £83, 12/ Scots, "in favour of the Right Reverend Mr Alexander Balnavis."

Registered July 1, 1670.

Mr Alexander Balneaves, and John Clerk, schoolmaster, witnessed at Tibbermoor, April 23, 1660, an obligation by Donald Blair in West Cultmalundie in favour of Janet Blair, his daughter, and also an obligation in favour of Margaret Wilson, mother of Janet Blair.

Registered January 20, 1671.

Mr Alexander Balneaves, November 10, 1669, granted letters of assignation, translation and disposition in favour of George Hay of Kirklands of a decret & process of apprising, led at the instance of

<sup>1</sup> "Anent Mr William Foord, schoolmaster at Tibbermure, who has suffered amputation of his leg and is thereby brought to great straits, the Presbytery recommend him to the several parish churches for their charitable supply" (*MS. Register of the Presbytery of Perth*, February 8, 1665).



James Menzies of Culdares against George Hay, of the lands of Carnbadie, Kirkland of St Martin and others, in the parish of St Martin's, with the chaplainries, prebends and all other parts of the said lands, with teind sheaves and vicarage teinds, for payment to the said James Menzies of 7224 merks and 364 merks of expenses.

Registered August 18, 1671.

Mr Alexander Balneaves granted at Tibbermore, April 20, 1671, a tack to Alan Fuirid in Carnbadie, and Margaret Wardroper, his wife, of the portion of the town lands of Carnbadie occupied by them, for 15 years, at a rent of 2 chalders victual, half meal, half bear, and £25 Scots, with the teinds and vicarage teinds *ipsa corpora* and 26 capons, with arriage and carriage conform to use and wont.

Registered May 27, 1674.

At Perth, May 14, 1679, Mr Alexander Balneaves let to John Davidson, younger, in Forgandenny, the fourth part of the town and lands of Carnbadie, for 15 years from that date with a break at 5 years, at a yearly rent of 2 chalders victual, half bear, half meal, with teind sheaves and vicarage, £20 of silver duty, 20 hens, & 6 capons, with arriage and carriage—"all grundabull corns" to be ground at the mill of Carnbadie.

Registered November 12, 1686.

Mr Alexander Balneaves of Carnbadie, minister at Tipermoor, witnessed, July 13, 1688, a band by Sir Andrew Murray of Murrays Hall, for 6000 merks Scots, in favour of James Balneaves of Friertoun, whom failing, Mr Alexander Balneaves, his brother-german.

Registered October 19, 1689.

At Friartoune, October 22, 1674, Katharine Reid, widow of William Oliphant of Carpowie, with consent of Mr Alexander Balneaves of Carnbadie, her husband, set to John Oliphant of Carpow the west half of the town and lands of Carpow occupied by him, and Andrew Scott, Thomas Scoot, and Mathew Hogge (except the wardrobe and west chamber above the Hall), for her lifetime, entry to be at Whitsunday 1674, at a rent of 5 score bolls victual, according to the measure of the Bridge of Perth, whereof 16 bolls white, 32 bolls bear, and 52 bolls oats, whereof 26 bolls infield and 26 outfield—to be carried in delivery for 6 miles.

Registered June 27, 1690.

James Balneaves grants a discharge to Mr Alexander Balneaves, minister at Tibbermoir and Dean of Dunkeld, of 600 merks.

Registered June 5, 1691.

James Balneaves, eldest son of the third marriage of Mr Alexander

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Balneaves : viz., with Katharin Reid, grants discharge, October, 1688, to the said Mr Alexander of 10,000 merks, which the said Mr Alexander had bound himself to pay conform to a contract of marriage between the said James and Mrs Katharine Murray, eldest daughter of the second marriage of Sir Andrew Murray of Murrayshall, viz. : with Dame Rebecca Cheap.

Registered June 5, 1691.

On February 26, 1689, Mr Alexander Balneaves, Dean of Dunkeld, proprietor of the milne and lands of (? Doctor), let the said lands to James Kidd in Lethentie, for 15 years with a break at each 5 years, at a rent of 146 merks Scots, 1 chalder of victual whole meal, or half meal and half bear at the tenant's option, and 2 dozen capons and 1½ dozen hens.

Registered February 12, 1692.

Mr Alexander Balneaves granted a Tack, March 3, 1688, to Thomas Keilour in Kinochtrye and Alexander Keilour in Carnbaddie of the milne and lands of Carnbaddie, for 15 years and 15 crops with a break at 5 years, for 16 bolls victual, one half meal, one half bear, with 100 merks silver, 1 dozen capons, 1 dozen hens, and 2 merks of vicarage yearly.

Registered July 29, 1692.

Under date April 21, 1693, the statement is made :—

“ Bands : Mr Alexander Balneaves contra severall persones, some for tuo pound, some for thrie pound and some for 4 merks, being in number 105, and not bookit, being all of litle vallou and put up in the mass April 1693.”

At Edinburgh and Perth, January 27 and August 31, 1692, a contract was made between Catharine Reid, relict of William Oliphant of Carpow and wife of Mr Alexander Balneaves, and John Oliphant of Carpow, eldest son of the deceased William Oliphant and Catharine Reid, his wife, to the following effect :—Whereas Catharine Reid and Mr Alexander Balneaves, by a Tack, dated October 22, 1672, between them and the said John Oliphant, set to him the liferent lands of Carpow for the life of the liferentrix, for the yearly sum of fivescore bolls of victual and other duties, as contained in the said Tack, “ and now it being agreed betwixt the saids pairties for taking away all differences from betwixt them, and putting a stop to the mutuell processes now depending before the Lords of Session, that a new Tack of the saids liferent lands be granted to the said John Oliphant,” for the conjunct lifetime of the said Catharine Reid and Mr Alexander Balneaves, and for her lifetime if she shall survive him and declare her willingness to adhere to the present arrangement, for payment of 550 merks Scots at Whitsunday 1693 for the crop and year 1692, and

at each Whitsunday thereafter during the currency of the Tack, the said John paying all burdens on the lands, it being at the option of the said Catharine to revert to the former tack after the death of the said Mr Alexander, on condition that she exercised it within 40 days of his death, but in case she refused to adhere to either Tack, John Oliphant was at liberty to quarrel her liferent right as he saw fit. It was further agreed that a penalty of £300 should be attached to failure to carry out the provisions of the Tack. Mr Alexander Balneaves further bound himself to cause Catherine Reid to ratify the present Tack and the former Tacks if she adhered to it, and to declare that she had granted them voluntarily and for her own profit. It was agreed by both parties that the present deed should be registered and have the strength of a decret.

Registered May 25, 1694.

Sir Andrew Murray of Murrayeshall, Kt., with consent of Dame Rebecca Cheap, his wife, signed a disposition of certain annuities in favour of Mr Alexander Balneaves, minister of Tibbermoore and Dean of Dunkeld, and Catharine Reid, his wife, in liferent, and of James Balneaves, their son, in fee, and Catharine Murray, his wife, in liferent; at Edinburgh, January 19, 1692.

Registered January 5, 1696.

At Carnebadie, December 28, 1695, Mr Alexander Balneaves, with consent of James Balneaves of Glencarss, his son, signed a renunciation and discharge of a band, dated September 11, 1674, for 2700 merks and  $\frac{1}{2}$  year's rent and £270 of expenses if not met before Whitsunday 1675, on which sasine of an annual rent of £108 to be uplifted from the lands of Luncarty had been given, and of a band, dated June 9, 1675, for 728 merks with £80 of expenses if not met at Martinmas 1675, on which sasine for £33,  $\frac{6}{8}$  yearly to be uplifted from the same lands had been given; which principal sums had been paid by the deceased Robert Chapman of Luncarty, partly in specie and partly by new securities assigned to James Balneaves at Glencarss, and as the lands of Luncarty had been disposed by Robert Chapman in favour of Lord Nairn, and as the said Robert declared that no formal renunciation and discharge of those bands had been given, or if given had been lost, and as it was just that the land should be relieved from the burden of the annual rents, the renunciation was signed.

Registered March 13, 1696.



6. *References to Mr Alexander Balneavis in the MS. Register of Bonds and Arrestments for Perthshire.*

Mr Alexander Balneaves, minister at Tippermoor, signed a band of caution for Robert Brown in Easter Cultmalundie that the whole corns upon the lands of Tippermoor, pertaining to him and arrested at the instance of George Murray of Tippermoor, should be forthcoming, and the said Robert Brown became bound to relieve his cautioner.

Registered October 2, 1663.

Mr John Balneaves, minister at Tibbermore, signed a band of caution for his father that the excrescence of the seed oats sown by John Fyff in Friertown during the year 1674, on the room in Friertown occupied by him, and to which Mr Alexander Balneaves had right by decree of the Sheriff, should be forthcoming, the said Mr Alexander having right to retain what should be found owing to him by the said John Fyff.

Registered March 4, 1674.

4. *Precentors of the Cathedral.*

1662. Mr Alexander Balneavis, minister at Tibbermuir.<sup>1</sup>

1688. Mr Thomas Murray, minister at Kinclaven.<sup>2</sup>

5. *Chancellors of the Cathedral.*

## I.

1662. Mr John Ross, minister at Lethendy.

John Husband had sasine, May 28, 1663, as heir of John Husband, portioner of Nether Kincairdnie, his father, of six oxgates of the town and lands of Nether Kincairdnie, proceeding on a precept of Clare

<sup>1</sup> *Perthshire Hornings*, December 4, 1678.

<sup>2</sup> *Perthshire Sasines*, May 8, 1688.

In a document in the custody of the Rev. Thomas R. Rutherford, M.A., minister of Dunkeld and Dowally, entitled *Rental of the Small Benefices of the late dignified clergy of the Diocie, Chapter or Cathedrall of Dunkeld*, drawn up by Mr Thomas Mitchell, minister at Abernyte, and dated July 26, 1730, it is declared that the Chantry was gifted by the last Bishop of Dunkeld to Mr Thomas Murray, "Episcopal Preacher," and that the gift was confirmed by the Barons of Exchequer.

The emoluments of the prebend were these:—

From the lands of Littleour pertaining to Mr Mercer of Aldie	£2	7	9½
From the lands of Hallhole pertaining to Francis Drummond of Hallhole	2	7	9½
From the lands of Dallrullizon pertaining to — Rattray of Dallrullizon	0	13	4
The House of Thomas Young in Dunkeld in Chanter's Manse	0	6	8
Total	£5	15	6½

Constat signed at Dunkeld, May 7, 1663, by Mr John Ross, minister at Lethindie, and Chancellor of the Cathedral Church of Dunkeld.

Registered June 20, 1663.

William Lamb, brother german of the deceased John Lamb, portioner of Ower Wester Kincairdnie, had sasine, November 14, 1663, as heir of his said brother, of  $\frac{1}{4}$  part of the lands of Ower Wester Kincairdnie, proceeding on a precept of Clare Constat, given at Lethindie, February 7, 1663, by Mr John Ross, Chancellor.

Registered November 23, 1663.

John Halyburtoone of Lawtoun had sasine, in presence of Mr William Rattray, minister at Cargill, January 19, 1664, of the lands of Lawtoun, proceeding on a charter of novodamus given by Mr John Ross, Chancellor of Dunkeld, with consent of the Bishop, Dean, and Chapter, at Dunkeld, November 5, 1663.

Registered January 28, 1664.

John Bisset, portioner of Nether Kincairdney, had sasine, March 30, 1668, of three oxengang of the lands of Nether Kincairdney, proceeding on a precept of sasine granted at Kirktonne of Lethindie, March 30, 1668, by Mr John Ross, Chancellor of Dunkeld, superior.

Registered May 26, 1668.

2.

1671. Mr David Young, minister at Lethendy.

William Martine in Muckart had sasine, May 1, 1673, of a yard or place of the manse of the Chancellor of Dunkeld, in Dunkeld, proceeding on a precept of sasine given at Dunkeld, April 30, 1673, by Mr David Young, Chancellor of Dunkeld, and minister at Lethendie.

Registered May 2, 1673.

John Kae, sometime in Snago, afterwards in Arintullie, had sasine, March 30, 1675, as heir of John Kae in Snago, his father, of  $\frac{1}{2}$  of five acres of the lands of Myrelands and others, proceeding on a precept of Clare Constat, granted at Parkneuk of Gourdie, March 29, 1675, by the Chancellor, superior, in presence of Mr Thomas Christie, preacher of the Word of God.

Registered March 31, 1675.

Major Gilbert Campbell of Wester Denhead had sasine, October 27, 1676, of the lands of Lawtoun, proceeding on a charter signed by the Chancellor, with consent of the Bishop and Chapter, October 3 and 4, 1676.

Registered November 28, 1676.

Mr Thomas Blair, minister at Blair, had sasine, December 15, 1679,

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of the lands of Wester Gormock and Drumad, parish of Capeth, proceeding on a charter by the Chancellor.<sup>1</sup>

Registered January 2, 1680.

1687. Mr George Ireland, minister at Lethendy.

Gilbert Burt in Dunkeld had sasine, April 7, 1688, as heir of Andrew Burt in Dunkeld, his uncle, of a croft of land in Dunkeld, called the Chancellor's Croft, proceeding on a precept of Clare Constat, signed by Mr George Ireland, Chancellor of Dunkeld, superior, at Lethindie, April 7, 1688.

Registered April 9, 1688.

### 6. *Treasurers of the Cathedral.*

1663. Mr Andrew Hardie,<sup>2</sup> minister at Dunkeld.<sup>3</sup>

1670. Mr David Young,<sup>4</sup> do.

1672. Mr Robert Gordon,<sup>5</sup> do.

<sup>1</sup> Date and place of signing not mentioned.

Charles Stewart of Rotmell obtained decree of adjudication of the lands of Wester Greenock (? Gormock) against John Blair and James Blair, for payment of £1286, 13s. 4d. due under a bond dated August 24, 1682, Mr David Young, Chancellor of the Cathedral Church of Dunkeld, and ——— Blair of Glasclune, as superiors, being ordained to infest him therein (*Acts and Decrets*, Mack, January 16, 1686).

<sup>2</sup> *Perthshire Sasines*, December 22, 1663.

<sup>3</sup> "The small teinds of the parish of Caputh and some part of the parish of Little Dunkeld are the Treasury rent, viz.:—Lands of Meiklelour pertaining to Mr Mercer of Aldie pay of small teind tack duty 16/8: lands of Easter Caputh pertaining to Anna Stewart thereof, 15/: lands of Meikle Fordell pertaining to John Bisset thereof, each of them 7d. of tack duty: lands of Snaigo pertaining to James Kay of Snaigo, 2 thirds thereof tack duty, 4/: lands of Meikle Cult pertaining to him, of tack duty 4/5 $\frac{1}{3}$ : lands of Snaigo, the 3d part belonging to James Maw (Mau?), writer in Dunkeld, 2/: lands of Mucksiere, belonging to David Haggart of Cairn Muir, 2/2 $\frac{2}{3}$ : lands of Meikle Dalmarnock pertaining to the Duke of Athole, 2/2 $\frac{2}{3}$ : lands of Little Dalmarnock pertaining to the Duke of Athole, 1/10—*inde* in all is £2, 9/6 $\frac{2}{3}$ , of which upon some considerations there is paid to the minister of Caputh for some years £2 sterling, *inde* remains 9/6 $\frac{2}{3}$  (*Rental of the Small Benefices, etc.*, 1730).

"The minister of Dunkeld, without a legal title, uplifts of the Treasury out of—

Lands of Little Dunkeld and Ladywell . . . factor for the Creditors . . .	£0 8 10 $\frac{2}{3}$
Lands of Murthly and Burbane belonging to Grandtully . . .	0 16 8
Lands of Kinnaird belonging to Thomas Stewart of Kinnaird . . .	0 3 4
Lands of Cairney Lewis belonging to John Stewart of Cairney . . .	0 11 1 $\frac{1}{2}$
Lands of Middle Cairny pertaining to ——— Menzies of Culdares . . .	0 2 4
Lands of Reimore and Reichip pertaining to the Duke of Athole . . .	0 3 4
Theasurer's Croft, 2/2 $\frac{2}{3}$ , Boat Croft, 4/, Gilbert Bannerman's house, 3/7 $\frac{1}{2}$ , pertaining to his Grace the Duke of Athole, not paid . . .	0 9 10
	<hr/>
	£2 15 6

(Some discoveries of several Small Benefices in the Diocce of Dunkeld anent which there remains some difficulties and doubts, 1730).

<sup>4</sup> *Perthshire Sasines*, April 30, 1670. He was minister of Dunkeld in 1667.

<sup>5</sup> *Ibid.*, June 1, 1672. He was minister in 1671.



## ARCHDEACONS OF THE CATHEDRAL CHURCH 303

James Grymane, son of the deceased James Grymane in Little Dunkeld and Issobell Dulstone, his spouse, had sasine, December 26, 1673, as heir of his mother, of the kirklands of Little Dunkeld called the Ladielands, proceeding on a Precept of Clare Constat by Mr Robert Gordon, Theasaurer of Dunkeld, dated at Dunkeld, December 24, 1673.

Registered December 27, 1673.

1683. Mr Thomas Robertson,<sup>1</sup> minister at Dunkeld.

1689. Mr Henry Murray,<sup>2</sup> do.

### 7. Archdeacons of the Cathedral Church.

1664. Mr George Haliburton, minister at Cowpar.<sup>3</sup>

Robert Robertsoune in Dunkeld and Agnes Robertsone, his spouse,

<sup>1</sup> *Pertshire Sasines*, May 25, 1683. He was minister in 1682.

<sup>2</sup> *Ibid.*, March 8, 1689. He was minister in 1688.

<sup>3</sup> *Ibid.*, June 28, 1664.

George Haliburton, son of Dr George Haliburton and Elizabeth or Elspeth Gladstones, one of the daughters of Archbishop Gladstones, was born in 1635 (*Wodrow's Biog. Collections*, i. 547). He matriculated at St Salvator's College, St Andrews, on January 23, 1649, and graduated Master of Arts on June 12, 1652. He was admitted minister of Cowpar Angus on or after June 14, 1659, when the heritors passed for the second time from a protestation against his settlement (*MS. Register of the Presbytery of Meikle*, July 17, 1661), and before November 8, 1659, when the *Register of the Presbytery of Meikle* begins. A manse was built for him by Lord Coupar.

He conformed to Episcopacy in 1662, and became Archdeacon of the Cathedral Church of Dunkeld. In April 1667 he was appointed to moderate in the Presbytery of Meikle in the absence of Mr John Rattray, minister of Alyth. In October 1667 he was nominated Constant Moderator, and was reappointed to the office until the Synod of October 1678.

He received the degree of Doctor of Divinity in 1673. He was appointed to the See of Brechin in 1678, the Provisio under the Great Seal being dated May 16, 1678.

As Bishop of Brechin he was minister and Provost (*Black's History of Brechin*, 93, 319) of Brechin, and in 1679 the benefice of Farnell was attached to the See (*Lauderdale Papers*, iii. 263)—Haliburton being presented on January 21, 1680 (*MS. Register of the Privy Seal*, English, iii. 272). He retained the cure of Cowpar-Angus till Michaelmas 1682. In that year he was translated to the See of Aberdeen, the Provisio being dated June 22.

He ceased to be Bishop of Aberdeen on the fall of Episcopacy in 1689, but retained, and was frequently designated by, his former title.

He afterwards resided in the parish of Newtyle, and held services in his own house there to the "discouragement" of Mr George Clephan, the parish minister. The Presbytery of Dundee, Meikle, and Forfar, having heard from Clephan an account of the circumstances of his parish, and his grievances, on August 19, 1700, proposed "that the late Bishop of Aberdeen (who resides in Newtyld) be some way effectually restrained from preaching therein, especially since his keeping a meeting house in that parish is one great cause of Mr Clephan's discouragement, and that we have good ground to believe that the said Bishop doth baptise children and ordain young men; and because there is ground to fear a meeting house may be sett up

in liferent, and Robert Robertsoune, their eldest son, in fee, had sasine, April 15, 1665, of a tenement in Dunkeld belonging to the Archdeacon, proceeding on a precept in a charter of confirmation, dated January —, 1665, granted, with consent of the Bishop and Chapter, by Mr George Halyburtoune, minister at Coupar, and Archdeacon of the Cathedral Church of Dunkeld.

Registered May 29, 1665.

1687. Mr John Lyon, minister at Tealing.<sup>1</sup>

#### 8. Subdeans of the Cathedral.

1634. Thomas Glass (afterwards minister of Little Dunkeld).

1688. Mr Alexander M'Laggan, minister at Little Dunkeld.<sup>2</sup>

#### 9. Succentors of the Cathedral.<sup>3</sup>

1637. Mr Thomas Lundie, minister at Rattray.<sup>4</sup>

1665. Mr John Rattray, younger, do.<sup>5</sup>

1687. Mr David Ranken, do.<sup>6</sup>

in some other corner of the parish, the Presbytrie propose that endeavours may be used by the Commission [for the North, then at Dundee on return Southward] for procuring an Act of Council discharging any meeting house to be kept in that parish." Skinner writes of him, with reference to a consecration in 1709, that because of his diminished mental capacity "it was not judged convenient, as it was not necessary, to employ him in any business of importance that required a certain degree of secrecy and caution" (*Ecclesiastical History*, ii. 607).

Keith, who received ministerial orders from him (*Historical Catalogue*, 1824, xxiv.), states that he died at his house of Denhead, Cowpar-Angus, on September 29, 1715, aged 77 (*Ibid.*, 134). The same statement is made in *A View of the Diocese of Aberdeen* (1732), in *Antiquities of the Shires of Aberdeen and Banff* (Spalding Club), i. 168.

<sup>1</sup> *Perthshire Sasines*, November 18, 1687.

It is assumed that he became minister at Tealing and Archdeacon in 1684. v. Chapter VI.

<sup>2</sup> *Perthshire Sasines*, October 29, 1688.

<sup>3</sup> The benefice of the subchantrie of Dunkeld included the parsonage and vicarage of the parish of Rattray, etc. v. Presentation to Lundie, Chapter VI., and *Register of the Great Seal*, viii. 367.

<sup>4</sup> *Perthshire Sasines*, September 6, 1637.

Lundie refused to conform to Episcopacy. He remained titular succentor till his deposition.

<sup>5</sup> His name appears for the first time in 1670 (*Perthshire Sasines*, April 30, 1670).

<sup>6</sup> *Perthshire Sasines* November 18, 1687.

10. *Prebendaries of Alyth.*

1637. Mr John Rattray, minister at Alyth.<sup>1</sup>  
 1670. Mr Thomas Robertson, do. (Colleague).<sup>2</sup>

11. *Prebendary of Caputh M'Athell.*<sup>3</sup>

1663. George Ireland.<sup>4</sup>

John Eldge, portioner of Capeth M'Athill, had sasine, February 27, 1669, of the third part of the croft called Brewland-croft, lying in the lordship of Dunkeld, proceeding on a precept of sasine by Mr Alexander Ireland, prebendary of Capeth and Dean of Dunkeld, as tutor and governor of George Ireland, prebendary of Capeth M'Athill, signed at Dunkeld, June 30, 1664, for infesting the said John as heir of Gilbert Eldge, his father.

Registered March 1, 1669.

Mr John Robertstone had sasine, December 22, 1669, of the lands of South Bandirrane, proceeding on a charter of novodamus by Mr Alexander Ireland, minister at Kinclevine, as tutor and governor of George Ireland, his son, prebendary of Caputh M'Athell (by letters of donation granted by George, Bishop of Dunkeld, April 25, 1663), superior, signed at

<sup>1</sup> *Perthshire Sasines*, September 6, 1637.

On January 11, 1649, Janet Crichtone, daughter and executrix of Mr Androw Crichtone, schoolmaster of the Grammar School of Dunkeld, and Katharine Barnet, her mother, obtained decree in the Commissary Court of Dunkeld against Mr John Rattray, prebendary and minister at Allulit, for £4 Scots yearly due by him as prebendary of Ellyt to the deceased Mr Androw Crichtone as schoolmaster, and that for the space of 18 years preceding his death, and for £5 of expenses. Rattray though charged to pay by precept from the Commissary failed to do so. Letters of Horning were raised against him on a charge of 15 days on December 2, 1652, and were executed on May 5, 1653, in presence of Mr John Young, schoolmaster at Allicht, and John Cargill in Pitnacrie. Rattray was denounced on June 23.

Registered June 23, 1653 (*Perthshire Hornings*).

<sup>2</sup> Robertson was admitted to Alyth as Colleague on September 12, 1669. His name appears among the signatures of members of the Chapter to a deed registered April 30, 1670 (*Perthshire Sasines*).

<sup>3</sup> "Lands of South Bandinan (Bandirran) pertaining to Patrick Drummond of Gairdrum pay to the prebend of Caputh Mackeathell, £2, of which the minister of Kinloch gets 4/, *inde* £1, 16/.

Lands of Caputh Mackathell pertaining to—

1. David Haggart of Cairnmuir . . . . .	£1	10	0 <sup>1</sup> / <sub>2</sub>
2. John Haggart, portioner there, and Janet Brydie . . . . .	0	5	0 <sup>1</sup> / <sub>2</sub>
3. William Chalmers, portioner there . . . . .	0	5	0 <sup>1</sup> / <sub>2</sub>
	<hr/>		
	£2	0	1 <sup>3</sup> / <sub>8</sub> "

Of which the schoolmaster of Dunkeld received £1, 6/, and the minister of Caputh 3/ (*Rental*, 1730).

<sup>4</sup> *v.* Chancellor (p. 302 *supra*) and Lethendy, Chapter VI.



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Dunkeld, with consent of the Bishop and Chapter, March 20, 1665, in presence of George Balentyne, schoolmaster at Kincleaven.

Registered January 15, 1670.

John Haggart, portioner of Ruffill, had sasine, April 29, 1676, as heir of John Haggart of Ruffill, his father, of the third part of the lands of Caputh M'Cuthill and of one third part of a croft called Brewland-croft, proceeding on a precept of Clare Constat by George Ireland, prebendary of Capeth M'Cuthill, superior, signed, with consent of Mr Alexander Ireland, his father, at St Andrews, March 16, 1676. Margaret, Hellen, and Geills Ramsay, daughters of the deceased Thomas Ramsay of Brewland of Ruffil, had sasine, April 29, 1676, as heir to their father, of the sunny half of the sixth part of the lands of Capeth M'Cuthill, proceeding on a precept of Clare Constat signed by the said George Ireland, prebendary, with consent of Mr Alexander Ireland, at Kinlewine, December 5, 1675.

Registered June 24, 1676.

John Craigie in Capeth M'Cathill had sasine, February 10, 1677, as heir to William Craigie, his father, of the sixth part of the lands of Capeth M'Cathill called the Brewland-croft, with outfield, fishings, &c., thereto pertaining, proceeding on a precept of Clare Constat signed by George Ireland, with consent of Mr Alexander Ireland, Dean of Dunkeld, his father, at Kinlewin, November 11, 1676.

Registered March 27, 1677.

William Cumming in Dunkeld and Janet Robertstone, his spouse, had sasine, September 5, 1685, of the manse of Capeth M'Cuthill in Dunkeld, proceeding on a charter of confirmation granted to them and — Cuming, their son, by Mr George Ireland, prebendary of Fardisc-hall (?),<sup>1</sup> superior, signed, with consent of the Bishop, Dean, and Chapter, at Kinoull, September 1, 1685, before Mr Thomas Foullar, minister at Kinoull, and Mr John Hall, Student of Divinity.

Registered September 17, 1685.

Mr James Robertstone of Bandirrane had sasine, September 7, 1686, as heir of Mr John Robertstone of Bandirrane, his father, of the lands of South Bandirrane within the lordship of Dunkeld, proceeding on a precept of Clare Constat by Mr George Ireland, minister at Simpron, prebendary of Capeth Macathill, superior, signed at Edinburgh, October 20, 1685.

Registered September 16, 1686.

Patrick Hay, merchant, late Provost of Perth, had sasine, November 19, 1686, of the mill of Kirkland and lands of Bauchlandtatch, in the

<sup>1</sup> He signs as prebendary of Capeth M'Cathill.

parish of St Martin's, proceeding on a charter of apprising by Mr George Ireland, minister at Simpron, prebendary of Capeth M'Kathell, superior, signed at Perth, October 16, 1686, before Mr David Ireland, master of the school of Perth, and others.

Registered December 10, 1686.

John Chalmer, portioner of Caputh M'Athell, had sasine, February 15, 1689, as heir of John Chalmer, his great-grandfather, of a third part of the lands of Caputh M'Athell and the third part of Breuland-croft, proceeding on a precept of Clare Constat signed by Mr George Ireland, prebendary, with consent of his father, at St Androus, March 16, 1677.

Registered March 15, 1689.

12. *Prebendary of Craigie.*<sup>1</sup>

1670. David Nairn.<sup>2</sup>

13. *Prebendaries of Crieff.*

1665. Mr Gilbert Murray, minister at Crieff,<sup>3</sup>

1688. Mr William Murray, do.<sup>4</sup>

<sup>1</sup> "Lands of Craigie pertaining to Alexander Nairn of Craigie  
 pay yearly . . . . . £2 10 0  
 Whereof is paid to the schoolmaster of Dunkeld  
 by gift from the Crown . . . . . £0 16 8  
 And to the minister of Caputh by decree as  
*Decimæ Decimarum* . . . . . 0 5 0

The manse of this Prebendary is in the Duke of Athole's fore yard in Dunkeld " (*Rental*, 1730).

<sup>2</sup> *Perthshire Sasines*, February 1, 1670, April 22, 1686.

<sup>3</sup> *Ibid.*, December 23, 1665.

Gilbert Murray matriculated at St Salvator's College, St Andrews, in 1645 (*receptus in tertiam classem*), and graduated Master of Arts the same year. He studied Theology at the New College, St Andrews. The Presbytery of Perth entered him upon trials in order to preaching on January 15, 1651, licensed him on May 28, 1651, and on January 12, 1653, agreed to grant him a certificate of his license, and of his behaviour while within the bounds (*MS. Register of the Presbytery of Perth*). He was admitted to Crieff on March 3, 1657 (*Perthshire Hornings*, February 17, 1663, p. 63). In October 1660 it was alleged, at the meeting of the Synod, that he had made "a scandalous paction" with Mr David Drummond, his predecessor, regarding the stipend. The Synod remitted the matter to the Presbytery of Auchterarder for investigation, but, as was reported to the Synod in April 1661, the Presbytery could "get no clearness" because Murray did not appear before them. The subject was again referred to the Presbytery (*MS. Register of the Synod*). It is not known that they took any further action. Murray conformed to Episcopacy in 1662. On August 16 of that year, George, Bishop of Dunkeld, approved his admission, and presented him to the cure of Crieff, and collated and instituted him on the 21st (*Perthshire Hornings*, February 17, 1663). In 1666 he was again presented to Crieff. At Whitehall, on February 20 of that year, a presentation was issued by the Crown in his favour, to the "kirk of Creiff, viccarage and prebendarie and chaplanrie of St Michael's altar, situate in the kirks of Dun-

<sup>4</sup> See note 1, page 308.

14. *Prebendaries of Fardischaw (Fordischaw).*1650. Mr Alexander Anderson.<sup>2</sup>

1668. Mr William Aison.

Thomas Stewart of Stentoune had sasine, June 18, 1668, of the lands of Gallowhill and others, proceeding on a precept of sasine in a charter by Mr William Eassoune, minister at the church of Logiebryde and prebendary of Fordishaw, superior, signed at Airntullie, April 22, 1668.

Registered June 20, 1668.

John Campbell of Dulmernock had sasine, June 21, 1669, of the lands of Haltoune and others, proceeding on a Precept of Clare Constat by Mr William Eassoune, prebendary of Fardishaw, superior, signed at Priestoune, June 9, 1669.

Registered July 10, 1669.

Abraham Duffe, son to the deceased John Duffe, merchant in Dunkeld, had sasine, August 10, 1681, as heir to his father, of an annual rent of £40 keld and Creiff," and to the constant stipend and the manse and glebe (*MS. Register of the Privy Seal*, English, ii. 4).

He ceased to be minister of Crieff before February 25, 1682 (*MS. Register of the Privy Seal*, English, iii. 397).

He married Jean Glas (*Perthshire Sasines*, April 23, 1675).

Their children were Henry, minister at Dunkeld, James (*MS. Register of Deeds of Dunkeld Commissariat*, August 2, 1694), and daughters, of whom the eldest was Jean, who was contracted in marriage with William Murray, eldest son of Patrick Murray, portioner of Ardbeanie, on August 8, 1682, her tochergood being 2500 merks, and who, on January 29, 1683, had sasine of the third part lands of Ardbeanie, and the lands of Burnhead in the parish of Madertie (*Perthshire Sasines*, January 30, 1683).

<sup>1</sup> *Perthshire Sasines*, May 8, 1688.

He matriculated at St Leonard's College, St Andrews, on February 18, 1674 (*ex classe semibachalauriorum*), and graduated Master of Arts on July 25, 1676.

On February 25, 1682, he was presented by the Crown to Crieff, vacant by the demission of Mr Gilbert Murray (*Register of Privy Seal*, English, iii. 397), and was admitted. He was deprived by the Privy Council on September 19, 1689, on a petition by the Lairds of Comrie and Wester Creiff, for his failure to read and obey the Proclamation of the Estates of April 13 against owning King James and ordering prayer to be offered for William and Mary as King and Queen of Scotland. It was affirmed that he not only did not pray for their Majesties, but "continues to pray for the late King's restoratione to his Throne, and hade wilfully neglected to read the Proclamations for Thanksgiving and a Fast; and when the newes of the defeat of His Majestic's forces at Gilliechranksie came to his ears betwixt sermon on Sabath, being the day after, he caused sing these words in the hundred and eighteen psalme: This is the day God made, in it weell joy triumphantly."

<sup>2</sup> His name appears in no capitular sasine of the period. He is designated prebendary in 1650.

Thomas Robertson, son of the deceased Thomas Robertson, citizen of Dunkeld, had sasine, March 7, 1650, of the lands called the croft of the prebendary of Fordischaw, and the teinds, proceeding on a charter with precept of sasine, signed at Dunkeld on that date by Mr Alexander Andersone, minister of the Word of God at the church of Logybryd, prebendary of Fardischaw, and Master of the Hospital of St George within the Cathedral Church of Dunkeld, superior (*Perthshire Sasines*, March 18, 1650).



Scots, to be uplifted from the lands of Haltoune and Wood of Cunings (?) in the lordship of Dunkeld, proceeding on a precept of sasine by Mr William Eassone, minister at Logybryd and prebendary of Fordishaw, superior, signed at Dunkeld, August 10, 1681.

Registered August 11, 1681.

15. *Prebendaries of Ferne (Fearne).*

1665. Mr James Drummond.<sup>1</sup>

1672. Mr James Cramond.<sup>2</sup>

16. *Prebendaries of Fongorth.*

1650. Mr Harry Stewart.<sup>3</sup>

1663. William Stewart.<sup>4</sup>

<sup>1</sup> *Perthshire Sasines*, October 21, 1665.

<sup>2</sup> *Ibid.*, June 1, 1672.

<sup>3</sup> A brother german of Sir Thomas Stewart of Grantully (*Perthshire Services*, October 29, 1658), he succeeded John Stewart of Fongarth as prebendary. On several occasions he sat in the Synod of Perth and Stirling as representative elder from Kinclaven. He resigned the prebend before November 5, 1663 (*Perthshire Sasines*, December 22, 1663). He was alive on March 9, 1670. He had a daughter Marjorie. His eldest son and heir was Thomas, designated of Kercok (*Decrees of the Sheriff Court of Perthshire*, January 17, 1683).

Mr Harie Stewart in Carco had a gift from Charles I. of the prebend of Fongarth, under the Privy Seal, January 24, 1650, with injunctions that letters should be passed for payment to him of the rents due to the prebendary for all the years since the death of John Stewart of Fongarth, last prebendary, and for the year 1649 and thenceforth. On July 29, 1652, letters of horning were issued, and executed September 21, 1652, against the following heritors, viz. :—

Johne Greig of Haugh of Fongarth, for payment of £11, 3/4, 2 bolls oats, 2 bolls bear, 40 loads of peat and one dozen of poultry (v. *Perthshire Hornings*, March (? April) 15, 1653).

Janet Hearing, relict of John Yowng, portioner of Fongarth, liferentrix of one-fourth part of the town and lands of Fongarth, and John Yowng, her son, fiar thereof, for £4, 6/8, 2 bolls oats, 8 poultry and 20 loads of peats.

William Dow in Fongorth and Johne Young, son of the deceased George Young, there, for £4, 6/8, 2 bolls oats, 8 poultry, and 20 loads peats for their occupation of another quarter of said town and lands pertaining to the heirs of William Taillier.

Leonard Burt in Dunkeld, £4, 4/ for his quarter lands of Hillhead, and 40/ for his tenement in Dunkeld called the Mainis of Fongarth.

Margaret Greig, liferentrix of the quarter lands of Hillhead called the Hillheid of Fongarth, and Alexander Byd (Boid), her husband, for his interest, for £4, 4/, and 4/4 Scots for the tenement wherein they dwell.

John Greig, William Dow, and John Young, having failed to pay within ten days, were denounced rebels on October 2, 1652.

Registered October 4, 1652 (*Perthshire Hornings*).

Greig was relaxed April 2, 1653.

In 1730 it was stated (*Rental of the Small Benefices—supra*) that the lands of Fingorth, belonging to Sir George Stewart of Grandtully, were charged with a payment of £8, 6/8 to the Prebendary of Fingorth, and that the prebend had been gifted by Queen Ann to Mr David Ramsay of Lethandy, Writer to the Signet.

<sup>4</sup> *Perthshire Sasines*, December 22, 1663.

William Stewart of Fongorth, afterwards designated of Balleid, was the eldest son and heir of John Stewart of Fongorth (*Perthshire Sasines*, September 8, 1681),

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1672. {William Stewart of Fongorth.<sup>1</sup>  
      {John Stewart.

William Stewart of Fongorth had sasine, November 25, 1664, of the east quarter of the lands of Fungorth, proceeding on a precept in a charter granted by William Stewart, prebendary of Fongorth, with consent of the Bishop, Dean, and Canons of Dunkeld, dated November 25, 1664.

Registered November 28, 1664.

John M'Aus (M'Ans ?) had sasine, September 14, 1665, as heir of his mother, Agnes Nicolsoune, of a croft within the barony of Dunkeld, proceeding on a Precept of Clare Constat by William Stewart, prebendary of Fongorth, signed at Dunkeld, September 12, 1665.

Registered September 22, 1665.

John Greig of Haugh of Fongorth had sasine, June 8, 1666, of the lands of Hauch of Fongorth, proceeding on a precept in charter by William Stewart, prebendary of Fongorth, with consent of the Bishop and Chapter, dated at Dunkeld, March 28, 1666.

Registered June 16, 1666.

### 17. *Prebendaries of Forgandenny.*

1663. Mr John Liddell.<sup>2</sup>

1670. Mr Andrew Hardie.<sup>3</sup>

fifth and youngest son of Sir William Stewart of Gairntullie (*Decrees of the Sheriff Court of Perthshire*, January 10, 1668), who died in January 1650. Other children of John Stewart were Margaret and Anna. His widow, Isobell Stewart, married before August 14, 1652, John Blair, son of James Blair of Ardblair (*Ibid.*, August 14, 1652). William Stewart was married to Catherine Ramsay, Lady Keithick, on August 10, 1685, by Mr William Annand, Dean of Edinburgh, by warrant of the Bishop of Dunkeld. He was a commissioner for managing the affairs of John Stewart of Grantully (*MS. Register of Deeds of Dunkeld Commissariot*, October 28, 1691).

<sup>1</sup> Henry, Bishop of Dunkeld, patron, granted, June 22, 1672, a deed of gift of the prebend of Fongorth, the manse and yard, with all other emoluments thereto appertaining, in favour of William Stewart of Fongorth and (John) Stewart, his eldest son, and the longer liver.

Letters of Horning were granted, February 24, 1683, at the instance of William Stewart, then designated of Baleid, and his son, against Thomas Robertson *alias* M'Condochie in Dunkeld, heritor of the half lands of Hillheid of Fongorth, Harie Mackie, tenant of a tenement with a croft of land or brae sometime pertaining to the deceased John Tailzeor, and James Fergusone, messenger in Dunkeld, tenant of the lands called "the old lands," for payment of the whole bygone feu-duties unpaid since the date of the deed of gift, under which Thomas Robertson and James Ferguson were denounced on March 22, 1684.

Registered March 22, 1684 (*Perthshire Hornings*).

<sup>2</sup> *Perthshire Sasines*, December 22, 1663.

<sup>3</sup> *Ibid.*, April 30, 1670.

Hardie became minister of Forgandenny in 1667. He signed a capitular deed for the first time, so far as is recorded, in 1670.

18. *Prebendaries of Inchmagranoch.*<sup>1</sup>

1663. Sir Gilbert Stewart, Commissary of Dunkeld.<sup>2</sup>  
 1664. { Sir Gilbert Stewart.<sup>3</sup>  
           { Mr Gilbert Stewart.  
 1673. Mr Gilbert Stewart.<sup>4</sup>  
 1688. David Weems.<sup>5</sup>

19. *Prebendaries of Lundeiff.*<sup>6</sup>

1662. Mr James Lindsay.

John Lindsay of Dounhill had sasine, October 4, 1665, of the kirklands commonly called the gleib or kirklands of Lundeith, with the teinds, but

1 " Lands of Inchmagranoch pertaining to the Duke of Athole pay to the prebend of Inchmagranoch, £2, 9/5 $\frac{1}{2}$ , of which £1, 5/ is paid to the schoolmaster of Dunkeld	£1 4 5 $\frac{1}{2}$
Lands of Balrochmy pertaining to the Earl of Perth, holden of the prebendary of Inchmagranoch, 16/8, of which the minister of Caputh 1/8 <i>inde</i>	0 15 0
Cock's lands in Preston of Auchtergaven, holden of the prebendary of Inchmagarmoch, pertaining to the Kirk-Session of Auchtergaven	0 8 10 $\frac{2}{3}$
Lands of Dalclaven pertaining to Alexander Robertson of Faskelly, holding of the Deanry of Dunkeld "	0 18 10 $\frac{2}{3}$

(*Rental*, 1730).

<sup>1</sup> *Perthshire Sasines*, December 22, 1663.

In 1659 he was prebendary of Inchmagronock.

<sup>2</sup> Sir Gilbert Stewart had possessed (1) the prebend of Inchmagranoch (Inshmagreinoch) in succession to James Stewart of Ladywell, his father, and (2) the chaplainry of St Michael's altarage within the Cathedral of Dunkeld, otherwise called Tulliepuries, in succession to Androw Bennerman. George, Bishop of Dunkeld, patron of the prebend and the chaplainry, by Letters of Gift (dated February 4, 1664) declared that Stewart had a right to those benefices since his entry into his See, and disposed them to him and to his son and the longer liver, but on condition that the son should have no right to them till his father's death. On February 16, 1664, Letters of Horning were granted against Robert Stewart of Fincastle, heritable proprietor of the lands of Tulliepowrie, Mr Colin Campbell, minister at Blair in Atholl, "woodset-haver" of the said lands, Johne M'Neil, tenant in Eister Tulliepoure, John Carrekach, tenant there, Patrick M'Farlane, Patrick M'Steny and Patrick Gray, there, Duncan M'Enie (Anie), griever, there, Patrick Stewart in Little Tullipourie and Donald M'Houstone, tenant, there, for payment of 23 merks yearly to Sir Gilbert as chaplain, and against Thomas Stewart of Fandynetts (Fandynet), heritable proprietor of the lands of Wester Tulliepouries, Johne Glasse, Donald Glasse, Alexander M'Farlane, and Johne Glerich (Clerich), tenants, there, for payment of 20 merks yearly to him since the death of the last chaplain. They were denounced rebels on May 24, 1664.

Registered May 24, 1664 (*Perthshire Hornings*).

<sup>4</sup> Sir Gilbert Stewart died in 1673.

The name of Gilbert appears in a capitular document for the first time, so far as recorded, in 1676 (*Perthshire Sasines*, March 24, 1676).

<sup>5</sup> *Perthshire Sasines*, May 8, 1688.

<sup>6</sup> " Lands of Kirkton of Kinloch pertaining to John Gall of

Kinloch pay to the prebend of Londerff <i>alias</i> Kinloch	£0 13 4
Manse of Londerff possessed by Andrew Miller in Dunkeld	0 3 4

(*Rental*, 1730).



excluding the manse, garden, four acres of land called Gleibland, and 3 soumes of grass, proceeding on a precept in charter of confirmation by Mr James Lindsay, minister of God's Evangel at Kinloch or Lundeeth, signed, with consent of the Bishop and Chapter, at Dunkeld, November 4, 1664.

Registered October 21, 1665.

1665. Mr Ronald Blair.<sup>1</sup>  
 1670. Mr Thomas Wilson.<sup>2</sup>  
 1683. Mr William Malcolme.<sup>3</sup>  
 1685. Mr Thomas Murray.<sup>4</sup>  
 1688. Mr Alexander Balnavis.<sup>5</sup>

20. *Prebendaries of Menmuir.*<sup>6</sup>

1663. Mr William Rattray, minister of Cargill.<sup>7</sup>  
 1686. Mr William Rattray, do.<sup>8</sup>

21. *Prebendaries of Moneydie.*

1663. Mr David Drummond, minister of Moneydie.<sup>9</sup>  
 1682. Mr William Smith, do.<sup>10</sup>

<sup>1</sup> *Perthshire Sasines*, April 13, 1665.

<sup>2</sup> *Ibid.*, April 30, 1670. Wilson became minister at Kinloch in 1667.

<sup>3</sup> *Ibid.*, May 25, 1683. Malcolme was minister at Kinloch in 1678.

<sup>4</sup> His name does not appear in any recorded Sasine as Prebendary of Lundeiff: but there can be no reasonable doubt that he was regarded as a member of the Chapter in virtue of his prebend. He became minister of Kinloch in 1685.

<sup>5</sup> *Perthshire Sasines*, May 8, 1688.

<sup>6</sup> "Lands of Lethandy pertaining to Sir Lawrence Mercer of Aldie pays to the prebend of Menmuir or St Alns alterage £1 0 0  
 Lands of Muckliemore pertaining to John M'Ewan, clerk in Dunkeld, holding of the prebendary of Menmuir " 1 0 0  
 (*Rental*, 1730).

The prebends of Menmuir and Fingorth were benefices "anent which there remains some difficulties and doubts."

<sup>7</sup> *Perthshire Sasines*, December 22, 1663.

<sup>8</sup> His name does not occur in the *Register of Sasines for Perthshire* as a member of the Chapter, unless he and not his father be the person whose signature is mistakenly copied as "J. Rattray, prebendary of Menmuir."

He was prebendary in 1686 (*Acts and Decrees*, Mack, March 27, 1686).

<sup>9</sup> *Perthshire Sasines*, December 22, 1663.

<sup>10</sup> *Ibid.*, May 25, 1683.

He became minister of Moneydie about 1678 (*Wilson's Presbytery of Perth*, 156).

22. *Prebendaries of Ruffil*.<sup>1</sup>

1663. William Stewart of Innernytie<sup>2</sup> (afterwards Sir William Stewart).

1664. { Sir William Stewart.<sup>2</sup>  
 { John Stewart.

1675. Mr William Nairn, minister at Caputh.<sup>3</sup>

<sup>1</sup> The prebend of least value (*Myln's Lives of the Bishops of Dunkeld*, 62).

<sup>2</sup> By the lands of Over Kincairney, pertaining to Mr Patrick Murray of Kincairney, of feu duty yearly to the prebend of Ruffle

Lands of Ruffle pertaining to David Haggart of Cairnmuir to the prebend of Ruffle . . . . .	£1 13 4
James Haggart, portioner of Ruffle . . . . .	1 19 3 <sup>5</sup> / <sub>6</sub>
James Angus, portioner there . . . . .	0 6 8 <sup>3</sup> / <sub>4</sub>
David Scott, portioner there . . . . .	0 13 5 <sup>1</sup> / <sub>2</sub>
John Bisset, portioner there . . . . .	0 2 6
John Keillor, portioner there . . . . .	0 0 10
Thomas Clark, mason in Dunkeld; his house is the manse .	0 3 4
The two acres of Cultuthill pertaining to — Stewart of Gourdie . . . . .	0 0 8
Three acres pertaining to Janet Brydie there . . . . .	0 0 0 <sup>5</sup> / <sub>8</sub>
	£5 8 7 <sup>5</sup> / <sub>6</sub>

Off which deduce for the Minister of Caputh as  
 the *Decimæ Decimarum* . . . . . 0 11 1<sup>1</sup>/<sub>2</sub>  
 Item of Cess . . . . . 0 13 4

1 4 5<sup>1</sup>/<sub>2</sub>

£4 4 2<sup>1</sup>/<sub>2</sub>”

(*Rental*, 1730).

<sup>2</sup> *Perthshire Sasines*, December 22, 1663.

<sup>3</sup> Mr William Nairn was presented by the Bishop of Dunkeld, on November 14, 1675, to the prebend of Ruffill in succession to the deceased Sir William Stewart of Innernytie, who died in March 1672 (*St Andrews Testaments*, September 19, 1673); and on February 23, 1676, obtained Letters of Horning against the persons liable for payment of the rents, under which James Brydie, John Wattson, John Haggart, Patrick Bruce, portioners of Ruffil, and Patrick Hay of Kincairne, were denounced on February 16, 1681 (*Perthshire Hornings*).

Mr William Nairn, minister at Capoch and prebendary of Ruffell, raised Letters of Horning, February 23, 1676, against Patrick Hay of Kincairne, James Haggart, tenant of Patrick Bruce, portioner of Ruffell, William Haggart, James Breadie, John Stewart, James Bissett, and William Fell, portioners there, William Soutar, John Watson, John Angus, Jonet Robertson and John Haggart, there, and William Martine in Dunkeld, for payment of the following dues for the years 1672-5:—

Hay, 10 merks Scots, 4 bolls of horse corn, 4 turse of straw and 1 dozen poultry, yearly, for the crops and years since the death of Sir William Stewart of Innernytie, 1672-75.

James Haggart and William Haggart, each, £1, 13/4, 1 boll oats, 1 turse of straw and 3 poultry.

James Breadie, 20/, 2 bolls oats, 2 turse of straw and 3 poultry.

John Stewart, James Bissett, and William Fell, 30/ and 4 poultry.

William Soutar, John Watson, John Haggart, John Angus, and Jonet Robertson their proportion of 5 merks, 2 bolls oats, 2 turse of straw and 6 poultry.

John Haggart, 5 merks 10/, 2 bolls oats, 2 tursé of straw and 6 poultry.

William Martine, 40/. They raised an action of suspension. They stated that Sir William Stewart of Innernytie had been presented to the prebend by Letters of Gift of Alexander, Bishop of Dunkeld, dated May 4, 1614; that by Procuratory

John Stewart, portioner of Ruffill, as heir of John Stewart, portioner of Ruffill, his grandfather, had sasine, May 19, 1680, of three acres of the lands of Ruffill, proceeding on a Precept of Clare Constat by Mr William Nairne, minister of Capeth, and prebendary of Ruffil, signed at Capeth, May 12, 1680.

Registered June 7, 1680.

John Angus, younger son of the deceased John Angus and Margaret Bissat, had sasine, June 21, 1680, as heir of John Bisset, portioner of Ruffill, of three acres of the lands of Ruffill, within the parish of Capeth, proceeding on a Precept of Clare Constat by Mr William Nairn, minister at Capeth and prebendary of Ruffill, dated at Capeth, June 20, 1680.

Registered June 24, 1680.

1688. James Balnavis.<sup>1</sup>

## § 5. THE SYNOD OF DUNKELD

### 1. *Meetings of the Synod.*

October 14, 1662.

Presbyteries and Kirk-Sessions constituted.<sup>2</sup> Dame Gyles Moncreiff recommended for charity.<sup>3</sup>

of Resignation, dated November 9, 1664, he had demitted the benefice in favour of himself and John Stewart, his son; that on November 10, George, Bishop of Dunkeld, had issued a presentation in their favour; and that John Stewart had also raised Letters of Horning against them for the rents of the prebend which it was alleged he had held for three years, so that they were doubly distressed. They further stated that they were willing to make payment to the party who should be declared to have right to it.

The Lords, on January 25, 1677, preferred the claim of Nairn to the prebend (*Acts and Decrees, Mack*).

<sup>1</sup> *Perthshire Sasines*, May 8, 1688.

<sup>2</sup> The relative Acts of the Synod of St Andrews may be accepted as typical of those of the other Synods:—

“ My Lord Archbishop, with the Synod, considering how necessary it is that ministers be assisted in exercise of disciplin within their respectiv congregations, (do appoint that in every congregation) the several ministers shal assume and choos a competent number of fitt persons, according to the bounds of (the) parish, to oversee the maners of the peopl, to assist in Session for bearing doun of profanaty and disorder, and advancing of good order in the congregation, and also for taking care of the collections for the poor, and distributing what is collected for their necessities.

“ That there shal be, (within) the same several precincts within the Dioces that formerly wer, meetings of the ministers of those respective bounds for the exercise of their gifts as formerly, for putting to tryal young men who offer themselves to be probationers, for trying the gifts and abilities of such as are presented to churches, their presentations being transmitted to the several meetings by the Lord Archbishop, for trying and examining scandals referred to them by particular Sessions, and proceeding toward the censur of the same: only that no sentences of excommunication against any person be pronounced, nor sentenc of suspension nor deposition against any minister, without acquainting the Ordinar, and having his authority to it” (*MS. Register of the Presbytery of Dundee*).

<sup>3</sup> “ Dame Gyles Moncreiff recommended by the Parliament and Syoneds of



April 14, 1663.<sup>1</sup>

Bishop Haliburton's Acts and Constitution approved.<sup>1</sup>

Case of Elspit Ogilvie.<sup>2</sup>

October 29, 1663.<sup>3</sup>

"The Prelate of Dunkeld, at his court, suspended four or five ministers, Mr John Crookshank, Mr Andrew Donaldson, Mr John Robertson, &c."<sup>4</sup>  
Collection for the Bridge of Ammond appointed to be made.<sup>5</sup>

May 3, 1664.<sup>3</sup>

St Andrews and Dunkeld: the brethren promises to give their charity at conueniencie "(MS. Register of the Presbytery of Meigle, March 17, 1663).

On May 12 it was reported that there had been collected for her, in Airlie, 22/, in Glenyla, 12/, and in Glentratheren, 35/6. The other parishes in the Presbytery apparently contributed nothing (MS. Register of the Presbytery of Meigle).

" . . . Geily Moncreiff, relict of umquhile — Bennett, minister at Auchtermuchty, recommended for charitable supply to the several Presbyteries, who had been a great sufferer, and recommended by His Majesty's Parliament, who have recommended him to the Archbishop and Synod" (MS. Register of the Presbytery of Perth, January 14, 1663—Register of the Synod of St Andrews, October 1662).

"The Clerk produced a receipt under Geily Moncreiff's hand, where she received 7 lib. 12 sh. money Scots, from the kirks following, viz., from Perth, a rix dollar: from Kilspondie, 20 sh.: from Kinfauns, 20 sh.: from Scone, 30 sh.: from Kinnoull, 20 sh.: subscribed with her hand, at Perth, May 28, 1663. Sic subscribitur, Geily Moncreiff" (MS. Register of the Presbytery of Perth, June 3, 1663).

The Archbishop and Synod of St Andrews, in October 1662, recommended her and Colonel Ramsay (v. Collections, chapter iii.) to the several Moderators for charity. The Synod, in October 1663, referred them "to the charity of the brethren of the Diocese of Angus and Merns (MS. Register of the Presbytery of Dundee).

<sup>1</sup> MS. Register of the Presbytery of Meigle, April 28, 1663.

<sup>2</sup> v. Haliburton, Presbytery of Meigle.

<sup>3</sup> MS. Register of the Presbytery of Meigle, November 10, 1663 (Rubric).

<sup>4</sup> Row's Life of Blair, 455. Robertson is probably a mistake for Anderson (v. Auchtergaven). There was no nonconformist parish minister in the Diocese of the name of Robertson.

A Mr John Robertson was minister at Airlie, in the Diocese of St Andrews. He was appointed a member of the Commission of the General Assembly on August 5, 1652 (Records, 1650-52, 519). He was deprived by the Act of Glasgow. On November 18, 1662, Alexander Marshall, "one of the Assistants for discipline, and Clerk to the Sessione of Airlie," reported to the Presbytery of Meigle that Robertson had deserted his charge. Son of Patrick Robertson, notary, in Littleton of Rattray, he married Isobel, daughter of James Blair of Ardblair (Perthshire Sasines, November 20, 1650). Their children were Mr James, and John, writer in Edinburgh (General Register of Hornings, March 13, 1689). The Lords of the Treasury, on August 6, 1697, granted Mrs Robertson the stipend of Blairgowrie for 1697, and 500 merks out of the stipend of Ailleth (Alyth) for 1697 (MS. Treasury Sederunt Book).

<sup>5</sup> "29th of November, 1663. . . . Collection for the brig of Almond intimat this day: the Sessione refers the uplifting of it to the next day." On December 27, it is noted: "Collection yett delayed, the people being most unwilling to give any thing" (MS. Register of the Kirk-Session of Logierait).

The appointment of a collection was probably repeated. Under date April 25, 1669, the Register of the Kirk-Session of Rattray runs:—"Quhilk day the minister reports that the collectione for the bridge of Ammond apointed be the Synod, extending to 4 li., was delivered to Mr David Drumond, collector therof, and his ticket therofe delivered to the Sessione."

The Register of the Presbytery of Perth, under date May 26, 1619, proceeds:—

"Which day compeared Mr John Grahame of Balgowan, and exponed to the Presbytery that the Water of Almond being a great river, wherein, by the violence

October 5, 1664.

"The Bishop of Dunkeld deposed all Nonconform ministers in his diocese, except Mr Thomas Black, for whom the Countess of Rothes interceded."<sup>1</sup>

In consequence of the death of Bishop Haliburton the Synod did not meet in the Spring of 1665.

October 4, 1665.

Appointment of a visitation of Caputh.<sup>2</sup>

April 26, 1666.

Warrant granted for the excommunication of Isobell Ogilvie, wife of John Ogilvie, sometime in Clintlay, for obstinacy in popery.<sup>3</sup>

October 4, 1666.

April 25, 1667.

October 3, 1667.

April 29, 1668.

Public Worship in the united parishes of Bunkle and Preston ordered to be held at Preston instead of Bunkle.<sup>4</sup>

thereof, many are yearly perished, as is more than notorious; for a remeid thereof, he, and certain other gentlemen, has concluded with certain masons to set a stone brig over the same, which is a work very dear and costly, and cannot be gotten performed without that Godly and well-affected gentlemen and others contribute to the building of the same: and, in respect that it is a necessary work for a common weal, and very costly, he desires that the brethren of the ministry, every one, will deal with their own parishioners for help to the same, with as great diligence as possibly they can, that the work may be ended before Winter come: which desire as Godly and reasonable, the brethren promise to obey, every one for their own part."

<sup>1</sup> Row's *Life of Blair*, 473. The letter of the Bishop intimating the deposition of Donaldson is printed in Wodrow's *History*, i. 409-10. The date of the Synod is there given as October 4. The docquet of the Synod Clerk in the *Register of the Presbytery of Meigle* is dated October 5. Except where otherwise stated, the authority for the dates of the Synods till April 1682 is the docquet of the Clerk in the *Register of the Presbytery of Meigle*. From that date onward the Records of the Presbyteries of Dunkeld and Cowpar-Angus are available.

<sup>2</sup> "The Moderator, with three of the brethren, finding that the most part of the brethren of the Presbytery within the Diocese of Dunkeld, by an appointment of the Bishop of Dunkeld and Synod, were called to a visitation of the church of Capeth, as also that several other brethren were absent at Edinburgh and St Andrews about their necessary affairs, and others being stayed by the storminess of the weather . . . &c." (*MS Register of the Presbytery of Perth*, November 1, 1665).

<sup>3</sup> "Isobell Ogilvie, wife of John Ogilvie, sometime in Clintlay, being by warrand from the Bishope and Synod of Dunkell excommunicated before the congregation of Alight for hir obstinacie in Poprie *ut supra*, it was recommended to the severale breethrene to intimate hir excommunicatione in their severale congregations" (*MS. Register of the Presbytery of Meigle*, July 24, 1666).

Isobell Ogilvie and others, "scandalous and suspect of Poprie and contemners of church discipline," were referred from the Kirk-Session of Glenisla to the Presbytery of Meigle, July 14, 1663. Having failed to obey the citations of the Presbytery, she and John, Margaret and Jannet Anderson were referred on December 22, 1663, to the next Synod at Brechin.

<sup>4</sup> *MS. Register of the Kirk-Session of Bunkle and Preston*, ix. 28-29.

October 7, 1668.

Act anent Bursar.<sup>1</sup>

May 28, 1669.

(Postponed from the last Wednesday of April).<sup>2</sup>

October 6, 1669.

April 27, 1670.

“ The Brethren of the Presbitrie within the Diocese of Dunkeld report that, by ther Bishop and Synod, they wer appointed to intimat the Parliament and Councill’s Acts for charitable contributions for Dundee and Kilmarnoch. . . . The Presbitrie appoints the samn contributions to be gathered and be ready to be given in to such as are appointed to receive them.”<sup>3</sup>

October 5, 1670.

Collection for “ a Turkish prisoner ” recommended.<sup>4</sup>

April 26, 1671.

October 3, 1671.

April 24, 1672.

October 2, 1672.

April 30, 1673.

October 1 (?), 1673.

April 27, 1674.

Deposition of Mr Thomas Forrester, minister at Alva, for nonconformity.<sup>5</sup>

October 7, 1674.

April (after 20th-28th ?), 1675.

October 6, 1675.

April (26th ?), 1676.

October 4, 1676.

No Synod was held in April 1677, the See being vacant.

October 3, 1677.

April 24, 1678.

A collection for Haymouth harbour appointed to be made.<sup>6</sup>

Act anent Mr James English, minister at St Martin’s [*v.* Balneavis].

<sup>1</sup> “ All the kirks of the Presbetrie bieng now to pay to ane Bursar nominat by the Bishop and Synod of Dunkeld . . . &c.” (*MS. Register of the Presbytery of Meigle*, October 20, 1668.

<sup>2</sup> *MS. Register of the Kirk-Session of Rattray*, April 11, 1669.

<sup>3</sup> *MS. Register of the Presbytery of Meigle*, May 3, 1670.

<sup>4</sup> *MS. Register of the Kirk-Session of Bunkle and Preston*, March 26, 1671.

<sup>5</sup> *Wodrow’s History*, ii. 258. The date of the meeting there given in the extract of Sentence is April 29. Mr George Haliburton, minister at Coupar-Angus, moderated in that Synod.

<sup>6</sup> “ A reference from the Synod of Dunkeld for a collection for Haymouth



October 1, 1678.

No Synod was held in April 1679, the See being vacant.

The See was vacant till October 28.

April 28 ?, 1680.

October 6, 1680.

April 27, 1681.

October 6, 1681.

Declaration of the sense in which the Bishop and Synod were willing to take the Test oath.<sup>1</sup>

John Weems recommended for charity.<sup>2</sup>

April 26, 1682.

October 4, 1682.

April 26, 1683.

“ This day the Brethren in the Dioces of Dunkell report that an Act passed in the Synod of Dunkell, that the several Brethren in that Sea should keep an exact register of all the dead young . . . receiv Christian Baptism within ther several parishes.”<sup>3</sup>

October 3, 1683.

Act anent disorderly persons.<sup>4</sup>

“ Anent the voluntar contributions granted be the Lords of His

harbour, to be collected by the bretheren of that Diocie ” (*MS. Register of the Presbytery of Meigle*, April 30, 1678).

A petition was presented to the Privy Council by Sir Laurence Scott of Eymouth for himself and in name and behalf of the inhabitants of Eymouth, bearing that the port and harbour of Eymouth, “ being the only safe harbour and convenient port betuixt Dumbar and Humbarr mouth fitt for shelter of vessells in distresse sailling north or south, whereby many vessells have bein preserved in stormes, which are frequent upon that coast; and seing for laik of ane sufficient peir and heads there are severall banks of small stone and sand cast up, which is encressed by reason of the late great drouth, the water of the river being unable to clinge the same, so that there are hardly now four foot water at ane streame tyd, which, if the samme were cleged and guarded with a sufficient peir and heads, would be fyftein foot water, as is veriefed by ane certificat under the hands of many skippers and masters of shipes who were driven into the said harbour by storme for death and lyfe and are yet kept by the said banks and want of water.” The petitioner asked a warrant for a voluntary contribution for building and repairing the harbour to be made throughout the kingdom. The Lords granted his request on December 16, 1675, and ordered the contributions to be delivered to William Nisbet, merchant in Eymouth, the collector (*Register of the Privy Council*, Third Series, iv. 497).

<sup>1</sup> Wodrow's *History*, iii. 308.

<sup>2</sup> “ Given to John Weems, who had the Synod's recommendation, 20 shilling ” (*MS. Register of the Kirk-Session of Alyth*, October 16, 1681).

<sup>3</sup> *MS. Register of the Presbytery of Meigle*, May 1, 1683.

<sup>4</sup> “ The minister . . . likuais did intimat the Synod's order for setting those that are dead and buried in the church yeard of Alyth, to the effect a list of their names may be had when they are required, and therfor the beddall is ordained to give up a roll of those whom he buries once in the week to the clerk that therby no defunct may be omitted ” (*MS. Register of the Kirk-Session of Alyth*, April 29, 1683).

<sup>5</sup> *MS. Register of the Presbytery of Dunkeld*, November 9, 1683.

Majestie's Privie Counsell for the reparation of the harbours of Aberden and Rosehartie, and of the bridge of Leven, the Brethren of Dunkeld report that the Bishop and Synod of Dunkeld, upon solid considerations, have judged it expedient, that, befor thes collections be payed, the collectors appointed for uplifting and receaving theroff shall appear befor either the Presbetries or Sessions of the said Dioces, and their give in their discharges to be insert and registrat in their Presbetrie or Session books *ad futuram rei memoriam*." <sup>1</sup>

*April 30, 1684.*

"The Brethren of the Diocess of Dunkel report an Act of that Synod anent Bursars, that they wer oblidged to stay five moneths at the New Colledge of St Andrews yearly, and bring testimonie of the same from the Masters to the several Presbyteries, which, not being produced, the brethren had freedom to detain and deny the payment of ther several proportions." <sup>2</sup>

*October 1, 1684.*

"According to the Act of the Synod, the brethren are appointed to give to the Synod-clerk, under their hands, ane account of their patronages, stipends, gleibs, manses, mortifications, &c." <sup>3</sup>

*April 1685.*<sup>4</sup>

*October 7, 1685.*

*April 21, 1686.*

In October 1686 the See was vacant.

*April 27, 1687.*

Erection of the Presbytery of Cowpar in Angus by the Bishop, with advice and consent of the Synod.<sup>5</sup>

*October 5, 1687.*

*April 25, 1688.*

Ordinance of the Bishop and Synod for holding circular visitations throughout the Diocese.<sup>6</sup>

<sup>1</sup> *MS. Register of the Presbytery of Meigle*, November 6, 1683.

<sup>2</sup> *Ibid.*, May 13, 1684. The date of the attestation of the *Register of the Presbytery of Meigle* is May 1, sessio 2; that of Dunkeld, April 30, also sessio 2. The Synod met on the last Wednesday of April (*Register of the Presbytery of Dundee*, April 2, 1684).

<sup>3</sup> *MS. Register of the Presbytery of Dunkeld*, December 3, 1684.

<sup>4</sup> The Register neither of Dunkeld nor Meigle bears a docquet for this Synod. The minutes of Meigle for the next half-year are headed, "from the Synod in April." Bishop Bruce attended Parliament, which met on April 28.

<sup>5</sup> *MS. Register of the Presbytery of Cowpar-Angus*, June 7, 1687.

<sup>6</sup> *Ibid.*, July 3, 1688.

October 3, 1688.

Recommendation of Mr Walter Birnie,<sup>1</sup> and Isobell Young, "a poor infirm gentlewoman,<sup>2</sup>" for charity.

Act anent the Bursar.

April 24, 1689.<sup>3</sup>

## 2. Clerks to the Synod.<sup>4</sup>

October 5, 1664.<sup>5</sup> David Duncan.<sup>6</sup>

October 4, 1665. Mr Henry Malcolme,<sup>7</sup> minister at Bendochy.

<sup>1</sup> "9 shillings taken out of the box was given to Mr Walter Birnie, recommended by the Synode" (*MS. Register of the Kirk-Session of Bunkle and Preston*, October 28, 1688). Mr Walter Birnie, "a blind minister"—blind from childhood—received from the Synod of St Andrews, in May 1671, £57, less 6 dollars, and was recommended to the charity of the Kirk-Sessions of the Diocese (*MS. Register of the Presbytery of Perth*, May 31, 1671. *v.* also April 1673). He was appointed to receive assistance from the members of the Synod of Aberdeen in October 1671 (*Records of the Exercise of Alford*, 178). On September 3, 1675, William Spitle, a prisoner in the Tolbooth of Edinburgh, was ordered to be released on paying 300 merks to Mr Walter Birnie, and giving a bond for the remainder of his fine (*Register of the Privy Council*, Third Series, iv. 480). He was granted £24 by the Synod of St Andrews in April 1678 (*MS. Register of the Presbytery of Perth*, July 10, 1678). In April 1681 every minister of the latter Diocese was appointed to contribute at each Synod 14/ Scots for his behoof (*Selections from the Minutes*, 195). On May 13, 1682, he appealed to the Privy Council for assistance. He stated that, having been educated in Scotland, after the Restoration he proceeded to study at Oxford and Cambridge, and, on his return to Scotland, received a small ministerial charge, from which he was extruded at the time of the First Indulgence, in favour of the former Incumbent. The Lords recommended him to the Treasurer to do for him what he thought needful (*Register of the Privy Council*, Third Series, vii. 427). An action raised before the Court of Session by a Mr Walter Birnie, designated late minister of Dalziell, who had been extruded from his charge early in 1670, against Alexander Hamilton of Dalziell, is recorded in *Acts and Decrees, Dal*, February 28, 1671, vol. xlii. Parliament in 1686 passed an "Act in favours of Mr Walter Birnie, preacher (viii. 609). Fountain-hall's note is:—

"15 Junij 1686. . . . 70—Ane Act to Mr J. [Walter] Birny, the blind Minister, for 400 merks yearly, out of the vacant stipends due to the Colledge of Glasgow. This was called ane invading and encroatching on the Colledge's property. The Bischoop of Edinburgh calling it a charitable work, Eglinton and Dumfreis said, the Reverend Clergie talked much of charity, but practised little out of their oune pockets" (*Historical Notices*, ii. 732). His title to that sum was sustained by the Privy Council on February 24, 1691, in opposition to the contention of the Factor for the College that the grant had expired.

<sup>2</sup> *MS. Register of the Kirk-Session of Rattray*, December 30, 1688.

<sup>3</sup> Indicted to meet on that date (*MS. Register of the Presbytery of Cowpar-Angus*, April 2, 1689). The Presbytery of Dunkeld, on April 3, 1689, agreed to appoint their next meeting "at the meeting of the Synod."

<sup>4</sup> The Synod Clerk received £1, 16/ Scots yearly, from each parish in the Diocese, being 18/ for each meeting (*MS. Register of the Kirk-Session of Bunkle and Preston*, October 13, 1667, and *passim*).

In many instances the Clerk found it difficult to obtain his dues. On April 11, 1675, the Kirk-Session of Bunkle had been in default for 8 years. The Bishop and Synod of Aberdeen frequently referred to the non-payment of the Clerk's fees, and, in October 1665, appointed that no excuse of a minister for absence from the

<sup>5</sup>, <sup>6</sup>, <sup>7</sup> See notes numbered 1, 2, 3 on facing page.



## RESTORATION OF EPISCOPAL JURISDICTION 321

October 3, 1677. Mr Robert Gordon,<sup>4</sup> minister at Dunkeld.  
October 4, 1682. Mr Thomas Robertson,<sup>5</sup> do.  
October 3, 1688. Mr Henry Murray, do.

### § 6. THE COMMISSARY COURT OF DUNKELD

#### I. *The Restoration of Episcopal Jurisdiction.*

By Act of Parliament viii., 1609, the Prelates were restored to the jurisdiction of Commissariots and administration of justice by their

Synod should be sustained unless his fees to the Clerk and janitor had been paid (*Records of the Exercise of Alford*, 75 and *passim*). The Archbishop and Synod of St Andrews, in October 1670, appointed Mr William Moore and Mr Andrew Bruce at Kilrennie "to take up the names of those who pay not the Clerk's fees, and to give them to the Archbishop and Synod at the next meeting" (*MS. Register of the Presbytery of Perth*, November 9, 1670), and in April 1672 ordered the Moderators to submit the names of defaulters to the next Synod (*Ibid.*, June 5, 1672); in October 1672 enjoined that each minister should pay his fees to the Clerk when his name was called on the roll (*Ibid.*, December 4, 1672); and, in October 1674, ordained "that the names of the brethren who pay not the Clerk's fee be recorded in the Presbytery books the day of the Privy Censures, and, when the books are examined, they be read before the Synod" (*MS. Register of the Presbytery of Perth*, December 30, 1674). The minute of the same Synod in October 1678 runs:—

"The Lord Archbishop, being informed of the bad payment that some brethren make of the fees due to the Clerk of the Synod, doth appoint the Moderators of the several Presbyteries to collect the said fees at every last meeting of the Presbytery before the Synod, and to deliver the same to the Clerk before the last session of the Synod, with a list of such as refuse to pay, who, together with those that are within other Presbyteries not answering to this Synod, are to make payment at the session table before the Lord Archbishop, as their names are cited at the last calling of the roll" (*MS. Register of the Presbytery of Perth*, March 12, 1679).

The Synod of St Andrews, in October 1680, passed an Act to the effect that, "since there are so many very slack in paying what is due to the Clerk of the Synod, therefore it is appointed that all shall pay hereafter, and that the Moderator shall get it from the brethren before the next Synod: and the Presbytery books are not to be subscribed or approven till the same be paid" (*Ibid.*, March 2, 1681).

The fee of the Synod Clerk of St Andrews for the half-year April-October 1686 was half a dollar (*MS. Register of the Kirk-Session of Kettins*, October 3, 1686).

The Synod of Perth and Stirling, in October 1639, resolved that a "constant Clerk" be appointed. The first Clerk was Mr Alexander Petrie, minister at Rynd. The Clerks frequently complained that their fees were not duly paid.

<sup>1</sup> The dates are those on which their names are first appended to the Synodal docquets in the *MS. Registers of the Presbyteries of Meigle and Dunkeld*.

<sup>2</sup> Notary in Perth: factor to Bishop Haliburton. He married Margaret Haliburton (*Perthshire Deeds*, February 2, 1670). In 1650 he was servitor to Patrick Ros, notary in Perth (*Ibid.*, December 10, 1652).

<sup>3</sup> He signed the *Register of the Presbytery of Meigle* as Synod Clerk for the last time on October 4, 1676. It bears no docquet for the Synod in April 1677.

<sup>4</sup> His last signature as Clerk was under date April 26, 1682.

"This day payd to Mr Robert Gordon, late Clerk to the Synod off Dunkeld, of bygone clerk fees resting in the Bishop of Aberdeen his tyme, and for which the said Mr Robert had obtayned decret befor the Commissar of Dunkeld against James Wightan, as box-master or kirk thesaurer, nyne libs. Scots, *inde*—9. 00. 00" (*MS. Register of the Kirk-Session of Cowpar-Angus*, April 25, 1686).

<sup>5</sup> His last attestation of the *Registers of the Presbyteries of Dunkeld and Meigle* is dated October 5, 1687. In April 1688 they were signed by Patrick Robertsons, Clerk-depute.

commissioners and deutes in all spiritual and ecclesiastical causes controvertit between any persons dwelling within the bounds of their prelacies, with the power of confirmation of Testaments. Four commissaries, two to be appointed by each of the Archbishops, were to reside in Edinburgh with sole jurisdiction in causes of divorce and with power to reduce the decreets of the other commissaries. The Lords of Session were constituted a Court of Appeal from the sentences of the four commissaries. The heritable commissariot in Argyle was excluded from the operation of the Act, remaining vested in the Earl of Argyle. In 1662, Parliament (Act 3) restored the prelates to their jurisdiction of Commissariots according to the Act of 1609, which was declared to be ratified and renewed.

2. *The Commissaries of Dunkeld.*

1661. Sir Gilbert Stewart of Polcak, Advocate.<sup>1</sup>  
 1667.<sup>2</sup> { Sir Gilbert Stewart.  
           { John Stewart of Tullyneddies.<sup>3</sup>  
 1671. { Sir Gilbert Stewart.  
        { Charles Stewart.<sup>4</sup>  
 1673.<sup>5</sup> Charles Stewart.  
 1687. Thomas Stewart of Ladywell.<sup>6</sup>  
 1687. Mr George Pitcairn, advocate.<sup>7</sup>

<sup>1</sup> At Perth, on July 20, 1661, Sir Gilbert Stewart of Polcak, commissary principal of the Commissariot of Dunkeld, ratified a commission originally granted in 1651, and anew constituted Harie Blakwood, Commissary of Dunblane, his depute within the parishes of Dunkeld diocese adjacent to Dunblane, viz. : Lecropt, Alveth, Saling, Crombie and Dollor, with full powers, and that "for the weil and ease of his Majestie's leiges for putting them to long journeys of wearisome travel in coming to Dunkeld."

Registered September 4, 1661 (*Perthshire Deeds*). See Appendix X.

<sup>2</sup> The dates are those under which the first reference is found.

<sup>3</sup> November 6 (*Perthshire Deeds*, June 17, 1668).

The eldest son of Sir Gilbert Stewart, he was contracted in marriage, on June 9, 1666, with Jean Campbell, daughter of the Right Honourable Sir John Campbell of Glenurchie (*Acts and Decreeets, Dur*, February 3, 1683); under that contract she had sasine of the lands of Polcak (*Perthshire Sasines*, June 26, 1666). He had sasine of Tullineddies.

He died after July 22, 1672 (*Perthshire Decreeets*, April 19, 1691). His son Gilbert was served heir on November 6, 1672 (*Acts and Decreeets, Mack*, November 19, 1675).

<sup>4</sup> January 11 (*Perthshire Sasines*, January 16, 1671).

The second son of Sir Gilbert Stewart (*Perthshire Deeds*, December 10, 1669), he had sasine of the lands of Rotmell and others (*Perthshire Sasines*, August 30, 1681). He was tutor to his nephew Gilbert (*v. supra*). He died in September 1687. His Testament and Inventory were given up by Eupham Lindsay, his widow, decerned executrix, June 14, 1694 (*Dunkeld Testaments*).

<sup>5</sup> Sir Gilbert Stewart died in April 1673.

In *Acts and Decreeets, Mack*, December 12, 1678, there is a reference to Mr Thomas Henderson, Commissary of Perthshire.

<sup>6</sup> *MS. Register of Deeds of Dunkeld Com.*, December 14, 1687.

<sup>7</sup> *Acts and Decreeets (Dal)*, November 11, 1687. Before October 21, 1687.

1688. John Stewart of Ladywell.<sup>1</sup>  
 1688. Mr George Pitcairn, advocate.<sup>2</sup>

3. *The Commissaries-Depute.*

1679. Thomas Stewart of Stenton.<sup>3</sup>  
 1687. Archibald Menzies.<sup>4</sup>

4. *The Commissary Clerks.*

- |  |  |
|--|--|
| 1661. Mr John Blair. <sup>5</sup>      | 1682. { Mr Gilbert Stewart.<br>John Stewart. |
| 1669. Charles Stewart. <sup>6</sup>    |  |
| 1672. Mr Gilbert Stewart. <sup>7</sup> | 1687. John Patillo (Pittillo). <sup>8</sup>  |

<sup>1</sup> *MS. Register of Deeds of Dunkeld Com.*, January 11, 1688.

The son of Thomas Stewart of Ladywell (*Perthshire Deeds*, May 11, 1694).

<sup>2</sup> *Perthshire Sasines*, April 21, 1688.

<sup>3</sup> *Perthshire Decreets*, July 25, 1679.

<sup>4</sup> *MS. Register of Deeds of Dunkeld Com.*, December 4, 1687.

<sup>5</sup> *Perthshire Deeds*, September 14, 1663 (p. 137). On July 16, 1661, at Dunkeld, designated Commissary Clerk of Dunkeld, he wrote a band by Anna Murray and Patrick Ros, her spouse, for his interest, in favour of Sir Gilbert Stewart of Polcalk, Commissary of Dunkeld. Anna Murray is also designated relic of Neill Stewart of Innerkynnachyne (*Perthshire Services*, August 30, 1661).

<sup>6</sup> November 3 (*Perthshire Deeds*, December 10, 1669).

<sup>7</sup> *Ibid.*, March 22, 1672.

A son of Sir Gilbert Stewart (*Perthshire Sasines*, July 15, 1682), he was prebendary of Inshmagranoch (*Ibid.*, March 24, 1676). He died in August 1687. His widow, Elizabeth Menzies, sister of Thomas Menzies of Carse (*Dunkeld Testaments*, August 14, 1691), with whom he was contracted in marriage on July 4, 1674 (*Register of Deeds of Dunkeld Com.*, October 10, 1695), was executrix of his Will—her brother being cautioner.

<sup>8</sup> *Acts and Decreets (Dal)*, November 11, 1687.

On November 11, 1687, decree was pronounced in an action raised by John Stewart and Archibald Menzies, designated Clerks to the Commissariat of Dunkeld, against John Pittillo. It was stated that, at Meigle, on October 18, 1682, Andrew, Bishop of Dunkeld, had appointed Gilbert Stewart and John Stewart, his son, conjoint Commissary-clerks of Dunkeld, the office to belong to the survivor, and its duties to be discharged during the minority of John Stewart by Gilbert Stewart, and, in the event of his decease, by a qualified person nominated by him, who should enjoy the emoluments of the office until John Stewart attained the age of 21 years. On January 5, 1684, Gilbert Stewart nominated Archibald Menzies Clerk-depute. Stewart died in August 1687, and, on September 1, his brother, Charles Stewart of Rotmell, the Commissary, admitted Menzies to his office.

On October 17, however, John, Bishop of Dunkeld, appointed Pittillo Clerk to the Commissariat for life, and Stewart and Menzies raised an action to the end that he should be prohibited from acting until Stewart's right had been legally reduced. Answers to the statements of the pursuers were presented to the Lords on November 9 by the Bishop and his nominee, to the effect that the desire of the petitioners was unjust and unreasonable, because the clerkship was an office requiring mature judgment and other qualifications, and therefore the nomination of an infant to it was illegal and null; because the provision authorising the father to nominate a person to act in room of his son, in the event of his decease, was absurd and contrary to law, being to substitute a clerk after another's death, which was not allowed in trusts and offices; and because the appointment of a Commissary clerk belonged to the Bishop, and such a gift as that in favour of Gilbert and John Stewart was pre-





## APPENDIX A

## UNION OF THE PARISHES OF AUCHTERGAVEN AND LOGIEBRIDE (p. 74)

Auchtergaven and Logiebride were united in 1618<sup>1</sup> by Commissioners appointed by the third Act of the Parliament of 1617, "Anent the plantatioun of kirks," and were served by one minister during the following ten years.<sup>2</sup> The Bishop of Dunkeld, in 1628, illegally appointed that each church should be served by a minister, and translated Mr Alexander Anderson from Dunkeld and Dowally to Auchtergaven, dividing the stipends of the parishes, which amounted to 80 bolls of victual, equally between the ministers.<sup>3</sup> The circumstance was not forgotten. One of the counts of the indictment against the Bishop in 1638 was "that he had erected ane new paroshin, and had givne the rentes of ane hospitall to be the ministers steepende, wherby all who belonged to the hospitall (if any did) behoved either for to begg or starve."<sup>4</sup> Afterwards the Bishop presented Mr Alexander Chrystison to both parishes. An action raised by the ministers in connection with the stipend was decided in favour of Chrystison, but afterwards was remitted by the Lords of Session, on March 31, 1631, to the Bishop and Synod for settlement.<sup>5</sup> The parishes continued to be served by two ministers. In April 1639 Mr Alexander Anderson was minister of Auchtergaven (Ouchtergevin), and Mr James Malcolme, who was declared to be then with the army at Aberdeen, minister of Logiebride (Logie Bryde).<sup>6</sup> The Presbytery of Dunkeld, the Synod at Stirling, on April 12, 1643, and the Committee on Bills of the General Assembly, in August 1643, recommended the Commissioners for the Plantation of Kirks to ratify the separation of the parishes. In October 1643 the lairds of Strathoord presented a petition for themselves, and the rest of the heritors who should adhere to them, and for the Beadmen of Dunkeld, to the effect that the parishes should be united. The Synod appointed a committee of their number to visit Logybryd on October 23, with power to determine whether the parishes should be united or continue disjointed. Against that Act Malcolme protested, on the grounds that the former "corrupt union" had been annulled by the Bishop of Dunkeld, the churches having been served by two ministers for the previous 15 years, and ever since the Reformation, save for ten years between the union and separation of the parishes, that the Synod could not lawfully authorise any of their number to determine in the matter, inasmuch as the Presbytery, the Synod, and the Committee of the General Assembly had recommended the division of the parishes to the Lords Commissioners, before whom the question was in dependence, and that the meeting was thin when the Act was passed. It is not known that the Committee of the Synod visited Logiebride. It appears, however, that the Synod, at Stirling, on April 14, 1647, on the petition of the laird of Strathoord, after a long discussion, passed an Act in favour of the union of the parishes. The execution of that Act, however, was suspended by the Synod in November 1647, on the protest against it, and at the request, of Sir Thomas Stewart of Gairntully. In April 1648 the Synod appointed that a visitation of the parishes should be held by a committee empowered to issue a recommendation to the Commission for the Plantation of Kirks, and, if they decided that the union should take place, to authorise the Clerk to issue an extract of the

<sup>1</sup> *MS. Register of Synod*, April, 1660.<sup>2</sup> *Ibid.*, October 1643.<sup>3</sup> *Durie's Decisions*, 569.<sup>4</sup> *Gordon's History of Scots Affairs*, ii. 145.<sup>5</sup> *Acts and Decrees*, 448, fol. 121.<sup>6</sup> *MS. Register of Synod*.

Act of the Synod of April 1647. The visitation was duly held at Auchtergaven on May 16, 1648, and was adjourned to June 20. The Committee found that at Auchtergaven there might be obtained a competent stipend of about 15 chalders victual, and that the stipend of Logiebride (Logibryd) was 5 chalders and 5 bolls victual, included in which were 22 bolls alleged to be commuted for 100 merks, by deed of which Anderson declared he was a witness, and £120, being the double of the feu-duty paid to the minister of Logiebride as prebendary of Fordeschaw. It was also stated that the prebendary of Fordeschaw, as minister (? Master) of the Hospital of Dunkeld, was burdened with a payment of 45 bolls to the Beadmen of the Hospital to be uplifted from the lands of Logiebride. It was also stated that there were a sufficient manse and glebe in that parish. The Committee found themselves unable to decide on the question of the conveniency of the bounds of the parishes, and decided, before making any recommendation on the subject of union, to report the whole circumstances to the Synod for their advice. At the meeting of the Synod in October 1648, the laird of Gairntully appeared for his interest, and also the Earl of Atholl, the lairds of Strathord and others of the same opinion. After discussion the Synod referred the consideration of the matter in dispute to the Presbytery of Dunkeld, but under condition that, before making any recommendation to the competent civil judge, they should visit the Hospital of Dunkeld, and decide as to the right of the Beadmen to the 45 bolls victual with which the teinds of Logiebride were alleged to be burdened. The Synod also ordained that, meanwhile, the churches should be served, and the beadmen receive the 45 bolls and arrears.

The parishes were united under the charge of Mr Alexander Anderson before March 7, 1650.<sup>1</sup>

Ten years later the laird of Gairntullie, whose interest was then declared to be inconsiderable, proposed that the parishes should be disjoined. The subject was brought under the notice of the Synod by a letter from him enclosing a petition to the Presbytery of Dunkeld, and by a reference from that Presbytery. At the same time a letter was submitted from Mr Robert Nairn of Strathord, desiring that the Act of the Synod for the union of the parishes should remain in force. As neither of those gentlemen was present, the Synod delayed consideration of the subject till their meeting in October. In October 1659 the Synod appointed the Presbytery of Dunkeld to consider the whole question afresh, and nominated a committee, among whom were Mr George Halyburton and Mr Alexander Balnevis, to assist them. It appeared that the right of the Beadmen of Dunkeld to the 45 bolls above mentioned had not been considered as formerly enjoined by the Synod. That subject also was remitted to the determination of the Presbytery and the Committee. It was reported to the Synod, in April 1660, that no conclusion had been reached. The Synod appointed that the condition of those churches and of the Hospital should be examined, the parishes perambulated, and notice taken of places distant from their parish churches and near the churches of Auchtergevine and Logiebride. Alexander Nairne of Eister Greinzards, in name of the Earl of Atholl, protested verbally and in writing against that Act. The Synod refused to record his protestation unless he withdrew certain expressions reflecting on their conduct. He did so, protesting that his action should not prejudice the case of the Earl of Atholl. The laird of Gairntullie protested that the protestation of Nairne should not impede procedure.

It was reported to the Synod, in October 1660, that the matter was not yet ripe for

<sup>1</sup> *Perthshire Sasines*, March 18, 1650.



their verdict. The laird of Gairntullie, nevertheless, insisted that it should be at once decided, while Mr John Nairne of Muckersie objected on the grounds that his brother, the laird of Strathoord, who was chiefly interested in it and possessed papers referring to it, was unable to be present because in Edinburgh attending to his duties as a member of the Committee of Estates, that the laird of Aldie was necessarily absent for the same reason, and that certain items of information had not yet been obtained. The Synod found those reasons cogent, delayed to decide upon the subject, and renewed their instructions to the Presbytery and the Committee associated with them, a course also adopted in April 1661.

The union of the parishes has continued undisturbed.

## APPENDIX B

## PARISHES OF MEIKLE DUNKELD AND DOWALLY (p. 74)

The churches of Little Dunkeld, Lagganallachie, Dunkeld, and Dowally were, for a time, served by one minister.<sup>1</sup> One of the conditions on which Bishop Alexander Lindsay was to be restored to the ministry, from which he had been suspended, was "his prowyding of the kirke of Dunkelden at the sight of the Presbeterie."<sup>2</sup> The minutes of the Synod of Perth and Stirling in October 1640 run :—" Sessio 3, October 14 . . . 4. Ther is a referre of the Presbyterie [of Dunkeld] anent some course and overture, whilk is needfull to be hade for dividing or disuniting the incompatible union of the four parishones of Litle and Mekle Dunkels, Logiallachie and Dwillie. This is referred unto the Commissioners ministers unto the Parliament, to be included in the general petition anent the providing and disuniting of Kirkes." On the same occasion the Synod, being informed by the visitors of the *Register of the Presbytery* of a petition by Mr Alexander Rollock for the designation of a manse and glebe at "Mekle Dunkeld," ordained and empowered the Presbytery to proceed in the matter, according to the Act of Parliament, when they deemed it expedient.

Meikle Dunkeld is inserted in the text because occurring in the lists of 1614 and 1615. It is referred to above as a "parishone," but the Cathedral was not constituted a parish church before 1643, if then.

The following document, found among the Teind Papers in the Register House, is of great local interest. It is entitled :—

Summondis for erecting the kirk of Mekill Dunkell in ane parochie kirk be the selff and annexing of certane landis thairto.

Charles, be the grace of God, King of Great Britane, France, and Irland, Defendar of the Faith, to oure Lovittis. . . . Oure Shereffes in that pairt conjunctlie and severallie speciallie constitut, Greeting.

Forsameikell as it is humblie meanit and schawin to Us be Our Lovittis the brethren of the Presbitrie of Dunkeld, . . . Heretoris of . . . , and . . . advocat for the Kirk, and als Mr Robert Dagleische, agent for the Kirk, That quhair the Kirk of Dunkell, quhilk wes of old the Cathedrall Kirk of the Diocie of Dunkell, hes beine servit be the minister at the kirk of Littell Dunkell thir . . . yeares bygane, And hes not beine ane parochie kirk be it self for the service of the cuire and functioun of the ministrie thairat ; And quhairas the said kirk of Dunkell is of lait provydit to ane competent stipend out of the severall kirkis of the said Diocie be ane gift grantit

<sup>1</sup> v. Summons, *infra*.

<sup>2</sup> Peterkin's *Records of the Kirk of Scotland*, 45.

be Us ; Necessar it is that the samyn be erected in ane parochie kirk to be served be ane minister be the self in all tyme cumeing, And that thair be annexit thairto the landis efter specifeit, viz. :—the landis of Tullimillies, Halstones, Graystoun, Blakhillis, Drumbowies, Fongorth, and Seatt and Haichend . . . , now of the parochie of Keapeth, being distant fra Keapeth some two, some thrie, mylles, and lyand near and ewest to the kirk of Dunkell some only ane quarter of a myll, some bot half ane myll, and the farthest of the saidis landis no more bot an haill myll thairfra, as kirk most commodious and easiest for the people of the saidis landis to repair unto for Divyne service. Lykas the brethreine of the Presbitrie of Dunkell have recommendit to the Lordis and utheres of Our Commissioun for Plantatioun of Kirkis the erecteing of the said kirk and annexeing of the saidis landis thairto in maner foirsaid, as thair recommendatioun in writt at mair lenth beares : Our Will is heirfore, and We chairage yow that ze lauchfullie summond, wairne, and chairage, Hew Campbell of Seatt, Thomas Vallentyne, elder, of Drumbuy, Thomas Vallentyne, zounger, fiar thairof, John Stewart, John Young, and William Tailzeour, portionoris of Fongorth, John Greig of Hauchheid, Sir Patrick Ogiluie of Inchmairteine, Laurence Mercer of Adie, John Hall of Newtyld, George Bannerman of Stentoun, Walter Stewart and William Young in Capeth, John Stewart of Aruntillie, Patrick Butter of Gormok, John, Erle of Atholl . . . and the tutoris and curatoris of the minoris, at the mercate croce of . . . To compeir befor Us and the Lordis and utheres of Our Commissioun at Edinburgh, or quhair it sall happen them to be for the tyme, the xxiiij, . . . day of Julij . . . in the hour of caus, with continuatioun of dayes, to heir and see the said kirk off Dunkell erected in ane parochie kirk, and to be servit be ane minister to be setled and provydit thairat, and to heir and see the saidis landis disjoyned fra the parochine of Keapeth, and be uneit and annexit thairto for the ease and comfort of the people and inhabitants of the saidis landis, or els to schow ane reasonable caus quhy the samyn sall not be done : with certificatioun to them, if they failzie, Our saidis Commissioneres will erect the said kirk in ane parochie kirk, and annexe the saidis landis thairto in maner foirsaid : according to Justice, as ye will answer to Us thairupon. The quhilk to doe We committ to yow conjunctlie and severallie Our full power be thir Our lettres, delyvering them be you dewlie execut and indorsat againe to the bearer.

Given under Our Signett att Edinburgh, the twentie twa day of Junij, and of Our Regne the nynteine yeare, 1643.

*Ex Deliberatione dominorum Commissionis.*

MR WILLIAM HAY.

Sext Julij 1643.

Attached to the document are certificates of citation by John Creichtoun, dated July 8, 1643, and by James Patoun, dated July 10, 1643, and witnessed by Mr Thomas Glas, John Balvaird, and John Strachane.

The Highland portion of the parish of Caputh was erected into the parish of Dowally by Bishop George Brown (1484-1514).<sup>1</sup>

Before his admission to Dunkeld on September 4, 1705, Mr William Chalmers protested that his acceptance of the call and admission "should not infer ane obligatione upon him to preach every fourteen dayes in the kirk of Douely, nor once in the twenty days in the summer time according to custome."

<sup>1</sup> Myln's *Lives of the Bishops of Dunkeld*, 43.

## APPENDIX C

## PARISH OF MUCKARSIE (p. 75)

Muckarsie had been united with Forteviot: in April 1612<sup>1</sup> Mr James Ros served both parishes. In 1630<sup>2</sup> he is designated parson of Muckarsie. On the death of Ros (Ross) the Bishop of Dunkeld<sup>3</sup> presented Mr William Marshall to the charge of Muckarsie, and the Masters of the New College, St Andrews,<sup>4</sup> Mr Edward Richardson to the church of Forteviot. Both were duly admitted, Richardson to Forteviot on March 8, 1635, and Marshall to Muckarsie before March 11, 1635. Muckarsie soon afterwards ceased to be a distinct charge.

A Petition aiming at the reconstitution of Muckarsie as a separate charge was rejected by the Presbytery of Perth on September 15, 1641. In October 1641 petitions were laid before the Synod by Laurence Oliphant of Condie for himself and for the laird of Keir and his tenants and feuars in the parishes of Forgan and Forteviot, and for Robert Hay of Struie for his tenants in those parishes. Its prayer was that the Presbytery of Perth should be enjoined to visit their lands, to consider their distance from the parish churches of Forgan and Forteviot, and whether they should be disjoined from those churches, and united to any other church already built or to be built. The Synod judged the prayer of the petitions reasonable and appointed the Presbytery to visit those lands. The Presbytery, on October 20, resolved to hold a visitation of Forgandenie and Forteviot, but failed to do so. Their minute of date November 17, 1641, runs:—"Causes of no visitation of the Kirks of Muckersie, Forgandenie and Forteviot, firstly no intimation, secondly the minister's absence, thirdly Condie's absence."

In 1649 an attempt was again made to obtain the reconstitution of Muckarsie as a separate cure. The relative minutes of the Presbytery of Perth are as follows:—

"January 4, 1649.

"Which day Thomas Oliphant of Rossie gave in a supplication to the Presbytery subscribed by the Laird of Keir, Laurence Oliphant, Thomas Norwing, Alexander Dick, and George Norwing, desiring that some brethren be appointed from the Presbytery to visit the lands and towns of Midbrig, Auchentavin, Strawhill, the bounds of Condie, Bungeone and Mill thereof, Rossie Ochill, Heatheryleyes and Auchingaven, lying within the parish of Forgoun, and lands of Pitwanton (?) lying within the parish of Forteviot, and to consider the spacious distance of the said lands from the said kirks: Whereupon the Presbytery, in satisfaction to their said desire, nominates, and by these presents nominates, and appoints Mr Archibald Moncrieff, Mr William Bell, Mr Robert Young, Mr George Moncreiff, Mr James Gillespie, and Mr William Oliphant of Bagownie, and William Moncrieff of Kintillo, ruling elders, or any four of them, to meet at Forgoun, the 8th of February next to come, and from thence to repair to the said lands and visit the same, and to make report thereof to the Presbytery, that their case and condition may be recommended to the Commission for Plantation of Kirks for remedy."

[At the same meeting the Presbytery appointed the Ministers of Perth, Mr John Murray, Mr John Cruikshank and Mr Alexander Balneavis, and Mr Patrick Ross, ruling elder, to visit the marches of the parish of Forteviot on February 11th (Rubric).]

<sup>1</sup> *Selections from the Minutes of the Synod of Fife*, 51.

<sup>2</sup> *Names of beneficed personis exempted from Taxation*, 1630 (Register House).

<sup>3</sup> *MS. Register of the Presbytery of Perth*, December 17, 1634.

<sup>4</sup> *Ibid.*, March 4, 1635.



*“ At Perth, the 4th of April 1649.*

“ Which day the Presbytery appoints the visitors nominate to visit the north and south side of the Parish of Forteviot, the 4th of January last, to visit the bounds contained in their Commission the foresaid day, upon Monday next, as they go to the Provincial, and to report their diligence therein to the Presbytery.”

*“ At Perth, the 18th of April 1649.*

“ Mr Archibald Moncreiff, Mr Robert Young, Mr James Gillespie, and Mr George Moncreiff having been appointed to visit a part of the parish of Forteviot, Mr Robert Young reports that Struie, Pitwhannertie, Whitehill and the Balk, as also Bignions and Bignions Mill, the bounds of Condie, Struiehill, Aightenie, Midlebrig, Rossie, Eigernie and Hedderleyes are most unewest and inconvenient to the Kirks of Forgoun and Forteviot, but most ewest and convenient to the Kirk of Muckersie.”

*“ Perth, 10 July 1649.*

“ The which day compeared Thomas Olyphant of Rossie and Francis Hay of Struie still desiring the Kirk of Mukersie to be erected, and the Presbytery delays until the next Presbytery day that the Clerk and Presbytery book be here, and according as they find thereafter to proceed.”

*“ July 18, 1649.*

“ Which day Thomas Olyphant of Rossie compeared, and received his answer upon the demand given in the day preceding, that a recommendation should be given upon the report made of a visitation of the Kirks of Muckersie, Forgoun, and Forteviot, that the same recommendation may be presented by them in due time and place to the Commssion for Plantation of Kirks.

*“ October 17, 1649.*

“ Appoints the heritors of Muckersie lying within the parishes of Forgoun and Forteviot to be present the next day, to say what they have to object against the erection of the Kirk of Muckersie, the benefice whereof was delapidated through corruption of time under Episcopacy.”

*“ October 24, 1649.*

“ This day according to the former ordinance, the heritors of Forgoun and Forteviot, being cited, were called ; compeared Thomas Neiving, John Young, and declared that they are well content that the Kirk of Muckersie be erected. The Laird of Innermay likewise compeared, and declared that he is content to have the Kirk of Muckersie planted for the convenience of the whole parish.”

The minute of the perambulation of 1649 is not recorded, but it was alleged that the Presbytery approved of the erection of “ the Ochell bounds within the parishes of Forgoun and Forteviot ” into a parish of which the old kirk of Muckersie should be the parish church (July 6, 1659).

Before May 15, 1650, the heritors of Forteviot had been twice, and of Forgoun had been three times, formally cited to appear before the Presbytery. The minute of that date runs :—

“ The heritors of Forteviot, being warned *apud acta* to compear this day, were called on, and compeared.

“ Mr William Row reported that he did cite the heritors of Forgoun ‘ pro tertio,’ and being called on, compeared none of them except William Oliphant of Bignon and Thomas Oliphant of Rossie for themselves : that notwithstanding the Presbytery had three several times caused cite the said parishioners to take joint course with the Presbytery for the accommodation of the said parishes, with certification that, if they compeared not, they would visit the said bounds, and recommend accordingly to the Commission for Plantation of Kirks ; and finding that none did compear except the foresaid William and Thomas Oliphants, for themselves, the Presbytery does therefore ordain Mr James Oliphant, William Bell, John Crookshank, Alexander Balneavis, ministers, and Andrew Lundie and Neil Stewart, ruling elders, to meet at Forgon, this day eight days, for visiting and perambulating the bounds of the two parishes of Forgon and Forteviot, and report.

The heritors of Forteviot, and those of Forgon foresaid, being present, did agree to the said nomination, and declare that they had no exception against any of the persons nominated.”

On June 5 and 12 consideration of the report of the perambulation was delayed until Mr Alexander Balneavis were present.

“ *June 24, 1650.*

“ The Presbytery appoints (for making the report more full and clear of the perambulating of the parishes of Forgoun and Forteviot) Mr William Row to take up a just rental of the Ochil bounds in the foresaid parishes, together with the bounds of Forgoun parish, and the bounds of Coblehauch, Kildinnie, Forteviot, &c.”

“ *July 31, 1650.*

“ The rental of Forgon and Forteviot parishes, which were committed to Mr William Row to draw up, in regard of the present troubles on the land, the Presbytery thinks fit to lay it aside for a time.”

In 1658, on the occasion of a vacancy at Forgardenny, it was proposed that effect should be given to the Act of the Presbytery of 1649.

On December 1, 1658, Laurence Oliphant of Condie, and Francis Hay of Strui, submitted to the Presbytery “ a supplication in their own names, and in name and behalf of the inhabitants of the parishes of Forteviot and Forgundenie who inhabit the Ochils, subscribed by 12 of the said inhabitants, desiring the Presbytery to take to their consideration the supplication presented to them in the year —— for erecting a Kirk in the Ochils, and to consider the report of the perambulators who were appointed by them there to take inspection then of the said Ochil bounds.” The Presbytery ordered a new perambulation to be made as the minute of the former had not been recorded, and on July 6 approved the report of their Committee.

That report ran (June 8, 1659):—

“ *At Forgundenie, June 1, 1659.*

“ Which day the brethren appointed to meet and perambulate the Ochell bounds of Forgundenie and Forteviot parishes did convene at Forgundenie, viz. : Messrs William Bell, Robert Young, and Alexander Pitcairne, ministers, Laurence Oliphant, ruling elder, and did ride from Forgundenie southward to the water of May, and crossing at Torrence beneath Muckersie Kirk went southward to the Path of Condie, and from thence up towards Middlerig, and returned to Strui, and returning from the

Path of Condie down to the top of Kildinny Hill, did view the bounds of both parishes beneath the hills : having the bounds of May up to Struie under our eye, did judge that Muckersie, Innermay, and all the rest of these towns on May water, were nearest to the Kirk of Forteviot, and so to remain there : and that Torrance, Ardargie, and the rest of those towns upon the back of those hills immediately above Forgundenie, should continue still in the parish of Forgoun as nearest thereto : then considering the rest of the Ochell bounds of both parishes, which we had perambulated, together with some towns of parishes of other Presbyteries far distant from their parish kirks, to wit, Clows and Buchandies in the parish of Doning, and Knaggowre in Orwall parish, did judge the most convenient place for a church in these bounds towards the centre was Struie Hill, on the south side of the Path of Condie, where there is a little town and a fine quarry for the building of a church ; having Condie, Binzeon and Binzeonhill to the north, Rossie, Ardgownie to the north-east, Pitwhannartie, Struie, Baik to the south, Middlerigg, Auchteny to the south-west, and some one or two towns of Condie to the west, together with Clows and South Buchandies in Doning parish also be-west, and Knaggoure in Orwall parish also on the south-west."

The Laird of Condie, however, appealed to the Synod against the adoption of that report, and tabled a "protestation" in which he adhered to the report of the perambulation of 1649 and to the Act of Presbytery approving of it. The Synod, however, found the appeal "male appellatum" and the action of the Presbytery "bene judicatum," and ordered them to proceed in the matter, and to recommend the erection of a church in the position approved by them to the proper judicatory.

On December 21, 1709, a similar proposal was laid before the Presbytery of Perth. The Presbytery consulted the heritors on the subject ; but no further action was taken.

## APPENDIX D

## PARISH OF ST MARTINS (p. 75)

The parishes of St Martins and Cambusmichael were served by one minister on April 2, 1611.<sup>1</sup> The minute of a diet of Privy Censure held by the Presbytery of Perth on October 23, 1644, runs :—

"It is declared to Mr Thomas Strachan that the brethren take great offence that there should be so great difference and distraction amongst his parishioners in his kirks of St Martins and Cambusmichael, viz. : that when he preaches in either kirk, the parishioners of the other kirk doth not meet, nor join together either in hearing of the Word or discipline, and there are two several kirk boxes, so that, though they be united under the service of one minister, they yet so behave themselves one toward another, as if they were two several and distinct congregations : which Mr Thomas acknowledgeth to be of verity, and declares that it is his great grief, and that he hath laboured with them divers times, but can find no remedy, and desires the brethren to advise for some good way how it may be helped. Ordains Mr John Robertsons and Mr William Bell to speak with the parishioners of both parishes to see it taken away in a fair manner, with certification, if they refuse, the Presbytery will appoint a visitation to be held at the said kirks, and thereafter recommend the ordering of that unseemly disagreement to the Commissioners for Plantation of Kirks for disjoining, and dissolving the union of, these kirks into two several parishes, and the providing

<sup>1</sup> *Selections from the Minutes of the Synod of Fife, 1.*



of competent maintenance for both." The subsequent proceedings are related in the minutes of the Presbytery :—

*" At Perth, November 13, 1644.*

" Mr John Robertson and Mr George Hallyburtone report that they had taken occasion to speak Patrick Inglis of Byers anent the distraction of these two parishes of St Martins and Cambusmichael, but this his answer was no ways satisfactory. Ordains Mr John Robertson to speak to the goodman of Byers, elder, (the same also Melginch, one of the heritors personally present earnestly supplicated might be done), and to certify him in name of the Presbytery, as also to certify the rest of the heritors, that if those unseemly differences be not taken away amongst them, being united now under the service of one minister, that the Presbytery will intend a visitation of these kirks, and afterward recommend the same to the Commissioners for Plantation of Kirks, that they may be disjoined, served, and provided to two full stipends ; and Mr John Robertsonsone ordained to return his answer thereanent this day 8 days."

*" At Perth, 20th November 1644.*

" Mr John Robertson and Mr George Hallyburton report that they had spoken the goodman of Byers anent the divisions betwixt the parishioners of St Martins and Cambusmichael, and that they had earnestly dealt with him, and had declared unto him the purpose of the Presbytery, if they should continue in that unkindly division amongst themselves ; nevertheless he shewed himself altogether refractory and adverse, whereupon the brethren ordains a visitation to be of the said kirks. But in respect the chief heritors are far distant, and not resident, continue to appoint a certain day for the visitation, till advertisement be given unto them, and the care of this entrusted to Mr William Row to advertise my Lord Annandale or his chamberlain, likewise my Lord Balvaird and his tutors and friends, and that the day may be so appointed that timeous advertisement may be given to the rest of the heritors who are resident, and that the day to be thus appointed to be (if it be possible) between this and the Parliament coming, that the matter may be represented to them, if need be, and thereafter to the Commissioners for the Plantation of Kirks."

Mr William Row reported on December 11, 1644, that " the Laird of Denmilne had told him, that it was not possible during the winter season that that visitation could hold, by reason my Lord Balvaird and his friends could not attend."

The Presbytery held a visitation of St Martins on July 28, 1647.

*" 15th September 1647.*

" Mr Thomas Strachan appointed, conform to the last day's Act of Visitation at St Martins, to deal with the heritors for plantation of a school there ; also to process those who will not resort to divine service to the Kirk where he preaches, conform to the Act foresaid, and to report his diligence."

*" At Perth, 19 January 1648.*

" The Presbytery . . . likewise taking to consideration the condition of the Kirk of St Martins and Cambusmichael since the visitation lately kept at the Kirk of St Martins, and finding it necessary that the said Kirks be disjoined and a convenient stipend made up unto both, ordains Mr Thomas Strachan, present minister serving the cure at the said Kirks, to raise summons, and to cite the heritors, titulars, or taxmen of the said parishes to compear before the Commission of Parliament for Plantation

of Kirks, that the union of the said Kirks of St Martins and Cambusmichael may be dissolved, and a competent stipend made up unto both conform to the Act of Parliament. And the said Mr Thomas to report his diligence thereanent as he will be answerable."

*" December 26, 1649.*

" . . . the Presbytery taking to their consideration the estate and condition of the parishes of St Martins and Campismichael, who are not formerly [formally ?] united, but has been served these many years bygone by one minister every Sabbath about 'per vices,' and knowing that very few of the parishioners of either of these parishes do repair to other Kirks both in respect of the great aversion and unwillingness there is in many of them hereunto, as also in respect that some of the parishioners of St Martins are three miles distant from the Kirk of Campismichael, and some of the parishioners of Campismichael are two miles distant from the Kirk of St Martins, so that God's Sabbaths are pitifully violated and broken by them, and the work of God amongst them much retarded : wherefore ordains Mr Thomas Strachan, present minister at the said Kirks, to raise summons, and cause summon the titulars, tacksmen, and heritors of both parishes to compear before the Lords and others, Commissioners for the Plantation of Kirks, that the foresaid Kirks may be severally planted, competent stipend made up to every one of them according to the last Act of Parliament for planting of Kirks ; and in respect that the heritors of neither of the parishes (as we are informed) are able to make up a competent stipend to a minister, ordains the said Mr Thomas to summon, and cause summon the titulars, taxmen, and heritors of the lands of Friarton, Gardrum, and Boghall lying far from their parish Kirk of Scone, but near unto the Kirk of St Martins ; and also the titulars, taxmen, and heritors of the lands of Balbeggie lying far from their parish of Kinnoull, but near unto St Martin, to compear before the Lords and others, Commissioners for Plantation of Kirks, for to hear and see themselves disjoined and separated from their parish Kirks of Kinnoull and Scone and joined and annexed to the Kirk of St Martin as the most (ewest ?) and convenient. And sicklike ordains the said Mr Thomas to cause summon the Earl of Annandale to compear before the Lords and others, Commissioners for Plantation of Kirks, to hear and see the Kirk of Campismichael (which is of the Abbacy of Scone) provided with a competent stipend (in so far as it shall want) out of the lands of the parish of Scone, being the next adjacent parish, and ordains Mr Thomas to report his diligence in the premises as he will be answerable to the Presbytery."

*" January 10, 1650.*

" The brethren finds that the town of Nether Colin within the parish of Scone is most (ewest ?) to the Kirk of Campsmichael, and therefore they recommend it to the Commission for Plantation to be annexed to the said kirk of Campsmichael."

*" January 16, 1650.*

" Mr Thomas Strachan, being enquired whether, according to the ordinance of the Presbytery, he had preached only at the Kirk of St Martins these Sabbaths bypast, acknowledges that since that ordinance passed he had preached twice at the kirk of Campsmichael. The said Mr Thomas being removed, the brethren appoints him sharply to be rebuked by the Moderator, and if he transgress the said ordinance in time coming, to be suspended.

" The brethren appoints the said Mr Thomas to advertise the heritors and

parishioners of Campsmichael to be present the next day, and to concur with the Presbytery for planting of the said Kirk.

“The brethren recommends the Kirk of Campsmichael to the Commission for Plantation to be provided according to the Act of Parliament.”

“April 3, 1650.

“The brethren removed to censure: . . . Mr Thomas Strachan approven in life and doctrine except that he was not so careful to hinder the disjunction of his Kirks as he should have been: ordained to be farther tried.<sup>1</sup>”

## APPENDIX E

“THE CONTRIBUTION MONEY PAYEABLE TO THE LORDS OF SESSIONE OUT OF THE PRELACIES OF THIS KINGDOME DIVYDED AS FOLLOWES: CONFORM TO THE ACT OF SEDERUNT II JUNE 1663 RECORDING THE SAME”<sup>2</sup> (p. 76)

	The Abbacy of Lindores . . .	£35 0 0	
Lord President	The Abbay of Couper . . .	35 0 0	
Sir John Gilmour <sup>3</sup>	The Bishoprick of The Isles . . .	8 8 0	£96 12 0
	The Priory of Archattane . . .	4 4 0	
	The Priory of Icolmkill . . .	14 0 0	
	The Abbay of Arbroth . . .	84 0 0	
Lord Register	The Priorie of Fyvie . . .	22 16 0	96 12 0
Sir Archibald Primrose	The Abbay of St Colme . . .	9 16 0	(sic)
	The Archbishoprick of St Andrews . . .	70 0 0	
Lord Reidy	The Priorie of Pluscarden . . .	11 4 0	95 4 0
<i>alias</i> Nevoy	The Bishoprik of Caithnesse . . .	14 0 0	
Sir David Nevoy	The Abbay of Scoone . . .	35 0 0	
	The Abbay of Jedburgh . . .	21 0 0	
Lord Justice-Clerk	The Priory of Restennett . . .	11 4 0	96 12 0
Sir Robert Murray	The Abbay of Dundrennan . . .	21 0 0	
	The Priory of Pittenweim . . .	8 8 0	
	The Priory of St Andrews . . .	70 0 0	
Lord Halcartoun	The Preceptory of Torphichen . . .	21 0 0	95 4 0
Alexr. Falconer	The Priory of Elcho . . .	4 4 0	
	The Abbay of Northberwick . . .	21 0 0	
	The Abbay of Hadington . . .	21 0 0	
Lord Lie	The Abbay of Coldingham . . .	28 0 0	98 0 0
Sir James Lockhart	The Priory of Eccles . . .	7 0 0	
	The Priorie of Caldstream . . .	7 0 0	
	The Abbacy of Glenluce . . .	14 0 0	

<sup>1</sup> v. *MS. Register of the Presbytery of Cowpar-Angus*, July 17, 1688.

<sup>2</sup> *Miscellaneous Taxi Rolls, etc.* (Register House). Cf. *Books of Sederunt*, vi. 101-3.

<sup>3</sup> The identifications are by a later hand.



	The Bishopruck of Galloway and Monkland [? Toungland] . . .	£22 8 0	
Lord Tarbett	The Bishopruck of Murray . . .	28 0 0	
Sir George Mackenzie	The Abbay of Deir . . .	14 0 0	£96 12 0
	The Abbay of Kiluinning . . .	28 0 0	
	The Priory of Monimusk . . .	2 4 0	
	The Abbay of Newbotle . . .	28 0 0	
Lord Colington	The Abbay of Dryburgh . . .	28 0 0	
Sir James Foulis	The Priory of Inchmahomo . . .	11 4 0	95 4 0
	The Bishopruck of Aberdeine . . .	28 0 0	
Lord Bedley	The Bishopruck of Glasgow . . .	42 0 0	
Mr James Robertson	The Abbay of Paisley . . .	56 0 0	98 0 0
	The Abbay of Melrosse payeable by the Earles of Hadington, Lowdown, & Buccleuch . . .	50 8 0	98 8 0
Lord Carden	The Abbay of Culrosse . . .	12 0 0	
Sir Archibald Stirling	The Abbay of Cambuskenneth . . .	36 0 0	
	The Abbay of Haliewood . . .	9 16 0	
	The Abbay of Saulsett . . .	5 12 0	
Lord Stair	The Priory of Whithorne . . .	42 0 0	
Sir James Dalrymple	The Priory of St Marie Isle . . .	4 4 0	93 16 0
	[The Abacie of Kinlose . . .	18 4 0]	
	The Abbay of Newabbay . . .	14 0 0	
	The Bishopruck of Dunkeld . . .	42 0 0	
Lord Strathurd	The Bishopruck of Dumblaine . . .	14 0 0	
Sir Robert Nairne	The Priory of Inchaffray . . .	21 0 0	93 2 0
	The Priory of Chartrehouse . . .	14 0 0	
	The Abbay of Manuall . . .	2 2 0	
	The Abbay of Halirudehouse . . .	56 0 0	
Lord Whytkirk	The Bishopruck of Orknay . . .	14 0 0	
Mr John Scougal	The Bishopruck of Brechin . . .	14 0 0	95 4 0
	The Abbay of Balmerino . . .	11 4 0	
Lord Kinglassie	The Abbay of Dumfermling . . .	70 0 0	
Mr Andrew Ayton	The Bishopruck of Rosse . . .	16 16 0	86 16 0
	The Abbay of Ferne . . .	6 12 0	
	The Abbay of Kelso . . .	46 6 8 ( <i>sic</i> )	
Lord Arnetstoun	The Cell of Leshmahago . . .	10 13 4	87 15 0
Sir James Dundas	The Ministry of Faillfurd . . .	7 0 0	( <i>sic</i> )
	The Abbay of Croceraguell . . .	11 4 0	
	The Bishopruck of Argyle . . .	7 0 0	

Summa of the haill is  
£1326, 9s. od., which  
devyded in 15 p. (?)  
ther is £88, 8s. 7d. to  
every one.

## APPENDIX F

MR JOHN NICOLSON (p. 77)

The church of Meigle became vacant on July 9, 1660, by the death of Mr John Simmer. Candidates for the charge were duly heard, viz. :—Mr Thomas Small, minister at Glenrathen, Mr John Rattray, younger, minister at Ruthven, and Mr Henry Malcolme, expectant, nominated by the Presbytery, and Mr John Nicolson (M.A., St Andrews, July 9, 1655), a licentiate (September 2, 1658) of the Presbytery of Brechin, resident in Montrose, added to the list at the desire of the Kirk-Session. On October 7 the Kirk-Session, Lord Cowpar—the “howlit Cowpar” of the popular rhyme—dissenting, elected Nicolson as their minister, the vote being 13 for him, and 4 for Mr George Haliburton, minister at Cowpar, afterwards Bishop of Brechin, and of Aberdeen. Lord Cowpar gave in his reasons of dissent from the election to a meeting of the Presbytery of Meigle, held at Essie on October 15. Referred by the Presbytery to the Synod, and transmitted back to the Presbytery, “the whole complex busines,” as the Synod styled it, was discussed at a meeting appointed to be held, on November 20, “att Alight wher the breethren may have convenience of staying if need require a night or two.” Among other reasons of dissent Lord Cowpar stated :—

“5 reason : It is provided bee an Act of Assemblie 1642, that all congregations wher noblemen have ther residence sould bee regarded, whither planted or unplanted ; and ther being but five elders in the paroch of Meigill, and I my self on of them and a nobleman, and ther being another of the elders dissenting with me, so that ther are but three elders voting for this pretended call, and us two against them, which two ought farther to bee respected nor these three.

“9 reason : I have been and am credibly informed, I will not positively assert it, that this yong man hath never subscribed the Covenant, and that he hes caried himself in a dissaffected way to the present church government ; Therfor, this being so straitly guarded against by Acts of the General Assembly, and the forsaid being at least in questione, tho wee had had no respects that way, yet could not in conscience consent to this his call ; And if he sould now offer to ingadge himself, tho nor formerly, it would look to ane impartiall eye to flow from an respect to the place more nor the thing.”

The answer of the Laird of Fullertone and the remanent members of the Kirk-Session was :—

“To my Lord’s 5 reason, of respect to bee had to noblmen in planting of Kirks, and that ther wer but three elders for Mr Jhon Nicolsone, and two, himself and another, for Mr Georg Haliburtone, wee answer that the respect to noblmen spoken of in Acts of General Assembly is mainly this, that such paroches sould bee looked too that they bee planted with able men, and after this maner wee thinke wee have had a respect to my Lord, and also, in all due maner otherwise, wee doe, as it is our duetie, respect my Lord ; but wee know neither reason nor Acts of Assemblies that pleads for such a prelatcally respect, that on noblman’s vote in a Session sould oversuay twelve or thritten of others : and my Lord is much mistaken in his compt of elders, for it wilbe mad good that the whole elders of the Session voted all for Mr Jhon Nicolsone, for ther wer, and are yet, elders, Laird of Fullerton, Chappelstone, Jhon Nucoll and David Hunter, and all these voted for Mr Jhon Nicolsone : as for that other elder my Lord says joyned with him (he means his owne tenent Robert Jacke), without question he was never ane elder ; his name at our last visitatione war given up as a deacon, and

the Session book and the whole Session can testifie he was never admitted elder. And as for my Lord himself, tho, out of respect, wee did not challenge him, yet wee question if he bee an elder of Meigill in exercise, and that upon thir grounds : because he hes deserted the Session these ten years ; wee saw him never sitt except when he had some particular ; and then his name was not given up at our last visitation, as is to bee seen in the Presbyterie book ; and also wee heard our old minister once say, that, ten years since being in processe befor the Presbiterie, he was suspended and not yet reponed : and thus it is so farre from being neer aequal votes of elders, that, *stricto jure*, all and evrie on of the elders voted for Mr Jhon Nicolson ; But whither that were or not, this is enough, ther being 17 upon the Session, of all these but on dissented fra Mr Jhon Nicolson's election, as is marked in the act of election."

Mr John Nicolson was ordered by the Presbytery to answer Lord Cowpar's averments. He stated :—

"Then as to my Lord's other reason, of my not subscribing the Covenant and being disaffected to the church government :

"Answer : 1<sup>o</sup>, Seing my Lord doeth not, nor cannot, alleadge any scandalous carriage of mine anent these things in any place wher I have lived, it is not fair, I conceal, without any presumptions therof to bring me upon the stage theranent.

"2<sup>o</sup>, As I did subscribe the Covenant att my Laureatione, so am I willing presently to renew the same, if this Presbitrie thinke fitt.

"3<sup>o</sup>, As to church government, my lord will never prove that I caried myself dissaffectedly therto by practice or expressione, for my conscience bears me witness I have had still an affection to the government of this church, and am readie, when required, to give testimonie therto."

"A Paper of the Commonalitie off Meigill," bearing the names of about 400 parishioners, was submitted to the Presbytery in favour of the minister-elect. It bore this testimony :—" . . . And wheras this paroch wilbe about 500 persons, wee the bodie of the same doe by these heartily condescend to the Session's election of Mr Jhon Nicolson, and beseeches yow most earnestly not to delay the plantation of our kirke longer, for Mr Jhon Nicolson is the man who for many respects hes our hearts, and, if yee find him an able man, wee thinke he will edifie us : And if any think that this paper is forced by awe or moyen fra us, wee shall all of us, personally, masters and servants, bee at your nixt meeting. Thir wee desire to bee marked, and prays yow for the Lord's sack to pittie us." The hearing and discussion of the case lasted two days. The Presbytery, with whom Mr Alexander Kinninmonth, minister at Kilemore, a correspondent from the Presbytery of Forfar, was associated, sustained the election and entered Mr John Nicolson on his trials. At the request of the Presbytery he subscribed the Covenant.

On February 12, 1661, when the Presbytery, "having fully and unanimously approven his gifts and abilities in relation to the ministerie of Meigill," were about to nominate a minister to serve an edict towards his admission, two of Lord Cowpar's servants appeared, and, in his Lordship's name, requested them to sist procedure until he had been heard on certain objections to Mr John Nicolson and the call. Out of respect to Lord Cowpar the Presbytery agreed to a delay of fourteen days, *i.e.* till February 26. When the Presbytery were in readiness to consider the Meigle case on that day, it was found that neither Lord Cowpar nor any representative of him was present, and, accordingly, they appointed an edict to be served at Meigle, calling for objections against Mr John Nicolson's admission. "In the close of the Presbiterie,"



however, Lord Cowpar's servant appeared with one of the heritors, and delivered a letter from the Earl of Crawford, Lord High Treasurer of Scotland, addressed to the heritors of Meigle, and to be communicated to the Presbytery, "the tenour wherof was :—That the church of Meigill being now vacant, and, by the rescission of the Acts of Parliament 1649, the right of presentation falling into the King's Majestie's hands, ther might bee no procedure as to the plantation of the church of Meigill prejudiciall to his Majestie's rights and priviledge."

Mr John Rattray, minister of Ruthven, was in the act of reading the edict, after sermon on March 3, when some servants of Lord Cowpar with a notary protested in his Lordship's name against any further procedure. If Lord Cowpar, himself a prominent Presbyterian, had prevailed on an eminent co-religionist to aid him in his opposition by reminding the Presbytery of the restoration of hated Patronage, the friends of Mr John Nicolson obtained the support of a more influential personage. On March 12 the "Laird of Fullerton presented a Letter directed unto the Presbiterie of Meigill from the Earle of Middeltoune, His Majestie's High Commissioner unto this present Parliament, the tenour wherof follows :—

" HOLYRUDHOUSE, 23 Febr. 1661.

" VERY REVEREND,

" Being assuredly informed that your procedure in order to the plantation of the church of Meigill with Mr Jhon Nicolson is weel founded upon a call, And that your admitting of him to his tryalls, which are now att a close, doe sufficiently evidence your free consent therto, It sould now seem strange that his admission sould meet with obstruction. These are therfor to desire that he may with all diligence bee installed in that ministerie, wherby the service of that place may no more bee frustrate ; Which is the earnest desire of

Yowr most affectionat freend

to serve yow

MIDDLTOUNE."

On March 19, 1661, "the Presbiterie considering the fornamed Letter direct to them from the Earle of Middleton, His Majestie's Commissioner at this Parliament, concerning the plantation of the kirke of Megill, they did returne answer therto, acknowledging with all humilitie His Grace's respects to this Presbiterie, in sending at such a time, when they wer wrestling with difficulties and oppositions in the plantation of this kirke, such a seasonable and encouraging letter, and shewing his Grace the Presbiterie, as aforsaid, had appointed this day eight days for Mr Jhon Nicolson's admission and ordinatione, et cet."

Nicolson was ordained and admitted minister of Meigle on, March 26, 1661. His "affection to the government of this Church," however, and his covenanted obligations did not prevent him from conforming to Episcopacy. On January 9, 1666, he was absent from the meeting of Presbytery, having been summoned to St Andrews by the Archbishop, perhaps in connection with his transportation from Meigle, that the Bishop might assume his position as parson. Later in the year he was presented to Errol, and requested a testimonial from the Presbytery to be submitted to the Presbytery of Perth. Mr John Lyon, minister at Airlie, was appointed, on September 4, to go with him to that Presbytery, and to give him "a good testimonie both of his gifts and abilities and of the faithfull discharge of his ministrie since his entrie to the church of Meigill."

Nicolson was admitted to Errol by Mr Henry Auchinleck, minister at Perth, on Sunday, September 9, 1666.<sup>1</sup> He was a Synod preacher in October 1673,<sup>2</sup> and was appointed constant Moderator of the Presbytery of Perth by the Archbishop of St Andrews at the Synod of April 1677.<sup>3</sup> He was called by the Town Council to be minister at Perth on July 30, 1683, but, after consultation with the Archbishop, intimated on August 27 that "he was not clear to accept of the Presentation." He received the degree of Doctor of Divinity from the University of St Andrews on December 4, 1684. On November 1, 1689, the Kirk-Session of Errol recorded in their minutes a testimony to his ministerial faithfulness.

Dr Nicolson was deprived by the Privy Council on November 5, 1689, for his failure to read the Proclamation of the Estates dated April 13, 1689, and to pray for King William and Queen Mary as King and Queen of Scotland. He was also forbidden to exercise any part of the ministerial office in Erroll, and was ordered to remove from the manse at Candlemas, and to deliver the keys to the patron, the Earl of Northesk.

The petition for his deprivation was at the instance of John Blyth, tenant in Horne. In addition to the facts for which he was deprived, it adduced, as illustrations of his contempt for the Government, and of his continuance in his "dissoyall and dissaffected" principles, these alleged circumstances:—that he had invited Mr Grant, who had been deprived of his charge of Newburgh for his failure to read the aforesaid Proclamation, to preach for him, that, on a certain Sabbath, he left his church after the bells had ceased to ring, because he was informed that the troop of Lord Belhaven, who had just entered the village, would drag him from the pulpit if he failed to pray for King William and Queen Mary, that he, then Moderator of the Presbytery of Perth, was chiefly responsible for influencing the clergy of Perthshire to combine not to pray for their Majesties, "that he prayed for King and Queen, and that the Lord would enlighten his eyes, and that no armes would prosper against him: in which prayers," the petition continues, "it is evident he never meant by King William," and that on his departure for Edinburgh, in obedience to his citation before the Privy Council, he requested Mr James Foulter [formerly minister at Kinnoul], deprived [October 8, 1689] for his failure to read the above-mentioned Proclamation, to supply his pulpit.<sup>4</sup>

For a riot at Errol, when a Presbyterian minister (Tullidaff) was opposed by "resolute Clowns" of the "Commons in the Parish," in consequence of which Nicolson was ordered to leave the parish, v. *An Account of the Late Establishment of Presbyterian Government* (London, 1693), 84-7; and *MS. Register of the Privy Council (Acta)*, June 2, 1691, and July 9, 1691. Dr Nicolson afterwards intruded on Kilspindie (v. Rattray, Cargill).

On October 6, 1697, it was intimated to the Presbytery of Angus and Mearns that he was an intruder on Arbroath.

## APPENDIX G

LIST OF ASSISTANTS TO THE BISHOPS OF DUNKELD IN THE SERVICE OF THE  
CURE OF MEIGLE (p. 77)

TO BISHOP GUTHRIE :

1. (probably) Mr David Lauder.

He is designated "in Meigle" as witness to a band for £40 Scots, signed February 6,

<sup>1</sup> *MS. Register of the Presbytery of Perth*, September 5 and 26.

<sup>2</sup> *Ibid.*, November 5.

<sup>3</sup> *Ibid.*, June 6.

<sup>4</sup> *MS. Register of the Privy Council—Acta*, p. 498.

1668, by James Tasker in Ardler, in favour of David Hunter, box-master of the poor in Meigill.<sup>1</sup>

In 1663 he is styled "pedagogue to Sir William Stewart of Innernytie his sons."<sup>2</sup> He was admitted to Aberdalgie on August 26, 1668, and was translated to Inverkeithing before December 20, 1676.<sup>3</sup> He was appointed by the Archbishop Moderator of the Presbytery of Dunfermling at the Synod of October 1678. He married Lillias Grahame, and died in November 1682.<sup>4</sup>

His widow married his successor at Inverkeithing, Mr Alexander Irving.<sup>5</sup>

2. Mr Patrick Guthrie "in Meigill,"<sup>6</sup> and chaplain.<sup>7</sup> He matriculated at St Leonard's College, St Andrews, on February 17, 1660, and graduated Master of Arts on July 25, 1663.

3. (probably) Mr William Malcolme, afterwards minister, designated "in Meigle."<sup>8</sup>  
TO BISHOP LINDSAY :

1. Mr John Rattray, styled "our chaplain,"<sup>9</sup> was the second son of David Rattray of Rannagullane.<sup>10</sup> He matriculated at St Leonard's College, St Andrews, on February 15, 1661, and graduated Master of Arts on July 27, 1667.

He studied Theology at the New College, St Andrews.

On December 18, 1667, he was appointed Bursar of the Presbytery of Perth so far as in the Diocese of St Andrews, and on July 12, 1671, submitted to the Presbytery the usual certificate of attendance and behaviour at the New College, signed by Mr Walter Comrie, Provost, and Mr Andrew Bruce, dated June 7, 1671, and bearing that he had studied there for three years. He appeared before the Presbytery of Meigle on July 18, 1671. The minute shows that, though a member of a family of standing in the district, he was apparently unknown to any of the members :—

"This day compeired a yowng man Mr John Rattray, who desired that he might enter upon his tryels befor this Prisbetrie of Megill. The Moderator enquyred at him, how long it was since he was lawreat. He ansueared it was 4 zeir. The Moderator enquyred if he had followed his book at any Theologie colledge since that time. He ansueared he had, and produced ane testimoniall for that effect under Doctor Combrie and Dr Bruce hands, masters of the new colledge, bearing that for the space of 3 zeirs he had caried himself gravlie and piowslie, that he had attendit publict and privat lessons and disputs, that himself had homilised publictlye tuise or thrise, susteind disputs, prayed publictlye, according to the order of the colledge ; in all whiche he gave good prove that, through God's blissing upon his diligent use of the means in following his book, he might prove a stedable instrument in the Church of God." The Presbytery entered him upon trials, which were concluded on December 19, 1671.

On February 27, 1679, he was chaplain to the Bishop of Dunkeld.<sup>11</sup>

He was admitted to Auchterarder between September 16 and November 3, 1686.

On March 13, 1691, he obtained decree in the Sheriff Court of Perthshire against

<sup>1</sup> *Perthshire Deeds*, June 17, 1668.

<sup>2</sup> *MS. Register of the Presbytery of Perth*, September 9.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*, March 12, 1679; *St Andrews Com. Testaments*, November 8, 1682.

<sup>5</sup> *Perthshire Decreets*, June 27, 1684.

<sup>6</sup> *MS. Register of the Presbytery of Meigle*, April 5, 1670.

<sup>7</sup> *Perthshire Sasines*, October 22, 1669.

<sup>8</sup> *Ibid.*, June 1, 1672. *v.* Chapter VI., Kinloch.

<sup>9</sup> *Perthshire Sasines*, March 11, 1679.

<sup>10</sup> *Injra, Acts and Decreets, Mach.*

<sup>11</sup> *Perthshire Sasines*, March 11, 1679.



Patrick M'Kinnes in the Milne of Ness, for sums paid, penalties, and damage to the Church, for his breach of contracts made: 1, with Mr David Friebairn, sometime minister, and others, on July 25, 1680, for the building of a steeple 12 feet square, 10 ells in height, with a pend under the first story and a weathercock on the top of the erection, and 2, for the same effect with Mr John Rattray, minister, on July 30, 1687.

A complaint against him as guilty of "severall gross scandalls" was laid before the Presbytery of Perth and Dunkeld, on June 17, 1691, by Robert Gib in Bardrell. Rattray was twice cited to appear, but failed to do so. Witnesses were present on July 30, viz.:—John Hirdman in Rossie, James Barnett in Keltie, William Pearstone, portioner of Clow, and John Gloag in Dunning. The evidence of Hirdman and Barnett only is recorded, and in the case of the latter was wholly directed toward the support of a charge of drunkenness. In the absence of the chief witnesses the Presbytery delayed the process, and apparently did not prosecute it further.

Rattray was deprived by the Privy Council on April 4, 1693.<sup>1</sup>

The Presbytery, on February 6, 1695, ordered that Letters of Horning for delivery of the keys of the Church of Auchterarder should be raised against Viscount Strathallan, as patron, Rattray, as late incumbent, and the beadle, "havers or abstracters" of them.

He died in February 1712. His Testament and Inventory were given up by David Chrichton of Mains of Rattray, executor-dative *qua* creditor, and were confirmed on March 9, 1714.<sup>2</sup>

On July 21, 1670, John Wilson of Lochend obtained decree of reduction of an alienation (June 29, 1665) of  $\frac{1}{8}$  and  $\frac{1}{16}$  of the Kirkton of Rattray, and of a band for 3000 marks granted by John Blair of Ardblair to James Wilson, against David Rattray of Ranagullane, James Rattray, fiar of Rannagullane, and Mr John Rattray, his second son.<sup>3</sup>

TO BISHOP BRUCE:

1. Mr James Crockat, designated "preacher at Meigill."<sup>4</sup>
2. Mr John Lowson, "Minister of the Gospell and our chaplain."<sup>5</sup>

TO BISHOP HAMILTON:

1. Mr John Grahame, styled "preacher at Megill," a member of the Presbytery of Cowpar-Angus.<sup>6</sup>

## APPENDIX H

### MR ROBERT LAWRIE (p. 83)

Mr Robert Lawrie, son of Mr Joseph Lawrie, minister at Perth,<sup>7</sup> matriculated at St Salvator's College, St Andrews, on February 8, 1633, and graduated Master of Arts in 1636.

On September 5, 1637, after undergoing trials for eight days, he was appointed by the Town Council, but not with the consent of the ministers and elders, reader,

<sup>1</sup> *MS. Register of the Privy Council—Acta. v. Rattray, younger (Cargill), Chapter VI.*

<sup>2</sup> *Dunkeld Testaments.*

<sup>3</sup> *Acts and Decrees, Mack.*

<sup>4</sup> *MS. Register of the Presbytery of Meigle, June 1, 1680. v. Caputh, Chapter VI.*

<sup>5</sup> *Ibid., May 4, 1686. v. Alyth, Chapter VI.*

<sup>6</sup> *MS. Register of the Presbytery of Cowpar-Angus, June 7, 1687.*

<sup>7</sup> *Chronicle of Perth, 35.*

precentor and uptaker of the Psalms in the church of Perth, in succession to Mr Henry Adamson, author of *The Muse's Threnodie*, son of James Adamson, merchant, burghess of Perth,<sup>1</sup> and brother of Mr John Adamson, principal of the College of Edinburgh. The emoluments of the office were stated to be 160 merks payable by the Town Council, £40 payable by the Dean of Guild, with £60 from the Kirk-Session as reader and £100 as precentor and uptaker of the Psalms. On that day also he was admitted to his office as reader, by being placed at the lectern (*latrone*) and by delivery to him of the Bible. From his appointment Mr John Robertson, minister, dissented, urging that the approval not only of the ministers and elders, but also of the Archbishop, should be first obtained.<sup>2</sup> He was admitted to the Exercise after trials, and appointed Clerk to the Presbytery of Perth, on November 7, 1638. On April 8, 1640, he was charged by Mr David Williamson, minister at Kilspindie, with exaggerating the censure passed upon him at the diet of Privy Censure on October 2, 1639. Lawrie's minute ran:—"Mr David Williamson was censured for his perpetual vexing the Presbytery with his contentious questions." The members present supported the Clerk and declared that Williamson's statement was a calumny. He continued in office as Clerk till February 3, 1641, when Mr Alexander Balneavis was appointed to the post. A vacancy was created in the collegiate charge of Perth by the death of his father. On January 12, 1641, Lawrie, who had officiated in Perth since his death, having been the unanimous choice of the Trades, was accepted by the Town Council as one of the ministers of Perth, his stipend being fixed at 1000 merks; and on February 1 commissioners were appointed to present him to the Presbytery.<sup>3</sup> On February 3 the Commissioners duly reported to that Court that Lawrie had been chosen by the Town Council as a minister of Perth, and requested that he should be entered upon trials. His trials were duly approved: but he had not yet reached the age of 25 years, and, therefore, in accordance with an Act of the General Assembly of 1582, renewed in 1638, to the effect that none should be settled in a ministerial charge before that age, "except such as for rare and singular qualities shall be judged by the generall or provinciall Assembly to be meet and worthie thereof," the Presbytery referred his case to the Synod.<sup>4</sup> Lawrie preached before the Synod on April 14, and was unanimously declared "capable of the ministrie of the burgh and Kirk of Perth."<sup>5</sup> He was ordained and admitted collegiate minister at Perth on Tuesday, May 11, 1641, after sermon by Mr William Row, minister at Forgandenny.<sup>6</sup>

Differences arose between him and Mr John Robertson, his colleague, chiefly because the latter failed to treat him as a colleague, arrogating to himself the right of preaching in the forenoon on Sundays, and of presiding at the weekly meeting of the Kirk-Session for the exercise of discipline. Both the Town Council and the Presbytery objected to Robertson's assumption of superiority. On March 30, 1642, Lawrie stated that the former had enacted that the ministers of Perth should preach at the morning and afternoon services in turn, and, as he had learned, were to require him to officiate at the forenoon service on the following Sunday. He asked the Presbytery to advise him as to the answer he should give to their order. The Presbytery enjoined him to reply that "the matter is ecclesiastical, and therefore he must

<sup>1</sup> *MS. Register of the Presbytery of Perth*, February 9, 1620.

<sup>2</sup> *Chronicle of Perth*, 35.

<sup>3</sup> *MS. Records of Perth*.

<sup>4</sup> *MS. Register of the Presbytery of Perth*, April 7, 1641.

<sup>5</sup> *MS. Register of the Synod*.

<sup>6</sup> *MS. Register of the Presbytery*, May 5 and 19.

delay till the Council should propone the matter unto the Presbytery and that the Presbytery consider thereof." The attention of the Synod was called to the friction between the ministers, and in April 1642 they appointed a committee on the subject, of which Messrs Henry Guthrie, minister of Stirling, and John Anderson, minister at Cargill, were members.

At the diet of Privy Censure on October 5, 1642, the Presbytery pointedly asked Robertson whether he treated Lawrie as a colleague or not. His answer, with which Lawrie agreed, was that they preached alternately, and that the charge was in all respects divided equally between them. In the following April the Presbytery, at the Privy Censure of Robertson, complained of the inequality existing between the ministers, Robertson continuing to preach at the forenoon service on Sunday, and to moderate in the Kirk-Session on Monday, and enjoined him to alter his practice as soon as possible, under pain of censure. Robertson alleged that "the number was not competent for making of such Acts." The matter came under the notice of the Synod in April. Robertson complained that, without having heard him on the subject, the Presbytery had ordained him to make certain alterations in the division of duties between him and his colleague, and requested the Synod to suspend his obedience until the matter had been further considered by the Presbytery, and the mind of the Kirk-Session had been obtained. The Synod found his request reasonable, and ordained the Presbytery to hold a visitation of the Church of Perth, and to determine in the matters of the complaint.

The friction between Lawrie and Robertson was the subject of a reference by the Synod in April 1643. The Presbytery were appointed to hold a visitation of the church of Perth, with the object of composing their differences. The ministers, however, desired that their dispute should be settled in a less formal and more friendly manner than a judicial visitation, Robertson promising "all reasonable contentment to his colleague at the hearing of his brethren." Accordingly no visitation was held, a committee being appointed to meet with the ministers. Their mediation, however, was ineffectual. They reported, on May 31, 1643, that the chief cause of the differences between the ministers was the persistent claim of Robertson to officiate on Sunday forenoon and to preside over the Kirk-Session, that Lawrie, on the one hand, affirmed that the General Assembly of 1638 had passed an Act against such treatment as he had received, and that Robertson, on the other, alleged that there was no such Act relating to ministers in Burghs, and refused to change his practice save in obedience to Acts of the Supreme Court. The Presbytery resolved to seek information on the subject from Sir Archibald Johnstone, Clerk to the General Assembly. *The Register of the Presbytery* contains no further reference to the dispute of any importance, save this:—"Mr Robert Laury, being asked by the Clerk publicly what he would have done anent the matters in question betwixt him and his colleague, answered, in the hearing of all, that he would willingly have it all obliterated out of the book" (July 26, 1643).

He was elected Moderator of the Presbytery on October 18, 1643, the other ministers on the leet being his colleague and Mr David Weemes, minister at Scone. He was translated to Edinburgh between March 20 and April 3, 1644.

In 1646 the Commission of the General Assembly appointed him to be present at the relaxation of James Ogilvie, Earl of Airlie, from the sentence of excommunication, and to receive him as a member of the Church<sup>1</sup>: and also selected him, with others, to offer prayer in, and to preach to, Parliament.<sup>2</sup> In 1647 he was one of a committee

<sup>1</sup> *Records of the Commission, 1646-47, 140.*

<sup>2</sup> *Ibid., 163-4.*



appointed to witness the relaxation of the Earl of Seaforth from the sentence of excommunication, and to receive him into the fellowship of the Church.<sup>1</sup> He was a member of the Commissions appointed by the General Assemblies of 1647 and 1648. In March 1648 his action in reading the Declaration of the Commission against the Engagement, with an explanation, came under the notice of that body. A Committee "appointed to try the scandalls upon" his preaching duly reported,<sup>2</sup> but, apparently, no further proceedings were taken against him. On January 30, 1649, he was cited to appear before the Commission to answer for his accession to the Divisive Supplication.<sup>3</sup> It was found, on March 8, that he had framed that document and "promoted the same," and his case was referred to the General Assembly: at the same meeting he was admonished for certain "vnseasonable expressions" used in a sermon preached a few days before.<sup>4</sup> He was cited to appear as a witness against Mr William Colvill, alleged to be implicated in the same Supplication. An objection that he could not be admitted as a witness, because *correus*, was repelled by the Commission.<sup>5</sup> The Acts of the General Assembly of 1649, however, contain no special reference to Lawrie in connection with the Divisive Supplication.

In 1650 he received the thanks of the Commission for his work "in the translation of the Psalmes and other Scripturall songs in meeter," and "in the correcting of the old Paraphrase of the Psalmes, and in compiling the new."<sup>6</sup> At a later meeting he was asked to lay the result of his "paines in putting the Scripturall songs in meter" before the Commission.<sup>7</sup> In that year he was again appointed a preacher to the Estates.<sup>8</sup> In May 1651 he was nominated by the Commission chaplain to the regiment commanded by Colonel William Drummond,<sup>9</sup> and was one of four ministers appointed by brethren of the Commission to attend the King, the Committee of Estates, Lieutenant-General David Leslie, and Lieutenant-General Midletoun, while the General Assembly sat.<sup>10</sup> In 1660 he, and other members of the Presbytery of Edinburgh, signed a letter to Charles II. expressing their delight at his resolution "to preserve and protect the government of this Church without violation."<sup>11</sup> He preached before Parliament on January 13, 1661, and also in July, before their adjournment, when his sermon was "most flattering."<sup>12</sup> On July 10, 1661, he preached at the Coronation of Sir Alexander Durhame, Lord Lyon King of Arms. His text was Esther vi. 6—"Quhilk text Mr Robert notable and learnedly aplied to the purpos."<sup>13</sup> He alone of the ministers of Edinburgh conformed to Prelacy, and, in consequence, received the sobriquet of "The Nest-egge."<sup>14</sup> In November 1661, as appears from a list of that date, he was proposed for appointment to the Bishopric of Dunblane, and the Deanery of the Chapel Royal.<sup>15</sup>

He became Dean of Edinburgh in 1662.<sup>16</sup> He conducted the devotions at the close of the sessions of Parliament on October 9, 1663.<sup>17</sup> Kirkton notes that he referred to those that suffered on account of the rising crushed at Pentland as having "gone down to the pit with a lie in their right hand"; and adds, "this brought disdain and

<sup>1</sup> *Records of the Commission*, 1646-47, 168.

<sup>3</sup> *Ibid.*, 1648-49, 186.

<sup>5</sup> *Ibid.*, 236.

<sup>6</sup> *Ibid.*, 339. v. Peterkin's *Records of the Kirk of Scotland*, 553.

<sup>7</sup> *Records of the Commission*, 1648-49, 377.

<sup>9</sup> *Ibid.*, 1650-52, 439.

<sup>11</sup> Wodrow's *History*, i. 82-3.

<sup>13</sup> Nicoll's *Diary*, 339.

<sup>15</sup> Nicoll's *Diary*, 350.

<sup>2</sup> *Ibid.*, 407 and 411.

<sup>4</sup> *Ibid.*, 234.

<sup>8</sup> *Ibid.*, 415

<sup>10</sup> *Ibid.*, 494.

<sup>12</sup> Row's *Life of Blair*, 374, 389.

<sup>14</sup> Kirkton's *History*, 148.

<sup>16</sup> Row's *Life of Blair*, 423. <sup>17</sup> Nicoll's *Diary*, 402.

hatred to himself, but hurt not the sufferers' cause."<sup>1</sup> David Strachan, Bishop of Brechin, died in the month of October 1671.<sup>2</sup> Lawrie was appointed his successor, the *Congé d'elire* and the Letter of Recommendation to the Dean and Chapter being dated May 3, 1672.<sup>3</sup> As Bishop, he was minister of Brechin, and he retained the cure of his parish.<sup>4</sup> By royal letter, dated July 16, 1674, he was "appointed ordinarily to preach at the Colledge Kirk of Edinburgh," as a mark of the King's displeasure with his part in the movement for the indiction of a National Synod.<sup>5</sup> The *Register of the Town Council of Brechin*, on September 17, 1674, records that Mr John Dempster was employed by the Bishop to supply his charge at Brechin, because, as the margin bears, his Lordship was called to preach elsewhere.<sup>6</sup> Kirkton writes of him, ". . . afterward he came to be the sorrie Bishop of Briechen, which he enjoyed not long, and disowned when he died, desiring the bellman to design him minister but not bishop, and so he left the stage."<sup>7</sup> He died in 1677.<sup>8</sup> A daughter, Bethia, married David Rollo, merchant, in the Church of Holyroodhouse, on September 15, 1668, Mr James Lundie, minister of Edinburgh, officiating.<sup>9</sup>

## APPENDIX I

## THE RISING OF MONTROSE (p. 84)

The Rising of Montrose and the disturbed condition of the country in consequence of it are reflected in the pages of the *MS. Register of the Presbytery of Perth*.

*August 28, 1644.*—"No Exercise, by reason, when they were about to have Exercise, present report was brought of the invasion of the Irish rebels. . . . All other matters were continued because of the present troubles and fears. . . ."

*September 4, 11, 18, and 25.*—"No Exercise nor meeting of the brethren because of the present troubles and outreik, and passing through of armies in pursuit of the Irish rebels to the north."

*October 2.*—"No Exercise because of the continued troubles, and fears of the enemies. . . . The Exercise, now long intermitted through the troubles, appointed to be kept next day."

*October 16.*—"No Exercise because of the continued fears, and troubles of the Kingdom."

*December 11.*—"Report of Mr William Row anent those matters of the Presbytery recommended to him for craving advice in Edinburgh, viz. :— . . ."

"2ndly. Anent the persons who had joined themselves with Montrose, and are now returned upon my Lord Argyle his pass, the Commissioners of the General Assembly thought it convenient that no ministers should keep any familiar conversation with them, and that the Estates (they hoped) were in taking order with them themselves. . . ."

"4thly. Anent those heinous sins committed by my Lord Lanrik his troups . . . particularly in the parish of Scone, the Estates and Kirk desire trial to be made for the

<sup>1</sup> *History*, 254.

<sup>2</sup> *Brechin Commissariot Testaments*, December 29, 1671; Black's *History of Brechin*, 318.

<sup>3</sup> *Calendar of State Papers, Dom.*, 1671-2, 459.

<sup>4</sup> Lawson's *History*, i. 803.

<sup>5</sup> Black's *History of Brechin*, 1867, 319.

<sup>6</sup> Keith's *Catalogue of Scottish Bishops*, 168.

<sup>7</sup> *Canongate Register of Marriages*, Scottish Record Society.

<sup>5</sup> Wodrow's *History*, ii. 304.

<sup>7</sup> *History*, 148.

persons committers thereof and promise that they shall be exemplarily punished. Other matters of discipline, because of the increasing fears of the enemy and shortness of time, are continued till the next day."

*April 2, 1645.*—"No Addition, because Mr Thomas Strachan was absent, who is excused, because it was known that our armies in pursuit of the rebels were lying about his house.

"Whereas this is the ordinary time of the censure of the brethren before the Synod ensuing, and that there are undoubted fears of the approaching of the bloody and barbarous enemies, it is advised that letters be sent, subscribed by the Moderator and Clerk in name of the Presbytery, to the Moderator of the last Synod, requiring likewise to advise with the Presbytery of Stirling, that the Synodal meeting may be continued till the last Tuesday of this month, or the first Tuesday of May next, as by them shall be thought fit and agreed upon; whereupon also this day the censure of the brethren was continued."

*April 16.*—"No meeting of the brethren, because of the certain fears of the approach of the cruel enemies, and marching of our armies in pursuit of them."

*April 30.*—" . . . weekly catechizing and visitation of Kirks are declared to be interrupted by the frequent troubles of the enemy and other armies in continual passing in the country.

"Mr David Weemes reports . . . [with reference to a meeting with the Kirk-Session of Perth] that none of the elders did convene, only three who refused to do anything therein, alleging that the rest were diverted that day in causing repair the public works and preparing boats for transporting of the army."

*July 9, 1645.*—"Mr William Hallyburton declares his distress that he hath suffered about his house and parish by quartering of soldiers, so that he was not able without great danger both to his wife and children to leave his family; for the which cause he was not able to discharge himself of the Exercise sooner, which excuse was allowed."

*July 16.*—"No addition because of Mr Thomas Hallyburton his absence. It is reported that he has fled to Fife and his whole family for fear of the rebels.

" . . . The practice of the Directory to be continued till after the ensuing Fast, also because of the terror of the rebels approaching."

*August 13, 1645.*—"No Exercise because of the present troubles: many of the brethren having left their congregations and families desolate. The few brethren present met to the discipline."

*August 27.*—"The beginning of the practice of the Directory, as also the trial of the brethren according to the Articles, continued by reason of the troubles."

*September 3.*—"The beginning of the practice of the Directory, also anent the Articles, continued because of the troubles by the return of those who have joined themselves in the rebellion, and thereby many brethren fled."

*September 10.*—"Mr Robert Murray regrets that he is not able, nor dare adventure, to attend his ministry at his own proper parish kirk, for these causes, viz. :—his parish is an ordinary place of rendezvous of the rebel forces passing to and fro: 2dly, that the chief heritors are joined actually in the rebellion, and their tenants cannot but be of the same mind and disposition toward him with their masters: 3dly, that he is not only hated as an honest minister, but that advertisement hath been given him that his life in particular is laid in wait for by the rebels, or their associates. The like regret also made by Mr John Cruikshank, Mr William Row, and Mr David



Drummond for the same or like causes : and their desire is that their condition may be by the Presbytery represented to the Committee of War of the Shire, that they may provide a remedy for their safety and peaceable repairing to their charges : otherwise to be recommended by the Committee of War of the Shire to the Committee of the Estates of Parliament for remedy. This commission entrusted to Mr John Hall and Mr George Hallyburton."

*October 1.*—"No Exercise. Mr James Campbell and Mr James Foular both declared and regretted heavily the trouble and molestation, besides the profane bearing of the troopers, which they have sustained not only in their parishes, but into their own families, urging of quarters upon them, and desired the same to be represented to the Committee of Estates."

*May 27, 1646.*—(*v.* Cunison, and Ireland, minister at Weem, Chapter VI.)

Reference is thus made to the defeat of Montrose at Philiphaugh :—

"Whereas it hath pleased God to give a gracious victory to our armies against the rebels, the brethren are appointed to remember the same thankfully in their public sermons till a certain time, which is expected, be appointed by the Commission of the Kirk for celebrating of a solemn thanksgiving therefore."<sup>1</sup>

The members of the Presbyteries of Auchterarder (save two), Dunkeld, and Perth (save one, the Clerk of the Synod) were absent from the meeting of the Synod in April 1644 because of the insurrection in the north, being at the place of rendezvous with their parishioners who had been called out for military service.

No member of the Presbytery of Dunkeld, and only one of those of Auchterarder and of Perth, the Clerk of the Synod, appeared at the meeting of the Synod at Stirling in October 1644, because of the approach of the "crewell and bloody armies of the Irish rebels" under the Earl of Montrose, and the passing of the army of the Marquis of Argyle thro' the Sherifffdom of Perth in pursuit of them.

In May 1645 the members of the Presbytery of Dunkeld were stated to be "now withdrawen be reasone of the present troubles in Athol." The meeting of the Synod in November 1645 was thin, because of the disturbed condition of the land and other hindrances. The brethren of Stirling and Dunblane were stated to be absent, because of the present troubles and the approach of the "crewell rebels." The brethren of Dunkeld were absent from the meeting of the Synod in April 1646, because of the rebellion and the present troubles.

*v.* Cunison (1), Chapter VI., Dull.

Mr Robert Lindsay, minister at Cowpar-Angus, had been murdered by the rebels. His widow, Margaret Rynd, as was reported to the Synod of Perth and Stirling in November 1645, had been recommended to the charity of the Church by the Commission, who required each minister to give her at least one dollar. Messrs Henry Guthrie, minister at Stirling, George Haliburton, and John Strachan, minister at Lethendy, were appointed collectors of her charity in their respective Presbyteries—Haliburton to send to her all sums raised within the bounds. On February 16, 1648, the Commission ordered letters to be written to the various Synods, requesting them to forward the money collected for her.<sup>2</sup> It was reported to the Synod, in April 1646, that the ministers of the Presbyteries of Dunkeld and Auchterarder were almost all "exhausted and spoiled by the enemy."

<sup>1</sup> *MS. Register of the Presbytery of Perth*, September 17, 1645.

<sup>2</sup> *Records*, 1646-47. 355.

## APPENDIX J

MR JOHN ROBERTSON (p. 87)

Mr John Robertson, son of Alexander Robertson, notary, burghess of Perth,<sup>1</sup> graduated at St Andrews as Master of Arts in 1614. He was upon the exercise of the Presbytery of Perth on June 7, 1620, when he was appointed to add.

Mr John Guthrie, second minister at Perth, afterwards Bishop of Moray, was translated to Edinburgh, with the disapproval of the Presbytery and the Magistrates and Town Council of Perth,<sup>2</sup> between June 6 and July 11, 1621. On February 6, 1622, Andrew Gray, Dean of Guild, Henry Elder, Clerk, and others, members of the Council, Deacons of Crafts, and "honest men of the burgh of Perth," appeared before the Presbytery, and intimated that the Kirk-Session and "hail town" unanimously desired Mr John Robertson as their second minister, and requested them to recommend him to the Archbishop. The Primate duly gave his consent to his settlement, and after the necessary procedure, but, apparently, without trials before the Presbytery, Robertson was ordained in the church of Perth, and admitted minister of Perth, on March 3, 1622, the Bishop of Dunkeld presiding.<sup>3</sup>

On May 7, 1623, he was appointed by the Presbytery "to deal with" the laird of Pitcur that he might permit Mr Andrew Forrester, minister of Collace, to enjoy the vicarage of the parish.

Mr John Malcolm, "eldest minister at Perth," complained to the Presbytery, on March 3, 1624, that Robertson, "by his knowledge," had been preferred to the parsonage of Perth, to which he himself had a right as the senior minister, and requested the Presbytery to ask the Archbishop to withhold collation until it should be determined whether his claim was valid or not. The Moderator (Alexander, Bishop of Dunkeld) and the brethren were displeased that Malcolm had been "miskent in that matter," expressed the opinion that he should have been consulted, and requested the Archbishop not to collate Robertson until an amicable arrangement had been made. Malcolm produced to the Presbytery (March 24, 1624) an Act in his favour relative to the parsonage of Perth, dated March 6, 1605, showing his consent that Mr William Coupar, his colleague, should be preferred to the parsonage, on condition that he should not be prejudiced in any way, and that he should receive part of the fruits of that benefice. At his desire the Presbytery renewed that Act. The Synod of St Andrews passed an Act in Malcolm's favour,<sup>4</sup> and the Archbishop wrote in his interest to the Town Council of Perth.<sup>5</sup> The *Register of the Presbytery* throws no further light on the subject, but the *Records of the Town Council of Perth*, on August 16, 1624, bear that Dr Strang and Messrs Niniane Drummond, Robert Murray and Alexander Bannevis, appeared before the Town Council on that date as commissioners from the Presbytery, and requested an answer to the Archbishop's letter concerning a constant stipend to Malcolme and his successors. The Town Council delayed their answer until a fuller meeting.

The Town Council of Perth, on January 10, 1631, suspended one James Drummond from the Council until he made reparation, at their sight, to Robertson for his unbecoming treatment of him.

<sup>1</sup> *Perthshire Inhibitions*, vol. xi. 18; *Perthshire Sasines*, April 13, 1633.

<sup>2</sup> *MS. Register of the Presbytery of Perth*, May 31, 1621.

<sup>3</sup> *Ibid.*, March 6.

<sup>4</sup> *Ibid.*, April 21, 1624.

<sup>5</sup> *Ibid.*, August 4, 1624.

On May 15, 1633, the ministers of Perth complained to the Presbytery that, at the celebration of Holy Communion, Mr John Row, schoolmaster of Perth, and Mr Robert Row, his brother, "had given a very great offence to their congregation in not communicating with them: for not only did they not communicate themselves, but, further, the schoolmaster, in open view of the whole congregation, did take out his scholars at his back so soon as the minister, after doctrine and prayer, began his exhortation to the people: which the people perceiving, incontinent began to murmur that, after such a sort, as appeared in disdain, he should have quitted them." It appeared that Row defended his action before the Town Council and the Kirk-Session, declaring to the latter "that he did not communicate where the institution of Christ was broken," a statement with which his brother agreed. The offence was given, not when Mr Ninian Drummond celebrated the Lord's Supper in place of Mr John Malcolme, the senior minister, but when Robertson conducted the service. Row declared that he would have communicated with Drummond, but, when asked why he might not equally communicate with Robertson, replied, "because the form of the celebration was altered, in that the minister did give the elements out of his own hand, and that the people did not distribute them among themselves according to the Scripture," basing his statement on Luke xxii. 17. Row afterwards admitted that he had spoken rashly, and promised to communicate with the congregation.<sup>1</sup> Row, it may be noted, had been appointed by the Town Council master of the Grammar School, without consultation with the ministers, the Kirk-Session and the Presbytery. The ministers, it was alleged, daily railed from the pulpit against the Town Council, had complained to the Presbytery, and had several times cited Row before them. He was appointed on May 15, 1632, admitted by imposition of hands on the 22nd, and formally instituted on June 4.<sup>2</sup> The minute of the Presbytery of Perth on May 23 runs:—

"Which day the ministers of Perth expones and shews to the brethren that the Town of Perth had made nomination and agreement with a schoolmaster, not acknowledging them, nor seeking their consent, contrary to the custom of this burgh, the Acts of the General Assembly and Parliament, committing the trial of such men, their religion and qualifications, to the Church. The brethren thinks that they have done what in them lay to prejudge the Kirk of her liberty, and to bring in all kind of confusion and disorder: therefore this to be advised upon as occasion shall serve."

Row was cited before the Presbytery. The Register, however, contains no further reference to the matter.

On October 31, 1634,<sup>3</sup> Robertson received a colleague in the person of Mr Joseph Lawrie, translated from Langfougound,<sup>4</sup> and, on April 15, 1635, a letter was received from the Archbishop appointing him Moderator of the Presbytery. He was continued Moderator by appointment of the Archbishop until May 16, 1638, when he was elected to the position by the Presbytery for half a year. With other members of the Presbytery he signed the General Supplication against the Books of Service and Canons on October 25, 1637, and, on November 8, received the petitions of certain parishes against them for presentation to the Privy Council. He was one of the members of Presbytery who, on March 21, 1638, in the church of Perth, after sermon by Mr Robert Murray, minister at Methven, renewed the Covenant with God by the

<sup>1</sup> *MS. Register of the Presbytery of Perth*, May 15, August 21, September 11, 1633.

<sup>2</sup> *MS. Records of Perth*.

<sup>3</sup> *Chronicle of Perth*, p. 34.

<sup>4</sup> *MS. Records of Perth*, September 29.



uplifting of their hands, and by their signatures. He was chosen a Commissioner to the General Assembly on September 26, 1638. He and Mr Robert Murray were appointed by the Presbytery, on March 20, 1639, to proceed to Dunkeld, to "inform some of the ministers there concerning some Acts of the General Assembly and resolve their doubts."

He preached at the first meeting of the Synod of Perth and Stirling after the famous Assembly of 1638, and was elected Moderator.<sup>1</sup> He was again elected Moderator of the Presbytery on June 26, 1639, succeeding his colleague. As Moderator he preached at the opening of the Synod, at Stirling, on October 8, 1639, his text being Ephesians v. 8.

At the Privy Censure on April 8, 1640, reference was made to the alleged inequality between the ministers of Perth. Robertson affirmed that there was no inequality. It was objected that, before his admission to Perth, Mr Joseph Lawrie had signed a bond on the subject, in presence of the Archbishop. Robertson replied that all such obligations had been annulled by the Act of the Assembly at Glasgow, and that the ministers of Perth were "pares in liberty of exercising their ministry, both in doctrine and discipline."

For the dispute on the same subject between Robertson and Mr Robert Lawrie, his colleague, *v. pp.* 343-4 *supra*, and Privy Censure, Chapter V. He was elected a Commissioner to the General Assembly of 1641, and in April was nominated by the Synod a member of the Committee of the Assembly on Overtures.<sup>2</sup>

On October 20, 1641, he was again chosen Moderator of the Presbytery, and, on the same date, complained that Archibald Porteous, one of his congregation, "alleged he did not preach Christ, but lolled his people in security by not preaching judgments." He requested the Presbytery to advise him what to do. The Presbytery ordered Porteous to be cited before them. There is, however, no further reference to the matter in the Register.

In 1642 the relations between him and his parishioners became exceedingly strained, in consequence of his proceedings in order to obtain a glebe for the church of Perth. At the meeting of Presbytery on February 4, the members referred to the "com-motions they had heard of amongst the people of Perth," and the "foul aspersions" thrown upon him in consequence of his action, and desired to learn the truth of the matter. At the next meeting, the Presbytery, anxious for a friendly and peaceable discussion of the differences that had arisen, approached the Town Council with a suggestion that a committee of the Council should meet with Commissioners from the Presbytery. The Council, however, declined the proposal, and stated that if either Robertson, or his representative, desired to make any statement, he should make it to the Council directly, and further declared that unless he withdrew his demand for a glebe "he would not get their hearts."<sup>3</sup> From a Declaration made by Robertson on March 2, 1642, it appeared that his proceedings were based upon Acts of the Synod, and on a specific Act of the Presbytery ordaining him to pursue for possession of a glebe already designated, "so soon as the laws are patent," under pain of the censures of the Church. The Presbytery, in the circumstances, referred to the consideration of Synod, "whether the said Mr John shall insist or desist in the said pursuit," in order that "a peaceable and comfortable ministry may be continued there so far

<sup>1</sup> *MS. Register of the Synod*, April 10, 1639

<sup>2</sup> *MS. Register of the Synod*.

<sup>3</sup> *MS. Register of the Presbytery of Perth*, February 23, 1642.

as possible can be without prejudice to the Kirk of her right." At the meeting of Synod in April 1642, the matter was referred to a committee, of which Messrs Henrie Guthrie and John Anderson, minister of Cargill, were members: and afterwards the Commissioners appointed to visit Hospitals, with two members of the Presbytery of Perth, were appointed to "deal with" the Town Council that a glebe might be enjoyed by the minister, and, if they refused to grant one, to refer the case to the General Assembly.

On June 29, 1642, he was appointed a member of the General Assembly.

The Commission, on November 29, 1644, ordered him to be summoned to appear before them to answer a charge of conversing with the Earl of Montrose; and Mr Patrick Maxwell, Sheriff-Clerk of Perth, and Andrew Reid, merchant and burgess of Perth, were cited as witnesses against him.<sup>1</sup> He requested the Presbytery to grant him a certificate "concerning his carriage in his ministry, particularly anent the advocating of the good cause, and opposing of Malignants, namely, since Montrose his incoming to Perth, the 1st September last"<sup>2</sup>: it was signed on January 1, 1645, by all the members present, save Mr Robert Murray, one of the Commissioners, and Mr John Cruikshank, who refused to do so, "seeming to have some scruple, and the brethren would not urge him farther than his pleasure."

Robertson was suspended from his ministry by the General Assembly on February 11, 1645,<sup>3</sup> and was deposed by the Commission on May 28.<sup>4</sup> On September 3, 1645, he was summoned to appear before the Presbytery to declare that his sentence of deposition was legal and just, and that the charge of Perth was vacant in virtue of that sentence, and to give in a demission of his charge, under pain of being processed. The reason of that step was that the Provost and some members of the Town Council of Perth held that it was doubtful that the sentence of the Commission rendered the charge vacant, and that they hoped that Robertson might be reponed.

Robertson duly appeared, and was allowed till 5 o'clock to demit his charge formally. At that hour he gave in a declaration to the effect that he was willing to demit his charge, according to the Act of the Assembly of 1639, Session 22, and asked that sufficient time might be first allowed him for settling his financial affairs with the Town Council. On September 17 it was reported that the Council would willingly pay him what was due when his claim was presented, and the Presbytery enjoined him to demit office formally at their next meeting, with certification that, if he then refused, they would proceed against him according to the laws of the Church. He demitted office on November 19, 1645.

He petitioned the Commission to restore him to the ministry. That body, on March 31, 1646, authorised the Presbytery of Perth to receive a declaration of his penitence, and, if satisfied, to refer him to the Synod, that he might evidence his repentance before them also: "and from thence by them to be referred to the General Assembly ensuing: which ordinance the brethren taking to their consideration, Mr John, being removed and called back again, did, at their direction, willingly, upon his knees, in all humility, in the face of the Presbytery, acknowledge the sentence of deposition passed against him to be just, confessing the several articles and points thereof to have been great and grievous scandals and offences against his ministry committed by him, conform to the tenor of the petition given in by him and accepted

<sup>1</sup> *MS. Register of the Presbytery of Perth*, December 11, 1644.

<sup>2</sup> *Ibid.*, December 25.

<sup>3</sup> *Ibid.*, March 5, 1645.

<sup>4</sup> *Ibid.*, June 11.

before the said Commission of the General Assembly ; as also did acknowledge himself heartily sorry for whatsoever offence or offences he had given to any of his brethren or others, in the time of the Episcopal tyranny, or since our enjoying of this happy Reformation : promising, by God's grace, that if it shall please the Lord to open his mouth in the ministry of the Kirk of Scotland, to walk more wisely and circumspectly toward all : wherein the brethren of the Presbytery rested fully satisfied, and ordains the said declaration of his repentance to be marked in the Presbytery book, and refers his farther declaration of his repentance to the Provincial Assembly ensuing, conform to the ordinance of the Commission of the General Assembly." <sup>1</sup>

He expressed his penitence before the Synod in April 1646, with the evidences of which they declared themselves "much moved." The Synod instructed the Commissioners from the various Presbyteries of the Province to the ensuing General Assembly to assist him in his petition for liberty to preach and restoration to the exercise of his ministry.

The General Assembly of 1646 deferred the consideration of his petition : it was rejected by the Assembly of 1647.<sup>2</sup> A few years later he again petitioned the General Assembly. On February 12, 1651, he laid before the Presbytery a testimonial from the Kirk-Session of Perth, and another from the Presbytery of Meigle, certifying his good conduct there during the time when pestilence raged in Perth, and received a certificate of his carriage since his deposition.

On June 2, 1652, he was again recommended by the Presbytery to the General Assembly for restoration to the ministry.

In October 1654 he presented a petition to the Synod of Perth and Stirling. He stated that for many years he had lain in great grief under the heavy sentence of deposition justly pronounced by the Commission of the General Assembly, that he had petitioned various General Assemblies to recall that sentence, but had ever met with delays, a circumstance which he attributed to his lack of a sense of, and sorrow for, the sins which had caused his deposition. As it had pleased God to withhold from the Church the occasion and opportunity of General Assemblies, he besought the Synod, as the Supreme Judicatory in place of the General Assembly, to consider his sad condition, and to open his mouth, and to remove all disabilities which might hinder him from accepting a call to the ministry. On October 11, 1654, the Synod gave him liberty to preach the Gospel of Christ—Mr Robert Campbell, minister at Moulin, protesting.

He presented another petition to the Synod in July 1655.

He declared that it was the earnest desire of his heart to spend and end his few days on earth in the glorious calling of the ministry, which, as he affirmed, was dearer to him than his life, and asked the Synod to enable him to receive and accept a call to the ministry. He submitted a testimonial in his favour from the Kirk-Session of Perth, and another from Mr David Wemes, minister at Scone, to the effect that he had preached several times at Scone to his own (Wemes') and the congregation's abundant satisfaction. The members of the Presbytery of Perth also spoke on his behalf. The Synod granted his request on July 13, 1655.

That Act of the Synod was adduced in evidence "of the growth of Defection in the Province." In *A Short Answer to the Libel against the Synod of Perth*, entitled,

<sup>1</sup> *MS. Register of the Presbytery of Perth*, April 8, 1646.

<sup>2</sup> *Peterkin's Records of the Kirk of Scotland*, 481, Act 65.



“Evidences of the Growth of Defection in the Province of Stirling and Perth,” reference is thus made to the case of Robertson:—

“Concerning Mr John Robertson, it is answered, that the Synod before our differences, being satisfied with his repentance, and did recommend him to the General Assembly for the opening of his mouth, but the said Assembly delaying him to a more fit opportunity he had recourse again to the Synod, who, upon the renewing of his repentance, and upon famous testimonies and recommendations, did in an orderly way open his mouth; and what else could the Synod do unless there had been new emergent scandals, but, being satisfied with his repentance, and having recommended him before to the General Assembly for opening of his mouth, do that which they had previously recommended to be done before the late differences; and so his opening of his mouth was not an evidence of their defection, but of their constancy in adhering to their former uncontroverted conclusion and recommendation, and though his mouth be opened, yet he is not readmitted to the ministry.”

Robertson married, before June 29, 1626, Issobell, daughter of Mr William Malcolm, minister at Airlie, and Helen Symmer, his wife.<sup>1</sup> They had daughters, Elizabeth, Isobell, and Helen. On December 24, 1687, Isobell Robertson, designated daughter of Mr John Robertson, had sasine of a tenement of land in Perth, proceeding on a precept signed on that date by David Johnstoun, writer in Perth, son of the deceased Mr David Johnstoun, minister at Muffat, and heir of the deceased Elizabeth Robertstone, one of the daughters of the deceased Mr John Robertson, minister at Perth, in presence of James Oliphant, Town-Clerk of Perth, Laurence Chapman, his servitor, and Robert Grahame, writer in Perth.<sup>2</sup> Helen was contracted in marriage with Patrick Drummond of Gairdrum on December 27, 1660. Robertson, then alive, died before October 22, 1663.<sup>3</sup>

On June 8, 1691, Issobell, daughter of Mr John Robertson, late minister at Perth, petitioned the Town Council of Perth to pay her the rent of a house at the Southgate Port occupied for two years by the garrison as a guard-house. The Town Council voted her £14 for the period preceding Whitsunday.

## APPENDIX K

EXCERPTS FROM THE MS. REGISTER OF THE PRESBYTERY OF PERTH REGARDING THE PESTILENCE WHICH RAGED IN PERTH AND THE ADJOINING PARISHES DURING 1646-47 (p. 90)

*June 10, 17, and 24, 1646.*—“No exercise, because of many brethren in Edinburgh at the General Assembly, beside some suspicion of infection now arising in the burgh of Perth.”

*July 22.*—“No exercise, nor meeting, because the infection increases in Perth.”

*August 5, 12, and 19.*—“No meetings, because of the fearful infection of the Burgh of Perth, and other parishes adjacent.”

“*At Abernethie, 26th of August 1646.*—Which day certain of the brethren of the Presbytery . . . being convened, and taking to consideration the present lamentable condition of the Burgh of Perth and other adjoining parishes by the plague of pestilence, did find it convenient that a public humiliation and fast should be indicted and

<sup>1</sup> *Perthshire Sasines*, July 16, 1626.

<sup>2</sup> *Ibid.*, January 21, 1688.

<sup>3</sup> *Ibid.*, October 29, 1663.

observed in all the congregations within the bounds of the Presbytery upon Sunday come 8 days, the 6th of September next."

"*At Dunbarney, the 9th of September 1646.*—A letter appointed to be written, by the Clerk, to the Presbytery of Stirling and Dunblane, that they may give their judgment both anent the place and time of the Provincial Assembly approaching, in respect of the present infection in Perth, which was the place appointed."

*On September 23,* "other letters are appointed to be written by the Clerk to them again by reason of some new emergents of the danger of infection." [The Synod did not meet at Perth in October 1646.]

"*At Rynd, the 21st October 1646.*—It being declared that Mr Thomas Strachan was to celebrate the Communion in his parish Sunday come 8 days, which the brethren having considered that, in respect of the spreading of the infection into divers parts of the country, appoints Mr Thomas to suspend the same, till it may please God that he do it with greater safety, and to intimate this to his people upon Sabbath for his warrant."

"*At Scone, 18th and 25th November 1646.*—No meeting, in respect of the unseasonableness of the weather, the far distance of brethren, besides the danger of the crossing of the Water of Tay through danger of the infection."

On December 2, 1646, a minister and elder of the Town of Perth appeared before [the Kirk Session of Glasgow,] and requested that a collection should be made for them on account of their sufferings from the pestilence.<sup>1</sup>

*March 3, 1647.*—"The Moderator and brethren of the Presbytery of Perth taking to their serious consideration divers pious and laudable Acts of the General Assemblies of the Kirk of Scotland, tending to the promoting of religious virtue and suppressing of vice, especially divers Acts of the General Assemblies against the profanation of the Sabbath, viz. : against market days immediately preceding and following the Sabbath, and thereupon have required and obtained divers Acts of Parliament of the Estates of Scotland to the foresaid effect, and now finding that the foresaid Acts, both of Kirk and State, nevertheless that they have the hand of God by plague of pestilence hath for a long time bypast been lying upon the burgh of Perth out of all question among other causes of the wrath of God among them, have as yet had no influence into the said burgh ; therefore the said Moderator and brethren of the Presbytery of Perth, in consideration of the whole premises, have ordained the ministers of the Burgh of Perth at the first occasion to require the Provost, Bailies, and Council of the said Burgh (now seeing it hath pleased the Lord of his great mercy to begin to manifest among them the relenting of his wrath), that, as an evident fruit of their thankfulness to the Lord, the Provost, Bailies, and Council of the said Burgh would by open proclamation, and other their public ordinances and acts of their Burgh and Council, cause make intimation for changing the foresaid market days immediately preceding and following the Lord's day, that the Lord may be honoured and all occasions of profanation of the same may be avoided, and the ministers of Perth to report their diligence and success herein every Presbytery day till the same take effect."

*April 7, 1647.*—"Mr Alexander Dundie, being questioned anent his disappointing the Exercise the last day, declares that, because of some fear of infection for the present on the Town, he came to the Kirk doors, and found them closed, whereupon he departed, not thinking there should have been any meeting, which the brethren acknowledged to be of verity.

<sup>1</sup> Wodrow's *Biographical Collections*, ii., pt. ii., 45.

“. . . Also whereas the visitation of Kirks and Commonheads have been neglected, and weekly catechizing, it is declared and known to be verity, that they have been interrupted by the uncertainty of the place of meeting of the Presbytery, occasioned partly by the troubles in the country, partly by the plague of pestilence, but shall be amended, God willing, afterwards.”

“*At Kinnoull, 26th May 1647.*—The brethren, taking to their serious consideration the great danger that may ensue by the spreading infection of the plague of pestilence into divers parishes of the Kingdom, as also by the removing of wicked and scandalous persons from one congregation to another, for preventing and remedying of the evils foresaid, ordains that no person, or persons, be received into any congregation within the bounds of the Presbytery without testimonials, especially that they be not received to reside as constant parishioners by tenants, nor received into cottaries, and that their testimonials bear from the last place of their residence, that they come free of any suspicion of infection, or lying under public scandal; and appoints this present ordinance to be intimated in their several congregations within their bounds, and an Act to be passed thereupon for observance in their several Sessions, with certification that the contraveners shall be censured by the censures of the Kirk as offenders.”

*At Perth, June 9, 1647.*—“No Exercise nor meeting to discipline, by reason of divers new infection again begun into the Burgh of Perth.”

*At Kinnoull, August 2, 1647.*—“Next meeting to be at Kinnoull, because of some new fears of infection in the Burgh of Perth.”

*At Perth, August 25.*—“Next day’s meeting appointed to be at Kinnoull, because of new infection broken up in the town.”

*At Kinnoull, September 22, 1647.*—The Clerk is appointed to consult the various Presbyteries of the Synod as to a place of meeting, “seeing the burgh of Perth, the appointed place of meeting, is uncertain, by reason of infection now and again breaking forth.”

*October 6th and 13th, 1647.*—“No Exercise nor meeting, by reason there is danger of infection breaking up into Kinnoull, only next day’s meeting to be at Kinfauns.”

The Synod met at Dunyng on November 17, 1647, instead of at Perth on the second Tuesday of October. Many members were absent through fear of infection.

## APPENDIX L

MR JOHN MURRAY (p. 98)

Mr John Murray (Murray), son of Mr Robert Murray, minister at Methven, matriculated at St Salvator’s College, St Andrews, on February 4, 1641, and graduated Master of Arts in 1644. He studied Theology at the New College, St Andrews. He was entered on trials for licence by the Presbytery of Perth on June 16, 1647, and was licensed to preach on August 2, 1647. In the meantime—July 19, 1647—he had been presented to Methven, as conjunct minister with, and successor to, his father.<sup>1</sup> On October 27 a call to him from the heritors and parishioners was submitted to the Presbytery. The Presbytery found their call to be “a fair calling,” and advised him to accept it: but as he had not attained the age of 25 years, delayed further procedure until the Synod had been consulted, and recommended him to be ready to

<sup>1</sup> *MS. Register of the Presbytery of Perth*, January 12, 1648.



preach before that Court if required.<sup>1</sup> The Synod at Dunning (Dunying), on November 17, 1647, ordered him to preach before them on the following day, and, after hearing his sermon on Isaiah lxii. 6 and 7, unanimously declared themselves satisfied with his doctrine, and instructed the Presbytery to proceed with his trials.

He was admitted to Methven on January 5, 1648, after sermon by Mr John Cruikshank. On January 19 the Presbytery approved of the terms of his collation upon his presentation, and appointed Cruikshank to give him institution. The Synod of Perth and Stirling, in October 1650, appointed him their clerical Commissioner to the Synod of Angus and Mearns. On May 7, 1651, he and Cruikshank declared that they had not read a "Warning" sent by the Commission of the General Assembly, and appointed by the Presbytery to be intimated from the various pulpits on April 20. Murray stated that he had conscientious objections to the "Warning," and Crookshank, that he lacked the time to compare it with documents previously issued by the Church. At the diet of Privy Censure on the same date, they were "approved except in not reading the Warning."

The minute of the Presbytery of Perth on July 2, 1651, continues:—"A bill of complaint given in upon Mr John Murray, referred from the Commission of the Kirk to the Synod of Perth, from thence to the Presbytery, which the brethren appoints to be represented to the Commission, to the effect they may be put to the probation of the bill who are his accusers, in regard the said Mr John denies the same.

On July 9 the relative minute is:—"Anent the bill given in upon Mr John Murray, the Presbytery thought fit to write to my Lord Drummond that he may prove the bill, or else pass from it, and appoint Mr Alexander Rollock to draw up the letter."

He signed the Protestation against the lawfulness of the Assembly at Dundee and St Andrews,<sup>2</sup> and, as a Protester, frequently dissented from the Acts of the Presbytery and the Synod. He was implicated in the disorderly admission of Mr James Strachan to the church of Dunkeld in 1655.

Early in 1658 there was published at Edinburgh "A Declaration of the Brethren who are for the Established Government and Judicatories of this Church, Expressing their earnest desires for Union and Peace with their Dissenting Brethren." At the meeting of the Synod in April 1658, Murray and Mr Robert Campbell, minister at Moulin, presented a paper in which they requested the Synod to declare whether they agreed with the terms of that Declaration, and accepted the Overtures of Peace contained therein as a basis of union. The Synod, however, declined to give an immediate answer to their request. They found in the language of the paper obscure expressions which required explanation, and feared that their request "wes propoundit tentandi causa," and that there might be "some snare laid therein unless it were diligentlie and deliberatlie considerit." They therefore appointed a Committee to confer with Murray and Campbell, and though they were about to dissolve, agreed to meet next day to receive the report of the Committee. Murray and Campbell, however, refused to hold any conference unless the Synod first answered their questions. With other Protesters, who had met at Edinburgh to draw up an Address to King Charles, he was apprehended and imprisoned, on August 23, 1660, by Act of the Committee of Estates.<sup>3</sup> A letter from him, dated at Edinburgh, December 26, 1660, was laid before the Presbytery on January 23, 1661, "wherein he gives thanks to the Presbytery for expressing their brotherly love to him by their care to supply his charge this time bygone since

<sup>1</sup> *MS. Register of the Presbytery of Perth*, November 3, 1647.

<sup>2</sup> *Ibid.*, August 18, 1652.

<sup>3</sup> *Wodrow's History*, i. 71-2.

his restraint, and therefore humbly entreats the Presbytery to continue in their care to provide some to supply his charge, seeing he lies still under restraint." He was released from prison before July 1661, "by the procurement of the Earl of Athol, and the many Murrays in the Parliament."<sup>1</sup> He died at Methven on November 11, 1661.<sup>2</sup> The inventory of his goods was given up by his sisters and nearest of kin, Margaret, Anna, and Marie.<sup>3</sup> He bequeathed 500 merks for behoof of the poor of Methven, subject to the liferent of his widow.<sup>4</sup> He married Isobell Scrymsour (Scrimgeour). She married, secondly, Mr Robert M'Alexander of Corseclayes, April 14, 1670.<sup>5</sup> Anna Murray married Mr Alexander Moncreife in Reddie, and Marie, Mr James Bonar of Greigstoune.<sup>6</sup>

## APPENDIX M

## ELECTION OF MASTER OF THE GRAMMAR SCHOOL OF PERTH, 1653 (p. 119)

At a meeting of the Town Council of Perth held on February 14, 1653, Haliburton suggested that a leet of four "abill and qualefeid men" should be drawn up for appointment to the vacant post of schoolmaster. On February 14 the following gentlemen were proposed for consideration by the joint meeting:—

Messrs Robert Kinloch, schoolmaster at Falkland.

William Pattoun, schoolmaster at Megill.<sup>7</sup>

Samuell Nicorne, principal doctor of the Grammar School of Edinburgh.

<sup>1</sup> Row's *Life of Blair*, 388.

<sup>2</sup> *Chronicle of Perth*, 45.

<sup>3</sup> *St Andrews Testaments*, July 4, 1662.

<sup>4</sup> *MS. Register of the Presbytery of Perth*, September 7, 1676.

<sup>5</sup> *Edinburgh Marriage Register, 1595-1700; Register of Deeds, Durie*, August 19, 1670.

<sup>6</sup> *Acts and Decrees, Mack*, July 10, 1666.

<sup>7</sup> Mr William Pattoun, having submitted to the Presbytery of Meigle a testimonial from the minister and Kirk-Session of Blair (gowrie), underwent trials in order to his settlement as schoolmaster at Meigle. The minute of the Presbytery of Meigle, dated September 5, 1648—Mr George Pattullo, younger, being Moderator—states that "he gave proof of his ability and literature by having a discourse and oration *De Eloquentia*, expounding and resolving grammatically and rhetorically the same argument and some periods of the 4th Eclogue of Virgil, and also gave sufficient evidence of his good affection to the cause of God, the Covenant and work of Reformation in this Kirk, and of his ability to instruct the youth in the fundamental points of Religion. . . ."

Pattoun remained at Meigle for 8½ years.

On November 27, 1656, he accepted a call to be Master of the Grammar School of Perth.

On December 17, 1656, Commissioners from the Kirk-Session and the Town Council of Perth intimated to the Presbytery of Perth that they had called him to be Schoolmaster. On January 7, 1657, Pattoun presented testimonials from the Presbytery and the Kirk-Session of Meigle, dated December 22, 1656. In the latter it was stated "that through his great pains and dexterity of teaching many gentlemen's sons and others were emitted by him these six years bygone well fitted and qualified for the University. . . ." The Presbytery sustained the Call.

Pattoun married Margaret, eldest daughter of William Farquharson (Ferguson), of Craignitie. Their marriage contract was signed on August 24, 1653. They had a son, William (*Acts and Decrees, Dal*, June 17, 1681).

Pattoun died on December 14, 1657 (*MS. Records of Perth*), and was succeeded by Mr George Paterson, Professor of Humanity in the Old College of St Andrews, admitted on January 4, 1658. His will, dated December 10, 1657, was confirmed on March 12, 1663 (*Acts and Decrees, Dal*, June 17, 1681).

Messrs Robert M'Wair, Regent in Humanity in the Old College of St Andrews.  
David Bischope, schoolmaster in the Canongait.  
Johne Malcolme, schoolmaster at Kirkaddie.

On the 21st, Haliburton stated of one Mr John Muir, that he was an " abill, honest, qualifiet humanist," and the " gud-brother " of Mr James Gillespue (minister of Rynd?). He reported satisfactorily on Kinloch, declared that Bischope would not accept the appointment, and " maid applause of the dexteritie and qualificioun of Mr William Pattoun." Mr George Haliburton, younger, an elder, declared regarding M'Wair, " that he is not to come heire, and will not transport." Reports on the others were not forthcoming.

Moore (Muir) was called to the office of Master of the Grammar School of Perth by the Town Council (May 16) and by the Kirk-Session. On June 3, at a joint meeting of both bodies, it was resolved that the salary of the schoolmaster, formerly 250 merks, should be augmented to 400 merks or £300, the Kirk-Session to pay 50 merks, and the Town Council the balance, and that in addition he should receive quarterly 12/ for each child belonging to the Town.

Moore accepted office on those terms, and the meeting agreed that he should be presented to the Presbytery by Hew Niccoll and Henry Balneavis.

His trials were approved on August 17, 1653. He " did present to the Presbytery the Ode of Horace [*Rectius vives*] prescribed to him the last day, translated out of Sapphic verse in Elegiacs, and turned likewise in English verse."

## APPENDIX N

## THE DEPOSITION OF MR WILLIAM COLVILL (p. 123)

Mr William Colvill, whom Calderwood, the historian, styled, in the Assembly of 1648, " the painfulest minister of Edinburgh,"<sup>1</sup> and Guthrie<sup>2</sup> described as an ornament to the Church of Scotland, was deposed by the General Assembly of 1649,<sup>3</sup> for his silence at the time of the Engagement.<sup>4</sup> In a paper entitled *Evidences of the growth of defection in the Province of Stirling and Perth*, recorded, with an answer, in the *Register of the Presbytery of Perth* (April 8, 1657), it was affirmed that he had been readmitted to the ministry without any expression of his penitence for the faults for which he had been deposed.

The paper proceeds:—" . . . it being alleged in the defence of the Presbytery of Perth for the admission of Mr William Colvile to the ministry at Perth, notwithstanding the protestation of some of the Elders and some of the Presbytery to the contrary, that the said Mr William had acknowledged the sin and guilt for which he was deposed, at the time of the opening of his mouth by the Synod of Lothian: this allegation was sustained by the Synod notwithstanding that there was no title concerning his repentance, or the acknowledgement of his fault, to be found in the act of the Synod of Lothian for the opening of his mouth after it was read in the Synod of Perth again and again. And when it was desired by some members of the Synod that Mr Colvill himself, who was there present, might, for clearing of the business, be

<sup>1</sup> Baillie's *Letters*, iii. 64.

<sup>2</sup> *Memoirs*, 281.

<sup>3</sup> Peterkin's *Records of the Kirk of Scotland*, 557.

<sup>4</sup> v. Balfour's *Annales of Scotland*, iii. 419; *Records of the Commission*, 1646-7, 1648-9, *passim*.



put to it to declare whether he did acknowledge the fault for which he was deposed, and take with the equity of the sentence, it was utterly refused upon pretence that he had satisfied the Synod of Lothian concerning this business. It is further to be observed, that as the act of the Synod of Lothian does bear nothing of Mr William's repentance, so it is attested by the members of that Synod themselves, that he did not make any profession before the Synod of his repentance for the doings for which he was deposed, nor of the equity of the sentence: yea, Mr George Haliburton, Moderator of the Presbytery of Perth, being posed by a brother in private in time of the sitting of the Synod of Perth, how that Presbytery could be so gross as put in the public papers that Mr Wm. Colvill had repented, and acknowledged his fault, said that they had not just ground so to do, but that he wist not how it had crept in, notwithstanding that the said Mr George did read and very zealously defend these papers in the face of the Synod."

It was answered that the Synod of Lothian had opened his mouth, and that an Act of that Synod could not prove defection in the Synod of Perth.

The "Answer" continues: ". . . it was alleged, in the defence of the Presbytery of Perth for the admission of Mr William Colvill to the ministry at Perth, that the said Mr William had acknowledged the sin and guilt for which he was deposed: answer: neither was this allegation made nor was it sustained by the Synod; the public register of the Presbytery and Synod will testify the contrary; there were other sufficient defence of the Presbytery of Perth for the admission of Mr William Colvill, as a testimonial subscribed unanimously by the reverend brethren of the Presbytery of Edinburgh, touching his soundness in doctrine, painfulness in preaching, and blamelessness in conversation, and that he was sentenced only for silence in not preaching against the unlawful Engagement, anno 1648, and which all did signify therein their earnest desire to enjoy the comfort of his ministry: an act of the Synod of Lothian, being then the supreme existent Kirk judicatory within their own bounds, and so having therein the power of a General Assembly, wherein it was found that not only the censure inflicted upon the said Mr William merely by silence was taken off, and he declared capable of the ministry for the reasons contained in the said act, but also that he had an uncontroverted testimony of his pious, humble, and modest carriage, both at home and abroad, during the time of his silence under censure nearly 7 years: and 3, a lawful call from the congregation of Perth conform to the order of this Kirk, particularly the act of the Assembly 1649, intituled, 'The Directory for election of ministers.' It is true there was a dissent of some few against it, for whereas there are twenty kirks in the Presbytery, there were but only two ministers dissented from that election, but upon such grounds as were not judged relevant either by the Presbytery or Synod; what should the Presbytery have done, but, considering he had a fair and free call from the people, and sufficient testimonials from the Presbytery of Edinburgh and Synod of Lothian, proceed to the admission. And where it is complained in the paper that some members of the Synod desired that he should be put to it to acknowledge his fault for which he was deposed, and take with the equity of his sentence, it was utterly refused upon pretence that he had satisfied the Synod of Lothian. Will any indifferent men that are not biassed with prejudice call that a pretence, and not rather a sufficient reason of the absurdity of that desire, which was only made by Mr James Guthrie, and the equity of the refusal to condescend thereto, for his had been a condemning at least, and not crediting the act of the Synod of Lothian, which was without so much as a dissent entered to the contrary: further,

it had been a novation in discipline for the which we have no rule nor warrantable practice ; neither was it incumbent to the Synod of Perth to put him to acknowledge his fault, nor take with the equity of the sentence, for this had been to stretch ourselves beyond our measure ; nor was he obliged by any law again to make satisfaction to the Synod of Perth that had formerly and fully satisfied the Synod of Lothian.

“As to that speech alleged to have been uttered to a brother in private by Mr George Haliburton, he, being posed in public by the Presbytery, did utterly deny that ever he spake any such thing as is alleged in the paper : further, it would be remembered that Mr William’s fault, for the which he was censured, was only silence flowing from unclearness in a matter of fact, and that the Synod of Lothian will justify their own act before all indifferent men that are not prepossessed with prejudices, not only from the practice of the General Assembly, but also from the desires of our brethren, and our offer made to them in November 1655. We shall say no more of this : only let this be considered, that the Lord has sensibly blessed the labours of Mr William Colvill, for all such time as it is since his entry, which is a seal of his ministry and a ratifying of his admission in Heaven. Hence not only the two brethren that protested against him at his entry has given to him a public testimony in the Presbytery for his diligence and painfulness, and passed from this part of the libel relating to him and Mr David Drummond, but even the elders and others that joined in the protestation against him have blessed God for his coming among them ; yea, it is notour that they, who were opposed at first, do now countenance and commend his ministry.”

The Scottish Parliament, on June 25, 1661, voted him the sum of £200 sterling, because “he hath bein a great sufferer for his affection and loyaltie to his sacred Maestie, and his Royall father, haveing bein for many yeirs thrust from his ministrie and forced to leave the Kingdome.<sup>1</sup>

He was preferred to the Principalship of the College of Edinburgh on March 21, 1662,<sup>2</sup> and was succeeded in his charge of Perth by Mr Hairie Auchinleck, minister at Mains, who was accepted by the Town Council and the Incorporations on November 7,<sup>3</sup> and admitted by Mr William Bell, minister at Errol, on December 23, 1662.<sup>4</sup>

## APPENDIX O

PROVISIO MAGISTRI GEORGH HALIBURTOUN MINISTRI VERBI DEI APUD PERTH  
AD EPISCOPATUM CALEDONIE (p. 125)

Carolus, Dei gratia, Magne Britanie, Francie, et Hibernie Rex, Fideique Defensor. Quia nos considerantes quod durante tempore non ita pridem tumultuum hujus antiqui regni nostri Scotie per viginti tres annos proxime elapsos multa acta constituta sunt in pretensis parliamentis aliisque pretensis judicatoriis in dicto antiquo regno nostro pro totali extirpatione ecclesiastici regiminis per archiepiscopos et episcopos contra stabilitam legem et regimen Ecclesie dicti regni nostri constitutum in prejudicium regie nostrae potestatis et prerogative ; Quequidem omnia per decimum quintum actum novissime sessionis parlamenti nostri apud Edinburgi tenti primo die mensis Januarii ultimo elapso recisa sunt et declarata vacua et irrita ab initio et autoritas civilis et ecclesiastica est denuo instanter redintegrata secundum leges prius latas ante illam nuperrimam rebellionem et tumultus ; et quia interea temporis

<sup>1</sup> *Supplementary Parliamentary Papers*, Register House, ix., part ii., 185.

<sup>2</sup> *MS. Council Register of Edinburgh*.

<sup>3</sup> *MS. Records of Perth*.

<sup>4</sup> *MS. Register of the Presbytery of Perth*, January 14, 1663.

hi qui ad dicta diversa munia et officia Archiepiscoporum et Episcoporum in dicto regno nostro provisi fuerunt, necnon Decani et membra respectivorum capitulorum, maxima ex parte mortem obierunt, et cuncta eorum officia nunc vacant; adeo ut dicti Archiepiscopi et Episcopi nequeant de presenti nominari presentari et eligi secundum ordinem a charissimo nostro avo Jacobo sexto beate memorie in ejus parlamento apud Edinburgum tento anno Domini millesimo sexcentesimo decimo septimo prescriptum. Quinetiam nos considerantes omnia dicta munia Archiepiscoporum et Episcoporum in eodem dicto regno nostro Scotie nunc in manibus nostris vacare ex obitu dimissione vel translatione proxime incumbentium, et particulariter Episcopatum Callidonic decessu reverendi in Christo patris Alexandri non ita pridem Episcopi dicti Episcopatus, certiores facti, et abunde contenti pietate, prudentia, eruditione, et fidelitate dilecti nostri Magistri Georgii Haliburtoone, ministeri Verbi Dei apud ecclesiam de Perth, tanquam viri ad hoc officium et munus optime instructi; Igitur Nos ex autoritate nostra regali et potestate regia, certa scientia, proprioque motu, fecimus creavimus et ordinavimus, tenoreque presentium facimus, creamus, et ordinamus, prefatum Magistrum Georgium Haliburtone episcopum dicti Episcopatus Callidonic modo antedicto vacantis. Ac dedimus, concessimus, et disposuimus tenoreque presentium damus concedimus et disponimus ei durante toto tempore vite sue dictum Episcopatum Calidonic cum omnibus et singulis beneficiis, terris, dominiis, barroniis, abatiis, ecclesiis, preposituris, prebendariis, capellaniis, alteragiis, castris, turribus, fortaliciis, manerierum locis, domibus, edificiis, hortis, pomariis, molendinis, multuris, silvis, salmonum piscationibus, aliisque piscationibus, annuis redditibus, ecclesiis, rectoriarum decimis, omnibuscunque aliis decimis tam magnis quam parvis, fewdifermis, et omnibus aliis divoriis quibuscunque, canis, custumis, casualitatibus, superioritatibus, tenentibus, tenandriis, libere tenentium servitiis, superioritatibus omnium et singularum terrarum ad dictum Episcopatum pertinentium cum advocacionibus, donationibus, et juribus patronatum omnium et singularum rectoriarum, vicariarum, capellaniarum, prebendariorum, altragiorum, et omnium aliorum beneficiorum tam spiritualium quam temporalium quorum presentationes ad dictum Episcopatum Callidonic quocunque tempore preterito ante Reformationem religionis postea aut ab ejusdem Episcopatus fundatione pertinebant aut eidem annexe fuerunt a patre Nostro sempiternae et beate memorie vel a predecessoribus Nostris, quibuscunque cum omnibus et singulis jurisdictionibus superioritatibus et officiis eo spectantibus, aut specialiter absque prejudicio generalitatis antedictae commissariatus ad dictum Episcopatum spectantis non obstante quacunque donatione eorundem cuicunque persone vel quibuscunque personis hactenus concessa, cumque aliis honoribus, privilegiis, dignitatibus, libertatibus, preeminentiis, et immunitatibus quibuscunque ad dictum officium spectantibus, ac cunctis aliis vel in prima fundatione dicti episcopatus contentis, vel postea eidem anexis a charissimo Nostro patre eterne memorie, vel quibuscunque Nostris illustrissimis predecessoribus, cum jurisdictione et privilegio regalitatis libere capelle et cancellarie omnibusque aliis honoribus, dignitatibus, privilegiis, et jurisdictionibus ad dictum Episcopatum Callidonic spectantibus per primam fundationem ejusdem aut postea eidem anexis. Necnon fecimus, confecimus et ordinavimus dictum Magistrum Georgium Haliburtoun Episcopum dicti Episcopatus Caledonie ac dedimus, concessimus, et disposuimus dicto Magistro Georgio durante vita, [Episcopatum] Caledonie cum omnibus beneficiis ejusdem cum omnibus et singulis particularium predictorum vel aliis quibuscunque a dicto Alexandro gavisis possessis vel predecessoribus suis quibuscunque quocunque



tempore preterito aut eidem annexis ab ejusdem fundatione autque tempore futuro ad dictum Episcopatum Calidonie juste spectare poterint, cum advocacione, donatione, et jure patronatus dictarum ecclesiarum cum decimis rectoriis et vicariis, feudifirmis aliisque divoriis quibuscunque ad dictum officium spectantibus, cum plena potestate memorato Georgio, nunc Caledonie Episcopo, fruendi, gaudendi, possidendi, dictum Episcopatum Callidonie cunctaque beneficia ejusdem ac omnia alia beneficia eidem annexa, cum omnibus et singulis terris, dominiis, baroniis, castris, turibus, fortaliciis, manerierum locis, hortis, pomariis, molendiniis, silvis, piscationibus tam salmonum quam aliorum piscium, ecclesiis, advocacionibus, donationibus, juribus patronatum, jurisdictionibus, regalitatibus, libertatibus, privilegiis, honoribus, dignitatibus et immunitatibus, premenintiis, et omnibus aliis ad dictum Episcopatum spectantibus: necnon intromittendi, percipiendi, levandi, et disponendi super omnes et singulas decimas, rectorias et vicarias, feudifirme firmas aliasque firmas, fructus, redditus, emolumenta, canas, custumas, casualitates, proficua, et devorias tam spiritualitatis quam temporalitatis ad dictum Episcopatum Callidonie spectantia et pertinentia, vel beneficia eidem annexa vel in fundatione ejusdem specificata et contenta, cum omnibus et singulis commoditatibus libertatibus proficuis aliisque pertinentibus quibuscunque libere, quiete, plenarie, et in pace absque ulla revocatione, contradictione, impedimento, et obstaculo aliquali non obstantibus quibuscunque actis Parlamenti aliis actis, legibus, statutis, seu constitutionibus hujus regni Nostri Scotie in contrariam factis vel faciendis. Ac etiam Nos (in verbo Principis) promittimus presentem hanc nostram donationem et provisionem in proxima sessione Parlamenti Nostri ratificare et approbare ac dictum Episcopatum a patrimonio Corone Nostre (si necesse fuerit) dissolvere. Mandamus etiam Dominis Nostri Concilii et Sessionis litteras Nostras concedere et dirigere ad instantiam dicti Georgii nunc Callidonie Episcopi pro parata obedientia et solutione facienda ei ejusque factoribus, camerariis, servis, et aliis ejus nomine omnium et singularum decimarum garbaliium et aliarum decimarum, feudifirme firmarum et aliarum firmarum, canarum, custumarum, casualitatum, fructuum, redditum, proficuum et devoriarum quorumcunque ad dictum Episcopatum Callidonie pertinentium vel eidem annexorum idque pro anno Domini proque fructibus anni millesimi sexcentissimi sexagesimi primi et similiter annuatim et terminatim in tempore futuro durantibus omnibus dicti reverendi Patris Georgium (*sic*) Callidonie Episcopi vitæ diebus. Precepimus etiam Dominis Nostri Secreti Consilii litteras Nostras concedere et dirigere pro reductione et redditione castro- rum, turrium, locorum, fortalicio- rum, hortorum, columbariorum, manerierum, locorum aliarumque domorum ad dictum Episcopatum Callidonie spectantium prefato Georgio nunc Episcopo ejusdem aliisve ejus nomine intra spacium sex dierum post mandatum sub pena cornuacionis. Vobis, etc., Apud aulam Nostram de Whythall decimo octavo die mensis Januarii anno Domini millesimo sexcentesimo sexagesimo secundo et anno regni Nostri decimo tertio.<sup>1</sup>

## APPENDIX P

MR DAVID ORME (p. 126)

David Orme, son of Mr David Orme, minister at Monimail, matriculated at St Leonard's College, St Andrews, on January 26, 1650, and graduated Master of Arts on May 13, 1653. He was licensed by the Presbytery of St Andrews.

At the request of the Kirk-Session of Forgundenie, the Presbytery of Perth invited

<sup>1</sup> MS. *Register of Great Seal* (P. R.), v. 249.

him, then an expectant within the bounds of the Presbytery of Couper, to preach there with a view to a call.<sup>1</sup> On Christmas day, 1659, he was elected minister of Forgundenie by the Kirk-Session, and was accepted by the heritors present, viz. :— Lord Ruthven, Newton, by his commissioner, Binzion, and Rossie.<sup>2</sup> Orme was prevented by infirmity from appearing before the Presbytery on February 8, 1660. He was present, however, on February 22 and March 7, and, on the latter date, accepted the call, and was entered upon trials.

A letter from the laird of Colceuchar was laid before the Presbytery on April 25, stating that he had signed the call to Orme under the impression that he agreed with the Public Resolutions, that he had afterwards declined to adhere to it, being informed that Orme's sympathies were with the Protesters, but that he had since learned from a minister in Fife, that Orme accepted the Resolutions, and that therefore his signature to the call stood. He requested the Presbytery to take steps to remove any lingering doubt on the subject.

On July 4 William Oliphant of Binzean submitted to the Presbytery a document signed by some heritors and elders, complaining of the weakness of the voice of the minister-elect. The Presbytery appointed their next meeting to be held at Forgundenie, that they might hear Orme deliver his popular sermon. Orme duly preached on July 18. At the close of the service the heritors and elders declared that they were "abundantly satisfied" with his sermon, and that they all heard him well. The complaint was accordingly disregarded.

At that meeting also, a letter was received from Colceuchar requesting an answer to his former communication, and it was stated that he would be satisfied if Orme gave "assurance to the Presbytery of his peaceableness, so as to submit to the established Judicatories of the Kirk according to the constant practice of the Kirk before our divisions."

A letter from Orme to the Moderator was read to the Presbytery on August 1, 1660. It bore that, "if the Lord should call him to the ministry in Forground, he should endeavour the peace and edification of that congregation, and to live peaceably with the brethren of the Presbytery, and that, in testimony thereof, he purposed to submit to the established Judicatories of the Kirk, as he was bound to do by the Word of God, the Covenant, and the constant practice of the Kirk before the late differences." He also "desired the Moderator to assure the reverend brethren of this in his name for their clearing of any jealousy they had against him." The Presbytery considered the letter—the assurances in which were confirmed by Orme personally—a satisfactory answer to Colceuchar, and that gentleman, in face of the Presbytery, stated "that he would submit to what they had done" in the matter.

Orme was ordained, and admitted to Forgundenie, on August 30, 1660, after sermon by Mr Alexander Balneavis, minister at Tibbermure.

He complained to the Presbytery on November 21 that his manse was "so unwholesome that he could hardly dwell therein." The Presbytery appointed a committee to endeavour to obtain for him a larger and more healthy manse.

Orme refused to accept Episcopacy, and was deprived by the Act of Glasgow.

William Oliphant of Binzean, signed at Forgundeny, June 25, 166—, in presence of Mr Stephen Bennett, a band for £79, 10/ Scots, in favour of Mr David Orme, minister at Forgundeny. The band was assigned to Mr Stephen Bennett and Malcolme Rynd.<sup>3</sup>

<sup>1</sup> *MS. Register of the Presbytery*, November 23 and December 7, 1659.

<sup>2</sup> *Ibid.*, January 11, 1660.

<sup>3</sup> *Perthshire Deeds*, April 22, 1664.

## APPENDIX Q

MR GEORGE HALLIBURTON (p. 126)

Mr George Halliburton (Halyburton, Haliburton) passed his trials for licence before the Presbytery of Glasgow, and, on presentation of a certificate to that effect, dated November 10, 1656, was authorised to preach within the bounds of the Presbytery of Perth.<sup>1</sup>

On March 25, 1657, Mr James Duncan, chamberlain to the laird of Balhousie, and Patrick Eviot, servitor to Balhousie, as commissioners for him, and Robert Chapman of Coblehauch and William Hutson, elders, commissioned by the Kirk-Session of Abirdagie, requested the Presbytery to obtain for them a hearing of Haliburton with a view to a call to be conjunct minister with Mr Andrew Playfair, minister of Abirdagie, whose age and infirmity prevented him from discharging adequately the duties of his cure. Halyburton duly preached.

The same persons, save Eviot, laid before the Presbytery on April 8 an extract-minute of the Kirk-Session of Abirdagie, dated April 5, and bearing that the minister and Kirk-Session, with consent of the laird of Balhousie and John Dow of Lamarkin, heritors, had unanimously nominated Halyburton as conjunct minister. The Presbytery sustained the nomination on April 29. After the usual trials Halyburton was ordained and admitted to Abirdagie and Duplin on August 6, 1657.

He declined to accept Episcopacy, and was deprived of his benefice by the Act of Glasgow. After his deprivation he lived for a time at Duplin, in a house provided by the laird of Balhousie, and continued to preach. In 1676 the Privy Council ordered him to be denounced for preaching at conventicles.<sup>2</sup>

He married Margaret Playfair, the daughter of his colleague, and died in October 1680,<sup>3</sup> in his 55th year. Of his eleven children only two survived their youth, a daughter, Janet, and a son, Thomas, born December 25, 1674, afterwards minister at Ceres, and Professor of Divinity in St Mary's College, St Andrews.

By his Will, signed at Duplin on April 27, 1667, in presence of William Mile, at the myln of Duplin, and James Mill, he constituted his widow,<sup>4</sup> John Glass and Mr Andro Playfair,<sup>4</sup> in Perth, Walter Bonar, Mr James Duncan,<sup>5</sup> Archibald Arnot, and Thomas Keltie,<sup>6</sup> tutors of his children; he afterwards nominated James Brown,<sup>4</sup>

<sup>1</sup> *MS. Register of the Presbytery*, December 17, 1656.

<sup>2</sup> Vol. v., Third Series, 24.

<sup>3</sup> 1682. Halyburton's *Memoirs*, 28.

<sup>4</sup> Summoned before the Kirk-Session of Perth (October 16, 1684) for Non-conformity, and fined by the Civil Magistrate (Peacock's *Perth: Its Annals and Archives*, 322-3).

<sup>5</sup> Son of Robert Duncan of Gourdiehill (*St Andrews Testaments*, September 19, 1673). He is thus designated also in a deed subscribed by Mr Francis Hay of Balhousie, and George Hay, fiar thereof, at Balhowsie, April 17, 1660, in presence of John Glass, chamberlain to Mr Francis Hay, and Andrew Kippen, servant to George Hay, and others, whereby he, styled lately their chamberlain, was declared to have made count, reckoning and payment of all sums due by him as chamberlain up to date, and to have discharged his duties with fidelity (*Perthshire Deeds*, February 7, 1662 (25)).

He was fined 2000 merks for being present at a Conventicle at the Bridge of Earn (Wodrow's *History*, ii. 193-5, where the Decree is printed); and on August 3, 1676, was ordered to be denounced for keeping conventicles (*Ibid.*, 333).

<sup>6</sup> In 1672 he was fined 500 merks for being present at Conventicles (Wodrow's *History*, ii. 192).



maltman in Perth, and John Barclay, his (Halyburton's) son-in-law, tutors in place of two of the above, who had died. In the Inventory of his goods he is designated indweller in Perth. Debts were declared to be due to him by the heirs and executors of Sir Laurence Oliphant of Gask, John Mackie and David Bowar, burgesses of Perth, and John Glass, late provost of Perth. His Testament and Inventory were confirmed on November 15, 1682, Mr Andrew Playfair in Perth becoming cautioner for the widow, executrix.<sup>1</sup>

## APPENDIX R

## MR JOHN CRUIKSHANK (p. 126)

Mr John Cruikshank (Crookshank) was the son of John Cruikshank in Nether Benchill, and Jonet, daughter of William Young, minister at Redgorton.

He was admitted to the Exercise of the Presbytery of Perth on November 3, 1624.

On April 20, 1625, he was appointed to Add at the next meeting of the Presbytery "in a part of his trial to the ministry at the Kirk of Regortoun to be a helper to William Young, his goodsire, now in his age." During the progress of his trials his grandfather died,<sup>2</sup> and before June 29, 1625, when his trials for ordination and admission as minister began, he had been nominated to Redgorton, Luncarty and St Serf. The Presbytery sustained his trials on November 23. On that day, too, John Grahame of Balgowan appeared before the Presbytery, and, in name of the parishioners, desired that he should be admitted to Redgorton. The Edict towards his admission, dated November 23, was served on November 27. He was admitted before February 8, 1626, when his name appears among the absentees. On that date also he was appointed to have the Addition at the next meeting. He was duly informed of that ordinance, but, as was reported by Mr Alexander Balneavis, he "absolutely refused" to obey it. On March 1, 1626, at the request of the Bishop of Dunkeld, he was received as a co-presbyter by the brethren of the Presbytery of Perth.

On April 11, 1627, the Presbytery appointed a visitation of Regortoun, and instructed Cruikshank to intimate at the next meeting a day suitable for his parishioners. He failed, however, to make intimation of the intended visitation and to consult his people as to a convenient day, and, accordingly, on April 18, was "sharply rebuked for his negligence." He was absent from the following meeting, and on May 2 was "rebuked for his absence and for not advertising the brethren of his parishioners' diet when their kirk should have been visited." The visitation of Regortoun was held on June 10, 1628.<sup>3</sup>

In 1630 the Presbytery found it necessary to take notice of his absence from their meetings without excuse. On July 28 they instructed Mr John Robertson to summon

<sup>1</sup> Halyburton's *Memoirs*, 17-20; *St Andrews Testaments*.

<sup>2</sup> He had the Addition on May 4, the Exercise on May 11, and on June 8 discussed the Commonhead "Of particular Assurance." He had offered no Theses, however, and the Presbytery appointed him to submit them at their next meeting, and referred "the rest of his trials to be advised on till then."

Between June 8 and 29, it is presumed, Redgorton became vacant by the death of Young. On the latter date Cruikshank was again appointed to Add, and on July 6 to Exercise. On the 20th his Theses on the certainty of Salvation were impugned, "and allowed for this part of his trial." On August 2 the Presbytery prescribed to him another common head *De vocatione ministrorum*, "in Latin, as a part of his trial to the ministry of Regortoun."

<sup>3</sup> v. Chapter V., § *Exercise—Presbytery of Perth*, January 21, 1629.

him either to appear before them, or to send a reasonable excuse for his lengthy absence. He paid no attention to that summons and was again called to appear. On August 11 he was "ordained to be cited literary." At the next meeting one of the members, in his name, requested the Presbytery to excuse him from attending till after St John's Market. He promised to give then satisfactory reasons for his absence. He appeared on September 8. The minute of the Presbytery runs:—"Which day Mr John Cruikshank, being present, and accused of his long absence, declares and expones unto the brethren some necessary hindrances, which were evidently known to divers of the brethren, which they acknowledged to be of verity: notwithstanding, for avoiding of evil preparatives, he is removed and censured, and promised not to be so long absent in times coming." He failed to obey appointments of the Presbytery on December 12 and 19, 1632, to add at their next meeting. On December 26 he was excused, because it was understood that there were "lawful impediments" which prevented him from going to Perth. He complained to the Presbytery, on July 17, 1639, that he had been injured by Patrick Gray of Lednoch, who, on the public street of Perth, had used insulting expressions toward him, and had styled him "a mansworn liar." Gray was summoned to appear before the Presbytery. The minute of October 30 runs:—"The matter betwixt Mr John Cruikshank and Patrick Gray of Lednoch was taken up by two appointed for this effect by the Presbytery." On November 11, 1640, the Presbytery, after a vote, appointed him to go to camp as a chaplain at a salary of 30/ a day for two months. He did not immediately obey, and, on November 25, gave reasons for his refusal, consideration of which was deferred. A letter from him, unopened at the previous meeting, was read on December 8, and his reasons were rejected as insufficient. On December 29 he submitted additional reasons for refusing to obey the appointment of the Presbytery. They were rejected (January 6). On January 19, 1641, he was appointed to exercise at the next meeting, "which was done in regard of the hope (of?) the Presbytery to prevail with Mr John Graham, minister of Auchterarder, to take on that charge, in regard for the present he was to accompany my Lord Montrose to the camp."

Their hope, however, was disappointed, and on January 26, 1641, the Presbytery appointed him "to make ready, shewing him that of necessity he must lay down all objections, otherwise they would proceed with him as one refractory to order. He promised to obey." On February 10 it was reported that he had promised to start on the following Tuesday. A letter from him was received by the Presbytery on May 26, "desiring to be informed whether they would send one to relieve him, or not, and that they would give to his wife those moneys which the Presbytery should give to him since the time appointed for his return." The Presbytery, so far as appears, gave no answer. On June 16 his parishioners petitioned for his return. He resumed duty at Redgorton before August 25, when he is noted as absent from the meeting of Presbytery.

On June 29, 1642, he was appointed a Commissioner to the ensuing General Assembly, and was chosen Moderator of the Presbytery on April 19, 1643.

For his sufferings during the Rising of Montrose, *v.* Appendix I, September 10, 1645 (p. 347), and Cunison (1), Chapter VI. On November 20, 1646, he was one of a Committee associated with the Presbytery of Dunkeld for the plantation of the vacant churches within the bounds, especially Dunkeld, Little Dunkeld, Blair of Atholl, Logirait, Mowling, and Forthirgill, "with able and well qualified ministers, free of all

malignancie, and well affected to the Covenant and publik cause of this kingdome, according to the order of this Kirk." <sup>1</sup>

He was appointed on July 14, 1647, to represent the Presbytery at the General Assembly.

On January 5, 1648, he preached at the admission of Mr John Murray to the church of Methven, as conjunct minister with his father, and on January 19 was appointed to give him institution to the benefice.

He was one of a Committee appointed by the Synod, in November 1647, to "cognosce" the lands of Logy and Glenalmond, proposed to be erected into a parish.

In October 1648 he was again appointed Moderator of the Presbytery, and, on November 27, brought charges of drinking the King's health and success to the Engagement against Mr Edward Richardson, minister at Forteviot. He stated "that Mr Edward Richardstone and he, being in Strathurd's house at a certain time at supper, he was desired to drink 1, the King's health: 2, to the success of the unlawful Engagement, as all the rest at table did; but refused the same, and said that he would pray for the King, but not drink his health; but declares that Mr Edward Richardstone, with his head discovered, drank the same, and when he had done, he looked over the table to him, and said we ought a Divine reverence to the King."

Other charges were brought against Richardstone. Cruikshank was objected to as a witness in the case, but all exceptions against him were repelled as irrelevant.<sup>2</sup>

On April 25, 1649, he asked the Presbytery to advise him as to the punishment to be meted out to one Marjory Fildue in his parish convicted of Charming. The Presbytery recommended that she should sit for three Sundays before the pulpit in sackcloth.

The minute of the Presbytery on June 20, 1649, runs:—

"Having been reported by John Bisset, elder for Rhegortoun, that the roof (of) the Kirk in Theicking was very faulty, and that they had not in the box to supply the same this preaching, to plead for an exemption from public dues appointed by superior Kirk Judicatories.

"The Presbytery finds great fault with Mr John Crookshank, minister at Rhegortoune, that any moneys should be taken out of the box for that use, since it ought to be done by the heritors, conform to an Act of Parliament: therefore ordains the said minister and elders to cause the Session raise letters of horning against the heritors for that effect, and to report."

The Synod of Perth and Stirling in October 1649 recommended him to the Commission of the General Assembly for the Plantation of Kirks for assistance in his endeavour to obtain a competent stipend for the parish, and appointed Mr Robert Young, minister at Dunbarney, to draw up their recommendation.

In October also he complained to the Presbytery that his parishioners in the district of Mullion did not attend church, and were "disobedient and refractory to discipline." The Presbytery recommended him to cite to their next meeting "the masters of families and chief ones among them." A number of the people of Mullion duly appeared, and were "exhorted to keep the Kirk of Rhegorton every Sabbath, which they promised to do, and if any of them stay from the Kirk, that they report a testimonial to the minister" (October 31).

On January 1, 1650, the Presbytery recommended that Muling, which was four

<sup>1</sup> *Records of the Commission, 1646-7, 114.*

<sup>2</sup> *MS. Register of the Presbytery of Perth, May 22, 1649.*



miles distant from the parish church, should be annexed to the kirk of Logyalmond, a mile away.

On December 19, 1649, he was appointed to preach at the vacant church of Forteviot. His experience there is related in the minute of January 1, 1650:— “Mr John Crookshank declared that, while he was preaching in Forteviot at the appointment of the Presbytery, Mr Edward Richardson his wife’s natural sister went out of the kirk in the midst of his sermon with a great grumbling, and, as she went out of the kirk door, uttered the words, ‘Fy! Will none take the common thief down out of the pulpit, that I may pull the throat out of him?’ Also, he declared that, the sermon being ended, his woman servant uttered these words in the audience of the people, ‘My master’s mouth is closed for the time, but I hope, ere it be long, his shall be opened, and theirs closed.’” The culprits were duly summoned before the Presbytery. On March 13, 1650, “compeared Elspeth Inglis and Margaret Fyfe, parishioners of Forteviot, being summoned to answer for some scandalous speeches uttered by them on the Lord’s day at the kirk of Forteviot, and Elspeth Inglis, being examined, declares that when Mr John Crookshank was preaching there that she rose, and went out of the kirk, and in her way going said, ‘Could she hear such blasphemous speeches against Mr Edward Richardson?’: and Margaret Fyfe, being examined, declares that, immediately after the Blessing, she said, ‘Lord! that their conscience may indite them both night and day that had the wyte my master’s mouth was closed.’ The Presbytery, having found that the foresaid speeches are dishonourable to God, reproachful to his servants, and scandalous to that congregation, do ordain the foresaid persons to make public satisfaction in the foresaid congregation.”

At the diet of Privy Censure on April 3, 1650, the Presbytery expressed the opinion that he had “an ill manse,” and ordered him to enter into possession of the glebe of St Serf. Mr John Murray and Mr Alexander Balneavis were appointed to represent the condition of the manse to the heritors and to request Lord Tullibardine to give Crookshank entry to the glebe of St Serf. On June 5, 1650, he was elected a Commissioner to the General Assembly, and, if the identification be correct, on August 8, 1650, was appointed by the Commission of the General Assembly to serve for three months as chaplain to the regiment commanded by Lord Coupar.<sup>1</sup> If he did act, his service was not incompatible with his attendance at the meetings of the Presbytery of Perth; his name appears in every sederunt but one, and there the names of those present are not given. He was again elected Moderator of the Presbytery on October 23, 1650, and was one of three ministers appointed by the Presbytery, on receipt of a letter from the Commission urging faithfulness in ministerial duty and reciprocal exhortation, “to speak something in private relating to the letter, and running upon the times,” at the next meeting. He was then appointed, as one of the members “of most experience, gravity, and ability,” to meet with the Commission at Stirling, on November 14, 1650, for the purpose of tendering them advice at that critical period of the national history.

The Commission appointed a Fast to be kept on the last Sabbath of March and the first Sabbath of April 1653, for these, among other causes: “3. The increase and heightening of all our woeful differences and divisions, to the great scandal of the Reformed Christian Religion, and apparent ruin of the work of Reformation established amongst us, if the Lord in mercy do not prevent it. 4. The many sad encroachments from divers hands made and like to be made upon the precious liberties

<sup>1</sup> *Records, 1650-52, 24.*

of the Kingdom of our Lord Jesus, a precious trust committed to us from Him, and transmitted to us from our zealous and faithful predecessors, who, in the obtaining and preservation of them, loved not their lives even unto the death.”<sup>1</sup>

On April 6 Crookshank declared that he had not kept the Fast, and, on April 20, gave his reason for his action :—“because the causes that came to the hands of the Presbytery here were too general, and did not hold out the main particular causes of God’s controversy with this Kirk and Kingdom.” The Presbytery did not find his reason satisfactory, “1. Because the causes being read before him in the Presbytery 14 days before the Fast, he objected nothing then against them. 2dly. Albeit he found them general, he should have joined with the Kirk of Scotland in observing them, seeing he spake nothing which imported a condemning of any particular in these causes.”

Crookshank had other reasons : they are not recorded.

(For the attitude of the Presbytery toward his son, *v. infra.*)

On June 29, 1653, he protested against the action of the Presbytery in proceeding to the election of representatives to the ensuing General Assembly, on the ground that he intended to adhere to the protestation presented against the General Assembly at St Andrews and Dundee.

The Synod, in October 1654, declined to sustain his excuse for absence, and ordered the Presbytery “to take notice of him,” if he had no other excuse than that stated in his letter.

He and Mr John Murray witnessed, on June 11, 1655, the disorderly admission of Mr James Strachan to the church of Dunkeld.<sup>2</sup> Their action was brought under the notice of the Presbytery of Perth by a letter from the Presbytery of Dunkeld, in which it was stated that the Presbytery were informed that Crookshank and Murray had been present and “had a special hand” in the admission “both by counsel and action.” In answer to the questions of the Presbytery, they admitted that they had been witnesses of the admission, and stated that they “had a call from them whom they looked upon as the Presbytery of Dunkeld.” They were cited before the Synod, but the Synod passed from the citation, “because that citation for the trial and cognition of their accession to that scandal was misconstrued, as if it had been in order to censure.”<sup>3</sup>

At the diet of Privy Censure on October 1, 1656, the Presbytery recommended him to establish a school in his parish “and to use all means possible with the heritors for that effect.”

A case of charming was brought before the Presbytery on November 19, 1656, by reference from the Kirk-Session of Regortoun. George Scobbie, William Pullar, William Hutson, and George Henderson appeared, and “confessed to their using of a charm, to wit, the putting of an ox under the earth, and calling the cattle over him.” Crookshank was appointed to confer with them in order to make them sensible of their sin, and the culprits were ordained to undergo discipline in sackcloth.

In 1658 the Presbytery of Perth besought him and Mr John Murray, the two protesting ministers within the bounds, to accept “A Declaration of the Brethren who are for the Established Government and Judicatories of this Church, expressing

<sup>1</sup> *MS. Register of the Presbytery of Perth*, March 16, 1653.

<sup>2</sup> *Ibid.*, June 27, 1655. *v. Strachan, Weem*, Chapter VI.

<sup>3</sup> *MS. Register of the Presbytery of Perth*, April 8, 1657—*Evidences of the Growth of Defection : Answer.*

their earnest desires for Union and Peace with their Dissenting Brethren,"<sup>1</sup> as a basis of Union.<sup>2</sup> Crookshank and Murray protested, however, that there should be no agreement on the terms contained in that document, and, on June 23, submitted to the Presbytery, in writing, the reasons of their protestation. An answer to those reasons was duly approved by the Presbytery on July 21, Crookshank dissenting. A Declaration of the Presbytery relating to one of the reasons of the protestation was approved on the same date, Crookshank again dissenting, and called forth a paper styled "The Humble Representation and Desire of Mr John Morray and Mr John Crookshank, ministers of the Gospel, unto their Brethren of the Presbytery of Perth." In that document they stated that they had been wronged by expressions in the "Declaration" of the Presbytery, and requested them to cancel it, or, if they declined to do so, to register their "Representation" for their vindication. They also asked the members of Presbytery to state explicitly "whether, upon the account of our not disclaiming these practices and proposals (in the printed Declaration) and joining with them in disallowing thereof, they do indeed judge us to be such as do dissent from and are enemies to the Government of the Kirk by Presbyteries."<sup>3</sup> "The Representation" was followed by an "Answer" approved by the Presbytery on October 6, 1658. It concluded thus:—" . . . we do not . . . judge them purposely, or intentionally, to dissent from the present Government of this Kirk by Presbyteries, but, in charity, we look upon them as brethren of an orthodox mind and well-meaning zeal thereto, and we trust we shall, as we have ever before so, still give them a real proof and testimony of our respect to them in the Lord as becomes brethren and ministers of the Gospel."

On October 14, 1658, the Synod expressed their approval of the approbation of the Declaration by the Presbytery of Perth, and condemned the "Protestations" and "Answers" of Crookshank and Murray.

Crookshank and Morray protested, on August 17, 1659, against the action of the Presbytery in disclaiming, as a Presbytery, all knowledge of a certain Mr Robert Anderson, alleged to be an expectant resident within the bounds. Anderson, whom the Kirk-Session of Leuchars desired to hear in connection with the vacancy there, was the son of Mr John Anderson, minister at Cargill,<sup>4</sup> and had been licensed, probably, by the Protesters of the Presbytery of Dunkeld. The minute of the diet of the Privy Censure of the Presbytery on March 27, 1661, runs:—"Mr John Crookshank approved in life and doctrine: and he being concerned in the public differences, the Presbytery delays him until Mr John Morray, who is equally concerned with him, and now under restraint, be enlarged."

Crookshank refused to accept Episcopacy in 1662. He was suspended from the ministry by Bishop Haliburton at his Synod in October 1663,<sup>5</sup> and, in October 1664, was deposed.<sup>6</sup> He afterwards went to Ireland. Kirkton states that Crookshank and Mr Andrew Macormock, whom he designates Irish ministers, were "the great instruments to persuade the people" to rise in arms in 1666.<sup>7</sup> He certainly joined the Galloway insurrectionists, and served as an officer of the forces.<sup>8</sup> He preached to the cavalry at Lanark at the renewing of the Covenant,<sup>9</sup> and was killed at Pentland. In a letter to Lauderdale, Rothes stated:—"The Nonconforme Ministers

<sup>1</sup> *MS. Register of the Presbytery of Perth*, June 23. Printed at Edinburgh, 1658.

<sup>2</sup> *Ibid.*, June 9.

<sup>4</sup> *Dunblane Com. Testaments*, November 25, 1652.

<sup>6</sup> *Ibid.*, 473.

<sup>8</sup> *Row's Life of Blair*, 502.

<sup>3</sup> *Ibid.*, August 25.

<sup>5</sup> *Row's Life of Blair*, 455.

<sup>7</sup> *History*, 243.

<sup>9</sup> *Kirkton's History*, 238.



were cheife comānders amongst them (the insurgents); and the gallantest amongst them, whose name was Crukshanck, received the just reward for rebellious, upon the feild, which is death and damna<sup>o</sup>ne.”<sup>1</sup>

It was reported that he had translated Buchanan's *De Jure Regni*.<sup>2</sup>

He had a son John, who matriculated at St Leonard's College, St Andrews, in 1644.

On October 20, 1647, he was appointed Bursar of the Presbytery of Perth at the New College of St Andrews.

His conduct there, however, was, for a time, unsatisfactory, and the Masters declined to grant him the usual certificate because of his drunkenness. He gave in to the Presbytery a declaration of his sense of guilt on December 21, 1649, and confirmed it verbally, and was again recommended to the Masters of the New College.

He signed a Protestation against the General Assembly at Edinburgh,<sup>3</sup> and the Act of Union being offered to him by the Presbytery of Perth, he declined to accept it (November 3, 1652).

He produced to the Presbytery, on November 10, 1652, a testimonial from the Masters of the New College, viz. :—Samuel Rutherford, A. Colville and James Wood, and was entered on trials for licence. His trials were completed when the Presbytery, before proceeding to admit him to the Exercise, decided to ask him if he were prepared to withdraw his protestation against the General Assembly and accept the Act of Union. The procedure of the Presbytery illustrates the action of the dominant party in the Church toward their opponents. The minute of the Presbytery runs :—

*At Perth, the 25th of May 1653.*—Anent Mr John Crookshank, younger, his admission to the public Exercise continued to this day, the Presbytery, having this day taken to consideration, whether Mr John Crookshank, younger, should proceed to the public Exercise, and close his trials, thought fit, before determination of that, to enquire at the said Mr John, whether or not he was yet resolved to take the overture for peace, and pass from the protestation against the General Assembly subscribed under his hand, who, being called in, and required thereupon, adhered unto the protestation as formerly he had done. Notwithstanding of his refusal, they were willing to give him a timely advice. He replying that he had done it upon deliberation, as a truth sought no time : Whereupon the Presbytery having read and considered the Act of the General Assembly at Dundee, subscribed under the Clerk's hand, discharging all expectants from public preaching and catechising in congregations and families, and from all other privileges and liberties allowed to expectants who shall not allow the General Assemblies, or this present Assembly at Dundee, and that shall not acquiesce to the Acts and conclusions thereof : having also read and considered another Act of that same Assembly, whereby it is ordained that Presbyteries shall proceed to censure such as do protest against the authority or Acts of General Assemblies : and finding that they have gone a greater length out of their love and respect to the said Mr John, and also out of hope to have gained him, than they had warrant from the Acts of the General Assembly to do, therefore thought convenient not to proceed any further with him in trial, or to give him testimonial for what he had done already. Against which Act, and manner of procedure, Mr John Murray protested as being unjust, and craved liberty to give in the reasons of his protestation to the Clerk, whereunto Mr John Crookshank, elder, adhered.

<sup>1</sup> *Lauderdale Papers*, i. 254-5.

<sup>2</sup> *Ibid.*, ii., Appendix, iv. ; *Wodrow's History*, ii. 5.

<sup>3</sup> *MS. Register of the Presbytery of Perth*, August 18, 1652.

Mr John Crookshank, younger, having desired a testimonial of the passing of his trials, and approbation thereof, and an extract of the Act secluding him from the public Exercise, the Presbytery does refuse the same for a time till they be farther advised. Whereupon the said Mr John protested, and took instruments in William Robertson, notary, his hand, that the Presbytery of Perth refused him a testimonial of the passing of his trials, and approbation thereof, and an extract of the Act secluding him from the public Exercise. Likeas the Moderator, in name of the Presbytery, took instruments in the said notary's hand upon the ground of their refusal, which was that it was against the Acts of the General Assembly, and, upon so doing, they would involve themselves in censure.

Mr John Murray protested against the action of Presbytery at the meeting of the Synod in June 1652 : but his protest was not sustained.

## APPENDIX S

MR ANDREW DONALDSON (p. 126)

Andrew Donaldson matriculated at St Salvator's College, St Andrews, on January 27, 1635, and graduated Master of Arts on June 5, 1638. He studied Theology at the New College, St Andrews, and was entered on trials for admission to the Exercise of Perth on June 17, 1640. On July 15 he "was appointed to handle these words, Titus ii. 11, Gratia Dei, &c., in Latin, for the brethren made an ordinance that all who enter on their trials hereafter shall have one trial in Latin, and they begin with this young man." His trials were sustained on August 12, 1640. The minute of that date continues :—"He was posed before the Presbytery whether it was lawful to read prayers : because there went a report of him that he disdained reading of prayers altogether. He declared he was never of that mind, but thought them lawful, though to conceive was better." He was ordained and admitted to Dalgety on August 28, 1644. A presentation in his favour was issued by the Crown on February 11, 1645, Alexander Spittell of Blairlogie becoming his cautioner.<sup>1</sup>

He was appointed a member of the Commission of the General Assembly on August 11, 1648.<sup>2</sup> On the day when tidings of the condemnation of King Charles I. reached the Commission, he was appointed to preach in the West Kirk of Edinburgh on the following Sunday<sup>3</sup> : on May 11, 1649, he was nominated a chaplain to the Army, being attached to the Cavalry<sup>4</sup> : on May 31 he was appointed to conduct the devotions of the Parliament next day<sup>5</sup> : on November 23 he was one of a list of preachers appointed to supply the desolate church of Stirling<sup>6</sup> ; and on June 22, 1650, he was detailed for ministerial service for three months to the regiment of the laird of Lawers,<sup>7</sup> but on July 29 was appointed to serve that regiment for a short period only.<sup>8</sup>

He refused to conform to Episcopacy in 1662. In October 1663 he was suspended from office by Bishop Haliburton, and in October 1664 he was deposed. Charles, Earl of Dunfermline, Lord Privy Seal, at once interfered, and obtained from the King a warrant reinstating him at Dalgety for life. That special warrant, however, was shortly afterwards superseded by an enactment forbidding outed ministers to return to their parishes.<sup>9</sup> He was denounced rebel on July 16, 1674, for holding conventicles,<sup>10</sup>

<sup>1</sup> *MS. Register of Presentations*, vi. 136.

<sup>2</sup> *Records*, 1648-49, 4.

<sup>3</sup> *Ibid.*, 192.

<sup>4</sup> *Ibid.*, 249.

<sup>5</sup> *Ibid.*, 274.

<sup>6</sup> *Ibid.*, 321.

<sup>7</sup> *Ibid.*, 424.

<sup>8</sup> *Ibid.*, 1650-2, 8.

<sup>9</sup> *Wodrow's History*, i. 409-10.

<sup>10</sup> *Register of the Privy Council*, Third Series, iv. 238.

and was intercommuned on August 3, 1676.<sup>1</sup> In the latter year, according to Wodrow,<sup>2</sup> he was imprisoned in the jail of Linlithgow, remaining there for over 12 months without trial: whatever be the date of his incarceration, he was released on August 26, 1679, on finding caution for 10,000 merks to appear before the Council when called.<sup>3</sup> At the desire of Sir John Hendersone of Fordell, James Holburne of Menstrie, Alexander Spittell of Leuquhat, and Robert Mowbray of Cowcainry, for themselves, and in name of the rest of the heritors and in name of the parishioners, the Privy Council, on December 18, 1679, permitted him to preach at Dalgety, under the conditions of the third Indulgence,<sup>4</sup> but, with the rest of his indulged brethren, he was silenced by Act of Council, November 27, 1684. "It is reported, that during the time he was laid aside, which might be about twenty years, he lived in a building on the West end of the church, which is now partly used as a session room, supported by presents from the parishioners, and undisturbed by the above-mentioned Episcopal clergymen, which does credit to the steady attachment of the former, and to the liberality and forbearing spirit of the latter, in those times of intolerance and persecution."<sup>5</sup> At the Revolution he was restored to his charge.

A sketch of his career will be found in *Pastoral Work in Covenanting Times*, by the Rev. William Ross, LL.D.

## APPENDIX T

## MR THOMAS BLACK (p. 126)

Mr Thomas Black matriculated at St Salvator's College, St Andrews, on February 14, 1632, and graduated Master of Arts in 1635.

On November 15, 1643, he was nominated one of a leet for the vacant parish of Leslie in Fifeshire, but was not chosen. On October 31 of the following year, however, and "having hard him preache" and being "weill content with his doctrine," again, on November 13, the parishioners petitioned for his settlement there. His trials in order to the ministry were sustained on April 4, 1645, but the Presbytery admonished him "to be more diligent in his Greik." He was admitted to Leslie on April 17, 1645.<sup>6</sup>

He was appointed a member of the Commission of the General Assembly on July 31, 1651; and in June 1652 was a Commissioner from the Synod of Fife to the Synod of Perth and Stirling.

He refused to conform to Episcopacy in 1662.

Through the intercession of the Countess of Erroll he, unlike other nonconformist ministers in the Diocese, was not deposed by Bishop Haliburton at his Synod in October 1664.<sup>7</sup>

The parish of Newtyle became vacant between November 16 and December 7, 1669, by the death of Mr Andrew Bruce,<sup>8</sup> and Black was settled there by the Privy Council under the first Indulgence, the warrant of his appointment being dated March 3, 1670.<sup>9</sup> He had not entered into residence at Newtyle on May 24, when the Presbytery of Meigle made an appointment for the supply of the parish with preaching.

<sup>1</sup> *Register of the Privy Council*, Third Series, v. 18.

<sup>2</sup> *Register of the Privy Council*, Third Series, vi. 315.

<sup>3</sup> *The Statistical Account of Scotland* (1795), xv. 267.

<sup>4</sup> Stevenson's *Presbytrie Booke of Kirkcaldie*, 260, 277-8, 283-4.

<sup>5</sup> Row's *Life of Blair*, 473.

<sup>6</sup> *Register of the Privy Council*, Third Series, iii. 149.

<sup>7</sup> *History*, ii. 343.

<sup>8</sup> *Ibid.*, 360.

<sup>9</sup> *MS. Register of the Presbytery of Meigle*.



The Presbytery, however, declined to recognise him. On June 14, 1670, a delinquent was reported to have removed to Newtyle, "wher ther is no ministrie exercised except by Mr Thomas Blaik deposed by the Church, and ther exercising by warrand from the Counsail, as the Presbitrie is informed," and the process against him was delayed; and, in connection with the same delinquent, the Presbytery, on February 21, 1671, "Resolved that they will not own Mr Thomas Blaik, exercising ther by warrand from the Counsail thoe deposed by the Church, by desyring him to cause summond him to the Presbitrie," and ordered that he should be summoned by "the peddell of Megle, who is the Presbitrie's officer," to appear before them at their next meeting, if he had not previously undergone discipline in the parish of Essie.

The Privy Council, on February 2, 1671, granted him 800 merks from the vacant stipends of 1669 or 1670. In his petition he complained that he had received no salary for 1669, a year in which he had not served the cure. On March 9, 1675, the Privy Council appointed that he should receive the stipend for 1674, and for the previous years so far as due to him. On that occasion some of the Lords declared that he did not hold conventicles.

His ministerial conduct at Newtyle, however, was otherwise irregular, and consequently the Archbishop and Synod of St Andrews, in October 1676, appointed Mr David Patton and Mr John Christison "to speak to Mr Thomas Black, minister of Newtyle, that he admit no persons of other congregations to the Sacrament of the Supper unless they have testimonials from their own ministers where they reside, far less that he admit any of other congregations who are under process."<sup>1</sup>

Wodrow states that, on January 30, 1684, he failed to appear before the Privy Council, and, consequently, was denounced rebel.<sup>2</sup> If the date be correct, the Act of the Privy Council was not enforced, for Black continued at Newtyle.

On May 13 the Presbytery of Meigle, by advice of the Bishop, ordered that a delinquent should undergo a portion of the prescribed ecclesiastical discipline before the congregation of Newtyle, and be absolved by Black. Black, however, refused to obey that Act, and the Presbytery, on August 5, resolved to report his refusal to the Bishop. They did so after their meeting on September 23. The result was that he was deprived of his ministry at Newtyle. He left the parish after February 3 and shortly before March 3, 1685, when—that Act with reference to an offender having been renewed—James Halyburton of Easter Keelor, in name of the parish, petitioned the Presbytery to supply the church, "now vacant through the removeall off Mr Thomas Black."

Black died in the parish of St Andrews in September 1688. His Testament, written by William Henderson, and signed at Newtyld, April 26, 1682, in presence of John Christie, schoolmaster there, and the said William Henderson, and the Inventory of his goods, were given up by Catharine Kirkwood, his widow, and were confirmed, April 29, 1691, John Law, wright, burgess of St Andrews, becoming cautioner for the widow-executrix. It was stated that debts were owing to him by the representatives of John, Earl of Rothes, Robert Balfour of Balbirney, John Brymer, fiar of Wester Newton, William Stevinson of Lewston, David Bethun of Creich, David Bethun of Bandon, William Bethun of Craigfoodie, advocate. Beneficiaries under the Will were David Black in Cupar, Mr Thomas Black, eldest son of Mr William Black, late minister at Closeburn, his cousin german, John Phenison in St Andrews, and Charles

<sup>1</sup> *MS. Register of the Presbytery of Perth*, December 20, 1676.

<sup>2</sup> *History*, iv. 38.

M'Kie, son of Henry M'Kie, secretary to the late deceased Chancellor of Scotland.<sup>1</sup> On November 9, 1704, Mr Thomas Black, minister at Anstruther Wester, son of Mr William Black, late minister at Closeburn, was served heir to Mr Thomas Black, minister at Leslie, designated his grand-uncle.<sup>2</sup>

## APPENDIX U

## NOCTURNAL MEETINGS (p. 163)

The following extracts from the *Register of the Kirk-Session of Stirling* show the attitude of the Rev. Henry Guthrie and the Kirk-Session toward nocturnal meetings:—

July 22, 1639.—“ Act contrair Nocturnall Meitings.—The quhilk day it wes represented to the sessione how diverse within this Congregatione, being seduced thairto by the entysement of some strangers from England and Ireland that have creipt in, do at thair owin handis and without the allownce of magistrats, minister or elders, convey thameselffes, confusedlie out of diverse families, about bed tyme in some privat house, and thair for ane great pairt of the night, employ thameselffes in ane publick exercise of religione, praying successivelie, singing psalmes, expounding scripture, discussing questiones of divinitie, quhairof some sa curious that they do not vnderstand, and some (as they staite thame) so ridiculous that they cannot be edified be thame; by whiche vncowth and confused meitings, the commone people ar drawn to vilifie and sett at naught the exercise of God's worship in privat and particular families apairt; yea some of thame to lightlie and sett at naught the publick worship of God in the Congregatione, conceaving (as they ar taught by thir trafficking strangers) thir privat meitings as they call thame to be moir effectuell for turning soules to God then preaching it selffe: The Sessione of the Kirk having considered seriouslie of the noveltie and scandall of thir confused, vntymous and vnalowable meitings, how they do seim to be invented by some spirits favoring Brownisme, and gif they should be tolerat to spread throughe this kirk might prove lickle meins to introduce the same, and so be processe of tyme to invert and overturne the trwe forme of God's worship, both privat in eache familie apairt and publick in the Congregatione, which now throughe the mercie of God is happilie reformat and purgit of corruptiones: for this caus the Sessione not knowing what calling strangers fra wther nationes speciallie Laikes can have to traffick so, to convey people over whome they have no chairge without the allownce of thair oversiears, and that under night, to ane exercise of religione (thocht privat in respect of place, yet publick in respect of the nature of the exercise and of the number gathered together thairanent); and doubting also gif suche of our people as throughe simplicitie and blind zeale haue bein overcum by thame and move to frequent these meitings, in so doeing can be excused of the breache of that point of our covenant where we swear to abstein fra the practise of all novationes introducit in our kirk vntill the tyme they be tryed and allowed in frie and lawfull assemblies; thir meitings being ane novatione to us never known nor practised among us bot since Februar last, and for ought we know destitute of the allownce and warrand of any frie and lawfull assemble of this kirk: Thairfoir the Sessione ordenis ane remonstrance heiroy to be maid vnto the presbiterie, that they may consider seriouslie of the perrell imminent to our kirk by thir seids of

<sup>1</sup> *St Andrews Testaments.*

<sup>2</sup> *Retours.*

Brownisme, which Sathan is begune to sowe, and may think vpon tymous remeids whairby the samyne may be chocked ; and in the meintyme the Sessione recommending unto all within our Congregatione to mak conscience of the publick worship of God in the Congregatione, and of the privat worship of God in eache particular familie by it selfe, Dischargis all within our Congregatione from keiping any suche meitings as thir afoirsaid, whairin people out of diverse families convein thameselfes together *ut supra*, vntill the tyme the Kirk of Scotland in ane frie and lawfull Assemblie do try and allow the same ; and the samyne act to be intimat to the Congregatione, and in speciall to these who being seduced have bein keepers thairof."

*August 12.*—"Nocturnall Meetings.—Quhilk day certain of these who had bein reproved befor for keiping these wnwarranted nocturnall meitings being conveinit befor the Sessione for new deboirdings, whiche wer so intolerable as forced the Sessione tak ane present course : Thairfoir it is ordeined that the Minister with all diligence shall wreat to Mr Alexander Hendersone and Mr David Dickson concerning thair folies ; and till thair answer be returned, that the ringleaders of thame shall be taken and put into ward for preveining disorder, viz. : Robert Mitchell, Johne Dawson, Johne Henrie, Johne Hendersone, Robert Forrester, and the rest to be warnit to the next sessione day ; and in the meintyme dischargit from keiping any suche meitings till that next sessione day, vnder suche paines as the sessione shall inflict on suche as transgressis."<sup>1</sup>

## APPENDIX V

EXCERPTS FROM THE MS. REGISTER OF THE PRESBYTERY OF MEIGLE WITH REFERENCE TO THE PETITION OF THE HERITORS OF THE PARISH OF ALYTH TO THE KIRK-SESSION FOR BETTER ACCOMMODATION IN THE CHURCH, ETC. (p. 184)

*Alyth, September 27, 1670.*

The brethren mett according to ther last dayes appointment and the Bishop's comission. . . .

The minister of the place, Mr Thomas Robertsone, beeing inquired whether he had made publik intimation of this present visitation and ends of it, Ansuered he had, and withal produced the Presbitrie's Act indorsed and executed.

Wherupon the heritors wer publiklie called at the kirk door by the kirk officer. Compeired Sir David Ogilvie of Clovay, commissionat by the Earle of Airlie to appeare and act in his name, and the rest of the heritors personally compeired, in whose presence the Bishop's comission and Presbitrie's Act relating therto wer read for holding this visitation.

Then the moderator signified to the heritors that the Presbitrie would first begin with ordering the plantation of the kirk, and inquired if any other besydes these that had supplicated had any thing to desyre or represent theranent, and intrated the heritors' concurrence. Sir David Ogilvie, in name of my lord Airlie and remanent heritors, and severall heritors for themselves, ansuered that they thought the Presbitrie needed not to trouble themselves with planting desks in the kirk, because they judged that work properly to belong to themselves and that they wer hopefull to give all parties satisfaction. It was ansuered by the moderator that the church had only power to give right to any person or persons to particular rooms ; yet the Presbitrie

<sup>1</sup> *Miscellany of the Maitland Club*, i. 475-7.



was content to allow them to settle amicably among themselves and to lay over the work on them providing no person were injured.

The moderator did further shew the heritors that a part of their commission was to appraise the manse, and therefore desired to know whether according to the intimation they and the old minister had provided workmen for that effect.

Sir David Ogilvie and remanent heritors answered that they conceived that the manse of Alyth was already bought and paid by the heritors, and therefore that a new appraisal was unnecessary and that they had not provided workmen. To which alleadgance of the heritors, the old minister answered that he had an extract of a visitation of the kirk of Alyth holden by Alexander, Bishop of Dunkeld, and many assisting ministers, bearing that at the said visitation it was found that Mr Thomas Lundie at his entrie to the church of Alyth found nothing but ruinous walls of a manse, and that the then present manse was built by the said Mr Thomas, which the said Bishop caused presently to be appraised by judicious, skillful, sworn men, who, having taken inspection of it and considered it, did value the same at seven hundred merks, as the said extract presently produced by Mr John Rattray, minister, at more length bears. Further, the said Mr John produced a discharge from the executors of the said Mr Thomas Lundie, bearing they had received complete satisfaction from the said Mr John according to the foresaid appraisal, as the said discharge presently produced at more length bears.

The heritors, having heard the minister's answer and his papers read, were inquired at if they had any thing further to say for making out their alleadgance; did desire a delay that they might instruct their alleadgance, whereupon the Presbitrie, parties concerned being removed, taking to their consideration the heritors' alleadgance and the minister's reply, found it reasonable conforme to their commission and former ordinance to proceed to the appraisal: and all parties being called, the heritors and minister appearing, the Presbitrie's resolution to appraise was signified to them and they desired who had provided their workmen to produce them. The heritors instantly protested against the Presbitrie's procedure, but gave no reason but only their former alleadgance: notwithstanding whereof the Presbitrie adhered to their former resolution and desired the minister to produce his workmen, who brought in Andrew Owen, mason, and David Donaldson, wright.

The heritors having failed to bring workmen, the Presbitrie according to their certificate, hearing there were two honest skillfull men in the town, viz. David Fenton, mason, and Alexander Adamson, wright, did presently call for them, who came also. Then the church officer having three severall times called at the church door if there were any person or persons had any thing to object against any of the workmen named by the minister or chosen by the Presbitrie, and none appearing, the hail fore named workmen did with uplifted hands judicially swear that according to knowledge and conscience they would give the true value and worth of the manse of Alyth as it now stands: having sworn, they were dismissed to their work, and the Presbitrie adjourned their meeting till the afternoon to receive the report of the appraisers.

*Sessio 2a post meridiem.*

The Presbitrie being againe convened and the heritors being present, the moderator inquired at them if according to their undertaking they had satisfied the gentlemen petitioners for rooms in the kirk.

They answered they had not, neither saw they any likelihood to doe it, and therefore

intreated humbly that the Presbitrie would be pleased to take the work of ther hands ; and, for the Presbitrie's better encouragement, Sir David Ogilvie, in name of the Earle of Airlie, and the remnant heritors for themselves, engaged themselves to stand to the Presbitrie's determination and declared themselves willing to subscribe a submission for that effect. The Presbitrie resolved to take the work in hand and for that end to appoint ther next meiting in this place.

After this the workmen wer called upon and gave in the true value of the manse (as it presentlie stands) in writt, subscribed by so many of them as could writt with ther own hands, and by Mr William Raitt, the Presbitrie's clerk, in name and att comand of such as could not writt. The particulars and pryces wherof are as followes :

The mason work of the manse beeing fourtein rude of mason work, they judge the expenses to the minister to have bein and the value of it now to be fourtie merks each rude, more the hewen work of the whole manse ane hundreth merks, *inde* in hail four hundreth and fourtie pounds : sicklyk the tuo wrights gave in ther note as followes : The whole timber work, lofts, partitions, doores, windowes, chimneyes, barnes, byres, glasses, stenchcons, thack devots, as ther note particularlie beares, to amount to thrie hundreth tuentie one lib six shillings eight pence.

The Presbitrie, having sein and considered ther apprysall, doe approve the samen ; yet beeing willing that all means may be used for bringing the heritors and minister to ane amicable composition, doe appoint that this apprysing sall not be put in the publik register, neither the minister to have ane extract therof, untill the heritors be acquainted and have a competent tyme allowed them for producing any instructions they had, wherby it might appeare that the manse had bein already payed for by the heritors ; and for this end also appointed ther next meiting to be in this place as is above said, the 19 of October next ; and further appointed tuo brethren to goe to the heritors and signifie the Presbitrie's ordinance that against that day they sould have the reasons of ther protestation in readines and grounds of ther alleadgance, with certification if they fail heirin the Presbitrie will proceed and approve the apprysall and insert it in ther register, and the minister to get extracts upon demand.

*Alight, October 19, 1670.*

The brethren mett : no exercise in regard of the shortness of the day and urgent affaires of this church. . . .

Anent the ministers of Alythes manse, ther beeing severall heritors present, the Presbitrie (conforme to the last dayes ordinance beeing to approve and also cause registrat the apprysing therof, that extracts therof might be forthcoming to all parties concerned in case at or before this tyme the heritors did not instruct the reason formerly alleadged why the manse sould not be apprysed) did now inquire at the heritors present whether they for themselves, or in name of the rest, had any thing to propose anent the apprysall, or any evidence to give for veryfying ther above written alleadgance. They ansuered they had no further to adde to what was said the last day of meiting. Wherfor the Presbitrie did not only allow and approve the above written Apprysall as formerly, but also ordained the same to be insert in ther register among the acts of this visitation and extracts therof to be given to parties concerned upon demand : but withal desyred and willed the minister to use all possible means for ane peaceable scettlement of this affaire, but if his indeavours in this prove ineffectuall, they appoint and ordaine him to pursue the heritors for payment according to the apprysall *via ordinaria*.

Anent the supplications of some of the heritors for accomodating them with seats, the Presbitrie, considering the present condition and plantation of the kirk of Alyth, did resolve unanimsly to answere and accomodate the petitioners and to order the plantation of the kirk as followes :

And first for general good and convenience of the parish, they appoint and ordaine that the seat for publik repentance be removed from the north west pillar wher it now stands, and be affixt to the south west pillar at the entrance at the south door : as also that the loft westward from the pulpit be removed backward equal with the pillars, and the seat beneath it belonging to the lands of Halzards be set back equally with the loft, and that the back of it be left open.

And 2ly, for accomodating the heritors petitioners, the Presbitrie, after particular inspection of the severall roomes in the kirk and consideration of ther severall interests in the parish, did allott and appoint to them ther particular places and proportions as followes, viz. :—to David Kinloch of Aberbothrie for his lands in the parish, they allott and appoint all that roome betuixt the laird of Bamffe's seat and the middest of the pillar wher the repentance stool now stands, and for making it voyd for him, they ordaine that seat belonging to Milnhaugh to be removed and placed in the east corner of the north yle betuixt Jurdanstoun and Patrik Crokats seats : for the lands of Rannagullon and Tillemurdo, they appoint and allocat that place presently possesst be Mr Thomas Yreland, schoolmaster, and forward without stopping the common passage. And to the said Mr Thomas Yreland, they allott the roome immediatlie before that seat presentlie possesst be John Gorthie, or any other place in the church commodious without prejudging the comon passage or any heritor now presently provided or continued in ther former possessions, which is recomended to the ministers to look too : for the Barronie of Blackdownans, they appoint that place presently possesst be Rannagullon in the west end of the church, with a libertie to make thrie pewes forward : for West Forrest and Kings-seat, they appoint that roome presently possessed by James Sowtar in Alyth and northward about the pillar.

And for preventing debates and better accomodation of the people for God's worship, the Presbitrie did appoint and ordaine that all such as have any roome allotted them by the above written, that furthwith and with all convenience they sall plant the same decently and orderly with desks, with certification that whoso does not obey this act by so doing before Lambes next in the yeir 1671, he sall forfeit the benefitt of the act and designation above written unles he have a reasonable excuse allowed by the Presbitrie. The minister(s) of the place are authorized and ordained to oversee the obedience of this act and presse the same as they will be answerable : also the Presbitrie ordains the hail proceedings of this visitation to be insert in the Presbitrie (book ?), that so they may be reported to the next meeting of the Diocesan Synod of Dunkeld.

## APPENDIX W

MR ALEXANDER ROSS (p. 208)

Mr Alexander Ross (Rose), a son of the minister of Monymusk, grandson of Mr John Rosse, parson of Birse,<sup>1</sup> and nephew of the Archbishop of St Andrews,

<sup>1</sup> *Register of the Privy Council*, Third Series, viii. 149.

“ And Mr Johne Rosse, minister at Birse, being looked upon as a riche man, and ane anti-Covenanter, was no better used, for he was lyckewayes fyned : yet this was



(Ross),<sup>1</sup> graduated Master of Arts at King's College, Aberdeen, on July 2, 1667.<sup>2</sup> He studied Theology at Glasgow, the Professor of Divinity then being Gilbert Burnet, afterwards Bishop of Salisbury.<sup>3</sup> On August 12, 1672, the Town Council of Perth, on the recommendation of Mr William Lindsay, presented him to the vacancy in the collegiate charge of Perth, created by the death of Mr Mungo Law. On August 21 the Presbytery received a letter from the Archbishop requesting them to enter him, then designated student of Divinity, on his trials, and to hasten those trials in consideration of the protracted vacancy in the church. He was duly approved in them. The edict toward his admission was served on October 13.<sup>4</sup> He was ordained by the Archbishop between October 14 and 30, 1672. He was admitted to the church of Perth on November 14, 1672. On July 21, 1673, the Town Council of Perth, in testimony of their respect for him, of their great satisfaction with his preaching, and of their belief that he would continue to prove himself a faithful and painstaking minister, unanimously voted him a yearly gift of £100, being the sum formerly granted to their ministers. At a visitation of the church on August 3, 1676, Sir Patrick Threipland, then Provost, "represented that there were several in the congregation, and some of them members of Session, who, out of a pique, absented themselves from the public worship of God when Mr Alexander Ross preached, which he desired the visitors to take to their consideration."

Ross "declared that he was credibly informed, and had reason to believe it a truth, that Mathew Cheap, one of the elders, did constantly absent himself from church when he preached." When objections against the ministers were called for, none were forthcoming. The minute of the visitation proceeds:—"And, as for that affair anent Mathew Cheap, they appoint the ministers and rest of the elders to call him before them, and try what truth is in the matter, and, if he be convict, and wilfully persist in his fault, that he be forthwith deposed from his eldership." He was appointed by the Archbishop and Synod of St Andrews to preach at the second diet of the Synod, on the second Wednesday after Easter, 1679.<sup>5</sup> On May 26, 1679, he was presented to the vicarage of Perth.<sup>6</sup>

but the beginning of his sufferings" (Gordon's *History of Scots Affairs*, iii. 199). He was "wairdit in the tolbuith" of Edinburgh and fined 3000 merks (Spalding's *Memorials of the Trubles*, i. 288); on July 7, 1640, he was suspended until the third day of the ensuing General Assembly (*Ibid.*, 300). "Mr Johne Ross, minister at Brass, with teiris cums in (to the meeting of a Committee to whom he and others had been referred) and offeris now to subscribe the Covenant with hairt and hand. He is resauit, and inioynit to preiche so many penententiall sermonis, thairefter to be receavit at his awin Kirk agane, . . ." (*Ibid.*, 312). "Mr Jhone Ross, minister at Brass, teichit in New Abirdein, vpone Tuysday, 27th Aprile, ane penententiall sermon, disclameing episcopacy, Perthe articles, Hie Commissioun, bukes of cannonis and commoun prayeris, and the lyke to be altogidder vnlauchfull in our Scottis kirk. This preicheing wes plesantlie hard, and he esteimde a good barne, howsoeuer he wes set befoir" (*Ibid.*, ii. 23).

The father of the future Bishop was Mr Alexander Ross. He was Moderator of the Synod of Aberdeen in April 1661, when an address was voted to the Commissioner and Parliament "looking towards Episcopacy" (Skinner's *Ecclesiastical History*, ii. 451).

<sup>1</sup> Fountainhall's *Historical Notices*, ii. 834.

<sup>2</sup> *King's College : Officers and Graduates*, New Spalding Club, 202.

<sup>3</sup> Lawson's *History of the Scottish Episcopal Church*, ii. 30.

<sup>4</sup> *MS. Records of Perth*.

<sup>5</sup> *MS. Register of the Presbytery of Perth*, February 19, 1679.

<sup>6</sup> *MS. Records of Perth*.

On April 23, 1683, a petition by him and his brother, Mr John Ross, minister of Foveran, was considered by the Privy Council. They stated that their grandfather, Mr John Rosse, parson of Birsse, had been deprived of his ministry in 1647, for his opposition to the rebellious and seditious principles and practices which had then overspread the land, had been fined 5000 merks, had been imprisoned for nine months in the Tolbooth, had been forced to lend 4000 merks, and had his house frequently plundered, and that his losses amounted to £20,000 Scots. They further declared that there had been voted to him a grant of £200 sterling out of the vacant stipends, that he had received nothing, and that their father, sometime parson of Monymusk, had lately died, leaving a poor widow and eight children, in addition to themselves, the petitioners. They craved assistance. The Lords voted to them £300 sterling out of the vacant stipends of the Dioceses of St Andrews and Glasgow.<sup>1</sup>

He was called to the Chair of Divinity in the University of Glasgow before October 9, 1682, when the Town Council of Perth appointed a deputation to ask him if it were the case that he intended to accept the call to Glasgow and to resign his charge. It was reported to that body on October 16 that he had not yet accepted the call, and that he had promised, if he did accept it, that he would give them timeous intimation, as was his duty. On April 2, 1683, the Dean of Guild and Bailie Johnstoun informed the Town Council that Ross had asked them to state that he intended to demit his charge. The Town Council requested the Dean and the Bailie to intimate to him that it had been the custom for their ministers to appear personally to resign their cure, or to do so by letter, and that they expected that he would not change the practice. Ross demitted office on June 15, 1683, the deed of demission being presented to the Town Council on the 18th.<sup>2</sup>

On October 22, 1686, he was nominated Principal of St Mary's College, St Andrews. He was consecrated Bishop of Moray in 1687, the *Congé d'elire* being dated December 17, 1686, and the "Provisio" March 8, 1687. In the same year he was appointed to the See of Edinburgh, the *Congé d'elire* being dated July 25 (but not presented to the Dean and Chapter till after December 3:—he was elected on the 21st), and the "Provisio" December 31, 1687.<sup>3</sup>

He married Euphemia, a daughter of (afterwards Sir) Patrick Threipland of Fingask. He died on March 20, 1720, in his 74th year, the last survivor of the deprived Episcopate.<sup>4</sup>

In a letter to the Lord Provost and Town Council, dated March 16, 1683, the Archbishop stated that he had been informed that Mr Gilbert Crockett had been suggested for the vacancy to be created by the translation of Ross, and declared that he considered him "a very pertinent and discreet person, of good parts, and of a sober conversation, in whom yow may be very happy."

Crockett was not presented to the cure.

The Town Council, on July 30, 1683, signed a presentation to the vacant charge in favour of Mr John Nicolson, minister at Errol, who had stated that he was willing to accept it. On August 27, however, it was reported that, after consideration with the Archbishop, he was not clear to do so.

Thereupon the Town Council resolved that a presentation in favour of Mr William Hay, minister at Kinnucher, should be drawn up, and that the Archbishop should

<sup>1</sup> *Register of the Privy Council*, Third Series, viii. 150.

<sup>2</sup> *MS. Records of Perth*.

<sup>3</sup> *MS. Abstract of the Secretary's Register*.

<sup>4</sup> *Lawson's History of the Scottish Episcopal Church*, ii. 124, 220.

be requested to be "assistant in his transportation." On September 17 they appointed a deputation to request the Archbishop "to interpose his moyan" for the translation of either Nicolson or Hay, or Mr Andrew Cant, younger, minister at the College Church of Edinburgh, in whose favour they ordered a presentation to be drawn up, and instructed them to offer the presentations as his Grace should determine. On September 24 a presentation was subscribed in favour of Cant; it was returned, however, and the efforts of a deputation to persuade him to accept it proved fruitless. By letter dated October 11, extant among the Records of the Town Council, he stated that he declined the presentation on the advice of his friends and at the desire of the Town Council of Edinburgh and of his parishioners. It was declared on November 5 that Hay was willing to accept a presentation to Perth, though the emoluments were less than those of Kinnucher, and accordingly one was subscribed.

Hay, however, met Anderson, his prospective colleague, at Edinburgh. The result was that he declared that what had passed between them had "altogither diverted" him from entering on the ministry at Perth, and that he was resolved not to "joyne in ane yok" with Anderson, in testimony of which he returned the presentation. On this "great surprizall," the Council declared themselves "most sorrowfull in loseing such ane eminent man (qch hath bein occasioned by Mr Andersone his cariadge to him)." But on December 31, to the delight of the Town Council, the Provost intimated that he had persuaded Hay to accept the presentation, that the Archbishop had granted collation, and that the presentee would be admitted on "Thursday come a fortnight." The Town Council ordered the expenses of the Provost's journey into Fife, extending to £50, 4/ Scots, to be paid, and approved of a disbursement of two guineas in gold to Mr Fairfull, the Archbishop's secretary.

On March 19, 1688, Dr William Hay informed the Town Council that, "by the providence of God and good favour of the King's Majestie," he was "now consecrat and made Bishop of Murray," and that he intended to proceed north to his charge, having obtained supply for his cure of Perth until he returned, and to dispense the Sacrament of the Lord's Supper before Whitsunday. He also intimated that he would demit his office as minister at Perth at Whitsunday. The Town Council declared that he would suffer no prejudice through his intimation, and that they would order the Treasurer to pay him his stipend at Whitsunday, "as his merits hess deserved at their hands."

The Town Council by a majority then resolved that Mr Adam Barclay, who had been deprived of the charge of Keig, in Aberdeenshire, for his failure to take the Test,<sup>1</sup> should be called to the charge at Whitsunday.

On May 16 the Bishop resigned his charge, and a presentation in favour of Barclay was signed by the Town Council.

## APPENDIX X

## SIR GILBERT STEWART OF POLCAK, COMMISSARY OF DUNKELD (p. 322)

Gilbert Stewart, son of Mr James Stewart of Ladywell, Commissary of Dunkeld, who died on March 20, 1650,<sup>2</sup> and Margaret Moncrieff, his wife, matriculated at St Leonard's College, St Andrews, in 1629, and received the degree of Master of Arts in 1631.

He became a member of the Faculty of Advocates. His connection with

<sup>1</sup> *Records of the Exercise of Alford*, xxvii.

<sup>2</sup> *Dunblane Testaments*, April 15, 1653.



that body, however, was interrupted, for he was readmitted to membership on June 5, 1661.

On September 2, 1641, Charles I. appointed Mr James Stewart and Mr Gilbert Stewart, designated of Polcak, his son, conjointly and severally, Commissaries of Dunkeld, with jurisdiction in the Diocese, both North and South of the Forth. The post was stated to be vacant by the demission of Mr James Stewart, who had held it for a long time.<sup>1</sup> On July 25, 1642, Mr Gilbert Stewart was appointed Sheriff-Depute of Perthshire.<sup>2</sup>

He had been ordained an elder of the Church before October 10, 1643, when he was present at the meeting of the Synod, at Perth, as representative elder from Dunkeld.

On July 24, 1644, he was a member of the Committee of War for Perthshire. He was implicated, however, in the Rising of Montrose, and, in consequence, was deprived of his property, and, with his father, of the offices of Commissary and Sheriff-Depute. On November 5, 1645, the Committee of Estates appointed Mr Patrick Pitcairn to those offices, an Act ratified by Parliament on February 2, 1646. He was depute to the Earl of Atholl, Bailie of the Lordship and Regality of Dunkeld, on January 15, 1647, when, on the petition of his Lordship, Parliament granted him and others a Commission to try, and to pass and execute sentence on, Elspeth Gordoun, then imprisoned in Dunkeld on a charge of child-murder. On March 16 of the same year he petitioned Parliament for restoration to the office of Commissary. The Estates ratified the appointment of Pitcairn, but ordained him, on the voluntary demission of Messrs James and Gilbert Stewart, to submit yearly from Lammas 1649 an account of the emoluments of the Commissariat, and to pay to Gilbert Stewart such a sum as the High Treasurer and the Lord Clerk Register should determine to be one-half. On May 11, 1648, a petition was presented to Parliament by General-Major Middleton in his favour. In it Middleton declared that, when he marched toward Atholl in order to attempt to obtain possession of the Castle of Blair, he promised Stewart that, if he would induce its defenders to deliver it up, he should be restored to the office of Commissary, and therefore requested that he should be reponed, and that Pitcairn, who had been appointed to the office on erroneous information, should be forbidden to trouble Stewart and his father in the discharge of its duties. The petition was remitted to a committee, and was afterwards granted. In August 1648 Pitcairn demitted office, receiving a bond for compensation, but, on March 16, 1649, was reponed, and Messrs James and Gilbert Stewart were deprived of office. The Estates also declared the bond in favour of Pitcairn to be void.

Mr Gilbert Stewart, as one that had not advanced any money to the State in the time of the late distress, was one of those ordained to lend to the State a sum of money not exceeding his rental for half a year.

He appeared before the Synod in July 1655 as a Commissioner from the Kirk-Session and Town of Dunkeld, in connection with the irregular admission of Mr James Strachan to Dunkeld, and also preferred a charge of unseemly conduct against him. On August 17, 1660, at Whitehall, Charles II. confirmed his appointment in 1642 as Sheriff-Depute of Perthshire, the Sheriff-Principal, James, Earl of Tullibardine, giving his formal consent on March 29, 1661. On May 20, 1661, Stewart, who had been knighted before March 29, 1661—on which date he had been appointed a Com-

<sup>1</sup> *MS. Register of the Privy Seal*, cix. 199.

<sup>2</sup> *Perthshire Deeds*, May 23, 1661.

missioner of Excise for Perthshire—as Commissary of Dunkeld, took the oath of Allegiance and of Fidelity before Parliament. He was appointed a Justice of the Peace on October 9, 1663, and on January 23, 1667, a Commissioner of Supply for Perthshire. He was a member of the Chapter of the Cathedral as prebendary of Inchmagranoch.

He married, after February 20, 1639, Jean, daughter of Mr Alexander Durham, second son of James Durham of Pitkerro.<sup>1</sup> On February 4, 1646, a petition by her was considered by the Estates. She declared that in consequence of the seizure of her goods by the garrison of Perth, on account of the rebellion of her husband, she had been reduced to a state of extreme poverty, and requested that her money, which had been seized, should be restored to her, and an arrestment on the duties of her land loosed. Her petition was granted “inrespect of General Major Midletoune his relatione to the suplicant.”<sup>2</sup> Middleton married Grizel, only daughter of Sir James Durham of Pitkerro.<sup>3</sup> She had a brother, “Major Durhame, afterwards a titular Colonell, Sir Alexander Durhame, and Lyon King of Armes.”<sup>4</sup>

They had children: John, Gilbert, Charles, Hellen (contracted with Dr. James Murray, July 22, 1667),<sup>5</sup> and Marjorie (who married Mr William Nairne, minister at Caputh, *v.* Chapter VI.). Sir Gilbert Stewart died in April 1673.<sup>6</sup>

<sup>1</sup> *Perthshire Sasines*, March 9, 1642.

<sup>2</sup> *Acts of Parliament*, vi., pt. i., 587.

<sup>3</sup> *Glamis Book of Record*, 138.

<sup>4</sup> Sir James Turner's *Memoirs*, 107.

<sup>5</sup> *Acts and Decrees*, Mack, November 19, 1675.

<sup>6</sup> *Acts and Decrees*, Durie, February 3, 1683; Licet February 10.

## CHAPTER III

### THE PRESBYTERY OF DUNKELD

- § 1. THE PRESBYTERY, 1581-2—1650.
- § 2. THE PROPOSED DIVISION OF THE PRESBYTERY (1650).
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- § 6. THE PRESBYTERY, 1662-81.
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#### § I. THE PRESBYTERY, 1581-2—1650

THE Presbytery of Dunkeld was constituted, for the first time, during the interval between the General Assembly of October 17, 1581, and that of April 24, 1582. The former Assembly appointed commissioners for the purpose; and that they were of the number, who reported to the latter Assembly "that they had erected as was committed to them,"<sup>1</sup> is accepted as beyond reasonable doubt from these circumstances, that the Assembly, in appointing commissioners for districts where no Presbyteries existed, made no reference to Dunkeld, and that neither that General Assembly, nor the General Assemblies of 1582 and 1583, nominated commissioners for constituting the Presbytery.

By the 4th Act of the Parliament of 1584, the King and the Estates discharged "all jugementis and jurisdictionis, spirituall or temporall, acustomat to be usit and execute upoun ony of his Hienes' subjectis, quihilkis are not approvit be his Hienes, and his saidis thrie Estatis

<sup>1</sup> Calderwood's *History*, iii. 587, 598. Duncan M'Call was appointed to examine the list of the churches proposed to be included within the bounds of the Presbytery of Dunkeld (Peterkin's *The Booke of the Universall Kirk of Scotland*, 207). In 1585 Duncan M'Cawla was minister of Inchaddin, Fothirgill, Kilmavenok, Blair, Strowane and Lude (*MS. Book of Assignment of Stipends*, Register House). v. *Register of Ministers and Readers* (1574), Wodrow Society Miscellany, i. 356.



convenit in Parliament"; and decerned "the same to ceis in tyme cumming, quhill the ordour thairof be first sene and considerit be his [Hienes and his saidis thrie] Estatics [convenit] in Parliament, and be allowit and ratefeit be thame."

Consequently, the Presbytery of Dunkeld shared the fate of other Presbyteries in the suspension, but intended abolition,<sup>1</sup> of the Presbyterial system; but, with the others, was re-erected by the General Assembly of 1586 with consent of the King. The list of the parishes to be included in the Presbytery, as drawn up by the Bishop of Dunkeld, and, after the consideration of objections, finally adjusted by the Lord Clerk Register, was as follows:—

*Dunkeld.*

Dawallie	Forthragill	Strowall
Inchaddan	Weyme	Lud
Cluny	Kilmarwock	Ramach
Dow	Strath-Phinane	Cluny
Garntullie	Kilen	Brunithy
Fosse	Lundyffe	Allicht
Logiereat	Ratray	Ruthven
Kirkmichell	Cargill	Glenaylla
Mulyne	Blair	Kinclevine
Ardunan	Kapeith	Monyday <sup>2</sup>

<sup>1</sup> Calderwood's *History*, iv. 259, 268.

<sup>2</sup> Peterkin's *The Booke of the Universall Kirk of Scotland*, 308-9.

Calderwood (*History*, iv. 577) unites the Presbyteries of Dunkeld and Dumblane, and calls the Presbytery of Dumblane the Presbytery of Stirling.

In that list the title Dunkeld is probably to be included as a charge: in the corresponding list for the Presbytery of Perth, Perth, the most important cure in the district, is not mentioned save in the title.

Dunkeld probably includes both Meikle and Little Dunkeld.

Cluny is mentioned twice; and no reference is made to Lagganallachie (Logyalloway), Logybryd, and another Blair.

In the *Book of the Assigation of Stipends* for 1586, the following is the list of the parishes within the bounds:—

Dunkeld	Weym	Lundeif
Dowally	Logyalloway	Retray
Logyrait	Grantuly	Blair
Mowling	Dow	Alyt
Inchcaddin	Ranoch	Glenylay
Fothirgill	Kirkmichell	Ruthven
Kilmavenok	Cluny	Capeth
Blair	Ardewnay	Lethintie
Strowane	Straphillan	Cargill
Lude	Killin	Logybryd
		Monyde

The parishes bracketed together were under the charge of one minister. There were, therefore, eleven ministers within the bounds of the Presbytery in 1586.

The *Books of the Assignment of Stipends* throw light on the composition of the Presbytery.<sup>1</sup>

In 1586 Rattray was in the Presbytery of Dunkeld and so continued : from 1590 to 1593 it appears also in the list of the Presbytery of Meikle, but the spaces for the name of the minister and the source of his stipend are blank.

Blairgowrie was in the Presbytery of Dunkeld till 1608 at least : the date of its transference to the Presbytery of Meikle does not appear.

Bendochy (Brunithy) was never in the Presbytery of Dunkeld : until 1594 it was a parish of the Presbytery of Perth, and, in 1595, appears in the list of the Presbytery of Meikle.

The first reference to the Presbytery of Meikle in those books is under date 1590. Allicht (Alyth), Ruthven, and Glenaylla (Glenisla) are noted as within the bounds.

Kinclavine (Kinclaven) was in the Presbytery of Perth until 1589 : in 1590 it appears in the list of the Presbytery of Dunkeld.

Logybryd was in the Presbytery of Dunkeld in 1586. In 1588 Auchtergaven, then mentioned for the first time, was included in the Presbytery of Perth. In 1594, and in 1595, in which year Auchtergaven and Logybryd were served by one minister, Auchtergaven was returned as a parish of both the Presbytery of Perth and the Presbytery of Dunkeld. In 1596 the name was erased from the list of the former Presbytery.<sup>2</sup>

The General Assembly of August 6, 1588, united the Presbyteries of Dunkeld, Perth, and Dunblane in one Synod.<sup>3</sup>

In consequence of the union of various parishes, the number of parochial cures within the bounds was, about 1650, finally reduced to twenty, the ministers being usually designated the ministers respectively of :—

Auchtergaven	Kinloch	Dull
Blair-Atholl	Kirkmichael	Fortingall
Caputh	Lethendy	Kenmore
Cargill	Little Dunkeld	Killin
Clunie	Moneydie	Logierait
Dunkeld	Moulin	Weem
Kinclaven	Rattray	

<sup>1</sup> Register House.

<sup>2</sup> Ochtergavine appears in a list of " Kirks unplanted within the Presbytrie of Dunkeld " reported to the General Assembly of 1593 (*The Booke of the Universall Kirk of Scotland*, 384).

The *Book of the Assignment of Stipends* for that year returns it as in the Presbytery of Perth.

<sup>3</sup> Peterkin's *The Booke of the Universall Kirk of Scotland*, 337.

The jurisdiction of the Presbytery thus extended from the Sidlaws (Cargill) to the borders of Aberdeenshire and of Inverness-shire, and from the borders of Forfarshire (Kirkmichael, Glenshee) to those of Argyleshire and of Dumbartonshire.

§ 2. THE PROPOSED DIVISION OF THE PRESBYTERY (1650)

In April 1650 the Presbytery of Dunkeld petitioned the Synod of Perth and Stirling for the division of the Presbytery into two. It was suggested that Logirate should be the seat of one Presbytery, consisting of Dunkeld, Dualyt, Logierate, Kendmoir, Killin, Fortergeill, Dull, Weym, Blair, Stratharle, Mullen, with Rannoch and Glenschie, which it was proposed to erect into parochial cures, and that Kinlevine should be the seat of another, consisting of Kinlevine, Lytle Dunkeld, Ochtergavine, Logiebryde, Moneidy, Cargill, Ratray, Kinloch, Lethondy, Cluny, and Keppit. It was also suggested that Regortoun, Collace and St Mairteins, in the Presbytery of Perth, and Blair in Gaurie and Bennithy, in the Presbytery of Meigle and Province of Angus, should be united with the latter Presbytery. The proposal of the Presbytery was approved.<sup>1</sup> The Synod appointed Messrs Alexander Rollok, John and George Murray, and Robert Young, ministers, and William Murray of Ochertyre, and the laird of Eister Moncreif, elders, "to perambulate the said bounds, and to consider and judge of the conveniencie of the foirsaid erections." The minute continues:—"And siclyk nominats and appoints Mr George Hallyburton and the said Mr Alexander Ireland and Mr Harry Steuart thair commissioners to repair to the said Synod of Angus<sup>2</sup>; and to represent to them the great expediencie of the erecting of a Presbitrie at Kinlevin; and to deall for separating the Kirk of Blair and Bannithy from Megill Presbitrie to the said intendit Presbitrie at Kinlevine. . . ."

The *Register of the Presbytery of Perth* contains these references to the subject:—

May 15, 1650.—"The aforesaid day, the Moderator produced an appointment of the Provincial Assembly of Angus, appointing some of their number to meet with the Presbytery of Perth, for cognoscing whether the kirks of Blair and Bennethy may be annexed to the intended Presbytery of Kinclaven to be erected. The Presbytery appoints Mr George Haliburton, Mr Thomas Strachan, and Mr James Campbell to meet with the Presbytery of Angus to the effect foresaid."

<sup>1</sup> ". . . there being some question about the kirk of Regortone, it was determined by a vote that it also should come in consideration with the rest."

<sup>2</sup> That Synod met at Monros [Montrose] on the third Tuesday of April.



June 12, 1650.—“The brethren appointed to meet with the brethren in Angus for perambulating of the parishes of Blair and Bennathie, to be annexed to the intended Presbytery of Kinclaven, reported that the brethren of Angus did not meet with them at all. The Presbytery finds themselves slighted in the meeting with the brethren of Angus concerning the erection of the Presbytery of Kinclaven.”

The Synod of Perth and Stirling, in October 1650, found that no steps had been effectually taken in the matter, and, as the time was not seasonable for proceeding, delayed consideration of the subject till the next Synod.

### § 3. THE PRESBYTERY OF THE PROTESTERS

Early in 1651 serious difference of opinion became manifest among the brethren of the Presbytery concerning the Public Resolutions adopted by the Commission of the General Assembly in December 1650. It was reported to the Synod, in May 1651, that the following ministers within the bounds were dissatisfied with those Resolutions, viz. :—Messrs John Hairt at Dunkeld, Thomas Glass at Little Dunkeld, James Murray at Logierait, Thomas Irland at Weem, John Cunniesone, younger, at Killin, Colin Campbell at Blair-Atholl, Francis Pearsone at Kirkmichael, Robert Campbell at Moulin, and Thomas Lundie at Rattray. At the same meeting, however, it was declared that no minister within the bounds preached, or urged others to preach, against the Public Resolutions.

On March 10, 1652, the Protesters separated from their brethren and sat in Presbytery by themselves, claiming to be a lawful Presbytery of the Church.<sup>1</sup> They settled Mr James Strachan at Dunkeld in 1655, Mr Gilbert Menzies at Fortingall and Mr Patrick Campbell at Killin in 1656, and Mr Patrick Campbell at Kenmore before April 9, 1661, and licensed Mr John Menzies.<sup>2</sup>

The Synod, on October 10, 1660, ordered the Presbyteries concerned to proceed against such as preached within their bounds, who either had not been formally admitted to their respective charges and were not acknowledged to be members of the Synod, or had been deposed. They also instructed the Presbyteries concerned to adopt such a course toward ministers who had failed to attend the meetings of the respective

<sup>1</sup> *MS. Register of the Synod of Perth and Stirling*, October 1652.

<sup>2</sup> Mr Robert Anderson, whom the Kirk-Session of Leuchars desired to hear in connection with the vacancy in 1659, and of whom the Presbytery of Perth professed to have no official knowledge (*Register*, August 17, 1659), was probably licensed by the Protesting Presbytery of Dunkeld. He was licensed before May 31, 1657, when he preached at Rattray; and on November 29, 1657, is designated “expectand in the Presbitric of Dunkeld” (*MS. Register of the Kirk-Session of Rattray*).

Presbyteries, or had been accessory to the Remonstrance, the Protestations, or other divisive courses prejudicial to the order of the Church, as might best promote the welfare and quiet of the Church, as they would be answerable to the next meeting. The Presbytery reported that Messrs Thomas Lundie, Thomas Glass, Colin Campbell, Francis Peirson, and Thomas Irland had requested the Presbytery to readmit them to their seats, and that they had permitted them to do so on subscribing several articles of agreement. The Synod, on examination, found those articles to be too general, and instructed the Presbytery to require the brethren, whom they readmitted to their seats, to disown the Remonstrances and the Causes of God's Wrath, and, particularly, the statements in those documents encroaching and reflecting on the authority and government of the King, and to subscribe their disclaimer. The Synod also appointed a committee to advise the Presbytery. They also remitted to the consideration of the Presbytery and the committee the cases of the ministers of Killin, Fortingall, and Kenmore, who had been intruded into the ministry of those parishes, and had disregarded the authority of the Synod and the Presbytery, instructing them to adopt such a course of action toward them as might be most conducive to the religious welfare of the district.

The Synod also instructed the Presbytery and the Committee to consider the case of Mr John Menzies, who had been licensed by the Protesters, but had ceased to preach in virtue of their commission. The procedure of the Presbytery and the committee has not been discovered. The *Register of the Presbytery* for the period is not known to be extant; and the Synod were forbidden to meet until authorised anew.<sup>1</sup> The Synod of Perth and Stirling did not meet again till March 4, 1691.

The Presbytery of Dunkeld duly obeyed the order of the Synod.

A letter from the Presbytery, dated at Dunkeld, November 21, 1660, and signed by Mr John Anderson, Clerk, was submitted to the Presbytery of Perth, on December 5, "wherein they desire that (because they were appointed by the Synod to take notice of the carriage of those brethren that formerly dissented from them, and others that preach within their bounds, that are not reputed members of the Synods, and to take notice of some scandals, and proceed against them, according to the Acts of the Kirk, as they will be comtable) the brethren after-mentioned, viz. :—Messrs William Colvill, George Haliburton, Robert Young, Alexander Balneavis, George Weymis, might be sent to the said Presbytery, on the 19th of December next, to give their concurrence in the foresaid matters." The Presbytery of Perth, accordingly,

<sup>1</sup> Wodrow's *History*, i. 230-1.

appointed those brethren to meet with the Presbytery of Dunkeld, on the date specified ; and, on December 26, on receipt of another letter from the Presbytery of Dunkeld, dated December 19, " did entreat the brethren foresaid to keep the " diet of that Presbytery, on the third Wednesday of January 1661.

It was reported to the Synod, in April, by Mr Alexander Balneavis that the Presbytery had removed Mr James Strachan from the ministry which he exercised at Dunkeld.

#### § 4. DESCRIPTION OF " THE SITUATION OF SOME HIGHLAND PARISHES ABOVE DUNKELD "

[The following " Representation from the Presbetry of Dunkeld of the situation of some Highland parishes above Dunkeld " describes a portion of the Presbytery.]

The parish of Kenmure is in length, from the Eastside of Balloch to Ardewnack besouth Loch Tay, seven or eight miles, and from the point of Lyon to Finlarig, benorth Lochtay, eleven miles and upwards : the twentie-four marke lands of the said parish [? lie] above the church of Killin in Glenloch, so that the remotest part of the said parish is about seventeen miles from the kirk of Kenmure. Another part of it lyes in Glenquaich, the remotest part whereof is at five miles distance from the kirk ; and the kirk is within a mile or little more of the east end of the parish. The parish of Killin is in length, from Ardewnack to the Braes of Strathfillan, eighteen miles at least : between Strathfillan and Glenfalloch, another part of the same parish, marching with Dumbartonshire, there are great mountains interjected : as also a part of Glenloch, which rises northward toward the Braes of Lyon, belongeth to it. The minister preaches *per vices* at Ardewnack, Killin, and Strathfillan. The church is near the east part of the parish.

The parish of Dull hath, 1mo, three miles of Apinadull belonging to it ; 2do, the countrie of Grandtillie belonging to it, four miles in length, besouth Tay, the kirk of Weem being betwixt it and the church of Dull ; 3tio, a part of Strathtay benorth Tay, in the middle of the parish of Logirate, two miles be east the church of Weem, and be east Dull four miles ; 4to, A great part of Glenquaich, between which and the church of Dull there is six miles of montanous way ; 5to, In Athol, besouth the water of Tumbell, a long tract of a country divided from Apinadull by hudge and vast mountains, and benorth Tumbell, the Glen of Fincastle, Bonscodd, Shierglass, and Pitdornie, all invironed with the paroch of Blair-Athole, Shiarglass being in view, and within a mile, of Blair, and ten miles of very rough and mountanous way north



from the church of Dull ; and Balephunt, be east the water of Gairie, in the bosome of the parish of Muline. The minister preaches *per vices* at Grandtillie, Glenquaich, Dull, Foss, and Fincastle ; between Glenquaich and Shierglass, the two remotest parts of Dull parish, are eighteen miles.

The parish of Weem, except a mile of ground adjacent to the church, is all scattered in parcels among other parishes. 1mo, There is a part of it close by the kirk of Killin, on the south side, and another on the north, and a third in Glenlochie, five miles or thereby above the church of Killin and above Weem above twenty, the churches of Dull, Kenmure, and Killin being betwixt it and Weem ; 2do, a part of Bredalbine on the north side of Lochtay, encompassed with the parish of Kenmure ; 3tio, a part of Glenlyon, in the bosom of the parish of Fortingale, eight miles above Fortingale, and above Weem eighteen miles ; 4to, a part of Glenquaich ; 5to, the lands of Murthley in Grandtilly, which are surrounded with the paroch of Dull ; 6to, the Barronie of Comrie, having the church of Dull between it and Weem.

The paroch of Fortingale hath twelve miles long in Fortingale and Glenlyon, the country of Bonrannoch, and both the sides of Lochrannoch, the remotest part whereof is seventeen miles from the kirk of Fortingale, and in the bosom of Rannoch. There is a good part of the parish of Logierate at twentie miles distance from the kirk of Logierate. The minister of Fortingale preaches *per vices* at Fortingale, the head of Glenlyon, and at Kilichonan in Rannoch, and at Kinloch.

The paroch of Blair Athol and Strowan, from the head of Glentilt to Bohespick, is fiveteen or sixteen miles in length, and has interjected a great part of the parish of Dull, viz. :—Shiarglass, Pitdornie, Bonscodd, and the Glen of Fincastle, as also a part of the parish of Muline, lying within a mile and an half of the church of Blair, viz. :—the lands of Strathgairee. It hath two places of worship, Blair and Struan, at three miles distance, with the water of Struan interveening.

The parish of Muline hath a considerable number of the parish living in the west end of Stratherle, separated from the church of Muline with a tract of mountains three or four miles broad. The remotest part thereof six or seven miles from the kirk of Muline, and severals of them living within a mile or two of the kirk of Kirkmichael. The said parish hath interjected the ten pound land of Dailshian, belonging to the parish of Logierate, between two or three miles from the kirk of Logierate, and within a mile and ane half of the kirk of Muline ; as also the lands of Balephunt, belonging to the parish of Dull, separated by mountains and the river of Tumble, at seven or eight miles distance from the kirk of Dull, and within two miles of the kirk of Muline.

The parish of Kirkmichael in Stratherdle hath in it a great part of the country of Stratherle, consisting of five miles ; as also the country of Glenshee, wherein there are three or four hundred examinable persons, separated from the country of Stratherle by a tract of hills six miles broad, which are frequently in the Winter season impassible ; at two or three miles distance from the kirk of Kirkmichael there lyes a part of the parish of Muline, as said is, Blairgowrie, Kinloch, Bennethie, Elith, and Ratray, some of which places are at six, eight, or nine miles distance from their parish churches.

The parish of Logierate is nine miles in length from Tullimet to Aberfaldie, and hath interjected a considerable part of the parish of Dull in Strathtay, Killichassie, and Aberfaldie ; the west end of it on Tay side ly within half (*blotted*) of the kirk of Weem ; on the south side of the water of Tumbell, (Fi?)nnab and Wester Drumfaladine, and on the north of that river, the ten pound land of Dalshian, ly within two miles of the kirk of Mouline, below which the lands of Dalcapon, in the united paroches of Dunkeld and Duelly, ly within a mile of the kirk of Logierate, and four miles from Dowelly, and seven miles from Dunkeld. It hath also in Rannoch the lands of Cary, Drueie, Achom, and Dunchastle, consisting of about sixtie examinable persons, in the bosom of a country united to the parish of Fortingale, and about eighteen or twenty miles distance from the kirk of Logierate.

The parish of Litle Dunkeld has in it the cowntry of Strathbrand, consisting of seven miles distance from the kirk of Litle Dunkeld ; and upon Tay side, from Dalguise to Sketewen, there is four miles of a populous country, lying more contiguous to the church of Logierate than Litle Dunkeld ; severals of these being six or seven miles from the kirk of Litle Dunkeld, and but a mile or two from the kirk of Logierate.

Meickle Dunkeld, the minister thereof preaches once in the fourth night, the afternoon at the church of Duellie, four miles distance from the kirk of Dunkeld, and has, in the said parish of Duellie, a good number of people living in Dalcapon and Kilmorich, who ly contiguous to the kirk of Logierate.<sup>1</sup>

#### § 5. THE PARISH MINISTERS IN AUGUST 1661

In August 1661 the various parishes were planted as follows :—

Auchtergaven

Alexander Anderson

John Anderson (C. and S.)

<sup>1</sup> *MS. Register of the Presbytery of Dunkeld, May 2, 1721.*  
For Dull, Kenmore, Killin and Weem, v. *Reports on the State of Certain Parishes in Scotland* (Maitland Club), 153-64, 175-89.

Blair-Atholl	Colin Campbell
Caputh	Hew Ramsay
Cargill	William Rattray
Cluny	William Stewart
Dunkeld	—
Kinclaven	Alexander Ireland
Kinloch	James Lindsay
Kirkmichael	Francis Pearson
Lethendy	John Ross
Little Dunkeld	Thomas Glass
Moneydie	David Drummond
Moulin	Robert Campbell
Rattray	Thomas Lundie
Dull	John Cunnison
Fortingall	Gilbert Menzies
Kenmore	Patrick Campbell
Killin	Patrick Campbell
Logierait	James Murray
Weem	Thomas Ireland

## § 6. THE PRESBYTERY, 1662-81

The Register of the Diocesan Synod of Dunkeld for the period 1662-89, and that of the Presbytery of Dunkeld before November 2, 1681, have disappeared; but the history of the Presbytery from 1661 to the latter date may be partially reconstructed from other sources.

In consequence of the readmission of several of the dissentient brethren to their seats in the Presbytery of Dunkeld, it is probable the Protesting Presbytery of Dunkeld ceased to exist before April 9, 1661, and that, during the summer, the ministers of all the parishes within the bounds were recognized as members of the Presbytery of Dunkeld.

By a Proclamation of the Privy Council, dated January 9, 1662, the ecclesiastical judicatories<sup>1</sup> of the kingdom were forbidden to meet until authorised by the respective Diocesans. At his Synod on the second Tuesday of October 1662, Bishop Haliburton appointed the brethren within the bounds of the former Presbytery of Dunkeld to meet as a Presbytery or exercise, for the discharge of the duties entrusted to them.<sup>2</sup>

<sup>1</sup> Kirk-Sessions, Presbyteries and Synods. The Proclamation is printed in Wodrow's *History*, i. 249-50.

<sup>2</sup> *v.* Synod, Chapter II., for the relative Act of the Archbishop and Synod of St Andrews. The earliest reference to the Presbytery in the *Register of Sasines for Perthshire* is on March 13, 1663 (Registered June 22, 1663). The first reference in the *Register of the Kirk-Session of Logierait* is on May 10, 1663.



Caputh became vacant, on November 16, 1662, by the admission of Mr Hew Ramsay to Methven.<sup>1</sup> Mr John Blair became minister of Caputh before June 4, 1663.

Mr Patrick Campbell had been deprived of his charge of Killin by the Act of Glasgow. His successor, Mr Alexander Comrie, was admitted before June 5, 1673. Messrs Thomas Lundie, minister at Rattray, and Robert Campbell, minister at Moulin, were deposed from the ministerial office by Bishop Haliburton at his Synod in October 1664. Mr John Rattray, minister at Ruthven, was admitted to Rattray during the week before July 9, 1665, and Mr William Balneavis to Moulin before November 12, 1670.

Dunkeld and Dowally had been destitute of a regularly admitted minister since the "removal" of Mr John Heart after June 8, 1652: by November 5, 1663, Mr Andrew Hardie had been settled in the charge.

Mr James Lindsay, minister at Kinloch, was admitted to Saline on March 29, 1664, and was succeeded by Mr Donald Blair before February 7, 1665. Mr Thomas Ireland was translated to Kirkmaiden in 1664, and was succeeded in the cure of Weem by Mr James Strachan before September 29, 1664. The paucity of material for the reconstruction of the history of the Presbytery gives value even to references to the repair of an highway. The road through the Muirton of Perth had become impassable during the winter season. The City Fathers, accordingly, determined "to build ane calsay from the northend to the south end of the samen." As the work would be of public benefit, they decided to approach the Presbytery of Dunkeld for assistance. On December 19, 1664, the Council appointed a committee to prepare a draft of letters to be transmitted to the Presbytery and the various parishes within the bounds; and appointed Bailie Urwhart and Deacon Cuninghame to "goe alongst to Dunkeld to bak them up earnestly." The letters were as follows:—

*Perth, 27 December 1664.*

Ryt Reverend,—We salbe resolved, a litill efter Candilmes, to go about the calsay of the murtoun of balhoussie, ane place impassabill in the wynter, als it is weill knawin to yow all. And it being ane work whiche will cost ane considerabill sowme of money befoir it be perfytit, and not allone our concernment, but the whole liegis' who travell that way, we salbe writtin letters to the severall parichionors in your Presbiterie for ane voluntar contribution for that effect. We intreat your concurance that ze may spyk in your severall parioches for that end;

<sup>1</sup> For authorities for the statements regarding the clergy, *v.* Chapter VI.

Als evir we salbe readie to obey zow in the lyk cace, or what ever lyes in the powar.

Ryt Reverend, Your reall freindis and servantis,  
the Magistratis and Counsall of the burgh of  
Perth, subscribing by our common Clerk, at  
our command.

Written on the bak for the Ry<sup>t</sup> reverend the  
Moderator and remanent Memberis of the  
Presbiterie of Dunkeld.  
These.

*Perth, 27 December 1664.*

Mutch Honorit,—We doubt not bot it is weill knowin to yow all how unpassibill the way throw the murton of balhoussie is, in so mutch that, all the winter over, nather hors nor foot can goe or come to this. We have resolvit, this inswing Spring, to imploy workmen to build ane calsay from the northend to the south end of the samen, which will cost ane considerabill sowme of money. And seing it is not onlie allone our concernmeint, but also of singular use to the whole liegis who travell that way, we do intreat and beseik yow for ane voluntar contribution amongis your parioch, for helping ofe so gud and necessar ane work, Als hes bene promiseit by some considerabill persones amongis yow when once we sould begin the work. And being collectit, we desyre the same to be deliverit to Jon Arnot, keipar of the registrar ofe Sasinyis ofe Perth, whom we have apointit to resave it, and his receipts thair upon; in doing wherofe, we houp ye your selffis will not onlie find present benefeit and contentment, bot it sall also ingadge us to be readie at all occasioneis, and to obey yow in the ellyk caice.

Mutch honored, Your readie freindis and servantis,  
The Magistratis and Counsall of the  
burgh of Perth, subscribing be our common  
Clark at our command.

On the bak written for The Gentill men,  
heretouris, ministeris and kirk session of  
the parioch of ——. These.

It was reported, on January 9, 1665, that the Presbytery "had promitted to send an answer in wreat." No reply, however, had reached the Council by February 27, 1665, and, on that date, they instructed the Bailie and the Deacon "to require ane answer of the several letters sent to the several ministers in Dunkeld Presbytery." It was reported,

on March 13, that the Presbytery did not intend to make a collection before Midsummer. The Council appointed a letter to be written to them "to mynd it then"; and, on June 19, determined to send another letter to the Presbytery, and commissioned Deacon Cunningham to deliver it to the Dean. The Deacon stated, on July 17, that "he delivered the letter to the Presbitry of Dunkeld anent the repairing of the way thorow the muir, who promist to send ane answer therof the first tyme they suld meit."

There is no further reference to the subject in the Records of the City of Perth.

Auchtergaven became vacant on January 30, 1665, by the death of Mr Alexander Anderson; his son and colleague had been deposed by Bishop Haliburton at his Synod in the previous October. Mr William Aison, minister at Tannadice, was admitted to the charge between May 27, 1666, and June 18, 1668.

Mr Andrew Hardie, minister at Dunkeld, was translated to Forgan-denny, before July 3, 1667, and the vacancy, thus created, was filled by the admission of Mr David Young before November 7.

Mr Colin Campbell, minister at Blair Atholl, died before August 2, 1667: his son, Mr Robert Campbell, was admitted to the charge before December 18, 1673.

On September 25, 1667, Mr John Blair, minister of Caputh, was settled in the ministry at Kilspindie, and was succeeded, before June 28, 1673, by Mr William Nairn.

Mr Donald Blair ceased to be minister of Kinloch before April 5, 1668, when the Edict of Mr Thomas Wilson, his successor, was served by the minister of Rattray. Wilson was admitted to Kinloch before June 20, 1668.

Mr David Young, minister at Dunkeld and Dowally, had been translated to Lethendy to succeed Mr John Ross, and Mr Robert Gordon had been instituted to the vacant parish before October 19, 1671.

Mr Alexander Comrie was admitted to Killin before June 5, 1673, and, before December 19, 1678, had been translated to Kenmore, vacant by the death of Mr Patrick Campbell.

Mr William Malcolme was translated from Meigle, in May 1678, to Kinloch, the charge of which had been demitted by Mr Thomas Wilson.

In 1678, Mr William Smith succeeded his brother-in-law, Mr David Drummond, as minister of Moneydie.

Mr Robert Stewart was admitted to Killin before January 6, 1680.

After October 16, 1680, Mr William Nairn was translated from Caputh to fill the vacancy in Kinclaven created by the death of Dean



Ireland ; and was succeeded, after March 16, 1681, by Mr Robert Gordon, minister at Dunkeld.

Before November 2, 1681, Mr Mungo Murray had been admitted to Logierait as Colleague with, and Successor to, Mr James Murray, his father ; and the death of Mr John Cunnison had caused a vacancy at Dull.

§ 7. THE PARISH MINISTERS IN NOVEMBER 1681

The *Register of the Presbytery* begins on November 2, 1681. The members then were :—

Auchtergaven	William Aison
Blair Atholl	Robert Campbell
Caputh	Robert Gordon
Cargill	William Rattray
Cluny	William Stewart
Dunkeld	—
Kinclaven	William Nairn
Kinloch	William Malcolm
Kirkmichael	Francis Pearson
Lethendy	David Young
Little Dunkeld	Thomas Glass
Moneydie	William Smith
Moulin	William Balneaves
Rattray	John Rattray
Dull	—
Fortingall	John Menzies
Kenmore	Alexander Comrie
Killin	Robert Stewart
Logierait	{ James Murray
Weem	{ Mungo Murray (C. and S.)
	James Strachan

§ 8. THE PRESBYTERY, 1681-89

Mr Thomas Glas, minister at Little Dunkeld, died on March 23, 1682, and was succeeded by Mr Alexander Roberston before June 2, 1686.

Mr William Rattray was admitted to Cargill, as Colleague with, and Successor to, his father, before April 5, 1682, and became sole minister in April 1684.

On June 7, 1682, Messrs John Cunnison and Thomas Robertson were ministers respectively of Dull and Dunkeld.

Mr Robert Gordon was translated from Caputh to Abercorn in 1683, and Mr James Crokat was admitted his successor before January 2, 1684.

Kinloch became vacant, shortly before June 15, 1684, by the death of Mr William Malcolme ; Mr Thomas Murray was admitted to the cure on August 7, 1685.

Mr John Menzies, minister at Fortingall, died before April 6, 1687. Mr Alexander Robertson was translated to that parish before July 6, 1687, and was succeeded, at Little Dunkeld, by Mr Alexander M'Lagane between September 7 and November 2, 1687.

A vacancy had been caused at Lethendie by the death of Mr David Young in January 1687, and at Rattray by the death of Mr John Rattray before April 6, 1687 : the new incumbents were appointed after the disjunction of those parishes from the Presbytery of Dunkeld.

Mr John Peirson was admitted to Kirkmichael before May 13, 1688, as Colleague with, and Successor to, his father.

Mr Thomas Robertson, minister of Dunkeld, was probably dead on or before August 1, 1688, and was succeeded by Mr Henry Murray before October 3.

So far as is recorded, the Presbytery held no meeting after the fall of Prelacy. The Register of the period closes on July 3, 1689.

#### § 9. THE ALTERATION OF THE BOUNDS OF THE PRESBYTERY (1687)

The Presbytery of 1689 had ceased to be conterminous with that of 1661.

One consequence of the Lintrathen case,<sup>1</sup> as was alleged, was, that the Synod of St Andrews on April 6, 1687, passed the following Act :—

“ The Diocesian Synod of St Andros, by his Grace My Lord Archbishop his directione, did erect the six ministers which did belong to the Presbytry of Meigle, but within the Dioces of St Andros, together with the two of the Dioces of Brichen, into a particulare Presbytery ; and did appoynt them to keep a Regester of their discipline and order, which they are to bring to the Diocesian Synod of St Andrews, and to be answerable therto for the same ; and also did appoint Mr Silvester Lammie, minister of Essie, Moderator therof ; and likewise, by these brethren's advyce, did ordaine Newtyle to be the place of their meeting ; and this their Act to stand in force and vigour untill the nixt Diocesiane Synod, wher it is left to the further consideratione of his Grace and the Synod.”<sup>2</sup>

<sup>1</sup> *v.* Chapter II., Bishop Hamilton—Meigle Presbytery.

<sup>2</sup> *MS. Register of the Presbytery of Dundee.*

The six ministers in the Diocese of St Andrews were those of Airlie, Blairgowrie, Essie, Kettins, Lintrathen and Newtyle : the two in the Diocese of Brechin, the ministers of Glenisla and Kingoldrum.

The Bishop of Dunkeld reported that Act to his Synod on April 27, 1687, and, by their advice, forthwith constituted a Presbytery composed solely of parishes within the Diocese of Dunkeld. He disjoined Cargill, Clunie, Kinclaven, Kinloch, Lethendy, and Rattray from the Presbytery of Dunkeld, St Martins from the Presbytery of Perth, and Abernyte, Auchterhouse, and Tealing from the Presbytery of Dundee, and united them with Alyth, Bendochy, Cowpar-Angus, Meigle, and Ruthven in a Presbytery appointed to meet at Cowpar-Angus.

He also disjoined Redgorton from the Presbytery of Perth and associated it with that of Dunkeld.<sup>1</sup>

#### § 10. THE PARISH MINISTERS IN JULY 1689

The parishes within the Presbytery of Dunkeld, and the ministers in office at the date of the abolition of Prelacy, July 22, 1689, were these :—

Auchtergaven	William Aison
Blair-Atholl	Robert Campbell
Caputh	James Crockat
Dunkeld	Henry Murray
Kirkmichael	{ Francis Pearson
	{ John Peirson (C. and S.)
Little Dunkeld	Alexander M'Lagan
Moneydie	William Smith
Moulin	William Balneaves
Redgorton	Patrick Auchterlonie
Dull	John Cunnison
Fortingall	Alexander Robertson
Kenmore	Alexander Comrie
Killin	Robert Stewart
Logierait	{ James Murray
	{ Mungo Murray (C. and S.)
Weem	James Strachan

#### § 11. NONCONFORMITY WITHIN THE BOUNDS

The Nonconformist ministers in the Presbytery have been already indicated.

The disappearance of the Registers of the Synod, the Presbytery, and the great majority of the Kirk-Sessions within the bounds, renders

<sup>1</sup> *MS. Register of the Presbytery of Dunkeld*, July 6, 1687. For the changes of the name of the Presbytery, 1690-1836, v. Appendix A.



it impossible to give an account of the nonconformity within any, but two or three, of the parishes during the period 1662-81.

In the Highland portion of the Presbytery, the ministers of Killin and Moulin only refused to accept Episcopacy. Whether their influence withdrew any of their parishioners from the Established Church cannot now be determined. The conformity of the great landed families would be inevitably followed by the conformity of the people. The conclusion seems absolutely safe that separation from the Established Church, if at all existing, was of the most limited extent.

Of the Lowland parishes, there is evidence that the influence of the teaching and example of their deprived ministers continued to be felt in Auchtergaven and Rattray. On August 6, 1691, the *Register of the Presbytery of Perth and Dunkeld* refers to "some of the professors of the paroch of Auchtergaven that were sufferers in the worst of times"; and later, in 1708, in a "Representation" by the Presbytery of Dunkeld to the Commission of the General Assembly in connection with the settlement of Auchtergaven, it was declared "That ther is, and hath been, a set of honest people in the paroch of Ochtergavin, who have been verie friendly to the Presbyterian interest, even in the worst of times."<sup>1</sup>

Allusion to the nonconformity in Rattray is made in the minute of the Kirk-Session of August 10, 1673: "In reference to the celebratione of the Lord's Supper, the minister and Session, takeing to their consideratione that severall non conformists did not partake of the Sacrament, and likewise at present the many variances, Thought fit that both should be dealt with, both for conformitie and aggriement: Therfor delays the celebratione of the Sacrament."<sup>2</sup>

By the Act of 1681 anent Religion and the Test, the clergy were enjoined to report to their Ordinary, in October yearly, all Roman Catholics and other schismatics, that they might be prosecuted by the civil authorities. In the Register, the proceedings of the Presbytery in obedience to that measure are noted<sup>3</sup>; but it cannot be affirmed that the members evinced great zeal in the discharge of their duty as informers. The extent of the nonconformity in each of the Highland parishes of Dull and Weem, as reported to the Presbytery by the ministers on August 1, 1683, was one person.<sup>4</sup> In the Lowland parish

<sup>1</sup> MS. *Register of the Presbytery of Dunkeld*, August 24, 1708.

<sup>2</sup> Donald Cargill is said to have preached on the Broad-moss, a secluded spot among the hills, in the parish of Rattray (*Six Saints of Covenant*, ii. 202). He was laird of Hatton in that parish (1665-73).

<sup>3</sup> November 1, 1682, to November 9, 1683.

<sup>4</sup> Wodrow states (*History*, iii. 455) that, on April 2, 1683, Archibald Menzies, "younger of Culdairs, called Colonel Menzies," was indicted for saying when in prison, "that fools made the Test and knaves take it," and was denounced rebel in absence.

of Rattray, however, there were several separatists : on April 4, 1683, the minister stated that they " are delated and persued before the Sheriff." <sup>1</sup>

The name of Gilbert West has descended to our time as that of a Covenanter in the parish of Cargill. The traditionary account of his death is as follows :—

Tradition says that Gilbert West, one of the so-called nobles of Whitefield, lived a covenanter and died a martyr. The place where he suffered for his faith is a secluded ravine that goes down to the Tay, about midway between Stobhall Castle and the hamlet of Cargill. He had just attended a conventicle held at Broadgreen, a grassy flat contiguous to the lower end of the dell. During the service, which was conducted by an itinerant preacher, the cry was raised that troopers from the castle were approaching at a gallop. Thus alarmed, the worshipping assembly scattered in all directions. Of the fugitives, the one most wanted was Gilbert West, who was a well-known conventicler. Whoever else might escape, he must not escape ; at all costs he must be captured. But he was not to be seen. He was, therefore, supposed to be seeking safety not in flight but in concealment. On this supposition, the commanding officer ordered some of the horsemen to dismount, and search for him in the bushy gully. Here he appeared, disappeared, and reappeared. At last he was shot at, the remark being made, " He gave a start : he has taken a hurt." Nevertheless, and none the less, he continued to run till he was lost sight of as he plunged into a thicket of broom. He had got away ; but he had not got away clear. Several weeks afterwards his remains, penetrated by gunshot wounds, were found where the road from Perth to Blairgowrie crosses the dingle known as Gibbie's Den.<sup>2</sup>

### § 12. PROCLAMATIONS

Proclamations ordered to be published in or at the churches within the Presbytery of Dunkeld.<sup>3</sup>

1660–1689.

September 20, 1660.—A Proclamation <sup>4</sup> against all seditious railers

<sup>1</sup> The processes have not been found.

" . . . the Clergy did as little that way as was possible for them ; and I can make it good, when ever I am put to it : That where one was persued upon their Informations, twenty were befriended by their Intercessions" (*An Account of the Present Persecution*, London, 1690, 49).

<sup>2</sup> This vivid paragraph, which embodies the traditions of the parish of Cargill, is given by the kindness of the Rev. W. A. Campbell, M.A., minister of Cargill. Mr Campbell also states, as a tradition of the parish, that the conventicle was organised by West in bravado.

<sup>3</sup> Compiled mainly from the Collection of printed and unprinted Proclamations in the Register House.

<sup>4</sup> Printed in Wodrow's *History*, i. 76.

and slanderers, whether civil or Ecclesiastic, of the King's Majesty and his Government; and against remonstrators and their adherents, and against all unlawful convocation of His Majesty's lieges.

February 23, 1664.—Proclamation against shooting of wild fowl with hagbutts, etc.

July 8, 1664.—Proclamation suspending trade with Holland.

In consequence of the plague in Holland.

To be published . . . "And at the church doores of the paroch kirks where there is any villages and seatounes without mercat croces."

May 3, 1665.—A Proclamation<sup>1</sup> for a publick Generall Fast throughout the realm of Scotland,

" . . . for imploring the blessing of Almighty God upon our Councils and forces employed in " the war against the United Provinces. To be read from the pulpit on June 4: the Fast to be kept on June 7.

June 10, 1665.—A Proclamation for a publick Generall Thankes-giving throughout the Realm of Scotland.<sup>2</sup>

For a glorious victory won by the Royal Navy, under the command of the Duke of York, over the fleet of the United Provinces on June 3.

The Proclamation to be read on July 9, and the Thanksgiving observed on July 13.

December 7, 1665.—Proclamation<sup>3</sup> againes Conventicles.

December 7, 1665.—Act<sup>4</sup> anent ministers admitted before the year

<sup>1</sup> Printed in Wodrow's *History*, i. 420. "The bretheren wer desyred to read the King's Proclamatione for a Fast to be kept for the success and conduct of the Royall Navy, and to see cairfully to the observeing thereof" (*MS. Register of the Presbytery of Dundee*, May 31, 1665). The Fast was "cairfully kept by the bretheren in their respective charges" (*Ibid.*, June 21).

<sup>2</sup> Wodrow's *History*, i. 423; *Register of the Privy Council*, Third Series, ii. 56.

"June 12, 1665.—The Counsell, having receavit the happy newes of the Royal Navyes giving of a great blow to the States of the Neather Lands fleet, doe appoint the bells of the steiple to reigne presentlie, and untill ten a clok at night, having short intervalls betwixt the ringing, soe that the bells may not be spoyled; as also appoints the drums to goe about the towne, ordaining the inhabitants to sett out bonefyres befor their doores to be kindled at eight-aclok, and to burne whill ten thereafter" (*MS. Records, Perth City*).

"A publick proclamatione from the King's Majestie, for keeping a day of solemne Thanksgiving for the saiff conduct and success of the Navy against the Staits of the United Provinces, appointed to be kept religiously by the bretheren, and the Proclamatione to be read unto the severall congregations the Sabath immediatly before the 2d Thursday of Julie, which was the day appointed for the publik Thanksgiving; the cair herof was recommended to the bretheren" (*MS. Register of the Presbytery of Dundee*, July 5, 1665).

The Thanksgiving was "religiously observed by all the bretheren" (*Ibid.*, July 26).

The same Register refers to a Fast for the plague in England, and for the harvest, appointed by the Privy Council to be observed on September 13 (August 30, 1665).

<sup>3</sup> Printed in Wodrow's *History*, i. 430.

<sup>4</sup> *Ibid.*, i. 428.



1649, and have relinquished their charge or been deposed since the restitution of Bishops.

June 28, 1666.—A Proclamation<sup>1</sup> for a publick generall Fast throughout the Realme of Scotland.

To “move Almighty God, in His infinit mercy, to continue His favour and protection; and to blisse our navall forces, at this tyme, with successe and victory” in the war against France, Denmark and the United Provinces. To be observed south of the Esk on July 11, and north of the Esk on July 18: the Proclamation to be read on the previous Sunday.

August 14, 1666.—A Proclamation<sup>2</sup> of a day of Thanksgiving for a naval victory over the United Provinces on the 25th and 26th July.

To be kept on August 30: the Proclamation to be read from the pulpit on the previous Sunday.

December 4, 1666.—A Proclamation<sup>3</sup> discharging the receipt of the rebels latly in armes in the West.

To be read, with all possible diligence, on a Sunday in every parish church.

June 13, 1667.—A Proclamation<sup>4</sup> for the security of ministers.

To be “read att all paroches churches upon a Sunday befor noon, after Divyn Service.”

July 30, 1667.—An Act<sup>5</sup> against Quakers.

<sup>1</sup> *Register of the Privy Council*, Third Series, ii. 173: “for the good successe of the royall navie” (*MS. Register of the Presbytery of Dundee*, July 18).

<sup>2</sup> “Agust 26, 1666.—. . . Ane intimatione of ane thanksgiving to be on thursday nixt for the late victorie over the Dutch by sea.”

“Agust penult., 1666.—The minister keiped this day as ane Thanksgiving as aforsaid, and preached on the 48 psal. 7-8 vv.”

“No collectione nor Sessione the said day” (*MS. Register of the Kirk-Session of Rattray*).

“It was found that the publick Thanksgiving for the victorie obtained against the Duches, being on the 30 of August, was carfullie observed by the brethren in ther respective charges” (*MS. Register of the Presbytery of Dundee*, September 5, 1666).

“The Provost declared he red two letters declaring the great victory be his Majestie’s fleet against the Dutch, for which the Counsell concluds that the bells begin [to] presently and ring every hour till 10 at nyt: That the drum goe about commanding all the inhabitants to put on bonfyres at 8 and to be extinguisht at 10 a cloak againe” (*MS. Records, Perth City*, August 13, 1666).

<sup>3</sup> Printed in Wodrow’s *History*, ii. 36. “The brethren, having received copies of the publick Proclamation against the rebels of the West, reported they did intimate the same” (*MS. Register of the Presbytery of Dundee*, December 26, 1666).

<sup>4</sup> Printed in Wodrow’s *History*, ii. 86-7.

<sup>5</sup> *Register of the Privy Council*, Third Series, ii. 312.

An Act of the Privy Council against Papists was read at Alyth on February 24, 1670 (*MS. Register of the Kirk-Session of Alyth*). v. *Register of the Privy Council*, Third Series, iii. 119.

“The Act of the Lords of His Maiestie’s Counsell against papists (v. *Register*,

July 29, 1669.—Proclamation<sup>1</sup> anent the Highlands.

April 2, 1673.—Proclamation against Conventicles.<sup>2</sup>

June 18, 1674.—A Proclamation<sup>3</sup> obliging heritors and masters for their tenants and servants.

July 15, 1675.—Proclamation<sup>4</sup> of a day of Fasting and Humiliation.

That "the Lord . . . may open the cloudes and grant the latter rain in its due season and measur, reserving for us the appointed weikes of the harvest."

Occasioned by dearth and continued drought. To be intimated on Sunday, July 25, and observed on Wednesday, July 28.

August 2, 1677.—A Proclamation<sup>5</sup> obliging heritors and masters, tenants and servants.

October 10, 1678.—Proclamation<sup>1</sup> anent the peace of the Highlands.

November 15, 1678.—Proclamation<sup>6</sup> of a "generall Fast, to be religiously kept throughout this whole Kingdome, to implore the mercy of the Almighty God for the preservation of the Protestant religion, as it

July 30, 1667) was read; and the brethren, declaring that ther was not a papist within the bounds of the Presbetrie, except one, Alexander Halyburtoone, in Dundie, who was processed by the Presbeterie of Forfar the time he did reside in the parish of Innerraritie, desayred Mr William Skinner, who was on his journey to Edenbrugh, to represent this to the Archbishop" (*MS. Register of the Presbytery of Dundee*, November 20, 1667).

<sup>1</sup> *Register of the Privy Council*, Third Series, iii. 52, vi. 36.

<sup>2</sup> Printed in Wodrow's *History*, ii. 212-13.

On March 25, 1672, the Town Council of Perth, having learned that war had been declared between Britain and Holland, resolved that "the weeklie intelligence" should be "renewed"; and authorised the Provost to arrange with Robert Mein for three letters and two "gazets" weekly at a cost of £5 sterling per annum.

<sup>3</sup> Printed in Wodrow's *History*, ii. 235-6.

<sup>4</sup> *Ibid.*, ii. 280-1.

"The minister did intimate to the Congregation the King's ordinance anent the generall fast to be keep on wednesday nixt throughout the nation, and show the cause therof; and desired the people to conven frequently to the sermon to be the said day at ten hours for that effect" (*MS. Register of the Kirk-Session of Alyth*, July 25, 1675).

"The fast being kept, Mr Thomas preached jeremiah 7, 8, 9, 10 of the 18 c. befor and after noon" (*Ibid.*, Wednesday, July 28, 1675).

"The Moderator did enquire of all the brethren particulary whither, or not, they intimated the Fast and kept it: all the brethren declared that they had observed and kept the Fast according to the order thereanent" (*MS. Register of the Presbytery of Dundee*, August 4, 1675).

<sup>5</sup> Printed in Wodrow's *History*, ii. 364-5.

"The Proclamation made anent Conventikls and baptisms and marriages with not authorized ministers was read after sermons" (*MS. Register of the Kirk-Session of Alyth*, September 30, 1677).

<sup>6</sup> "The minister mad intimation of the generall fast to be keep throwwt the Kingdom, the third Wednesday of December, concerning the King's preservation from the popish conspiracie, and read the causes therof; and desired the congregation to meet frequently to attend the sermon the said day" (*MS. Register of the Kirk-Session of Alyth*, December 15, 1678).

"Wednesday, 18 of December, the generall fast was keep. The minister preatched 63 ps. 1, 2, 3" (*Ibid.*).

is by law established, and for the protection of our royall Person and Government; as also to pray that God will more and more bring to light and confound all secret contrivances and machinations against us, and in us against all our loyall subjects."

To be kept on the third Wednesday of December, being the 18th : the Proclamation to be made on the previous Sunday.

June 26, 1679.—Proclamation <sup>1</sup> against rebels.

November 22, 1680.—A Proclamation <sup>2</sup> concerning some Fanatical Conspirators against the King and Government.

Against Cargill and others.

June 16, 1681.—A Proclamation <sup>3</sup> for a Solemn and Religious Fast to be kept in the whole Paroch Churches of the Kingdom of Scotland.

That "all our loving subjects may be moved heartily to turn speedily to God by a true repentance, and to send up their fervent prayers and supplications for wise and pious direction unto, and a blessing upon, the ensuing Parliament; for healing the breaches and pardoning the sins of the Kingdom, especially the contempt and disobedience of the Holy Gospel, the great prevalency of Atheism, Error, Schism,

<sup>1</sup> Printed in Wodrow's *History*, iii. 114-5.

<sup>2</sup> *Ibid.*, iii. 229-30.

<sup>3</sup> *Ibid.*, iii. 246-7.

"It having pleased God, for our sins, to visit many of the Southerne shires of Scotland with a great drought this spring and summer, that scarce ther was any rain from March to neir the end of June, but cold winds and other unseasonable weather, so that the like had not been observed by the space of 40 years before, for no grasse rose but was more withered then it had been in the midst of winter with us, or scorched with ane Italian summer: and for the cornes, they ware in great hazard, so that a famine, at leist a dearth, and pestilential diseases ware feared to inshue. All thir ware interpret as the effects of our late Comet, . . . and certainly, it may drain the moisture from the earth, and influence the weather, and disorder the motions of the heavens; but ther is a higher hand of Providence above all these signes pointing out to us our luxury, abuse of plenty, and other crying sins. However, the Privy Councill, by ther Act dated the 16 of June 1681, . . . enjoyned ane universal fast throw the kingdome for deprecating God's wrath, and obtaining rain, to be held on the 29 of June in the nearer shires, and the 6 of July in the remoter; as also the fast is enjoyned to pray for the succes of the subsequent Parliament. Some wished this Parliament might not make us or our posterity fast after it was done. But God thought fit to prevent our applications and addresses, and on the 24 of June and the following dayes sent plentifull showers, yet the fast was observed: In severall places the cornes ware so brunt at the root that the rain could doe them little or no good" (Fountainhall's *Historical Observes*, 42-3). For a reference to the Comet, v. Law's *Memorialls*, 169-70.

"The reason why the bretheren mett not the last week, according to former appointment, was the publik order for keeping the Fast" (*MS. Register of the Presbytery of Meigle*, July 5, 1681).

"The minister made intimation of the generall Fast to be keep on Wednesday next, and read the cawses therof; and desired that they would frequentlie meit about the time they convened upon the Sabbath" (*MS. Register of the Kirk-Session of Alyth*, June 26, 1681).

"The generall Fast was kept and cawses read. Minister preached befor and after noon upon the 2d of Joell 13 and 14" (*Ibid.*, June 29, 1681).



Prophaneness and Irreligion, together with the unthankfull abuse of Peace with which God hath so long tyme blessed our Government; that by serious mourning for, and sincere turning from, them the Lord may graciously pardon them, and open the clouds for preserving the fruits of the ground for the comfort of man and beast."

The Fast to be intimated on June 26 and observed on June 29.

*March 10, 1682.*—A Proclamation anent Measures, Metts and Weights and the sale of Boutcher Flesh in Edinburgh.

" . . . Ordain That, conform to the foresaids Acts of Parliament, the Linlithgow Measure shall be the only measure for buying and selling of all sorts of victual . . . where victual is bought or sold . . . We . . . hereby grant full freedom and liberty to all persons whatsoever . . . to repair to the Burgh of Edinburgh upon the ordinar Flesh Mercat dayes each week, viz., Tuesday, Thursday and Saturday, and to bring in to the said Burgh Beeff . . . and all other Boutcher Flesh, and to sell the same in Mercats."

*July 8, 1682.*—A Proclamation<sup>1</sup> anent the discovery of persons in arms and apprehending rebels and fugitives.

*August 9, 1682.*—Letters of publication of a Commission under the Great Seal anent the security of the peace of the Highlands of Scotland.

*March 23, 1683.*—A Proclamation anent the rendezvouses of the Militia for the year 1683.

*April 13, 1683.*—His Majestic's gracious Proclamation<sup>2</sup> for ordering the prosecution of all rebels and their resettlers for holding Justice-airis and admitting rebels not heretors to take the Test.

"We do require the persons foresaids, appointed for administrating the Test, to meet among themselves, and condescend upon frequent dyets and meetings at convenient places; and that they cause make timeous and publick intimation thereof at paroch kirks. . . ."

*June 4, 1683.*—A Proclamation anent highwayes, bridges and ferries.

*August 7, 1683.*—A Proclamation<sup>3</sup> indicting a solemn and publick

<sup>1</sup> Printed in Wodrow's *History*, iii. 375-6.

<sup>2</sup> *Ibid.*, iii. 475-8.

<sup>3</sup> *Ibid.*, iii. 503-4.

"The minister made intimation from pulpit that the next Sabbath is to be a day of Thanksgiving, according to the King's appointment for the discoverie of the plotts made a gainst him; and read the proclamation and Declaration from pulpit for that effect" (*MS. Register of the Kirk-Session of Alyth*, September 2, 1683).

"The minister preached the thanksgiving sermon, for the King's delivrie owt of uiked men's plotts, (after he had read the declaration therof) upon the 64 ps., two last verses, befor and after noon" (*Ibid.*, September 9, 1683).

"Minister preacht twyse on Proverbs 29. 2, being a generall Thanksgiving for our King's preservation" (*MS. Register of the Kirk-Session of Cowpar-Angus*, September 9, 1683).

*September 9 (1683)*, Collection 42 shillings.

"This day being set apart as ane day of Thanksgiving to Almighty God for the

Thanksgiving throughout the Kingdom of Scotland: to be kept upon the ninth of September next for His Majestie's safe delivery from the late phanatical conspiracy against His Majesty, His Royal Highness, and Government.

To be read on the previous Sunday.

*April 17, 1684.*—Act in favours of the afflicted Inhabitants of the Town of Kelso through the late Fire, for a Voluntar Contribution:—

“ Forasmuch as ther being a representatione made to the Lords of his Majesties Privie Councill by the afflicted inhabitants within the toune of Kelso through the late fyre, bearing that wheras upon Tuesday the eight of this instant, betwext three and four a clock in the aftirnoon, ther happened a most calamitous fyre within the said Toune of Kelso, which began first in a malt-kill, whereby some nighbouring stacks of corne were kindled, and these, by the violent tempestuous wind blowing over the toune did in a sudden putt the wholl in so universall a conflagratione that these who wer helping ther nighbours did not know when ther oune houses wer burning, in so much that, before nyne a clock of the night, not only all the houses, but the most part of all the goods therein and severall merchand chops of considerable value, and above 4000 bolls of victuall lying in girnells, and all the corne stacks in the toune, wer utterly laid in ashes, dureing which tyme the furie of the flame and rage of the smoak wer so great in all places of the toune that with great difficultie sick and infirme persones and infant children could be caryed away from the danger to the open feilds; by which sad visitatione three hundreth and sex families, conforme to a list of the masters names herewith given in, have had their dwelling houses within the said toune utterly brunt doune, and of these not twentie will ever be able to rebuild again upon ther oune means and expences. And the losse of the merchands is so great that it cannot weill be knoune, the particular losse of some of them being valued above twentie thousand pundis Scots, and of others above ane thousand poundis sterling; and the more indigent sort of people have lost the wholl sustenance of ther livliehood through the burneing both of ther houses and cornes, so that with much difficultie they have been hitherto supplied with the charitie of ther nighbours, which will not serve long to sustaine them without the Lords of Privie Councill, in commiseratione of ther necessitous conditione, shall graciously be pleased to provyde for them a more universall discoverie of the treason and conspiracie intended against the King's person, his royall brother, the Duke of York, and Nobilitie, Major of London and others, George, Bishop of Aberdeen, preached before noon, Psalm 91, 1, 2, 3. The minister himselfe preached afternoon, Psalm 62, 1, 2, 3 (*MS. Register of the Kirk-Session of Kettlins*).

“ They [the Privy Council] would not make it on a week-day, leist the people might have withdrawn and absented themselves from it ” (*Fountainhall's Historical Notices*, i. 451).

and seasonable supplie; and humblie supplicating that the Councill would recommend them and ther desolate and indigent families to the charitie of the wholl kingdome, and grant order and warrand for that effect in manner underwritten. The Lords of His Majesties Privie Councill, haveing considered the forsaid petitione, and being sufficiently informed of the veritie of the forsaid Representatione and of the great distress the poor inhabitants of the said burgh are reduced to by the said fyre, doe recommend ther distressed and afflicted conditione to the charitie of all good people within the wholl kingdome, and recommends to the Archbishops and Bishops to cause intimatione be made hereof in the severall parish kirks of ther respective diocesses upon a Sabbath day, or to take such other wayes as may make this recommendatione most effectuall for the petitioners help and releiff, and appoints Master Robert Bennet, advocat, to be collector of the said contributione, who hath found sufficient cautione<sup>1</sup> acted in the bookes of the Privie Councill to do exact dilligence for inbringing thereof, and to see what shall be uplifted bestowed in the most equall manner for the relieff of the inhabitants.”<sup>2</sup>

<sup>1</sup> On April 24, 1684, Mr Robert Bennet, advocate, signed a bond of caution, which was also subscribed by James Bowden, merchant, burgess of Edinburgh (*Register of the Privy Council*, Third Series, viii. 703).

On January 8, 1685, Mr Bennet stated that he was unable, on account of his engagements, to undertake the distribution of the Collection, but that some gentlemen about Kelso were willing to act in his place, viz. :—Sir William Kerr of Greenhead, Bailie of Kelso, William Kerr of Chatto, Francis Pringle of Rowiston, Sheriff-depute, and Thomas Cranstoun, Bailie-depute.

He petitioned the Privy Council to appoint and authorise those gentlemen, or any two of them, to receive the Collection from him and distribute it among the most necessitous inhabitants. The Council, accordingly, authorised those gentlemen, with Mr James Lorimer, the parish minister, to distribute the Collection among the people of Kelso according to their losses (*MS. Register of the Privy Council, Decreta*).

<sup>2</sup> *Register of the Privy Council*, Third Series, viii. 454.

On April 24 the Privy Council passed this Act :—

“The Lords of His Majesties Privie Councill, haveing considered ane addresse made in behalfe of the distressed inhabitants of Kelso, who had ther houses lately brunt by fyre, desyreing that the money consigned in the Clerk's hands upon the accompt of releiff of prisoners with the Turks not yet disposed upon might be delyvered up to the Collector appoynted for that charitable contributione, extending to the soume of —, for the present help and releiff, doe give order and warrand to the Clerks of Councill to delyver up the said money to the said Collector upon receipt and finding sufficient cautione to restore the same for the use of the relieff of the prisoners with the Turks when it shall be demanded back by order of Councill, out of the first and readiest of the Collectione” (*Ibid.*, 499).

“June 22, 1684.—This day, the Precentor read ane printed Act off Councell, appoynting a volutar contribution throughout the whole kingdom for the afflicted inhabitants off the town off Kelso, who had their houses and cornes all burned by a late fyre. The minister did give the congregation the necessary exhortations thereanent.”

“June 29.—Collected be James Wichton for the people off Kelso, twenty pounds Scots” (*MS. Register of the Kirk-Session of Cowpar-Angus*).

“The minister made intimation for a collection for Kelso to be gathered



April 17, 1684.—A Proclamation<sup>1</sup> indicting a solemn and religious Fast, to be kept and observed throughout the whole Kingdom of Scotland.

Charles, by the Grace of God, King of Great-Britain, France and Ireland, Defender of the Faith, To all and sundry our good subjects, Greeting.

Forasmuch as Almighty God, after a sinful abuse of the Holy Gospel, and of the never to be forgotten deliverance of this our ancient Kingdom the next Sabbath" (*MS. Register of the Kirk-Session of Alyth*, June 8, 1684).

Ther was collected at the Kirk doors for Kelso 24 lib." (*Ibid.*, June 15).

"Ther was 24 lib. formerlie gathered and collected for Kelso sent to Mr Henrie Malcolm to be delivered" (*Ibid.*, November 30).

A collection for Kelso had been made in 1645. The Presbytery of Perth received "Letters from the Commissioners of the Kirk, and Act of the Estates, dated at Edinburgh the 10th of April instant, recommending the estate of the town of Kelso, half burned with fire and yet infested with the plague of pestilence, to the charity of the whole kingdom" (*MS. Register of the Presbytery of Perth*, April 23, 1645).

<sup>1</sup> The winter of 1683-84 was exceptionally severe. Fountainhall writes:—"There was, in November 1683, great storms and shipwracks on the coast of Holland and Norrway; and 1500 dead bodies ware cast furth at the Texel, besyde Amsterdam, and ther ware many ships broken and drowned. And in the end of November, ther began with us a great frost, which continued till the end of Februar 1684, and longer, for three moneths and a halfe, with some stormes and snow now and then; so that the rivers at Dundee, Borrowstounnesse, and other places wheir the sea ebbs and flows, did freeze, which hath not been observed in the memory of any man before; and theirby the cattell, especially the sheip, ware reduced to great want of meat, that the like had not been since the winter 1674. The River of Thames was frozen, and fairs, mercats, and bulbaitings held thereon" (*Historical Observes*, 115).

Law states: "November 1683, in this month was a great storm at sea, so that there were many ships cast away on the coasts of Holland, and dead bodies cast out on the shoar to the number of 1500. Great frosts in the moneth of December."

"This last winter, from November 1683 to March 1, 1684, was exceeding cold and frostie: a great storm of frost and snow" (*Memorialls*, 259-60).

The *Register of Dunkeld Presbytery* contains passing references to the storm.

"This day, the minister read from pulpit ane printed publict Act appoyting Wednesday next, being the 7th of May, to be kept throughout the severall congregations, within the Kingdom, as ane solemn day of fasting and humiliation, for the abounding sins off the land, the rigour of the last winter, and unnaturall coldnes off the spring" (*MS. Register of the Kirk-Session of Cowpar-Angus*, May 4, 1684).

"The minister preacht twyse on Joel 2. 12, 13, being a day of humiliation" (*Ibid.*, May 7, 1684).

"The minister made intimation of a generall Fast to be keep on Wednesday next, and read the cawses therof" (*MS. Register of the Kirk-Session of Alyth*, May 4, 1684).

"Wednesday, May 7, 1684.—The generall Fast was kept, the minister preached upon Isaia 26. verse 9 befor and after noon" (*Ibid.*, May 7, 1687).

An earlier storm of great severity is noted in the *MS. Register of the Presbytery of Perth*. No meeting had been held since January 7, 1635: on March 4 the minute runs:—"The former days there was no meetings nor Exercise because of the great storm of snow, the like not seen in any man's remembrance, living at this present." v. *Chronicle of Perth*, 34.

The Presbytery of Dundee, on November 21, 1683, appointed their next meeting to be held on the first Wednesday of January 1684, "by reason of the extraordinar storme, and the many vacant churches in the Presbitry."

On January 1, 1684, the Presbytery of Meigle held no Exercise, because the

from the yoke of bondage and usurpation, and of our Royal Person and Government from the open rebellions and secret plots and conspiracies of traiterous and phanatical enemies, and after a long and impious despising of peace and plenty, doth, by his righteous judgements, manifestly discover His anger and displeasure against the grievous sins of this Kingdom, and particularly by the long continuance of the rigor and storms of the last Winter, and the severity and unnatural coldnesse of the present Spring, whereby not only a great part of the cattel and bestial are already destroyed, and the remanent in apparent danger, but even the ordinary season of plowing and sowing of the ground was in danger almost to be lost, thereby threatning the breaking of the staff of bread and the dreadful plague of famine; which Dispensation doth invite persons of all ranks to speedy and true repentance, and the national expression thereof by deep mourning and solemn fasting and humiliation: Therefore We, with advice and consent of the Lords of our Privy Council, do appoint and ordain a day of humiliation to be observed by all our subjects of this Kingdom; strictly commanding and requiring them, upon that day, to cease from all the works of their ordinary callings, and to repair to their respectiv paroch churches, and there make solemn confession of their sins, and implore the Divine Mercy to us and our subjects by praying, mourning, fasting, and such other devotions as are usual upon such dayes of publict humiliation; more particularly contritely to confess and mourn for the great neglect and contempt of, and disobedience to, the Holy Gospel, for the sinful separation from the ordinances thereof, and for the great and lamentable prevalency of Atheism, Error, Prophaness, and Irreligion occasioned thereby, and for the sinful undervaluing of the great blessings of peace and plenty, so long continued under our Government: by all which and many other crying sins, The Lord's Anger and Jealousie are kindled, and His Hand is stretched out to the destruction of the cattel, and threatning the fruits of the ground, the necessary provision for the life of man and brethren present "wer long a coming by reason of the tempestuosnes of the day."

The *Records of the Exercise of Alford* show that, on December 5, 1683, and January 2, 1684, few members met; and that, on January 23, the Presbytery did not meet "by reason of the great storme lying on the ground." On March 19 no meeting was held "by reason of the tempestuosnes of the weather" (352-3).

The *MS. Register of the Kirk-Session of Cowpar-Angus*, on February 10, 1684, runs:—"Collected be James Wilky ane groat, the day being so stormy that few without the town could come to church."

In consequence of the long-continued storm, the King, with the advice of the Privy Council, issued the Proclamation printed in the text.

Additional local references to the Fast are these:—

"This day of meeting, which according to last daye's appointment should have been kept the first Tuesday of May, was delayed till now because of the Fast" (*MS. Register of the Presbytery of Meigle*, May 13, 1684).

beast ; that by serious mourning, and sincere turning from these provoking sins, the Lord may graciously pardon them, and repent Him of the evil threatned, and most righteously deserved. And for this end, we do require the Arch-bishops of St Andrews and Glasgow, the Bishops of Edinburgh, Galloway, Dunkel, Aberdeen, Brichen, and Dunblane, to cause it to be intimated in the several paroch churches of their Diocesses upon Sunday, the fourth day of May ; and to be celebrated and observed on Wednesday thereafter ; and the remanent Bishops, whose Diocesses are more remote, to cause it to be intimated on Sunday, the twenty-fifth of May, to be observed the Wednesday thereafter, by reading the same from the pulpit, after Divine Service, the Sabbath before the saids respective dayes of fasting and humiliation.

Given under our Signet at Edinburgh, the seventeenth day of April, one thousand six hundred eighty four, and of our reign the threttieth and sixth year.

*Per actum Dominorum Secreti Concilij,*  
WILL. PATERSON, *Clericus Secreti Concilij.*

God Save The King.

*April 22, 1684.*—Proclamation anent the Rendezvous of the Militia for the year 1684.

*May 5, 1684.*—A Proclamation<sup>1</sup> for establishing Lieutenents in the Shires of Argyle and Tarbet for securing the peace of the Highlands.

“ . . . to be affixt on the several paroch kirk-doors within the Highlands.”

*July 22, 1684.*—A Proclamation ordering the whole Militia benorth the river of Forth to be in readiness with fifteen dayes provision, when called out.

*July 22, 1684.*—A Proclamation<sup>2</sup> for discovering and apprehending some rebels lately in arms in the West and their resettlers.

*March 2, 1685.*—A Proclamation<sup>3</sup> containing His Majestie's gracious indemnity.

*June 24, 1685.*—A Proclamation<sup>4</sup> for apprehending several traitors and fugitives.

In connection with the invasion of Scotland by the Earl of Argyle.

<sup>1</sup> Printed in Wodrow's *History*, iv. 179-80.

<sup>2</sup> *Ibid.*, iv. 31-2.

<sup>3</sup> *Ibid.*, iv. 205. Signed at Whitehall, February 26.

<sup>4</sup> *Ibid.*, iv. 311-12. “ The Moderator enquired if all the brethren did read the Proclamation anent the fugitives: the brethren answered affirmativly ” (*MS. Register of the Presbytery of Dundee*, August 5, 1685).



July 16, 1685.—A Proclamation for a Thanksgiving throughout the Kingdom of Scotland for the late defeat of the King's enemies.<sup>1</sup>

The Thanksgiving to be intimated on August 9, and observed on August 13.

July 20, 1685.—A Proclamation for securing the peace of the High-lands.<sup>2</sup>

Reviving the Commission of August 9, 1682.

September 3, 1685.—A Proclamation for securing the peace of the High-lands.

September 16, 1685.—Act<sup>3</sup> for an anniversary Thanksgiving in com-

<sup>1</sup> (The minister) "likwais did intimat that ther was a preaching to be the next Thursday, being a day of Thanksgiving of the preservation of the King from his enemies and their defeat" (*MS. Register of the Kirk-Session of Alyth*, August 9, 1685).

"Thursday, 13 of August.—This being a general day of thanksgiving for the defeat of the King's enemies, the minister preached upon 64 psalm at 9" (*Ibid.*, August 13).

"A Proclamation read for a thanksgiving on Thursday, 13 inst., for the defeat of the King's enemies" (*MS. Register of the Kirk-Session of Cowpar-Angus*, August 9, 1685).

"The Thanksgiving was observed" (*Ibid.*, August 13).

"August 10 [1685], being Monday.—Ther was intimatione made of ane Thanksgiving Sermon to be preached throughout the Kingdom, upon the 13 of August, by order from the Privie Counsell, for the discomfiture, defeat, and overthrow of the Duke of Monmouth and the Earle of Argile with ther confederats and accomplices.

"August 13.—Collection 5 shillings.

"The minister himselfe preached ane Thanksgiving Sermon for the cause forsaid, Revelation 15. 3, 4" (*MS. Register of the Kirk-Session of Kettins*).

<sup>2</sup> Repeated September 3, 1685.

"The Proclamation for securing the peace of the Highlands was published after Divine Service" (*MS. Register of the Kirk-Session of Alyth*, August 2, 1685).

"The brethren are desired to make intimation of the Thanksgiving for late defate of the rebells the nixt Lord's day" (*MS. Register of the Presbytery of Dundee*, August 5, 1685).

"This day the Moderator enquired if all the brethren had kept the Thanksgiving: they answered affirmative" (*Ibid.*, September 2, 1685).

"By this successe (tho more redevable to the Divine providence then any humane aid) some termed the King James the Hardy, as they denominated his brother Charles the Clement or Mercifull." Some feared that the result of this victory would be the puffing up of Papists, and occasion many to Apostatise (*Fountainhall's Historical Observes*, 207).

<sup>3</sup> The following letter had been sent by the Privy Council to the Secretaries of State on August 27, 1685:—

"My Lords,—We are inclined, from the great sense we have of the goodnes of God in giving us a Monarch so able to protect us, and so much enclined to doe us justice, Therfor to ordain that his Majestie's birthday should be observed, with all solemnitie, in all the parts of this his Majestie's Kingdome; and in order to which, we intreat that his Majestie will be pleased to allow us to ishue out a Proclamation for that purpose, which will not only oblige the Nation in generall, but in particular, the Council, in whose name this is signified to yow by Your Lordship's most humble servant.

(*Sic Subscribitur*) Perth,

Cancel. I.P.D.

(*MS. Register of the Privy Council, Acta*, August 27, 1685).

By a letter, dated Whitehall, September 3, 1685, James ordained that October 14

memoration of His Majesty's happy birth-day, being the fourteenth day of October.

To be intimated on the previous Sunday.

*May 27, 1686.*—A Proclamation anent the peace of the Highlands.

*June 22, 1686.*—Act of Council anent high-ways and bridges.

The freeholders and heritors beyond Tay to meet at the head-burgh of their respective shires, on the third Tuesday of July yearly.

*September 16, 1686.*—A Proclamation<sup>1</sup> reviving and renewing a former proclamation against slanderers and leeingmakers.

To be read publicly by all ministers, in their respective churches, immediately after sermon on October 24, 1686, and thereafter on the first Sunday of January, April, July and October yearly.

yearly should be observed as a day of Thanksgiving for His Majesty's birth, accession to the Throne, and deliverance from his enemies (*Ibid.*, September 16, 1685).

The Proclamation issued by the Privy Council is printed in Wodrow's *History*, iv. 342. Fountainhall writes:—"Ther was a doubt made, if it [the King's birthday] was the 13 or 14 of October; for Spondanus, in his continuation of Cardinal Baronius' Annals, and Baker, and some others, make it the 13 day; but King Charles the I.'s oun Manuscripts call it the 14" (*Historical Notices*, ii. 665).

"The minister read the order for preaching upon the King's birthday, the 14 of this month, to be keep generallie throwhout the Kingdome: Therfor the congregation is desired to be present at sermon on Wednesday next about ii howres" (*MS. Register of the Kirk-Session of Alyth*, October 11, 1685).

"*Wednesday, the 14 of October, '85.*—The minister preached upon the 10 Numbers at tuo last verses" (*Ibid.*). v. *MS. Register of the Presbytery of Dunkeld*, November 3, 1686.

"The brethren being enquired if they had kept the King's birthday, they all answered affirmatively" (*MS. Register of the Presbytery of Dundee*, November 4, 1685, &c.).

<sup>1</sup> *Cf.* Wodrow's *History*, iv. 401.

"16 and 17 Junij 1686.—Ther is a proclamation made by the Privy Councill, on a letter from the King, discharging Ministers in their sermons, or others, to reflect on the King, his person, principles, designes, or government; and this conforme to the 134<sup>t</sup> Act, 1584, which was made against the Presbyterians and some of the Nobility by Captain James Stewart. . . . The word *principles* was excepted against, and dashed out. The Ministers ware displeased at this Act, it reflecting on them in its narrative as seditious" (Fountainhall's *Historical Notices*, ii. 739-40).

"*Eodem die* [16 Septembris, 1686].—The Act of the 17 of June, *supra*, is revived against Ministers or others uttering slanderous or seditious discourses against the King's designes, &c., with this addition, that the Ministers themselves (and not their Præcentors) shall read it four times a-year to keep them in mind of it: this they judged a kind of affront" (*Ibid.*, 752).

"Ale the members of the Synod are appointed to be must cairfull of observeing and preaching upon the 14<sup>th</sup> day of October, the anniversarie solemnitie of His Sacred Majesty's nativitie; and punctualle to obey His Majesty's must honourable Privie Council's Act against slanderers and leeseing-makers, the printed copies wherof wer distribut to all the brethren; and that, in private as weel as in publick, they forbear all manner of reflections or any such expressions which may give any shadow of just offence to Authoritie, as they wil be answerable" (*MS. Register of the Presbytery of Dundee—Acts of the Diocesan Synod of St Andrews*, October 1686).

December 1, 1687.

J. R.

Act of Privy Council in favours of the Clerks of Kirk-Sessions and other Church-Officers of the Regular Established Clergie, Edinburgh, the first day of December 1687.

Forasmuch As the King's most Excellent Majesty hath signified that it is His Royal Pleasure that the Clerks of Kirk-Sessions, and other Church-Officers, such as Readers, Precenters,<sup>1</sup> Beddels, and others, who serve the regular established Clergie, should not be prejudged of their Rights and accustomed Fees and Casualties, arising to them by Baptisms, Marriages, and Burials (the ordinar mean of their Subsistence), but that they should have the same for bygones since the date of His Majestie's late Gracious Proclamation of Indulgence, and in time coming (His Majesty, in His said late Gracious Proclamation, having declared that He will maintain the regular Clergie in all their Rights and Possessions): Therefore the Lords of His Majestie's Privy Council, in pursuance of His Majestie's Royal Pleasure, Do hereby Declare that the said Clerks of Kirk-Sessions, and other Officers of the regular Clergie, are not to be prejudged of their respective accustomed Dues, Casualties, and Benefits, arising to them by Baptisms, Marriages and Burials; and Ordains the same to be payed to them for bygones, since the date foresaid and in time coming, by the persons concerned as formerly; And hereby Requires the several Magistrats to Burgh and Land to see the ordinar Diligence put in Execution against the persons respective lyable as aforesaid. And that these presents may be made known and publick, Ordains Intimation thereof to be made at the Mercat-Cross of Edinburgh by a Macer of Council, and at all the other Mercat-Crosses of the Head-Burghs of the Shires of this Kingdom by Messengers at Arms; as also to be read in all the Paroch-Churches of this Kingdom upon a Lord's

<sup>1</sup> The Archbishop of St Andrews, at his visitation of "the Kirk of the Ferrie of Portonraig," on August 13, 1611, ordained that dues should be paid to the Session-Clerk and Beadle as follows:—

	Clerk.	Beadle.
For each marriage . . . . .	10/	3/4
For each baptism . . . . .	5/	1/8
From each delinquent making public repentance	2/	2/
For each burial . . . . .	3/4	6/8

(*Selections from the Minutes of the Synod of Fife*, 29).

The Kirk-Session of Logierait, on June 15, 1656, resolved that the School-master, who was also Session-Clerk, should "have ane groat for everie Testimoniall" (*MS. Register*).

The precentor of Kinloch received 18/ Scots for every non-parishioner buried in the church-yard, "by an old custom" (*MS. Register of the Kirk-Session*, December 26, 1697).



day in the Forenoon, after Divine Service performed, that none pretend Ignorance.

Extracted forth of the Records of His Majestie's Privy Council by me, Sir William Paterson, Knight and Baronet, Clerk of His Majestie's most Honourable Privy Council.

WILL. PATERSON,  
*Clericus Secreti Council.*

God save the King.

*January 17, 1688.*—Act<sup>1</sup> of His Majestie's Privy Council of Scotland for a solemn and publick Thanksgiving throughout the Kingdom upon Her Royal Majestie's being with child.

The Thanksgiving to be observed on February 19, and to be intimated on the previous Sunday.

*June 14, 1688.*—Act<sup>2</sup> of His Majestie's Privy Council of Scotland for

<sup>1</sup> Printed in Wodrow's *History*, iv. 439.

"18 *Januarij* 1688.—At Privy Counsell, upon the newes of the Queen's being with chyld, a thanksgiving-day was appoynted thorow Scotland. It was thought odd the Presbyterian meetings were not enjoyned to keep it" (Fountainhall's *Historical Notices*, ii. 846).

The day of Thanksgiving was to be kept in the Diocese of Edinburgh on January 29, and in the other Dioceses on February 19.

"29 *Januarij* 1688, *Sunday*.—The thanksgiving for the Queen's being with chyld kept by cannons, bonfires, bells. The Archbishop of Glasgow preaches, and sayes, that she had obtained this blessing from heaven by her piety and devotion, being oft tymes six houres on her knees at prayer altogether; and the very next day, being so contrived, the 30 *Januarij* was ane fast kept for King Charles the First's murder" (*Ibid.*, 850).

Of the Archbishop's statement Robert Mylne writes—"a great lie, she being so [too] much tane up with Court affairs to have so long tyme for private devotion" (*Ibid.* i., Appendix, xxxi.).

Wodrow affirms that the Presbyterian clergy did not observe the day of Thanksgiving (*History*, iv. 439).

<sup>2</sup> Printed in Wodrow's *History*, iv. 441.

At St James' Palace, "on the morning of Sunday, the tenth of June, a day long kept sacred by the too faithful adherents of a bad cause, was born the most unfortunate of princes, destined to seventy-seven years of exile and wandering, of vain projects, of honours more galling than insults, and of hopes such as make the heart sick" (Macaulay's *History of England*, ii. 363).

"13 *Junij* 1688.—The newes arryve at Edinburgh, that the Queen, on the 10<sup>th</sup> before, was delivered of the Prince. Bot the Chancelor being in Perthshyre, the useing of any solemnity was delayed till he arryved, which was the next day. And on the 15<sup>th</sup>, the Counsell ishued out ane Thanksgiving to be observed on the 21<sup>st</sup> for this syde of Forth, and the 28<sup>th</sup> of June for remoter places. . . ."

"So the 21<sup>st</sup> of June was feriat at Edinburgh, and a Thanksgiving by sermons, &c., for the Prince's birth; and at night there were curious fyreworks at the North-Loch syde" (Fountainhall's *Historical Notices*, ii. 869-70).

The Town Council of Perth, on June 25, 1688, ordered that the birth of the Prince of Wales should be proclaimed throughout the city, by tuck of Drum, next day between 12 and 2; that, on Thursday, the 28<sup>th</sup>, the bells should be rung after sermons till 10 o'clock; that the inhabitants should kindle bonfires on the open street opposite their houses about 6 o'clock at night; and that "all other solemnities of joy" should then "be used" to celebrate the occasion.

Magnus Prince, Provost of Edinburgh, was commissioned by the Convention

a solemn and publick Thanksgiving upon the birth of the Most Serene and High-Born Prince, the Prince and Stewart of Scotland, Prince of Wales, &c. Born at St James's the 10 of June 1688.

*August 15, 1688.*—A Proclamation<sup>1</sup> discharging the importing, vending dispersing, or keeping seditious books and pamphlets.

*September 18, 1688.*—A Proclamation<sup>2</sup> appointing a rendezvous of the militia-regiments in several shires, and calling out the heretors.

*April 13, 1689.*—Proclamation against owning of the late King James, and appoynting publick prayers for William and Mary, King and Queen of Scotland.

To be read by ministers north of the Tay on April 28, under pain of deprivation.

The Proclamation also forbade the Proclamation dated September 16, 1686, to be read in churches.

of Burghs, "in their name to complement and congratulat the birth of the Prince (tho' ane letter from them would have done the same thing); and it was talked, he was allowed to gift him ane jewell worth 1000 lb. sterling, and to give ane gratuity of 200 lb. sterling to the Lady Powis the Governess, or to the Nurse" (*Ibid.*, 876).

"The minister preacht, Ezra 6. 10, it being a thanksgiving upon the birth of the high-born Prince and Stuart of Scotland, being born on the tenth of June 1688 at St Jameses" (*MS. Register of the Kirk-Session of Cowpar-Angus*, June 28, 1688).

"The minister himself preached the Thanksgiving Sermon [for the Queen's happie deliverie] . . . 1 Kings 3. 6" (*MS. Register of the Kirk-Session of Kettins*, June 28, 1688).

Among the Warrants of the Privy Council is a printed broadsheet with those lines:—

IN PRINCIPEM SCOTIÆ  
&  
CAMBRIÆ.  
DOMINICA TRINITATIS NATUM.  
TETRASTICHON.

Trino nate die, trini diadematis Hæres,  
Altera regnorum spesq : decusq : trium  
Te duce Pax Literæ pietas Astræa vigeant  
Juraq : perpetuum sanguinolenta cadent.  
Anno Dom. 1688.

(*Register of the Privy Council, Warrants, 1688.*)

Those were probably the verses, composed by "Mr Cuninghame," and presented by Principal Monro to the Lord Chancellor, which the Articles of Inquisition against the Principal styled "an Eucharistick Poem" (*Presbyterian Inquisition*, 40).

On December 5, 1688, the Presbytery of Dunkeld were asked, at the request of the Bishop, if they prayed for the young Prince. The members present, the ministers of Auchtergaven, Caputh, Logierait, Dunkeld and Little Dunkeld, answered that they did. Balcarres states (*Memoirs*, 5) "that many of the Episcopal Clergy desisted to pray for him."

The minute of the Presbytery of Dundee on July 4, 1688, continues:—"This day, the Moderator asked the brethren if they had read the Act against leeing-making, and if they had kept the Thanksgiving enjoyed by Authouritie upon the birth of the Prince: they all answered affirmatively."

<sup>1</sup> Printed in Wodrow's *History*, iv. 443-4.

<sup>2</sup> *Ibid.*, iv. 463-4.

*April 26, 1689.*—A Proclamation<sup>1</sup> for a publick Thanksgiving.

For the deliverance of the Nation "from the great danger of popery and arbitrary power to which it was exposed"; and for imploring the blessing of God to the said King William, the glorious instrument of their delivery. The Thanksgiving to be observed north of the Tay on May 16, and to be intimated on the previous Sunday.

*April 29, 1689.*—Act<sup>2</sup> for a voluntar contribution to the Irish and French Protestants.

To be intimated both in churches and meeting houses: within the Presbytery of Dunkeld on May 26, and the collection to be made within 15 days, and where there was no minister in the 15 days before July 1.

*May 1.*—An Act for raising four months' supply.

<sup>1</sup> *Acts of Parliament*, ix. 67. On May 6, the Town Council of Perth ordered that the following Thursday should be observed as a day of Thanksgiving for the deliverance of the kingdom from popery, arbitrary power and slavery. They enjoined that the bells should ring after sermons every hour till 10 at night; that the Town Council should meet at 3 and proceed with the ministers to the Cross, where speeches should be delivered by the ministers; that a bonfire should be kindled at the Cross; that wine and glasses should be provided both at the speeches and the bonfire; and that the shops should be closed and handicraft cease for the day.

"The Minister did intimate to the Congregation that there was ane Thanksgiving Sermon to be preached one Thursday next, for our deliverie from poperie and anti-Christian bondage; and desired the people to conveen frequently the said day about ane eleven of clock in the forenoon" (*MS. Register of Kirk-Session of Kettins*, May 12, 1689).

The minister himselfe preached ane Thanksgiving Sermon for our deliverance from anti-Christian bondage, 2 Timothie 1. 13 (*Ibid.*, May 16).

In his *Memoirs* (Maitland and Bannatyne Clubs), Major-General Mackay declared (16): ". . . that in all the progresses and marches of the General benorth Tay, he testified to have remarked no true sence of the deliverance which God had sent them, except in very few, and that the people in general were disposed to submit to, and embrace the party which they judged most like to carry it, their zeal for the preservation of their goods going by them, far beyond the consideration of religion and liberty, which he attributed to their gross ignorance occasioned by the negligence of their ministers, as well as the large extent of their parishes, which made most of them come seldom to church, besides, that the doctrine urged mostly implicate obedience to the higher powers, without distinction or limitation, whether it was not more lawfull to obey God than men, when their commands meet in opposition, nor whether a prince can be called the higher power, without having the legislative as well as the executive part of the government in himself alone."

<sup>2</sup> *Acts of Parliament*, ix. 78.

"*At Rattray*, 12 May 1689.—According to the appointment of the present Government, the minister intimated a contribution to be gathered, this day fourt-night, in behalf of some poor French and Irish people."

"*At Rattray*, 26 May 1689.—Collected this day, for the use of some poor French and Irish people, 6 lib. Scots; whereof eight merks received by the minister to be given to the Moderator of the Presbyterie upon his discharge. . . ."

"*At Rattray*, 9 June 1689.—The eight merks collected for the French and Irish Protestants and received by the minister were given to Mr Georg Hay, Moderator of the Presbyterie of Cowpar, according to his receipt thereof which is embixed" (*MS. Register of Kirk-Session of Rattray*).



## § 13. COLLECTIONS

Collections authorised or appointed to be made within the bounds of the Presbytery, 1661-89<sup>1</sup>:

1661. For repairing the harbour of Peterhead.<sup>2</sup>

1661. For Colonel Alexander Ramsey.<sup>3</sup>

1662. For the ransom of John Good, mariner in Dysart.<sup>4</sup>  
For Dame Gyles Moncreiff.<sup>5</sup>

1663. For repairing the harbour of Kelburn.<sup>6</sup>  
For the bridge of Almond.<sup>7</sup>

1664. For building the bridge of Dee.<sup>8</sup>

<sup>1</sup> The Synod of St Andrews, in April 1664, ordained that no collection should be "gathered be ministers but such as are recommended be the Synod" (*MS. Register of the Presbytery of Dundee*).

<sup>2</sup> *Acts of Parliament*, vii. 103.

<sup>3</sup> *Ibid.*, 316. To recompense him for his losses, extending to £1000 sterling, incurred through his loyalty to Charles II., especially in connection with the Engagement.

<sup>4</sup> *Register of the Privy Council*, Third Series, i. 136.

Good was a prisoner with the Turks "in Algeir." On the petition of Marjorie Melvill, his wife, the Privy Council recommended the ministers within the shires of Fife, Perth, and Angus to make a collection for his ransom.

<sup>5</sup> *v.* The Synod of Dunkeld, *supra*.

<sup>6</sup> *Acts of Parliament*, vii. 502.

<sup>7</sup> *v.* The Synod of Dunkeld.

<sup>8</sup> *Register of the Privy Council*, Third Series, i. 519.

"The brethren, having taken to their consideration the desire of Sir Robert Douglas of Tilliwhillie represented to them this day, together with an Act of His Majesty's Privy Council, where a voluntary collection is appointed to be collected through all the parish kirks of the Kingdom for the building of a bridge over the water of Dey, and another on the Spittle burn, do, in obedience to the foresaid Act, recommend to the several brethren within their bounds to cause read the same publicly, and to go about the collecting of the said contribution at their best convenience" (*MS. Register of the Presbytery of Perth*, March 23, 1664).

On December 26, 1664, the Town Council of Perth voted £40 to the bridge of Die out of the contribution.

"This day, Capitan James Thom in Newtyll presented a letter from Sir Robert Dugloss in reference to a contribution to the bridges of Dye, &c. The Prisytrie returned this ansuear: They cowlde doe nothing heirin untill they gat a recomendation from ther Ordinaries" (*MS. Register of the Presbytery of Meigle*, March 29, 1664).

"A letter from Sir Robert Duglasse of Tilliquhillie was read, desiring we wold proceed in collecting for the bridge of Dye and Spittell. The Prisytrie delayed ther ansuear, becawse necessatie did lay upon them to collect first for repairing of the bridg of Dean" (*Ibid.*, September 27, 1664).

The first reference to the bridge of Dean in the *MS. Register of the Presbytery of Meigle* is as follows:—

*Megill*, September 6, 1664.—This day, the laird of Ruthuin desired the Prisytrie, in the name of the gentlemen of the cowntrie, to concur for repairing of the bridg of Dean, whiche was spoiled, the last year, by ane extraordinarie speat, and is in hazerd to be demolished if it be not speedilie repaired. The Prisytrie declared ther willingnes, and that, with all expedition, they will tak the most effectuall cowrse for promoting that work by contributing themselves and stiring up their people to ane voluntarie contribution.

- For William Makie.<sup>1</sup>
1666. For repairing the harbour of Inverkeithing.<sup>2</sup>  
For Janet Weems.<sup>3</sup>
1668. In aid of the inhabitants of Kilmarnock.<sup>4</sup>  
For the harbour of Kilrinnie.<sup>5</sup>
1669. In aid of the inhabitants of Cupar.<sup>6</sup>  
In aid of the inhabitants of Dundee.<sup>7</sup>  
For the Scots Incorporation at London.<sup>8</sup>
1671. For the harbour of St Monans.<sup>9</sup>
1672. For the ransom of prisoners with the Turks.<sup>10</sup>
1674. For building the bridges of Dey and Spittleburne.<sup>11</sup>
1675. For repairing the harbour of Aymouth.<sup>12</sup>
1676. For the harbour of Kirkaldy.<sup>13</sup>
1677. For the Merchants of Montrose, prisoners with the Turks.<sup>14</sup>  
For the Town of Glasgow.<sup>15</sup>

<sup>1</sup> "Recomends William Makie, merchand in Dumbartan, supplicant, to the charitie of the severall brethren, in respect he is recomended be Act of Parliament to have a woluntarie contribution for supplie of his losses whiche he sustained for his loialtie to his Majestie" (*MS. Register of the Presbytery of Meigle*, July 5, 1664).

"Collection for William Makie to be brought in be all the brethren befor the next Synod" (*Ibid.*, August 16, 1664).

"The minister of Alyt gave in for William Makie, collection of 4 lib. The minister of Megill—5 merks. The minister of Glenylie—25 shillings 4d." (*Ibid.*, September 6, 1664).

"The minister of Blair gave in for William Makis collection 46 shillings. Newtyld—3 lib. The rest of the brethren who hes not payed are appointed to bring in precislie ther collections against the next day" (*Ibid.*, September 27, 1664).

"William Makie, presenting an Act of Parliment and a recommendation from the Synod for supplie, was appointed to be supplied" (*MS. Register of the Presbytery of Dundee*, October 24, 1666).

No reference has been found to Makie in the Acts of Parliament.

<sup>2</sup> *Register of the Privy Council*, Third Series, ii. 141.

<sup>3</sup> *v.* Bishop Guthrie, Presbytery of Meigle.

<sup>4</sup> *Register of the Privy Council*, Third Series, ii. 461.

They had "suffered great misery by having had the burden of a great part of the late forces whereby they were almost ruined"; and the greater part of the town had been "altogether consumed by ane accidentall fyre, wherthrow about sex score families are set to the fields, destitute both of goods and houses, and are now in a condition of starving, and the whole toun redacted to extream misery and necessity." *v.* The Synod of Dunkeld, April 1670, *supra*.

<sup>5</sup> *Register of the Privy Council*, Third Series, ii. 494.

<sup>6</sup> *Ibid.*, iii. 14. For a great fire in 1616, *v.* *Selections from the Minutes of the Synod of Fife*, 85.

<sup>7</sup> *Acts of Parliament*, vii. 659. For repairing the harbour. On May 1, 1670, the sum of £94 was collected at the door of the church of Perth (*MS. Records, Perth City*, May 2).

<sup>8</sup> *Acts of Parliament*, vii. 660.

<sup>9</sup> *Register of the Privy Council*, Third Series, iii. 295.

<sup>10</sup> *Ibid.*, iii. 573. *v.* Chapter V., "The Merchants of Montrose."

<sup>11</sup> *Ibid.*, iv. 157.

<sup>12</sup> *Ibid.*, 497. *v.* The Synod of Dunkeld, April 1678.

<sup>13</sup> *Ibid.*, 583.

<sup>14</sup> *Ibid.*, v. 281. *v.* Chapter V.

<sup>15</sup> *Ibid.*, 294. In aid of the citizens who suffered from the great fire on November 2.

1678. For repairing the harbours of Peterhead and Stonehyve.<sup>1</sup>  
 For Mercurius Lascary.<sup>2</sup>
1679. For the ransom of John Atchiesone and others, prisoners with  
 the Turks.<sup>3</sup>  
 For building a harbour at Portsoy.<sup>4</sup>
1680. For building a stone bridge over the famous river of Ness.<sup>5</sup>  
 For building a stone bridge over the water of Leven.<sup>6</sup>
1681. For building a harbour at Roseheartly.<sup>7</sup>  
 Toward the repair of the Church, Steeple, and Cloister of the  
 Old College of St Andrews.<sup>8</sup>  
 For John Weems.<sup>9</sup>
1682. For securing the safety of the harbour of Aberdeen.<sup>10</sup>
1684. On behalf of the inhabitants of Kelso.<sup>11</sup>

<sup>1</sup> *Register of the Privy Council*, Third Series, v. 388.

"Acts of the Privie Counsel were given to the brethren for ane voluntarie contribution, in order to the repairing of the bullwarks and harbours of Peterhead and Stonhaife with ther conveniency" (*MS. Register of the Presbytery of Dundee*, October 23, 1678).

<sup>2</sup> *Register of the Privy Council*, Third Series, v. 501. Lascary, a native of Samos, was a priest of the Greek Church. The collection was for the ransom of himself, and of his brother and two sons, then prisoners in Barbary.

<sup>3</sup> *Ibid.*, vi. 116. They were the captain, mate and crew of, and passengers on, the *Anna* of Pittenweem, captured by the Turks in July 1678, and carried to Sallie and Argiers. On July 22, 1679, it was reported that the collection had been hindered by the insurrection in the West, and that only a small sum had been collected. It was proposed that the money contributed for behoof of the merchants of Montrose (*supra*) should be applied to their relief, as Williamson and some of the sailors were dead, and the rest had escaped and returned home without ransom. The Privy Council granted permission to do so (288).

"The Moderatour gave every on of the brethren a copie of the Act of the Councell, ordering a voluntarie contribution to be collected through the whole Kingdome, in order to the releasment of thos belonging to Pittenvieme, taken prisoners by the Turks belonging to Sallie" (*MS. Register of the Presbytery of Dundee*, May 7, 1679).

<sup>4</sup> *Register of the Privy Council*, Third Series, vi. 134.

<sup>5</sup> *Ibid.*, 403.

<sup>6</sup> *Ibid.*, 498.

<sup>7</sup> *Ibid.*, vii. 43. "This day, the Moderatour distribute to the brethren severalie the 2 Acts of the Secret Council for 2 voluntarie contributions, on for the bridge of Dumbartone, another for ane harbour att Pitsligo" (*MS. Register of the Presbytery of Dundee*, May 10, 1682).

<sup>8</sup> *Register of the Privy Council*, Third Series, vii. 212. On the petition of Dr Alexander Skeene and the regents. On September 17, 1683, the Town Council of Perth contributed £40 Scots. It was declared that "Dr Alexander Skeen, Rector and Provost of the old College, by his singular dexterity, industry and constant application, chang'd the rubbish and ruins of that House into beautiful and convenient Habitations both for Masters and Students" (*An Account of the Late Establishment of Presbyterian Government*, 1693, 90).

<sup>9</sup> *v.* The Synod of Dunkeld, October 6, 1681.

<sup>10</sup> *Register of the Privy Council*, Third Series, vii. 483.

<sup>11</sup> *Ibid.*, viii. 454. "This day, the Primate's letter was read recommending the condition of Kelso, and the Councel's Act for a voluntarie contribution thereto" (*MS. Register of the Presbytery of Dundee*, July 2, 1684).



1685. Toward the building of Balbirnie bridge on the water of Leven.<sup>1</sup>
1686. For Mr Walter Birnie.<sup>2</sup>  
For the inhabitants of Newburgh.<sup>3</sup>  
For the bridge of Newmilnes.<sup>4</sup>
1687. For repairing the pier of Anstruther.<sup>5</sup>
1688. For John Reid.<sup>6</sup>
1689. For Irish and French Protestants.<sup>7</sup>

## APPENDIX A

## THE PRESBYTERY OF DUNKELD, 1690-1836 (p. 401)

The subsequent changes in the frame of the Presbytery are here indicated.

1. The abolition of Prelacy in 1689 involved the dissolution of the courts established by Episcopal authority. The Presbytery of Dunkeld, erected by Bishop Haliburton, and tacitly sanctioned by his successors, met for the last time, at least so far as the minutes bear, on July 3, 1689.

<sup>1</sup> "The Lord Archbishop and Synod, having seen and considered the order and warand granted by the Committee of His Majesty's Privie Counsell, for a voluntar contribution towards the buildeing of a stone bridge upon that part of the water of Leven called Balbirnie bridge, furth of the shyres of Fyff, Perth, Edenburgh, Anguss, Kinross, Lanreck, and Kincarden, did recomend the same to the severall brethren of this Diocie concerned in the said shyres to go about the collectione of the said vollentare contributione, so soon as ever the said order shall come to them in print" (*MS. Register of the Presbytery of Dundee*, November 4, 1685—*Acts of the Diocesan Synod*).

"This day, the brethren gott copies of the Council's Act for a voluntar collection for Balbirny bridge" (*MS. Register of the Presbytery of Dundee*, May 5, 1686).

"This day, the Primat's letter to the Presbetrie was read, and the Acts of Counsell for a voluntar contribution for repairing the bridge of Neu-miln, and for the peir of Anstruther Easter" (*MS. Register of the Presbytery of Dundee*, May 4, 1687).

<sup>2</sup> *Acts of Parliament*, viii. 609. v. The Synod of Dunkeld, October 1688.

<sup>3</sup> Appointed by the Privy Council. "This day, the Moderator recommended to the brethren the collection for Neuburgh, and for the bridge of Balbirmie" (*MS. Register of the Presbytery of Dundee*, March 9, 1687).

A letter from the Archbishop "remembereing to the Sinod a collection for the burnt toune of Newburgh, founded one ane Act of Counsell, was read, and the printed copies distribut to the severall Moderators; and the contribution for Balbirnie bridge was againe recommended" (*Ibid.—Acts of the Synod of St Andrews*, April 1687).

<sup>4</sup> v. *Register of the Diocesan Synod of Dunblane*, 229.

"This day, the Primat's letter to the Presbetrie was read, and the Acts of Counsell for a voluntar contribution for repairing the bridge of Neu-miln, and for the peir of Anstruther Easter" (*MS. Register of the Presbytery of Dundee*, May 4, 1687).

<sup>5</sup> *Register of the Privy Council, Warrants*, December 2, 1686.

<sup>6</sup> *MS. Register of the Presbytery of Dunkeld*, November 7, 1688. It is assumed that the Act was for a collection.

<sup>7</sup> *Acts of Parliament*, ix. 78.

In 1690 the Presbyterian ministers within the Province resolved to constitute two Presbyteries, the one of Perth and Dunkeld, the other of Stirling and Dunblane. Their action was approved by the Synod in October 1691.

The Presbytery of Perth and Dunkeld met for the first time on July 30, 1690. By Act of the Synod, in October 1691, all the parishes within the bounds of the former Presbytery of Auchterarder, save Fossoway (Fossuay), Muckhart, Glendevon (Glen-dovan), and Blackford (Blackfoord), were placed under their inspection. The Presbyterian ministers within the bounds of the Presbytery of Auchterarder were constituted a Presbytery by the Synod on May 15, 1695, and were appointed to hold their first meeting at Dunning (Doneing) because they were unable to obtain access to the church of Auchterarder, the keys being held by Episcopalians. The minister of Weem was ordered to associate himself with that Presbytery, the supervision of the parish being retained by the Presbytery of Perth and Dunkeld: that instruction, however, was cancelled by the Synod in the following October "for very weighty reasons." By Act of Synod, October 9, 1706, the ministers within the bounds of the former Presbytery of Dunkeld met, as a Presbytery, on October 29, 1706. In view of the circumstances of the bounds, the Synod thought it expedient to give certain instructions to the Presbytery. They were as follows:—

"*Primo*.—That they do not license, ordain, or transport any within their bounds without advice of the Synod.

"*Secundo*.—That they peremptorily observe the Synod's Act of Uniformity as it has been practised in their bounds since the Revolution.

"*Tertio*.—That they use their utmost endeavours to purge parochs in order to plant them with Presbyterian ministers.

"*Quarto*.—That they choose one of their own number to be their Clerk.

"*Quinto*.—That they have the probationers within the bounds of Perth Presbytery having the Irish language.

"*Sexto*.—That they have a coppie of the whole actings of the united Presbyteries of Perth and Dunkeld, to be written at the expensses of the members of both Presbyteries proportionably; as also, that they have the whole authentick papers relateing to affairs within the bounds of their Presbytery.

"*Septimo*.—That they make no step in order to their receiveing Prelatical ministers into ministerial communion, without the special advice of the Synod."

2. The disjunction of Moneydie.

On August 2, 1757, Messrs Patrick Bennerman and Archibald Stivenson, Commissioners from the Presbytery of Perth, appeared before the Presbytery of Dunkeld, requesting their consent to a proposal to annex Moneidie to the former body. A petition to the same effect was presented by the minister, Mr Patrick Meik. The Presbytery—Mr George Robertson, minister at Auchtergaven, dissenting—refused to agree to the proposal, whereupon Mr Meik, and the Commissioners from the Presbytery of Perth, protested and appealed to the Synod. At the next meeting of the Presbytery of Dunkeld, Mr John Douglas, minister at Kenmore, dissented from the Act of the Presbytery, and four members adhered to his dissent. The Synod sustained the appeals on October 19, and annexed Moneidie to the Presbytery of Perth. From that sentence Mr James Bisset appealed to the General Assembly. The Presbytery of Dunkeld, having met at Perth during the intervals of the meeting of the Synod, adjourned till next day: it was then proposed that they should acquiesce in the decision of the Synod. Mr Alexander M'Lagan, minister at Little Dunkeld, however,

protested that no member who had already dissented from the resolution of the Presbytery was entitled to judge in that matter. The Presbytery resolved to accept the finding of the Synod, but on November 1, Mr Robert Robertson, minister at Kirkmichael, protesting, declared that decision to be null, adhered to their former Act, and adopted reasons of appeal against the decision of the Synod. On December 1, however, the Presbytery agreed, in the interests of peace and harmony, "to drop this whole affair, and pass from all that hath happened anent it"; but on the understanding that liberty was reserved to Mr Meik, and all others interested, to initiate proceedings anew for the annexation of Moneidie to the Presbytery of Perth.

On April 4, 1758, a petition from the minister and Kirk-Session of Moneidie was laid before the Presbytery, and was supported by Messrs James Oswald, minister at Methven, Patrick Bennerman, minister at Kinoul, Andrew Gray, minister at Abernethy, and Archibald Stivenson, minister at St Madois, Commissioners from the Presbytery of Perth. It craved their consent to the union of the parish with the latter Presbytery. The prayer of the petition was granted, Mr M'Lagan and Mr Bisset dissenting, and protesting for liberty to complain as they should see cause.

The General Assembly, on June 1, 1758, disjoined Moneidie from the Presbytery of Dunkeld, and annexed it to the Presbytery of Perth.

### 3. The Union of Lethendy and Kinloch.

In 1750, Mr George Freer, minister at Lethendy from 1698, had become unable to discharge his duties through old age and bodily infirmities; and, on September 4, 1750, a petition was presented to the Presbytery, signed by 7 elders and about 50 heads of families in the parish, craving that the Presbytery would secure the settlement of Mr John Duff [M'Duff?] as Assistant and Successor. The heritors of Lethendy and Kinloch at once instituted a process, before the Lords Commissioners for the Plantation of Kirks and Valuation of Teinds, for the union of those parishes. The Presbytery were formally apprised of the action of the heritors, on October 2, by a letter from the Moderator, Mr Alexander Campbell, minister at Weem, enclosing a summons to him to answer the process on November 7, 1750. Another scheme than that of the heritors was suggested, however, and the Presbytery appointed a committee to submit it in writing to a meeting to be held in the intervals of the Synod. On October 15, the Presbytery approved of a paper entitled "A Scheme for suppressing the parish of Kinloch, and deviding it among the neighbouring parishes, instead of barely annexing Lethendy to Kinloch," and authorised the Procurator, Mr Dalrymple, to move the Lords Commissioners to delay the process raised at the instance of the heritors. That document, which contains much of great local interest, is as follows:—

*Primo*: It is to be noticed that the parish church of Kinloch is situate two short miles east of the church of Clunie, and a mile and half west of the church of Blair Gowrie, and a mile and half almost north of the church of Lethendy, with a part of the parish of Clunie interjected betwixt them; and the whole parish of Kinloch, consisting of not more than four hundred examinable persons, lyes mostly to the north and north-west of the parish church.

*2do*: That it's situation makes it convenient to be annexed to the three fore-mentioned parishes as follows, viz.:—to the parish of Clunie, the whole lands of Ballood and Wester Kinloch, together with Gallmyre in the ground of Glasclune: to Blairgowrie parish, all the other lands of the estate of Glasclune and Cochridge, and what pertains to East Gormoch within the parish of Kinloch: and to the parish of Lethendy, the lands pertaining to Mr Gall of Kinloch, and these that did belong to



the deceased David Gall of Balcairn: by which devisioun, there will be none of the above places so much as two miles distant from the church to which it is proposed they should be annexed, except Cochridge, which is about the same distance from Blair Gowrie as from Kinloch, it's present parish Church.

3<sup>to</sup>: That, instead of these parts to be annexed to Clunie and Blairgowrie, the following parts of the said parishes be disjoyned from them, and annexed to the parish of Lethendy as lying contiguous thereto, viz. :—from the parish of Blairgowrie shall be disjoyned the lands of Carsie Banchry and Whiteloch, and from the parish of Clunie the lands belonging to Mr Freer of Easter Essendie, and Scrogiehill, which last-mentioned lye between the parishes of Lethendy and Kinloch in their present situation.

4<sup>to</sup>: That the following parts of the parish of Caputh, lyeing remote from that parish church, but contiguous to the church and parish of Lethendy, be disjoyn'd from Caputh and annexed to Lethendy, viz. :—the lands of Micklour and others belonging to the Laird of Aldie, those of Hallhole, these of Easter and Wester Tardles, and Millhole, together with Drummellie.

5<sup>to</sup>: That the stipend now belonging to Kinloch be, in the event of this scheme taking place, divided amongst Clunie, Blair Gowrie, and Lethendy, in such way as to bring their several stipends near to an equality; and thereby they will be brought each of them to such a sufficiency as will, in any probable event, prevent their needing or asking an augmentation.

6<sup>to</sup>: That in case the above scheme take place, whereby the church and parish of Kinloch shall be suppress'd, then the longest liver of the two ministers of Kinloch and Lethendy shall be minister of Lethendy.

It is to be observed that, although the present situation of the church of Lethendy will answer to the present scheme without any great detriment to the parishoners either present or proposed to be annexed, yet it would be more convenient to have it transported about a mile east from where it now stands; and the number of its parishoners will not, wee think, exceed nine hundred or a thousand examinable persons, and will not be much less.

The parish of Blairgowrie (considering what is proposed to be taken off) will be but littel increased, if any, and the parish of Clunie about seven hundred examinable persons. Wherefore, if it can be conveniently done, as there are several skirts of the parish of Caputh far distant from their own parish church, but near Clunie, they might be annexed thereto, and stil the parish of Clunie be less than that which would remain with Caputh, viz. :—the lands of Craigie, Easter and Wester Logies, Meadows and Chapelton, Middel and Wester Gormoch's.

The *Register of the Presbytery* contains no reference to any further proposal for the union of those parishes till 1757. On August 2 of that year, John Keay, messenger at arms, appeared at the meeting of Presbytery, and executed a summons against the Moderator and other members, at the instance of the heritors of both parishes, to give answers in a process for the annexation of the parishes. The Presbytery at once instructed the Procurator and Agent of the Church to crave delay, until they had further considered the proposal of the heritors. On October 20, the Presbytery expressed their willingness to agree to the union of the parishes on reasonable conditions, and instructed the Moderator to request the heritors to lay their proposals before them. The Presbytery disapproved of the plan of the heritors on November 1, and suggested what they considered to be a better. They proposed that a church should be built near Pittendrech to serve both parishes, the lands of Meiklour and

other places in Caputh parish to the east, and the lands of Lessendie, which divide Lethendy (Lethenday) from Kinloch ; that the stipend of the united parishes should be restricted to 1400 or 1500 merks ; and that the rest of the stipends should be devoted to pious uses agreed upon by the Presbytery and the heritors. A committee were appointed to submit that suggestion to the heritors of the various parishes interested, and the Procurator was instructed to oppose the process before the Court until the committee should have reported. At that meeting also, the Presbytery delayed the consideration of a petition from the Kirk-Session of Lethendy to the effect that they should examine the church, which was represented to be in a ruinous state.

The Presbytery approved of the draught of a letter to the Procurator on the 8th.

On February 7, 1758, the Presbytery authorised the Procurator to agree to the union of the parishes ; but only on condition that a church were built in a central position, and that 500 merks were provided from the stipends for the support of a preacher in some remote Highland district within the bounds of the Presbytery. They declared it to be their opinion that annexation on any other conditions would not be in the interests of Religion, as two churches were "more useful than one, and the stipends as good as some of their neighbours." They also informed the Procurator that the Kirk-Session of Lethendy had represented that their church was in a ruinous condition, and had requested a visitation of it ; and that they would find it necessary to accede to their desire, unless steps were taken to build the new church without further delay.

The minister of Lethendy, on April 4, submitted to the Presbytery reports on the condition of the church from a mason and a joiner. The mason—John Pirnie—stated that the church was "in a very ruinous condition" and "very likely to fall," and that, in his opinion, when the church fell, it would fall suddenly and without warning, as the walls were almost wholly insufficient, and the roof timber as bad as the walls. The wright—John Bisset—reported that the timber and wright work was very ruinous and insufficient ; that many of the couples were rotten, several of the baulks fast by one end only, the sarking so bad that the slates were falling through it ; and that the church was "very like to fall" as the walls were as ruinous as the roof, and might fall suddenly. The minister, therefore, insisted on a visitation of the church ; and, as they had received intimation that the heritors declined to accept their conditions of the annexation of the parishes, the Presbytery granted the prayer of his petition. At that meeting, also, a petition against the union of the parishes was presented by the elders of Lethendy and Kinloch, with the concurrence of the elders of Caputh and Clunie, and of many of the inhabitants of those parishes, with the request that the petition should be transmitted to the Lords Commissioners for the Plantation of Kirks. The Presbytery referred the whole subject to the General Assembly. The Presbytery duly met at Lethendy on April 25, condemned the church, and ordered it to be rebuilt at a cost of £83, 7/4, excluding the expense of the carriage of materials.

The union of the parishes was not effected at that time.

The Reverend John Brodie, minister at Kinloch, died on January 29, 1805. On April 2, the Reverend Laurence Butter, minister at Lethendy, placed before the Presbytery two documents, viz. :—a Memorial regarding Lethendy and Kinloch, and the Opinion of the Procurator for the Church upon it. Those documents ran :—

"In the year 1757, a Summons was raised before the Lords Commissioners for Plantation of Kirks, at the instance of the whole heritors of Lethendy and Kinloch, for annexing those parishes. After some procedure it was allowed to fall asleep,

owing to the opposition it met with from the then minister of Lethendy, who refused to give his concurrence in the measure. If such a plan was deemed expedient nearly fifty years ago, the change that has taken place in the state of the country renders it still more necessary now. These parishes are contiguous, and are of small extent as to population, surface, valued and real rent: the valuation of Lethendy is 1260 lib., and that of Kinloch £1705 Scots. The real rent of both parishes, nearly £2000 sterling. Out of this small rental there are two clergymen to be maintained, and two kirks, manses, and offices to be upheld. The sum now requisite for building manse and offices is from ten to fifteen hundred pounds sterling. The expence, therefore, of upholding two kirks, manses, &c., &c., in these parishes, with the ordinary repairs, will far exceed the stipends payable to the clergymen. As the stipends, too, are both very small, there is no doubt but that every shilling of free teind will be allowed in augmentation, and thus the burden upon the heritors increased: whereas the provision for the clergyman will still be insufficient. In a plan of this kind, however, there is another consideration which cannot be lost sight of, that is, the means of affording religious instruction to the people of these parishes. Were it necessary to make any sacrifice on this head, the plan should on no other account be acceded to. It is presumed, however, that this will not be necessary. The population of Lethendy is 345, that of Kinloch 360, souls, both together scarcely one-third of the population of any of the neighbouring parishes around. This population, too, occupies a very small extent of surface; and a church could be built in such a central situation as that the remotest inhabitants of either parish would not be three miles distant from the church. And the great body of both parishes would be within less than a mile and a half. The building of this new church would not be attended with even any immediate disadvantage to the heritors. The church of Lethendy being just now in a bad state, the heritors have agreed to repair it at an expence of £145 sterling. By suspending these repairs, this sum, [and ?] the materials of the old church would do more than build these heritors' proportion of the new one. As to Kinloch, though the church is in a good state, the manse and offices stand in need of considerable repairs. In the event of an annexation these might not be necessary, and the money thus saved would build these heritors' proportion of the new church. Besides, as the church of Kinloch has been built within these few years, the materials, viz.:—the roof, seating, doors, and windows, would all answer for the new church, and any undertaker would build these heritors' proportion thereof for these materials. There would, therefore, be an immediate saving to the heritors of Kinloch of the repairs necessary for the manse and offices. The church of Kinloch, which is fit to contain the congregations of both, might indeed answer for both parishes; and the Lethendy parishioners would not have to travel so far to church as those of the neighbouring parish of Caputh.

“The situation of the clergyman deserves also some consideration in a plan of this kind.

“The stipend of Lethendy is fifty-five bolls of victual, and about eleven pounds sterling, with some vicarage teinds valued at £3, 6/8 sterling. There is also a gift from the Crown of certain Chancellory feu-duties, valued at £100 scots.

“The stipend of Kinloch is sixty bolls victual, and forty pounds sterling. It is therefore obvious, that neither of these stipends is now adequate to support a minister, even in that humble rank in which the clergy of Scotland have hitherto stood, and to which it is presumed they are entitled.



“The above Statement of facts is humbly submitted to the consideration of the Procurator of the Church, and his Opinion is humbly requested.

“*imo* : On the propriety and expediency of uniting these parishes.

“*zdo* : Should it appear that an union ought to take place, it is requested that the proper steps to be taken may be suggested. The Patronage of Kinloch, which at present is vacant, is in the Crown.”

“*Answer.*

“From the description of the parishes of Lethendy and Kinloch contained in the preceding Memorial, it appears to me that the proposed suppression and annexation would be an expedient measure ; both because there are not funds for providing competent stipends to two ministers without laying a burden upon the heritors greatly beyond what the rentals of the parishes can afford, and because the expence of keeping up separate kirks, manses, and schools in each of these small parishes must also bear extremely hard upon the heritors ; and from the extent of the parishes, and the numbers of inhabitants, the labours of one minister may be fully sufficient for the religious instruction of the parishioners.

“It is not explained how the heritors or parishioners are affected towards this measure, nor whether it is likely to obtain the approbation of the Presbytery of the bounds.

“The process of suppression and annexation may be carried on at the instance of any of the heritors of the parish above mentioned, but it would be advisable to obtain the concurrence of as great a number of them as possible. The plan of the proposed suppression and annexation ought also to be laid before the Presbytery of the bounds. The parties to be called, as defenders, are the Patrons and Titulars of the Tiends and ministers and all the heritors of both parishes who do not concur in the measure, and also the Moderator and members of the Presbytery, if they are inclined to oppose it.

“As there is at present a vacancy in that parish whereof the Crown is Patron, His Majesty may probably be advised not to issue a presentation till the six months are nearly elapsed ; and, in case a Summons of suppression and annexation shall then have been executed, the Officers of State may be disposed to acquiesce in the Presbytery delaying taking any steps in the Royal presentation till the issue of that process.

“The Opinion of

WILLIAM ROBERTSON.

“*Queen Street, Edinburgh,*  
*5th March 1805.*”

On May 7 the Presbytery entered upon the consideration of the proposed union of the parishes. A letter was submitted from Patrick Campbell, Esquire of Achallader, stating that he and other heritors strongly objected to it. The Presbytery “resolved that, in the present circumstances of the proposal, they do not consider themselves authorised to give an opinion upon the expediency or inexpediency of the measure,” and referred the matter to the General Assembly for advice. The General Assembly, on May 27, granted permission to the Presbytery to consent to the annexation of the parishes, on condition that, in their opinion, it would not “be injurious to the interests of Religion.” The Presbytery, on June 4, by a majority, the ministers of Caputh and Clunie dissenting, found that annexation would not be injurious to those interests.

The parishes were united by decree of the Court of Teinds on November 26, 1806.

In the decret, it was stipulated that the minister should preach at Lethendy and Kinloch alternately until one or other of the churches should have become ruinous ; and that then a church should be built in a central position. On August 19, 1835, the minister, the Reverend Laurence Butter, petitioned the Presbytery to visit the church of Lethendy and to declare it ruinous, and unfit for use as a place of Public Worship. The Presbytery, however, declined to consider the petition at that time, as the decret of annexation had not been presented to them, and they were ignorant of its provisions.

The Reverend Laurence Butter died on January 9, 1837 ; and, on February 2, the Presbytery met *pro re nata* " to consider the propriety of taking steps to disjoin the parishes of Kinloch and Lethendy. . . ." A petition, signed by 54 male heads of families in the parish of Lethendy, was presented by Mr John Kilgour and others, requesting them to proceed toward what the petitioners regarded as a very important and desirable object. The petition further bore that, at a meeting held in the schoolhouse, it had been resolved to ask the heritors to agree to the disjunction of the parishes, and that a document to that effect, signed by nearly all the male heads of families, had been presented to some of the Heritors, and would be presented, in due course, to all. Some heads of families in Kinloch, viz. :—William Stirton, James Pennycook, James Scott and Thomas Dewar, appeared and stated that the people of Kinloch were unanimously in favour of the proposal, and that, if they had been aware that the Presbytery were to meet, they could have obtained the signatures of all the parishioners to a petition to that effect. The Presbytery, without a dissentient voice, expressed the opinion " that the union of the parishes of Kinloch and Lethendy has been exceedingly injurious to the interests of Religion, both in these parishes and in the adjacent district ; and that it would be highly desirable to have said union rescinded. . . ." They recommended the parishioners to persevere in their endeavours to attain their object ; appointed the Clerk to write to the different heritors, or their trustees and curators, to ascertain their attitude toward the proposed disjunction of the parishes ; and unanimously adopted the following petition :—

Unto the Right Honourable the Secretary of State for the Home Department,  
The Petition of the Presbytery of Dunkeld, met this 2nd day of February,  
1837, Humbly Sheweth,

That the parishes of Kinloch and Lethendy were united by a sentence of the Court of Teinds (26 November 1806), contrary to the wishes of almost all the parishioners ; only two out of eight heritors having consented to the union.

That the concurrence of the Presbytery was obtained at a very thin meeting, and carried by a very narrow majority ; the ministers of Caputh and Clunie (who, from their situation in the immediate vicinity, had the best opportunity of being intimately acquainted with the state of the parishes proposed to be united) having voted in the minority on that occasion, and entered their Reasons of Dissent upon the Record.

That the parishes of Lethendy and Kinloch are not contiguous, but are separated from each other by large intervening portions of Clunie and Caputh, so that the minister of the united parishes, instead of convening his parishioners in one congregation, was obliged to preach on alternate Sabbaths at Lethendy and Kinloch, thus giving to each parish the benefit of Public Worship only once in the fortnight.

That the union has been most injurious to the interests of Religion, and to the

spiritual comfort of the inhabitants not only of the united parishes, but also of the adjacent district. For when there was a minister constantly officiating at Lethendy, the means of church accommodation were thereby supplied to many of the people in the eastern extremity of the very extensive parish of Caputh, who are at a distance of five, six, or seven miles from their own parish church: whereas, now, when the church of Lethendy is shut up once a fortnight, there is no Public Worship in all that populous valley, which stretches for ten miles along the north bank of the rivers Tay & Isla, from Caputh to Bendochy.

That your petitioners, being deeply impressed with a sense of the evils arising from the union, are anxiously desirous to comply with the earnest and urgent entreaties of the parishioners, by taking the legal steps for having the parishes disjoined. They are advised, however, that it is necessary, in the first place, to obtain the consent of the heritors to the amount of at least three-fourths of the valued rent, which (as several of the principal proprietors are either minors, or absent from Scotland) may take longer time than the Crown would deem it expedient to delay presenting to the vacant benefice.

That your petitioners would, therefore, most respectfully suggest, as the means of keeping matters open for future consideration, that a clause should be introduced into the presentation, binding the presentee to resign one of the parishes, as soon as a decree of disjunction shall have been pronounced by the competent Court.

May it, therefore, please your Lordship to advise His Majesty to insert such a clause in the Royal presentation to the parishes of Lethendy and Kinloch now vacant, as may admit of these parishes being disjoined, when the heritors shall have consented, and the legal steps have been taken for obtaining the disjunction. And your petitioners shall ever pray.

Signed, in name, presence, and by appointment of the Presbytery, at Dunkeld, this 2d day of February, 1837.

(Signed) JOHN ROBB, *Moderator.*  
MICHAEL STIRLING, *Clericus.*

The Clerk informed the Presbytery, on February 21, that he had written to all the heritors of Kinloch and Lethendy, with the exception of Mr Oliphant of Gask, who was then abroad, requesting their consent to the disjunction of the parishes; that the Reverend John Buist of Balcairn, and Mr Duncan Davidson, in name of Mr Gammell of Lethendy, cordially agreed to the proposal; that Mrs Farquharson of Invercauld replied, "stating how much she would 'regret being thought adverse to any measure conceived advantageous to the spiritual interests of the people,'" but, before deciding, desiring an extract of the decree of annexation; that Mrs Kinloch of Gourdie, for her son, declined to interfere; that Sir John Muir M'Kenzie would not oppose the wishes of the majority of the heritors, but could not give a more explicit answer until their attitude to the proposal had been declared; that Mr John Archibald Campbell, Writer to the Signet, intimated that the Curators of Mr Campbell of Achallader had no intention of consenting to a disjunction; and that Mr Hogg of Kinloch had not replied.

The Presbytery expressed their deep regret that any obstacle should have been placed in the way of a measure, which they considered to be of great importance to the religious interests of the parishes of Kinloch and Lethendy and of the district in their immediate vicinity. On March 14 they called a meeting of the heritors, to be held on Thursday, March 30, for consideration of the subject; and, on March 28,



appointed a committee to meet them, and to represent to them the great advantage that would accrue to the religious interests of the district through the disjunction of the parishes. The minute of April 25, 1837, proceeds :—

“The Committee appointed to wait upon the heritors of Lethendy and Kinloch, at their meeting on the 30th ultimo, reported that Messrs Henderson, Thomas M'Ritchie, and Wilson, with the Clerk, had met that day at Kinloch with the Agents of Sir John Muir M'Kenzie, Mrs Farquharson, Mr Gemmell, and Mr Buist, who had received favourably the Presbytery's representation respecting the disjunction of these parishes. But a letter having been produced from J. A. Campbell, W.S., as Trustee on the estate of Achallader, refusing his consent to the proposed disjunction, and a summons having been also served upon the heritors at the instance of Mr Thomas Clarke (who was nominated by the Crown, in 1835, as assistant and successor to the late Mr Butter as minister of Lethendy and Kinloch), concluding that they should be decerned and ordained to make payment to him of the stipend payable our of their lands in said parishes, the meeting were of opinion that nothing could be effectually done at present for accomplishing the object which the Presbytery had so strongly recommended.”

#### 4. Increase of membership.

The General Assembly, on May 25, 1833, declared that the whole districts then or thereafter to be provided with places of worship and ministers, in terms of Acts 4 George IV., chapter 79, and 5 George IV., chapter 90, should be, and were thereby from and after that date, erected into separate parishes *quod sacra*; and that their ministers should be members of Presbytery. Accordingly, on July 30, the Presbytery added to the Roll the names of the ministers of Kinloch-Rannoch, Foss, and Innerwick-Glenlyon.

The Presbytery, on February 10, 1835, declared the minister of Strathfillan entitled to a seat in the Court; but rejected claims by the ministers of Ardeonaig and Lawers, on the ground that it did not appear that those chapels had received constitutions as Chapels of Ease.

Mr William Grant was ordained and admitted first minister of Tenandry on September 15, 1836; and, in accordance with the Act of the General Assembly dated May 31, 1834, his name was added to the Roll of the Presbytery.

The Reverend John Waddell, minister of a congregation at Burrelton connected with the Associate Synod, was admitted into the Church of Scotland by the Presbytery, on August 27, 1839, in accordance with the provisions of Act 8 of Assembly 1839, entitled, “Act anent Reunion with Seceders,” and, on September 20, took his seat as a member of the Court.<sup>1</sup>

#### 5. Erection of the Presbytery of Weem.

In the 17th century, it was proposed that the Presbytery should be divided into

<sup>1</sup> “Compeared Mr John Waddell, minister of the Associate congregation at Burrelton, and subscribed the Confession of Faith and Formula. The Brethren gave him the Right Hand of Fellowship; his name was added to the Roll of Presbytery, and he took his seat accordingly. The Moderator, in an appropriate address, expressed the satisfaction which he felt in witnessing the Re-union of such a respectable body of Christians with the Church of Scotland; and then called upon Mr Nelson to lead the devotions of the Presbytery, in offering solemn Thanksgiving to Almighty God on the occasion, which was done accordingly.”

It is an interesting fact that the Presbytery had just listened to a lengthy address by Dr Chalmers on the subject of Church Extension.

two ; one having its seat at Kinclaven, the other at Logierait.<sup>1</sup> During the earlier portion of the 18th century the proposal was revived at various times.

The minute of March 8, 1726, proceeds :—" The Presbytery considering that the Highland brethren in the bounds of this Presbytery do not attend so duely as were to be wisht, and that one reason of it is certainly their great distance from the Presbytery seat, and upon this account affairs are kept very long in dependance, therefore there was a motion made of applying the ensuing Synod that they may concurr in getting the Highland part of this Presbytery disjoyn'd from the Lowland, and erected in a Presbytery by themselves. The motion was generally agreed to ; only Mr Hamiltoun entered his dissent for reasons to be given in in due time, and thereupon took instruments in the Clerk's hands. The affair is delay'd till the next Presbytery day."

On April 5 the Presbytery appointed two members to draw up a Representation and Petition on the subject to be submitted to the Synod. That document was approven on the 6th. The Synod duly considered it at their meeting a few days after, but resolved to delay procedure in the matter until the Presbytery should be complete in number.

On October 9, 1728, the parishes being all planted, it was suggested at a meeting at Perth, held in the interval of the sessions of the Synod, that a fresh Representation and Petition should be submitted to the Synod. By a majority, however, the Presbytery resolved to delay action toward disjunction. The subject was again brought under the notice of the Presbytery on September 30, 1729. The minute of the Presbytery runs :—

" The Presbytery taking it to their most serious consideration how much their bussines is retarded, and the exercise of discipline with respect to scandalous persons delayed, several of the Highland brethren living att so very great distances from the Presbytery seat, and that they cannot so frequently attend the meetings of Presbytery as were to be wished, there was a motion made that there should be two Presbyteries erected ; one to meet att Logirate, for the first time, consisting of ten paroches, Logirate, Weem, Dull, Kenmore, Killin, Fortingale, Blair Atholl, Mouline, Kirkmichael, and Little Dunkeld, with power afterward to alter the place of their meeting as they should see cause ; and the other to meet att Dunkeld, for the first time, consisting also of ten paroches, viz. :—Dunkeld, Caputh, Aughtergaven, Moneydie, Cargill, Kinclaven, Lethendie, Cluny, Kinloch, and Rattray, with power afterward to alter the place of their meeting as they should see cause. This affair having been fully reasoned upon, it was put to the vote, ' Refer this to the Synod at this time,' or ' Delay it till the next Presbytery day,' and it carryed by a great plurality of votes ' Referr ' ; and therefore the Presbytery did, and hereby do, referr the said affair to the Synod, and humbly crave that they may take the said affair under their consideration, and recommend it to the General Assembly to make the said disjunction effectuall : against which vote Mr Hamiltoun protested, in his own name and in name of all that will adhere to him, in regaird this Presbytery is not full, and that seven of the Highland brethren are absent, which looks like taking them att a disadvantage in this momentuous affair, and that the reasoning on that point did not remove his scruples ; and thereupon took instruments in the Clerk's hands."

Consideration of the subject was resumed on April 1, 1735, when Mr George

<sup>1</sup> *v. supra*, Chapter III., § 2.

Freer, minister at Lethendy, moved that the Presbytery should request the Synod to propose to the Assembly that the Lowland part of the Presbytery should be disjoined from the Highland. The Presbytery, however, rejected the motion.

For 100 years no further steps were taken in the matter. But, on April 28, 1835, Mr John M'Donald, minister at Rannoch, in accordance with notice given at the previous meeting, moved that the General Assembly be petitioned to disjoin ten specified parishes from the Presbytery of Dunkeld, and to erect them into a Presbytery of Weem. The motion was seconded, and the members admitted that the proposal to form the more distant parishes into a separate Presbytery was reasonable and expedient; but, as diversity of opinion was manifested both as to the composition and the seat of the proposed Presbytery, further consideration of the motion was adjourned. At the same meeting a petition was presented from the Minister, Elders, and Deacons of the parish of Killin, craving that a Presbytery, consisting of nine specified parishes, be erected at Kenmore or other convenient place.

On May 14, 1835, a memorial was submitted to the Presbytery from the ministers of Weem, Dull, Fortingall, Kenmore, Foss, Rannoch, Glenlyon, Killin, Strathfillan, and Logierait concerning the erection of a new Presbytery, with a request that the Presbytery would sanction the transmission of it to the Assembly. The Presbytery unanimously agreed that they did "not yet feel themselves ripe for a final decision upon this subject," and delayed further consideration of it.

A "Representation and Petition" by those ministers, addressed to the General Assembly, and praying that those ten parishes should be disjoined from Dunkeld and erected into a Presbytery of Weem, was laid before the Presbytery on March 29, 1836. The Presbytery considered the petition reasonable, and recommended it to the favourable consideration of the General Assembly. The General Assembly authorised the erection of those parishes into the Presbytery of Weem on May 24, 1836.



## CHAPTER IV

### § 1.

1. THE REGISTER OF THE PRESBYTERY OF DUNKELD, 1681-89.
2. EXTRACTS FROM THE REGISTER.
3. NAMES OF PERSONS OCCURRING IN THE REGISTER BUT NOT IN THE EXTRACTS.

### § 2.

1. THE PRESBYTERY OF COWPAR-ANGUS.
2. THE REGISTER OF THE PRESBYTERY OF COWPAR-ANGUS, 1687-89.
3. EXTRACTS FROM THE REGISTER.
4. NAMES OF PERSONS OCCURRING IN THE REGISTER BUT NOT IN THE EXTRACTS.

### § 1.

#### 1. *The Register of the Presbytery of Dunkeld, 1681-89.*

THE volume of *Register*<sup>1</sup> from which the following extracts have been made is the oldest in the possession of the Presbytery. From 1690 until 1726, it remained in the hands of others than its legal custodians. On December 27, in the latter year, Mr John Gardiner, minister at Moneydie, "informed the Presbytery that he had recovered a *Register* of the actings of the Presbytery of Dunkeld in the time of Episcopacy, from anno 1681 to annum 1689, and gave the same to the Presbytery." The Presbytery thanked him and requested Mr Fisher, minister at Kinclaven, to communicate, concerning the other portions of the *Register*, with Mr Alexander Christie, the last clerk of the prelatie period, then residing at Aberdour. On January 31, 1727, Mr Fisher reported that he had written about the "Episcopal Register," but had received no reply. A year after, on January 23, 1728, the Presbytery, "considering that a good time agoe they had appointed Mr Fisher to write to Mr

<sup>1</sup> The *Register* is contained on 28 leaves, that is 56 pages, several of which are frayed at the lower edge, and was written by at least seven persons.

The first minute has been printed in full; thereafter, except in cases of special interest, notices of the constituting of the meeting by the Ordinary Moderator, Sederunts, names of absentees, and of persons excused for absence, references to processes delayed through the absence of the minister, and cases of discipline, have been omitted. All contractions have been extended.

In April 1639 Mr John Anderson, minister at Cargill, then Moderator of the Presbytery, declared to the Synod that the Presbytery had no formal register "because they have no constant clerk." The Presbytery were enjoined to record their actings in a book under pain of censure.

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Christie att Aberdour, who is supposed to have the old *Register of the Presbytery of Dunkeld* during the time of Episcopacy, but that they have not yet got a return," again instructed Mr Fisher "to write to him, or to Mr Mair, his son-in-law, that he may deliver up the said *Register*." On March 26 Mr Fisher was again appointed to write to Mr Christie. Mr Gardiner, and Mr James Hog, minister at Caputh, reported, on May 21, 1728, "that they spoke to Mr Mair, his son-in-law, who promised to send up the receipt of that *Register* and others, from these to whom he delivered them, by which it will be known from whom to demand them."

The Presbytery seem to have taken no further steps to recover the missing records.

In addition to notices of the ordinary business of the Presbytery, such as the Exercise, the examination of students for a testimonial in order to licence, and disciplinary procedure, and of special business entrusted to the Court, such as the visitation of Weem, or committed to specified members, such as the apprising of the manse of Caputh, this volume of the *Register* contains references to other matters than exclusively affected the Presbytery of Dunkeld. The dispute between the Crown and Lord Nairn respecting the patronage of Redgorton, in the Presbytery of Perth, proceedings in order to the admission of a minister to that parish and to Lethendy in the Presbytery of Cowpar-Angus, the intolerant attitude of Church and State toward nonconformity, the imposition by the Parliament of a Test of loyalty, inconsistent with itself and destructive of the liberty of the subject, the suspicions regarding the parentage of the Prince of Wales, and the differentia of the ritual of the National Church, are reflected in its pages.

The great fire at Kelso, the ruinous condition of the harbour of Anstruther, the misery of Scotsmen enslaved by Moorish pirates, the celebration by public worship of the birthday of James II., the Thanksgiving enjoined for the expected birth of a royal child, the threats uttered against such as defamed and slandered the designs of a popish King, and the attempted suppression of treasonable books and pamphlets, are topics of more than local interest contained in the various proclamations briefly noticed in the book.

The Clerks to the Presbytery during the period were :—

Before November 2, 1681.—Mr Thomas Robertson, afterwards minister of Dunkeld.

August 2, 1682.—Mr Alexander Robertson, schoolmaster at Dunkeld (*v.* Little Dunkeld).

August 3, 1687.—Mr Alexander Chrystie, schoolmaster at Dunkeld.

2. *Extracts from the Register.*

The Register of the Presbetric of Dunkeld,  
beginning the 2 day of November 1681.

*Att Dunkeld, November 2, 1681.*<sup>1</sup>

After incalling upon the name of God<sup>2</sup> by Mr William Nairn, Moderator,<sup>3</sup> Mr Alexander M'Lagan delivered his popular sermon upon James i. 26; being removed, was incalled, and allowed to proceed in his trials<sup>4</sup>; his disputs deferred for want of tyme: wherefor he is ordered to sustain his disputs, answer catecheticall questions, and give proof in the Languages against the nixt diet of meeting, which were thought would be sufficient instead of Exercise<sup>5</sup> because of the shortness of the day.

Presents, Messrs William Smith, William Stewart, William Balnaves, William Rattray, William Æson, Robert Gordon, Robert Campbell, Thomas Glass.

Mr William Balnaves and Mr Thomas Glas excused for their last dayes absence<sup>6</sup>; being the day for Privie Censure,<sup>7</sup> were removed according to the Order of Privie Censure and were approven in their doctrin, [diligence ?] and conversation.

Thomas M'nab, adulterer in the parish of Logierait, contumacious, haveing gotten a 3 publique citatione from the pulpit,<sup>8</sup> called, but not compeared. The brethren thought fitt, befor they should proceed any further, to appoint Messrs William Balnaves and Robert Campbel to deal with them for reclameing of them against the nixt day, and give an account to the Presbetry.

Adam Red of Pitnacrie, trelapse in fornicatione, in the parish of Logierait, entred his repentance in the habite, and was remitted home to satisfie as the minister should appoint.

Anent James Blair of West Gormack, the minister reported he had not summoned him in regard he was hopefull to reclaim him, and craved liberty process should be delayed till he had spoken with him, which was granted; and the minister appointed to give an account of his diligence against the nixt day of meeting.

Anent Marjory M'nab, adulteress, in Killin, item, Duncan M'intosh in Stratharle, no report, the ministers being absent.

. . . Robertson, quadrilapse in fornication, in Moulin, called *pro 3io* [but not] compeared; ordered to get a publique citation from the [pulpit] against the nixt day.

<sup>1</sup> *v.* Chapter V., § 1.

<sup>4</sup> *Ibid.*, § 4.

<sup>7</sup> *Ibid.*, § 7.

<sup>2</sup> *Ibid.*, § 2.

<sup>5</sup> *Ibid.*, § 5.

<sup>8</sup> *Ibid.*, § 8.

<sup>3</sup> *Ibid.*, § 3.

<sup>6</sup> *Ibid.*, § 6.



[Ane]nt the [minister of] Kenmore his manse, no report in regard the min[ister is absent].

Anent the process of Witchcraft<sup>1</sup> given in by Mr William Æson, the minister reports the libelled is dead.

Patrick Deor and Janet N'cildonich, adulterers, in the parish of Kenmore, entred their repentance in the habite, and remitted home to satisfie as the minister should appoint.

John Robertson, item, Donald Robertson, contumacious in Logierait, called *pro imo*, but not compeared; ordered to be summoned *pro 20* against the nixt day.

Alexander M'Farlon, in Moulin, contumacious, referred to the Presbetry, and ordered to be sumoned *pro 10* against the nixt day.

Anent the order imposed on the Clark for requireing Mr James Strachan to keep the meeting of the Presbetry, the Clark obeyed; but, in regard he had not yet com'd, the brethren further ordered the Clark to writ to him again, with this certificat, that, if he failed to be present, the Presbetry would proceed against him formally by summons.

Nixt meeting appointed att Dunkeld, the 7 of December, 1681.

*Att Dunkeld, December 7, 1681.*

After incalling upon the name of God by Mr William Nairn, Moderator, Mr Alexander M'Lagan sustained his disputs *De Sacramento Pœnitentiæ*, answered catechetical questions, and gave proof in the Languages, in all which (being removed and incalled) he was approven: wherefor the brethren ordered the Clark to recommend him, in their names, to their Ordinary by a testimonial for a licence to preach the Gospel as an expectant.

Mr James Strachan, not haveing been present att the Privie Censure, was removed according to the Order of Privie Censure; but, it being found that he had never given the Sacrament of the Lord's Supper,<sup>2</sup> notwithstanding of the several reproofs given by the brethren for that neglect to him, he was called in and asked the reason of his neglecting so weighty a duty, to which he answered that he should give them full satisfacione as to the reasons why he could not goe about that work, the nixt day of meeting.

Anent Thomas M'nab, the brethren appointed to speak with him obeyed the ordinance of the Presbetry, and desired he should be called, which was done; and he compeared, and promised either to clear himself by oath, or els to satisfie according to discipline befor the therd of Februarie nixt.

Patrick M'naughtone and Donald Robertson are reported by the

<sup>1</sup> *v.* Chapter V., § 9.

<sup>2</sup> *Ibid.*, § 10.

[minister] to be fugitives, both being parishioners in Logierait : wherefor the several brethren were [exh]orted [to enquire whe]ther any of them lurk in any of their [parishes and] to send them back to give satisfact[ione].

Anent Blair of West Gormack, the minister reported that he had gone to his house on purpose to speak with him, according to the order of the Presbetry, but found him not att home : nevertheless he was told by his relations that he might be hopefull to gain satisfaction of him, wherefor the appointment was *ut supra*.

Donald Robertson, in Moulin, called and compeared ; entred his repentance in the habit, and was severely rebuked for his contumacy, and remitted home to satisfie as the minister should appoint.

John Robertone, in Logierait, contumacious, called *pro 2<sup>o</sup>* but not compeared, is ordered to be sumoned *pro 3<sup>io</sup>* against the nixt day.

Anent M'Farlon, the minister reports he is going on in satisfaction.

Andrew Puller, adulterer, in King Claven, concluded his repentance in the habite, and was remitted home to be received.

Whilk day, there was a commission produced in the Presbetry for appriseing of the manse of Dull ; wherefor the Moderator and brethren ordered the Clark to issue forth an edict for giveing intimatione to all concerned to compear att Dull, against the forth day of Januarie, appointeing Mr John Cunieson to intimate the same, and Mr William Rattray, Mr Robert Gordon, Mr William Balnaves, Mr Mungo Murray, Mr John Menzies, Mr Robert Steuart to see the same apprised.

The Moderator reported to the Presbetry that it was the Bishop's desire that a diet should be appointed for takeing of the Test from such as had not as yet sworn to the same : wherefor the brethren appointed the 22 of December instant *in hunc effectum* ; and ordered the Clark to give notice of the diet to such of the brethren as were absent, that all persons concerned within their respective parishes might have notice. The Exercise is to be established att the nixt meeting.

*Att Dunkeld, December 22, 1681.*

The design of this present meeting being to take the Test of such as were concerned and had not as yet taken the same, the Clark, being asked whether he had given the several brethren notice of the diet, answered affirmatively : wherefor the Moderator produced a commission from the Bishop, empowering him for takeing the oaths of all such as had not taken or subscribed the Test, which he caused read and mark the dait thereof, which was att Meigle, December 21, 1681. Accordingly, the Act of Parleament and Test being read, it was sworn [and] subscrib'd by such as were present, and the subscriptio[ns] registred in the Synod book.

Mr John Menzies excused his absence by letter, and thereby signified that there was none within his parish concerned in the taking of the Test. In regard that Mr James Strachan came not to this meeting, nor any for him, although he had promised to excuse himself for his neglect in not celebrating the Sacrament of the Lord's Supper, as said is, neither hath sent any word from him, wherefor the brethren resolved to narrate the affair to their Ordinary to advise with him what might be done in the matter.

Mr John Hall<sup>1</sup> is ordered to exercise, and Mr Mungo Murray to add, upon Matthew 13. 19, against the next meeting, which is appointed at Dunkeld the first of Februarie, 1682.

Though this present diet had been appointed for the effect forsaid alleannerly, nevertheless John Robertson, in Logierait, contumacious, being summoned against this day, was called *pro zio* but not compeared; ordered to get his first publique citatione from the pulpit against the next meeting.

*Att Weem, Februarie 1, 1682.*

The reason why the meeting was not holden at Dunkeld this day, as was appointed, being because the Bishop had ordered a visitation to be holden at Weem, and impowered and given commissione to the Moderator and brethren for that effect, the Moderator haveing issued forth an edict for giving tymeous intimatione of the diet to all persons concerned, and ordered the Clark to inform the several brethren of the change of the place of meeting; accordingly, after incalling upon the name of God by Mr William Nairn, Moderator, presents Messrs . . .

The commission from the Bishop empowering the Presbetry to hold a visitatione at Weem was read; and the edict issued forth for giving tymous advertisement to the heretours and others concerned, being called for, was returned duly execute and indorsat by Mr John Menzies.

Wherefor the minister being called, the Moderator desired from him a list of the heretours' names and of the elders, who gave in a list of the heretours; and, as to his elders,<sup>2</sup> he told he had no more but one, called Thomas Menzies, because he could condescend upon noe fitt persons, and resolv'd to advise with the Presbetry what to do in the matter.

The Moderator enquired him if he had a schoolmaster<sup>3</sup> and a beddall, if his parishioners were observant of the ordinances, if he preached twice on Sabbath, if he administrat the Sacrament of the Lords Supper, catechized, visited the sick, and exercised discipline: to which he

<sup>1</sup> v. Chapter V., § 11.

<sup>2</sup> *Ibid.*, § 12.

<sup>3</sup> *Ibid.*, § 13.



answered that he had no schoolmaster for the present, though there had been one formerly, and the reason is because there is no manta[in-ance for one]; that he had a beddal present, who is called John M'Claran; that he preached twice on Sabbath excepting the shortest days of winter; that he had never yet given the Sacrament of the Lord's Supper because of his own familie's distresses, his particular indigence, and the people's divisions; also because of his ignorance in the Irish language,<sup>1</sup> which his parishioners for the most part only understood, and the removal of the laird of Weem's family to Perth, who was the most considereable part of the residerents that had English. As to catechizing,<sup>2</sup> he told he did his endeavour<sup>3</sup> to informe himself in the Irish tounge that he might catechize those lying at a distance, which occasion'd his neglect of those who were neerer hand that understood English; and that he went to visit the sick when called,<sup>4</sup> though it had been att midnight. As to his exercise of discipline, he told he was willing to refer it to his Session book, which was called for; but he told that, by reason of the shortness of the time from the advertisement to the meeting, he could not gett his book filled up; wherefor he desired the nixt Presbetry day to give in his Session book, which was granted, and he exhorted to be carefull to have it ready against that day. The poor's mony, he told, was distribute when collected.

The heretours being called, none compeared except the laird of Weem, who, being posed if he knew the minister to be culpable in any thing, as to his doctrin, exercise of discipline, visiteing the sick, his conversatione, &c., answered that for his doctrine, in his judgement, he was both sound and edifieing; that he was not very frequently absent from his charge, but when withdrawen by his civil debt; as to the right use of the poor's mony, and exercise of discipline, he could not tell because he kept not the Sessione; as for his visiteing of the sick, he knew nothing to the contrary; as to his life and conversatione, that, after a privat admonitione which he heard had been given him by some of the brethren, he had perceived him to be much bettered and more circumspect; as to catechizeing, he desired the Moderator and brethren to admonish him that he might be more diligent.

Thomas Menzies, Elder, being called, was askt concerning the minister's doctrine, diligence, conversation, &c., and answered that he preached when he was att home; that he knew not weel whether he catechized or not; that he visited the sick when called for, or knew of their sickness; that he kept Session but very seldome; as to the collec-

<sup>1</sup> *v.* Chapter V., § 14.

<sup>2</sup> *Ibid.*, § 15.

<sup>3</sup> The words from *to—English* are in the margin, and written between the Christian name and the surname of the Clerk.

<sup>4</sup> *v.* Chapter V., § 16.

tions for the poor, there were stil indigent persons among whom it was distribute when collected.

Some of the parishioners, being present, were posed upon the forsaid, as likewise the beddel, who answered that they knew not any thing to the contrary but he did his duty ; and that he had learned to exaime in the Irish language.

The minister, being again called, was asked concerning his stipend,<sup>1</sup> manse, gleib, grass, and declared that he was presented<sup>2</sup> by the laird of Weem to the whol viccarage and personage, nevertheless he gott but 504 merks, of which now they pre . . . to keep back 80 by a pretended tack of his predecessour's ; and further declared that att his entrie he made a composition with . . . for an hundred pound Scots a year, which he thought had been by and outover the forsaid 504 merks, of which he hath no payment ; and further that there is a decreet discerned against the heretours for eight chalder of victual, but that he could not gett it extracted by reason of a false valuatione given in by the heretours ; as to his gleib and grass, he shewed that he had grass for the mantainance of one cow, and so much gleib as would sow 3 bols of corn : further, being askt if there were any mortifications that belonged to his box, or mony in it, he answered that there was no mortifications, neither was there any mony in the box, but that there was about 100 lib. of penalties resting, of the which he had bonds for fourtie lib.

Being further asked anent the fabrike and division of the heretours' rooms in the church, to the former he answered that the box mantain'd the fabrike, and to the division of the church he told the heretors were satisfied.

As to all that was wanting on the heretours' part for the minister his behooff and satisfacione, the laird of Weem declared he would concurre to assist him for all things reasoneable. The parishioners and minister being removed, the brethren (haveing power communicate to them by the forsaid commissione to absolve and suspend as they thought expedient) takeing to their serious consideratione (the neglect of the Sacrament of the Lord's Supper, haveing been admonished and reproved for the same several tymes, as likewise the want of a Session book by which they should have examined his diligence in the exercise of discipline, and also his wanting a convenient number of elders for the holding of Sessions), thought fitt he should be suspended from the exercising the office of the ministrie till the 1 day of March nixt to come : wherefor the Moderator caused call the minister and reproved him for his neglects, and formally inflicted the censure of suspensione, as was determined. It was ordained that Mr Robert Campbell should preach att Weem,

<sup>1</sup> *v.* Chapter V., § 17.

<sup>2</sup> *Ibid.*, § 18.

Sabbath nixt, and intimate the sentence to the parish from the pulpit.

Which day, was given in to the Presbetry the scrolls of the appretiation of the minister's manse of Dull, which were read and approven, and ordered to be registrate as followes :—

*Att Dull, Januarie 4, 1682.*

The Moderator and brethren of the Presbetrie of Dunkeld being impowered by a commission from their Ordinary for the apprising of the minister's manse of Dull, and haveing appointed some of their number above specified to see the same apprised, accordingly, after incalling upon the name of God by Mr William Balnaves, Moderator, Mr Mungo Murray being Clark to the meeting, presents Messrs . . .

The edict issued forth for giving tymous intimation to all concerned, being called for, was given in duly execute and indorsate. Accordingly, the heretours and others concerned being called for, compeared Thomas Cunieson, [execut]or to the deceased Mr John Cunieson, late minister att Dull, on the one part, and of the heretours, on the other part, compeared the laird of Weem, Thomas Menzies of Cars, John Steuart, second lawful son to John Steuart of Foss, for his father and himself.

It being demanded whether the heretours had brought a mason and a wright for themselves, they produced John Deor, mason, in Tarlegirre, and Alexander Steuart, wright, in Camsernie, for themselvs. Thomas Cunieson, executor forsaid, produced Donald Anderson, wright, att the milne of Camsernie, and Robart Deor, mason, in Weem, for himself. The Moderator haveing further enquired if any of them had any thing to object against the workmen adduced by either party, and nothing being said, he took their oaths to doe in the work according to knowledge and conscience, and sett them about the same, ordering them to give ane account in to the Presbetry in the afternoone.

In the afternoone, the Moderator and brethren, haveing called for the workmen, required the account of their diligence under their hands, which is as followes : That the whole summa of stone work, fail work, &c., belonging to the manse of Dull, is two hunder and twentie pounds Scots mony. *Sic subscribitur,*

JOHN DEOR, *meason.* K This is ROBERT DEOR'S mark.

Item, that the whole summa of the particulars that belongs to the wright work is one hunder and twentie six pound, eleven shilling, four pennies Scots. *Sic subscribitur,*

ALEXANDER STEUART, *wright.* DONALD ANDERSON, *wright.*

The summa of both mason and wright work that belongs to the manse



is, *salvo justo calculo*, three hunder forty and six lib., eleven shilling, four pennies.

It was, by the unanimous consent of the heretours present, and the brethren, condescended to that Mr John Cunieson, officiateing for the present in preaching the Gospell att Dull, should have the use of the chamber, with the rest of the office houses, excepting James Cunieson's house and the appurtenant office houses, which they permitt to the said James, they both obleidgeing themselvs to restor them in as good a conditione as they gott them. The key of the dwelling house was given to James Cunieson in custodie.

The Presbetry haveing impowered the brethren of this present meeting to call and enter delinquents, accordingly, . . .

John Robertson, in Logierait, contumacious, haveing gotten his first publique citation from the pulpit, called, but not compeared; was ordered to gett a 2 publique citatione against the nixt day of meeting.

The brethren ordered the Clark to give in the account of their procedure in write to the Presbetry, and the meeting was concluded by prayer. *Subscribitur*,

MR M. MURRAY, *Clark for the t[ime]*.

At this meeting in Weem, likewise, these scandalous persons haveing been summoned were called, viz. : . . .

John Robertson, in Logierait, contumacious, haveing gotten a second publique citatione, called, but not compeared; ordered to gett his thir[d] publique citatione against the nixt day.

The nixt meeting appointed att Dunkeld, March 1, 1682.

*Att Dunkeld, March 1, 1682.*

No Exercise, in regard that Mr John Hall, upon [whom] the Exercise was established, hath deceased this life since the last Presbetrie: wherefor Mr Mungo Murray is ordered to exercise, and Mr Alexander Comrie to add, upon the forsaid chapter and verse.

Anent Master James Strachan, it haveing been appointed that he should give in his Session book peremptorie against this day, which was therefor called for, and he produced some scrols of imperfect minuts for three or four years only, as he said: wherefor the brethren returned them back, ordering him yet to labour for to complete them against the nixt day; withal the brethren thought fitt to continue the sentence of suspension till the Bishop's mind should be knowen in it, whereof the Moderator undertakes to informe him; and Mr Robert Steuart is appointed to preach att Weem, and to intimate the continuacione of the censure of suspensioe to the parishioners.

Anent Thomas M'nab, the minister reports that, shortly after the last meeting att Dunkeld, he had gone over to Edinburgh, and since his home comeing he could not find him on Sabbath att home : wherefor he is ordered to use all endeavours with him against the nixt day.

Anent James Blair of West Gormack, the minister reports that he went to his house but did not find him att hom, he being att Edinburgh ; but was resolved to speak with him yet against the nixt day, which he was ordered to doe, and give an account, against the nixt day, to the Presbetry.

Anent the apprising of the minister's manse of Kenmore, the minister reports that the brethren appointed had not kept the diet condescended upon among themselves : wherefor they ar peremptorie appointed *ut supra* against the nixt day.

Anent John Robertson, in Logierait, the minister reports he is hopeful to reclaime him.

*Att Dunkeld, April 5, 1682.*

Messrs Mungo Murray exercised, and Alexander Comrie added, upon Mathew 13. 19 ; being removed were incalled and approven. Messrs Alexander Comrie ordered to exercise, and Robert Steuart to adde, upon Mathew 13. 20, against the nixt day.

Mr John Rattray by letter excuses himself for this and his former absences by reason of sickness.

Anent Mr James Strachan, the Moderator aquainted the Bishop with the procedure of the Presbetry, who approved the same, and desired that the censure should be continued till the Synod that the brethren and he might speak together anent him.

Mr Strachan's Session book was called for, and he produced some scrols, which, he told, were complete, lacking only on year. The brethren appointed Messrs William Steuart, David Young, William Malcome, Robert Gordon, and William Smith to revise the same on any day they could conveniently meet together, and give in an account against the Synod.

Mr Robert Campbel ordered to preach and hold Session att Weem, and Mr William Smith att Little Dunkeld befor the Synod.

Anent M'nab, in Logierait, the minister reports that he had compeared before the Session, and made an appeal from them, which the brethren could not allow of as formal or legall : wherefor the minister is ordered to put him to his oath peremptorie against the nixt day if some insuperable difficulty doe not intervein ; and, if he refused, to proceed toward [the] sentence of excommunication.

The minister reports further that M'Knaughton, in Logierait, who was

fugitive, is returned, and craved advice what to doe with him. The brethren thought fitt the minister should speak to him, and aqaint him how far the process was gone one, and doe his endeavour to reclaime him, against the nixt day, befor he goe further one in the process.

Anent Blair of West Gormack, the minister reported he was att Edinburgh, but resolved to speak with him att his return, which he was appointed to doe.

Anent Duncan M'intosh, in Stratharle, the minister reports that, in regard Ashntullie<sup>1</sup> hath been this long tyme att Edinburgh, he could not gett him brought to any conformity ; but, since he is comed home, he craved the nixt day to have tyme to speak to Ashntully to put him in mind of his promise of assistance.

Anent John Robertson, in Logierait, the minister reports that he is yet obstinat : wherefor he is ordered to get his first prayer against the nixt day. Which day, the report of the workmen apprisers of the minister's manse of Kenmore was given in to the Presbetry, subscribed by the ministers and workmen, and was ordered to be registrat as followes :—

*Att Inchaden, the 3 of April, 1682.*

Whereas the brethren of the Presbetry of Dunkeld, by commission from their Ordinary, appointed a diet for appriseing of the minister's manse of Kenmore, which is att Inchaden, and accordingly mett, day and place befor specified in the register of the Presbetry, and did all things legally for the effect forsaid, appointeing the workmen to give in their report att Dull : But in regard that they failed in giveing their report, therefor the brethren of the Presbetry haveing appointed us, Mr John Menzies and Mr Robert Steuart, to take the report of the workmen, we, accordingly, together with the workmen appointed, mett at Inchaden, the 3 of April 1682, and received their report, which they gave in upon oath and subscrib'd with their hands, as followes, viz. : That the summa of the worth of the manse of Inchaden, as it stands this present hour, as to wright work and mason work, amounts to the sowm of six hunder fortie seven pounds Scots, *salvo justo calculo. Sic subscribitur,*

Patrick M'phael, *wright.*

John Walker, *wright.*

MR JOHN MENZIES.

ROBERT STEUART.

I, Alexander Campbel, notar, in Dalmertin, subscribs for James and Robert Deors because they could not subscrib'd themselvs, *sic,*

ALEXANDER CAMPBELL.

The brethren remov'd by course, according to the Order of Privie

<sup>1</sup> Spalding of Ashintully, parish of Kirkmichael.



Censure, and were approvén by each other as to their doctrin, diligence, and conversatione. The nixt meeting to be appointed att the Synod.

M. T. ROBERTSONE, *Presbetry Clerk*.

*Att Dunkeld, Apryl 26, 1682.*—This book produced, visited, and approvén by the Bishop and Synod. Extracted forth off the Synod by

ROBERT GORDON, *C[lerk]*.

*Att Dunkeld, April 26, 1682.*

The Moderator, and such of the brethren as were present at the Synod, having met for appoynting of the next meeting of the Presbetry, according to the last day's resolutione, they, not having tyme to proceed in calling of the processes of the Presbetry, being taken up by the affaires of the Synod, appoynted the next daye's meeting to be at Dunkeld, the 7th of June, 1682; and ordered that the Dean and Mr William Eason should preach at Litle Dunkeld befor the next day of meeting.

*At Dunkeld, June 7, 1682.*

No Exercise this day, in regard that Mr Alexander Comrie, one whom the Exercise was established, was absent: wherefor it is established *ut supra* against the next day.

This day, Mr Alexander Campbell, who had been deferr'd from proceeding in his tryalls, upon grounds befor recorded in the register, now craving to proceed, was ordered to distribute his theses *De numero Sacramentorum* and to sustaine his disputs against the next day.

Presents Messrs . . . John Cunisone . . . Thomas Robertstone.

Excused Mr Johne Menzies and Mr Johne Ratray for this day's absence by sicknes.

Mr Johne Ratray supplicats the Presbetry for assistance in his charge, which was taken unto the brethren's consideratione; and they appointed Mr David Young and Mr William Malcom to preach and hold Session there befor the next meeting of the Presbetry. Mr Robert Campbell obeyed the Presbetry's ordinance in preaching at Weime.

Anent Mr Strachan, the brethren that were appointed to revise his Session booke, and to give in their report against this day, are appointed to deferr the giving in of their report till Mr Strachan himself should be present.

Anent M'nab, adulterer, in Logireat, the minister reports that he had no satisfacione as to the ordinance of the Presbetry the last day concerning him: wherefor it was ordered that the minister should proceed in process against him, and give him his first publique prayer.

Anent Patricke M'Knaughtan, adulterer and disobedient to church disciplin, in the forsaid paroch of Logireat, whose procese had past

the third publique citatione befor he fled the countrey, still continueing refractorie, is ordered to get his first publique prayer befor the next day of meeting.

Anent James Blair of West Gormacke, the minister reported that he could not have the conveniencie of performing what he had undertaken the last day of meeting : wherefor he craves a deference till the next day, and promised either to bring him to the Presbetry, or else to get ane obligatione from him to satisfie, otherwise to give him the third publique [citatione].

Anent John Robertstone, in Logireat, obstinat, the minister reports that he was affixed to his sicke bed, and promised satisfacione when ever he should recover, for which cause he had deferred to proceed against him : whereof the brethren did approve, and ordered the minister to be carefull to put him to the performance of his promise upon his recoverie.

Thomas Taylor, in Litle Dunkeld, adulterer, entred his repentance in the habit, and was remitted home to satisfie according to church discipline ; who supplicating the brethren that the child begotten by him should be baptised, they ordered that whatever minister the said Thomas should come to for that end should not refuse to baptise his child, he giving bond to satisfie when orderly required thereto.

This day, it was resolved that Mr James Kinerish, student in Divinitie within the Presbytery of St Andrews, should have the bussarie of Dunkeld<sup>1</sup> for this present year, from Mertimes eightie one till Mertimes eightie two ; and the severall brethren present were desired to deliver their severall proportions of the bursar fies to the Clerke upon his receipt to them for the same. This day, likwayes, the Moderator gave in the report of two edicts called befor him and some other of the brethren at Kinclavin, which report was read and ordered to be registrat as followes :—

*At Kinclavin, the 11th day of May 1682.*

The edict given by the Lord Bishop of Dunkeld for intimatione of his purpose to settle Mr Patricke Aughterlounie in the ministrie at Rogortoune,<sup>2</sup> which was served to be called this day and place, was asked for and returned duely execute and indorsed by Mr William Ratray, younger ; and being called at the church door by the beddell, compeired George Nairne, in name of my Lord Nairne, and protested that their could not be any procedure to the ordinatione and admission of the said Mr Patricke Aughterlounie to the church of Rogortoune, in regard that there was ane Act of the Counsell, of the dait, Edinburgh, August 2, 1681, dischargeing any procedure to the settlement of that charge, till the right of patronage, which is debateable betwixt His

<sup>1</sup> *v.* Chapter V., § 19.

<sup>2</sup> *Ibid.*, § 20.

Majes[ty], the Bishop of Dunkeld, and my Lord Nairne, be decided by the Judge Ordinary ; which Act he produced, and was read, as the Act in itself fully bears ; and likewise produced ane summonds of declarator, at the instance of the said Robert, Lord Nairne, against His Majestie and the Bishop of Dunkeld, anent the said settlement, which is *in dependendo*, upon which he tooke instruments in the hands of the Clerke.

Mr Patricke Aughterlounie protested, on the contrar, that His Majestie, whose presentatione he had and adhered to, as he supposed, knew very weill his owne right of patronage ; and further that ther was no personall objectione against himself ; and, therefor, whatever was objected by George Nairne could not be any reason to retard his settlement in the ministrie at Rogortoune forsaid.

Mr Robert Gordon, minister at Capeth, protested likewise, in name of the Bishop of Dunkeld, that what had been formerly protested by George Nairne, or the King's presenting of Mr Aughterlonie, might not prejudge my Lord Dunkeld his right of patronage ; but withall signified he had nothing to object against the said Mr Aughterlounie.

At Kinklevin the same day, the edict issued out for giving intimation of the designe for settling of Mr Johne Cunisone in the ministrie at Dull was called for by the Dean and brethren forsaid, and returned duely execut and indorsd by Mr Mungo Murray, minister at Logireat ; and, being called at the church door by the beddell, none concerned compeired to object any thing against his settlement in the said office of the ministrie ; upon which non-compearance Mr John Cunison tooke instruments in the hand of the Clerke : the report of all which was ordered to be signified to the Bishop, and likewise to be drawn up be the Clerke to be given in to the Presbetry at the next meeting that it might be registrat in the Presbetry books. *Sic subscribitur,*

MR THOMAS ROBERTSONE, *Clerke to the meeting.*

Anent the preaching at Litle Dunkeld, Mr William Smith obeyed the ordinance of the Presbetry in preaching there befor the Synod ; likewise the Deane and Mr William Easone obeyed in preaching there since the Synod. Messrs William Ratray and Robert Gordon ordered to preach against the next day.

*At Dunkeld, the 5th of July, 1682.*

Mr Alexander Comrie exercised, and Mr Robert Stewart added, upon Mathew 13. and 21., who, being removed, were incalled and approven.

Mr Robert Stewart is ordered to exercise, and Mr Johne Menzies to add, upon Mathew 13. 22, against the next day of meeting.

Mr Alexander Campbell, having distribut his theses and sustained



his disputs *De numero Sacramentorum*, was removed. It was resolved by the brethren that the Dean should signifie to him privatly that it was the brethren's judgement not to let him proceed further in his tryalls ; but exhorts him to give himself to his studies for some while yet, and to be circumspect and grave in his carriage and language.

Mr Johne Menzies, not being present the day of meeting immediatly preceeding the Synod, for which he was excused, being removed according to the Order of Privie Censure, was approven by the whole brethren as to his doctrin, diligence, administratione of the Sacraments, and conversatione.

Mr David Young and Mr William Malcom obeyed the ordinance of the Presbetry in preaching at Ratray. In regard he craved no further assistance, non ther is appointed to preach there.

Thomas M'nab, adulterer, in Logireat, item, Patricke M'Knaughtan, adulterer, there, having gotten ther first publique prayer, the minister is ordered to proceed in givinge them a second publique prayer against the next day.

Anent Blair of West Gormocke, the minister reported that he had spoken to him and obtained his promise to be present this day at the Presbetry ; but in regard that, after citatione, he hath not appeared, the minister is ordered (in cace he begin not his satisfacione befor the next day) to proceed against him.

Anent Donald Robertson, in Mulling, no report in regard the minister who, though he was present in the beginning of this meeting, was called out and is not to returne again this day of meeting.

Anent the preaching at Litle Dunkeld, Mr William Ratray and Mr Robert Gordon obeyed the order of the Presbetry : Mr William Stewart and Mr Thomas Robertsons appointed to preach there befor the next day.

*At Dunkeld, Agust 2d, 1682.*

Mr Robert Stewart exercised, and Mr Johne Menzies added, upon Mathew 13. 22, being removed were approven. Mr John Menzies was appointed to exercise, and Mr Robert Campbell to add, upon the 23 verse of the forsaid chapter.

Anent Thomas M'nab and Patrick M'Knaughtan, adulterers, in Logireat, the minister reporting that they had gotten their second publique prayer, it was ordered that he should proceed to give them their third prayer.

Anent Blair of West Gormocke, the minister of Capeth reports that he had wreatten to him to go and enter his repentance befor the Session of Kinloch, and to bring him a testimoniall of his entring from the

minister of that place, otherwayes he was to proceed against him ; whereupon the said West Gormocke came to the minister of Capeth his house, but he, being from hom, supposed that he might have brought the testimoniall forsaid with him, and thereupon deferred yet the giving his third publike citatione ; which the Presbetry interpreting to be a meer shift in West Gormocke, and the minister of Kinloch likewise declareing that he had not entered his repentance, wherefor it was ordered peremptorie that the minister should proceed against him befor the next day.

Anent M'Intosh, in Strathardle, the minister reports that he is quyt gone out of the countrey : wherefor it was ordered that, in cace any of the brethren could get notice of him where he resided or lurked, they should proceed against him for satisfacione.

Anent Donald Robertsons, in Mulling, the minister reports that he had been all this tyme dealling with him in hops to bring him to satisfacione and was not yet out of hope : whereupon he was ordered to deall with him, and, incace he brought him not to satisfacione, that he should proceed against him according to order against the next day.

This day, Mr Alexander Robertsons, school-master at Dunkeld, by demission of Mr Thomas Robertsons, formerly Clerke to the Presbetry, and the said Mr Alexander his oath *de fidei administratione* being taken, was, by the unanimous consent of the Moderator and brethren, admitted Clerke to the Presbetry, the scrolles and the register of the Presbetry being delivered to him.

Donald Reid, in Logiereat, who was under proces before the Presbetry for obstinacie, and had removed out of the countrey, is now reported by the minister to have returned, and taken with his guilt, and entered his satisfacione.

*At Dunkeld, the 7th of September, 1682.*

Whereas the Moderator, and the greater part of the brethren, being concerned to wait upon their Ordinary, my Lord Dunkeld, who was for the tyme in Blair in Atholl, could not attend the Presbitrie yesterday, and therfor the meeting was adjourned till this day ; whereof the greatest part of the brethren that were not with their Ordinary were acquainted tymeously by a lyn from the Moderator, accordingly this day . . .

No report from Mr Strachan, wherefor the ordinance is *ut supra* anent him, and, in regard of his frequent absences, his proces not yet concluded : wherefor the Clerke was appointed to wreat to him, ordering him peremptorie to be here the next Presbitrie after the Synod.

Anent Thomas M'Nab and Patricke M'Knaughtan, adulterers, in Logiereat, the ministere reports that they have gotten their third publike

prayer: wherefor it was thought fit that the minister of the place, together with the Dean, should speak with the Marques of Atholl,<sup>1</sup> and represent the matter to him, to the end they may<sup>2</sup> get his assistance to bring him to satisfacione.

Anent Donald Robertson, in Mulling, the minister yet craves tym to deall with him till the next Presbitrie day, which was granted.

Anent Janet Don, the minister reports that she hath removed out of the paroch of Fortingill to Litle Dunkeld: wherefor such of the brethren as are to be appointed to preach there were to be ordered to cause the elders search for her, and to give ane account of her against the next Presbitrie day.

Anent preaching at Litle Dunkeld, the Clerke having omitted to read that pairt of the scrolls the former day of meeting, therefor it was not mynded to appoynt some of our number to preach there betwixt this and the last Presbitrie meeting. It was now appointed that Mr David Young and Mr William Malcome should preach there befor the Synod, Mr William Stewart and Mr Thomas Robertson having obeyed the last appointment in preaching there.

Mr David Young and Mr William Malcom being absent this day, the Clerke is ordered to signifie to them the appoyntment of the Presbitrie anent them.

This day, Mr Robert Stewart, in Blair, student in Divinity within the Presbitrie of Dunkeld, desyreous to enter upon his tryalls in the preaching of the Ghospell as ane expectant, had a privat tryall appoynted to him on 1 Timothy, 3. 16, having given sufficient testimonialls of his blameless carriage.

This being the meeting immediatly preceeding the Synod, the brethren were removed by course, according to the Order of Privie Censure; and were approven by each other as to their doctrin, diligence, and administratione of the Sacraments and conversation.

The next Presbitrie day is to be appoynted at the Synod.

MR A. ROBERTSONE, *Clerke to the Presbitrie.*

*Att Dunkeld, October 4, 1682.*—This book was produced, visited, and approven by the Bishop and Synod. Extracted furth of the Records of the Synod by

MR T. ROBERTSON, *Clark to the Synod.*

*At Dunkeld, the 4 of October, 1682.*

The process not taken in by reason the brethren are concerned in the affaires of the Synod, so that they want tyme.

<sup>1</sup> "Marques of Atholl" inserted in place of "Bishop."

<sup>2</sup> The sentence originally ran, "consider what is fittest to be done in it."



The meeting is adjourned till to-morrow *in hunc effectum* to receive Mr Robert Stewart his homily.

*At Dunkeld, the 5 of October, 1682.*

Mr Robert Stewart delivered his homily, was removed, incalled, and approven, and allowed to proceed in his tryalls; and is to have his common-head *De libero arbitrio* and to give in his theses the next day of meeting.

Mr John Person is declared bursar, after Mertimes next, dureing the will of the Presbitrie.

Messrs William Smith and William Malcom are appointed to preach at Litle Dunkeld befor the next meeting, which is to be the first Wednesday of November.

*At Dunkeld, the 1 of November.*

Mr John Menzies exercised, and Mr Robert Campbell added, upon Mathew 13. 23, were removed and approven.

No Exercise established by reason Mr Robert Stewart is to deliver his common-head, and sustain his disputs against the next day.

Anent Mr James Strachan, the Clerke reports that he verbally desired him to be here this day precisely, according to the Presbitrie's appointment concerning him; and the said Mr Strachan signified to the Presbitrie by letter that he was acquainted by the Clerke to be present this day, and excused himself by letter for this day's absence in respect of sicknes, and promised (if it were possible) to be present the next day, wherewith the brethren were satisfied.

Anent M'nab, the minister of Logireat reports that the Marques of Atholl ordered his officer to summond him to give satisfacione; but, in regard he did not compear, it is thought fit that the Dean and the minister of Logireat should speake with the Marques, this afternoon, to the intent they may have further concurrence.

Anent Patricke M'Knaughtan, in Logireat, the minister reports he cleansed himselfe of adultery by oath.

Anent James Blair of West Gormock, the minister of Capeth reports he gave him his third publique citatione; but, in regard the brethren heard he cam to this toun the day that the meeting was adjourned, they thought fit not to proceed further against him till the minister of Kinloch be present, by reason that possiblie he entred his satisfacione.

Anent Donald Robertson, *alias* M'wattie, 7tulapse in fornication, in Mulin, the minister of Mulin reports he is yet hopefull of bringing him to satisfacione: wherfor he is ordered peremptorie to give ane account of his diligence against the next day.

The ministers appointed to preach at Litle Dunkeld are absent, but the minister of Dunkeld reports they obeyed. Mr William Aison and Mr Mungo Murray are appointed to preach there before the [next meeting].

William Fyfe, adulterer, appointed to be summoned against the next day of meeting, being referred to the Presbitrie by the Kirk-session of Dunkeld for conviction.

All the brethren are appointed to give an account to their Ordinarie, before the next day of meeting, of all disaffected and disorderly persons within their respective paroches, conforme the Act of Parliament.

*At Dunkeld, the 6 of December.*

Mr Robert Stewart delivered his common-head, sustained his disputes, was removed and approven, and is to have his Exercise and Additione the next day upon Matthew 13. 24.

Mr William Smith excused for his absence in respect of sicknes.

Anent Mr James Strachan, he was removed, incalled, and sharply rebuked for the many defects and enormities of his Session booke, and is ordered to have it more exact for the future; also to be diligent and sedulous in his charge and circumspect in his deportment hereafter; is also inhibit to uphold the fabricke of his church with the poor's money; item, he is appointed to persue for a competencie of stipend and a salarie for a schoolmaster. He was also ordered (and accordingly promised) to celebrat the Sacrament of the Lord's Supper before Lambmas next; item, he was ordered to seeke from the Bishop a commission for designing to him a competent gleib and grassing.

Anent M'Nab, adulterer, in Logireat, the Dean and the minister of the place reports that they spake to the Marques of Atholl, who promised all possible concurrence, but (the Marques having occasion shortly to go out of the countrey) there was nothing done in it: wherefor it is appointed that his process be extracted and sent to the Bishop, that he may give commission to proceed to the sentence of excommunicatione.

Anent Donald Robertson, in Mullin, the minister reports he is out of the countrey about his employment; but is appoynted to give an account against the next day of his diligence anent him.

The ministers appointed to preach at Litle Dunkeld obeyed. Mr Thomas Robertson is to preach there before the next meeting.

Anent Janet Don, the ministers appoynted told that they made search for her, and that she was not in Strabran, but reported they heard she fled to Fyfe.

William Fyfe, adulterer, in Dunkeld, compeired and denyed stiffly that he was guiltie of adultery: wherefor the minister is appointed to

use diligence with him, and to search for the truth of the presumptions alledged against him.

The minister(s) that are present promised to obey the last day's appointment in giving ane account to the Bishop of all disorderly persons within their paroches.

*At Dunkeld, the 3 of January, 1683.*

Mr Robert Stewart delivered his Exercise and Additione upon Mathew 13. 24, and was approven, and is to have his popular sermon the next day upon James 1. 25.

M'Nab's process, being extracted, is to be revised by the Dean and Mr Robert Gordon, and sent to the Bishop befor the next meeting.

Anent Blair of West Gormocke, seeing he came to the toun the day that the meeting was adjourned, the minister of Capeth is ordered to deall with him to compear against the next day, at which tyme (if he do not compear) he is to be proceeded against.

Mr Thomas Robertson obeyed the Presbitrie's appoyntment in preaching at Litle Dunkeld. Mr Robert Gordon is to preach there befor the next meeting.

Mr John Ratray gave ane account, by letter to the Presbitrie, of some disorderly persons within his paroch; but the brethren desires that he give a more particular account of them against meeting, viz.: what their disorders are, which the Clerke is (ordered to) signifie to him.

This day, a letter was directed to the Presbitrie by My Lord Dunkeld, desiring to proceed to the settling of Mr Alexander M'Lagan in the ministrie at Litle Dunkeld, provideing they should, after tryall, find him able to discharge the pairts of the ministeriall function in the Irish language: whereupon he was incalled and asked if he could preach in Irish, to which he answered negatively, but said he understood some Irish, but could neither preach nor pray in Irish: whereof ane account is to be sent to the Bishop before the next day.

This day also, a supplicatione was given in by the parishioners of Litle Dunkeld desyreing a minister that could preach Irish, which, likewise, is to be sent to the Bishop by the Dean.

*At Dunkeld, the 7 of February.*

Mr Robert Stewart delivered his popular sermon upon James 1. 25; also gave ane account of his languages and answered his catechetical questions, in all which he gave the brethren abundance of satisfacione: wherefor the Clerke is ordered to recommend him, in their names, to their Ordinary, by a testimoniall, for a license to preach the Ghospell as ane expectant.



Mr Robert Campbell is to exercise, and Mr William Balneves to add against the next day on Mathew 13. 27.

Anent M'Nab's process, the Dean reports he had not the conveniencie of sending it to the Bishop, but is to send befor the next day, and to give ane answere.

Anent James Blair of Westgormocke, the minister of Capeth reports he wrot to him but hade no answer from him. It is, therefor, resolved that he wreat to him again ; and, if he produce not a testimoniall signifying that he entred his satisfacione at Kinloch, the minister of Capeth is to proceed against him in giving him his first publique prayer.

Anent Donald Robertson, in Mulin, the minister reports he could not perswad him to give satisfacione : wherefor he refers him to the Presbitrie, and is to be summoned *pro primo* against the next day of meeting.

Mr Robert Gordon obeyed the ordinance of the Presbitrie in preaching at Litle Dunkeld, and Mr William Ratray is to preach there against the next day of meeting.

Mr John Ratray shows by letter that he knows no other disorders in the persons whose names he gave up, but their dishanting of ordinances and privat converse with persons unknown to (him) : wherefor ane account of them is to be given to the Bishop.

Anent the kirke of Litle Dunkeld, the Dean, by commission from the Bishop, represented to the brethren that a certain gentleman had undertaken in Mr M'Lagan's behalf, that, within a year, he would be able to catechise and baptise and marry in Irish ; but that himself was not so positive to the Bishop, who desired the Dean to aske such of the brethren as had the Irish tongue, and was acquaint with the paroch of Litle Dunkeld, (1) if it were necessarie that the paroch of Litle Dunkeld should have a minister that could preach Irish : it was answered affirmatively : (2) if a man that understood not that language might be capable, in a year's tyme, to discharge the parts of the ministeriall function in Irish : it was answered, they could not give a testimonie of a man's future qualifications.

*At Dunkeld, the 7 of March.*

After incalling on the name of God by Mr William Stewart, who is elected Moderator for the tyme in the Dean's absence, Mr Robert Campbell exercised, and William Balnevis added, upon Mathew 13. 27, 28, 29, were removed and approven.

Mr Balnevis is to exercise, and Mr Francis Person to add, upon the following words.

Anent James Blair of Westgormoke, the minister of Capeth reports

he used diligence in going to his house, but found him not at home, and that his mother had undertaken to cause him com to the Presbitrie this day to give satisfacione ; but seeing he is not com, the minister is appointed *ut supra*. The minister appointed to preach at Litle Dunkeld obeyed. Mr William Stewart is appointed to preach there next.

Donald Robertson, *alias* M'Wattie, in Mullin, called, compeired not, is therefor to be summoned *pro zdo* against the next day.

*At Dunkeld, the 4 of Aprile, 1683.*

Mr William Balnevs exercised, and Mr Francis Person added, upon Mathew 13. 30, and, being removed, were incalled and approven. Mr Per(son is to exe)rcise, and Mr John Ratray to add, next upon the following (words).

Mr Alexander Comrie excused for his former absence, upon the account he was attending his bedfellow who was sicke, and at other tymes was at Edinburgh, but was ordered to attend the meetings more strictlie hereafter : also the rest of the absents excused by reason of the waters, and stormines of the weather, and Mr John Ratray upon the account of sicknes.

Anent M'Nab's process, the Dean reports the Bishop hes it, but returned no answer as yet.

Anent Westgormocke, the minister of Capeth is absent, but a brother told that Mr Gordon informed him that Westgormoke was in a high fever, and that therefor, in charity, he delayed to proceed against him ; but the minister of Kinloch reports he is recovered, so that the minister of Capeth is to proceed against him *ut supra*, which the Clerke is ordered to signifie to him.

Anent Litle Dunkeld, the brethren appointed to preach there obeyed, and the Dean and Mr David Young is appointed next to preach there.

Anent Donald Robertson, in Mullin, the minister reports he could not be found to the intent he might be summoned ; is therefor to be summoned *pro zdo* against the next meeting.

Anent the disorderly persons whose names Mr John Ratray gave up, himself being present, reportes they are delated and persued befor the Sheriff.

This being the meeting immediately preceeding the Synod, the brethren were removed by course, according to the Order of Privie Censure ; were approven by each other as to their doctrin, diligence, department, and administratione of the Sacraments.

This day, Mr Alexander Robertson, school-master of Dunkeld, desireous to enter upon his tryalls in preaching the Ghospell as ane expectant,

had a privat tryall appointed to him upon Mark 8. 36, having given sufficient testimonialls of his blamles carriage; which tryall is to be received off his hands at the Synod, at which tyme the dyet of the next meeting is to be appointed.

MR A. ROBERTSONE, *Clerke to the Presbitrie.*

*Att Dunkeld, April 26, 1683, Sessio 2da, post meridiem.*—This book was produced, visited, and approven for the preceeding half year. Extract out of the records of the Synod by me,

MR T. ROBERTSONE, *Clark to the Synod.*

*At Dunkeld, the 26 of Apryll, 1683.*

This day, (according to the last daye's appointment), Mr Alexander Robertson delivered his homily in presence of . . .; and, being removed, was incalled, approven, and allowed to proceed in the rest of his tryalls, and had a common-head prescribed him, *De transubstantione*, whereof he is to give ane accompt the next day of meeting, and to give in his theses.

Mr John Person, bursar, produced a testimoniall of his blameles carriage at the new Colledge, and, upon his father's desire, allowed to be bursar the next year.

*At Dunkeld, the 6 of June.*

Mr Francis Person exercised, and Mr John Ratray added, upon Matthew 13. 32, and, being removed, were incalled and approven.

Mr Alexander Robertson delivered his common-head and distribut his theses; and, being removed, was incalled and approven, and had Exercise and Additione prescribed him upon Matthew 13. 33, upon consideration that he wold have oftener occasion to neglect his charge, in going through the countrey to borrow books, if he had the said tryalls at severall tymes.

Anent M'Nab's process, the Dean reports the Bishop promised to have sent it to him before this day, but had not the occasion to send it.

Anent James Blair of West-gormocke, Mr Robert Gordon reports that he had not tyme, after his return from Edinburgh, to informe himself of his recovery, so that he hes done nothing anent him: wherefor he is ordered to proceed against him *ut supra*.

Donald Robertson, *alias* M'Wattie, in Mulin, is called *pro 2do*, but compeired not; is therefor to be summoned *pro 3io* against the next day of meeting.

Some of the brethren having offered to give up the names of some disorderly per[sons] within their parochins, but not being fully informed



of the nature of their disorderslynes, the Moderator and remanent brethren presumed to allow them tyme to informe themselves till the next day of meeting.

The brethren appointed to preach at Litle Dunkeld obeyed. Mr John Ratray and Mr Thomas Robertson are appointed to preach there befor the next day.

The next meeting is to be the 20th day of this moneth, in respect the greater pairt of the brethren are to be at a visitation at Cramond<sup>1</sup> the first Wednesday of July.

*At Dunkeld, the 20 of June.*

Mr Alexander Robertson delivered Exercise and Addition upon Matthew 13. 33 ; and, being removed, was incalled and approven, and appointed to have his popular sermon the next day upon Matthew 6. 33.

Mr William Aison excused by letter in respect of sicknes.

M'Nab's process is produced by the Dean, being revised by the Bishop with allowance to proceed against him to the sentence of excommunication ; which order the minister of Logireat is appointed to intimat, in face of the congregation, befor the next day, at which tym he is to give ane account of his diligence.

The brethren presumed yet to delay the giving up of the names of the disorderly persons within their respective parochins, in respect the most pairt of their number is absent.

Mr Thomas Robertson preached at Litle Dunkeld, according to the Presbitrie's appointment, but Mr John Ratray did not : therefor he and Mr Robert Gordon are to preach there befor the next meeting.

*At Dunkeld, the 1 of August, 1683.*

Mr Alexander Robertson delivered his popular sermon, sustained his disputs, gave ane account of his languages, answered catechetically questions, wherein he gave satisfaction ; and it is resolved (he being Presbitrie Clerke) that the Dean recommend him to the Bishop for a licence to preach the Gospell.

Mr John Ratray is to exercise upon Matthew 13. 34, and Mr William Stewart to add, in regard Mr William Malcom, on whom it is incumbent to add, is sicke.

The minister of Logireat reports that he intimated the Bishop's order anent M'Nab in face of the congregation ; and it is resolved that two of the brethren, viz. : Mr John Menzes and John Cunison, should speak with M'Nab befor the next day, and signifie to him that instantly the

<sup>1</sup> v. Chapter V., § 21.

sentence shall be past, if he give not satisfacione ; which thing the brethren resolved to do out of charity, and to render him inexcuseable.

Anent disorderly persons, Mr John Cunison and Mr James Strachan declared that each of them had on ; but in respect they have not given their names under their hands, it is appointed they do it the next day peremptorie.

William Fyfe, in Dunkeld, being under the scandall of adulterie, gave in a supplication this day desiring that his oath should be taken privatly that he might be free of the said scandall ; but the brethren appointed he should first give satisfacione for som reproachfull words alledge to have been spoken by him against his minister, and that, against the next day, he should have ane answer.

Anent preaching at Litle Dunkeld, Mr John Ratray and Mr Robert Gordon being appoynted did not obey : wherefor they are ordered precisely to preach in the said place befor the next meeting.

*At Dunkeld, the 5 of September, 1683.*

Mr John Ratray exercised, and William Stewart added, upon Matthew 13. 34, 35, and, being removed, were incalled and approven. Mr William Stewart is appointed to exercise, and Mr David Young to add, upon the following words.

Anent M'Nab, the minister of Logireat reports that he was from hom all the tyme since the last meeting of the Presbitrie, so that the brethren appointed could not meet with him, but the minister reports that this day he spak with M'Nab, and that he promised to give all satisfaction. It is, therefor, appointed that the said brethren speake with him *ut prius*, and give their report against the next day.

Anent Donald Robertson, the minister of Mulin reports he had not the convenience to cause summond him, but is appointed to do it precisely against the day of meeting, immediately after the Synod.

Anent disorderly persons, it is appointed that all such as have any in their parochins should give ane account of them against the Synod upon their perill.

William Fyfe compeired, and, in answer to his supplication given in the last day of meeting, the Moderator and brethren told him that it was not in their power to dispense with the taking of his oath in privat : wherefor they think fit to advise with the Bishop and Synod.

Whereas Margaret Duncan, in the paroch of Ratray, has brought furth a childe and will not condescend that she knows the father thereof, but that she was ravisht in a solitary place by a man unknown to her ; wherefor the minister craveing the advice of the Presbitrie what he should

do, or what meanes he should use to bring to a confession, and the brethren haveing desired him to recommend her to be tryed by the mid-wife in the tyme of her pangs, which the minister accordingly reports he did, and that (after the women had urged her to tell who was the reall father of the child) she still adhered to her former confession; and, therefor, the minister yet craveing advice what to do with her, the brethren of the Presbitrie advised that the minister should urge her with ane oath, but not tender the same to her, and thought fit that the matter be refered to the Bishop and Synod for further advice.

Anent preaching at Litle Dunkeld, Mr Robert Gordon imployed another who preached there for him; but Mr John Ratray, being sharply rebuked for not obeying the Presbitrie's appoyntment in preaching at the said place, told that he could not go so far from hom by reason of his infirmity, but promised to preache at Litle Dunkeld befor the Synod. (Privy Censure.)

MR A. ROBERTSON, *Presbitrie Clerke.*

*Att Dunkeld, October 3, 1683, Sessio 2da, post meridiem.*—This book was produced, visited, and approven for the preceeding half year. Extract out of the records of the Synod, by me,

MR T. ROBERTSON, *Clark to the Synod.*

*At Dunkeld, the 9 of November, 1683.*

My Lord Dunkeld, purposeing to settle the kirk of Capeth with as much haste as conveniently he can, did write to the Moderator to appoint a tryall for Mr James Crockat for that purpose; and the Moderator having done accordingly, and acquainted the brethren on whom the Exercise was established with the designe, the said Mr James Crockat gave in his tryall upon Romans 6. 1, and, being removed, was incalled and approven. The Bishop, sufficiently knowing his qualifications, did dispense with the rest of his tryalls.

The brethren who were to exercise this day are to do it against the next day of meeting.

Messrs James Strachan, William Aison, Robert Campbell, and John Cunison are excused for their absence, in regard they were sick, and, being removed for Privie Censure, were allowed and approven as to their doctrin, diligence, and conversatione; but Mr James Strachan, being rebuked for not celebrating the Sacrament of the Lord's Supper, answered that, by reason of sicknes and other inconveniences, he could not go about it the last Summer as he was appointed, but promised to celebrat it against March next: wherefor the brethren resolves yet to differ their thoughts of him till that tyme.

Anent Thomas M'Nab, the minister of Logireat reports he confessed



the guilt, and promised to give satisfacione : wherefor he is to be summoned against the next meeting to enter his repentance.

Anent James Blair of Westgormocke, because the kirk of Capeth is yet vacant, Mr David Young is appointed to conferr with him, and to give ane accompt of his influence upon him against the next day.

The Acts of the Synod were read this day ; and, as for disorderly persons, it is appointed that such ministers as have any resideing in their respective paroches give ane accompt of them instantly to the Synod Clerke, otherwise to be lyable to the censure of the Synod.

Anent William Fyfe, notwithstanding that he was to be referred to the Synod, such as visited the book made no mentione of him to the Bishop and Synod : therefor the minister is appointed to take his owne way of dealling with him.

Mr William Stewart obeyed the Presbyterie's appointment in preaching at Litle Dunkeld ; but, in respect Mr John Ratray did not obey, being so frequently appointed, the Clerk is to acquaint him by letter to be present the next day of meeting, to give his reason why he so often neglected to obey the ordinance of the Presbyterie ; and, withall, he is to preach at the said Litle Dunkeld befor the next meeting, as also Mr David Young.

Elin Heres in (*blank*) (according to the Act of the Presbyterie that such women as shall father a child one a dead man should satisfie as adulteresses) entred her repentance in the habit, and was remitted home to satisfie.

*At Dunkeld, the 5 of December.*

No Exercise in respect of the paucity of the brethren present, the day being also farr spent and stormie. The exercise is established *ut supra*.

Anent James Blair of Westgormock, the minister of Lethendie reports he had not the conveniencie to meet with him, but undertaks to sie him befor the next day of meeting.

Anent William Fyfe, the minister of Dunkeld reports he spake with him but had no influence on him, in respect his wife threatned to forsake him if he should give his oath publickly befor the congregacione : wherefor the Dean undertakes to speake with him and his wife, and to give ane accompt of ther answer against the next day of meeting.

Anent Mr John Ratray, the Clerke reports he could not get the occasion to write to him, therefor he is appointed *ut supra*.

Mr David Young obeyed the Presbyterie's appointment in preaching at Litle Dunkeld. The Dean is to preach there befor the next meeting.

*At Dunkell, the 2 of January, 1684.*

After calling on the name of God by Mr David Young, constitute Moderator *pro tempore* by ane express from the Dean, who is so taken up this day that he could not come this length, Mr William Stewart exercised, and David Young added, upon Matthew 13., verse 36 to the verse 44, and, being removed, were incalled and approven. David Young and William Ratray are to exercise next upon Matthew 13. 44.

Anent Thomas M'Nab, adulterer, in Logireat, the minister reports that he appointed to summond him, and, being called, compeired not : wherefor he is to be summoned *pro 2do* against the next day of meeting.

Anent James Blair of Westgormocke, the minister of Lethendie reports he used diligence to sie him, and, missing him, met with his father, who promised to cause him give satisfacione : wherefor Mr David Young is yet to deall with him.

Anent Mr John Ratray, he excused him for his frequent absence and not preaching at Litle Dunkeld by letter, whereby he shewed he was so infirm and sickly that he could not ventur so far from hom.

Anent preaching at Litle Dunkeld, the Dean caused the Clerke to preach there for him. Mr William Ratray is appointed next to preach at the said Litle Dunkeld.

*At Dunkeld, the 6th of February, 1684.*

After calling on the name of God by Mr David Young, Moderator, *ut supra*, in the Dean's absence, no Exercise, because the day is so stormie that the brethren could not meet at the ordinary tyme, the second speaker also being absent : the Exercise established *ut supra*.

Excused Mr James Strachan and John Menzes for their absence because of infirmity, and Mr Alexander Comrie by reason he was partly at Edinburgh, and, at other tymes, the stormines of the weather hindred being at such a distance.

Thomas M'Nab, adulterer, in Logireat, being summoned, is called and compeared not : wherefor he is to be summoned *pro 3io* against the next meeting.

Anent James Blair of Westgormock, Mr David Young reports he could not meet with him, but resolves with convenience to sie him.

Anent Donald Robertson, in Mulin, the minister reports he forgot to summond him, but will do it peremptorie against the next day of meeting.

Anent preaching at Litle Dunkeld, Mr William Ratray, being appointed, did not obey : wherefor the Clerke is to acquaint him by letter to preache at the said Litle Dunkeld befor the next day of meeting.

This day, a supplication is given in by Elspet Robertson, in the paroch of Dull, (showing that Donald Stewart, her husband, hes maliciously deserted her, and thrust her out of the house) humbly requesting the brethren to tak the matter to their consideration. The minister of Dull backed the said supplication, and testified the reality of it, and signified what pains himself and others had been at in trying if he wold adhere : whereupon the brethren, considering the said supplication, hes appointed Messrs Alexander Comrie, James Strachan, and John Menzies to deall with him, and to try what influence they may have upon him, to the end he may adhere ; but, if he continue in his desertion, they are to signifie it to the minister of Dull, who, in that case, is to summond him to compear befor the Presbyterie against the next meeting to give the reasons of his desertion.

*At Dunkeld, the 5 of March, 1684.*

Mr David Young exercised, and Mr William Ratray added, upon Matthew 13. 44. Mr William Ratray is to exercise, and the Dean to add, against the next day of meeting upon the following words.

Anent Thomas M'Nab, in Logiereat, the minister reports he is not at home, but promised to summond him against the next day of meeting.

Anent James Blair of Westgormock, Mr David Young reports he spake with him, and that he promised to com this day to give satisfacti-  
one ; but, since he did not come, Mr James Crockat is appointed to speake with him, and to certifie him, that, (because he slighted all the kyndnes that the brethren did shew him) if he com not the next day and give satisfaction, they shall proceed against him.

Anent William Fyfe, in Dunkeld, the Dean is to speake with him and his wife this afternoone, and to give ane accompt of his diligence against the next day of meeting.

Mr William Ratray is excused for not preaching at Litle Dunkeld because of the badnes of the weather ; but is appointed *ut supra*, peremptorie, against the next day of meeting, and to enquire after all such as are disorderly persons in the said paroch.

*At Dunkeld, the 2 of Apryle, 1684.*

No Exercise, because the exerciser is attending his father, who is in a dying condition, as the Dean reports. The Exercise is established *ut supra*.

Anent Thomas M'Nab, the brethren, being informed that he doth not absent himself through contumacie, but that he is necessitate to be absent by reason his calling does frequently avocat him from the countrey :



wherefor they resolved not to proceed further against him till the next meeting.

Anent Donald Robertson, fornicator, in Mulin, the minister reports he was summoned, and, being called, compeired not : he is, therefor, to be summoned *pro zio* against the next meeting.

Anent William Fyfe, the Dean reports he spak with him and his wife, but could not prevaile any thing with them : whereupon it is resolved that the matter be referred to the Bishop and Synod for further advice.

Anent Litle Dunkeld, the Dean reports that Mr William Ratray preach(ed) in it, but could get accompt of no disorderly persons.

Mr James Crockat is to preach at the said place some Sabbath befor the Synod, wherewith the Clerk is to acquaint him by letter.

Anent Elspeth Robertson's supplication, the ministers that were appointed told they could not meet with Donald Stewart, her husband : whereupon they are appointed *ut supra*.

This being the meeting immediatly preceeding the Synod, the brethren present were removed by course, according to the Order of Privie Censure, and were approven by each other as to their doctrin, diligence, conversation, and administration of the Sacraments ; but the brethren being informed that Mr James Strachan did not celebrat the Sacrament of the Lord's Supper befor this tyme, according to the Presbiterie's appointment and his own engagement, Mr John Menzies is appointed to signifie to him how much the brethren are displeased with him, and that they shall represent the matter to the Bishop and Synod if he go not shortly about it.

MR A. ROBERTSON, *Presbiterie Clerke.*

*At Dunkeld, April 30, 1684, Sessio zda, post meridiem.*—This book was produced, visited, and approven. Extract out of the records of the Synod, day and dait forsaide, by me,

MR T. ROBERTSONE, *Clark to the Synod.*

*At Dunkeld, the 4th of June, 1684.*

Mr William Ratray exercised, and the Dean added, upon Matthew 13. 45, 46, and, being removed, were incalled and approven. The Dean is to exercise, and Mr Thomas Robertson to add, upon the following words.

Messrs Alexander Comrie, William and John Ratrayes are excused for their absence, and, being removed for Privie Censure, were approven as to all the parts of the ministeriall function. Mr John Ratray is excused for not preaching at Litle Dunkeld.

Anent Thomas M'Nab, adulterer, the minister of Logireat reports

he cam not as yet to the countrey : wherefor the brethren resolves not to proceed further against him till his return to the countrey.

Anent James Blair of Westgormock, the minister of Capeth reportes that he compeared befor the Session of Kinloch, and tooke with the guilt : therefor the minister of Capeth is appointed to signifie to the minister of Kinloch that it is the Presbyterie's will that he call him to give satisfacione.

Anent Donald Robertson, fornicator, in Muline, the minister reports that, being sick, he forgot to cause summond him : wherefor he is appointed *ut supra*.

Anent William Fyfe, in Dunkeld, the minister of Dunkeld was appointed by the Bishop to cause him purge himself after the ordinar manner.

Mr James Crockat obeyed the Presbyterie's appointment in preaching at Litle Dunkeld.

Mr William Aison is appointed to preach and keep Session there befor the next meeting.

*At Dunkeld, the 2 of July, 1684.*

The Dean exercised, and Mr Thomas Robertsons added, upon Matthew 13. 47, 48, and, being removed, were incalled and approven. Mr Thomas Robertson is to exercise, and Mr William Smith to adde, upon the following words against the next meeting.

Messrs Robert Stewart and Frances Person, being removed for Privie Censure, were approven as to their carriage and the severall parts of the ministeriall function.

This day, the Moderator enquired if all the ministers present preached upon the Fast day, and observed according to order.<sup>1</sup> It was answered affirmatively.

Anent James Blair of Westgormock, the minister of Capeth reports he promised to give satisfaction when called to that effect : therefor (the kirk of Kinloch being now vacant) the first minister that shall be appointed to preach at the said place is to advertise the beddell befor hand to summond him to enter.

Anent Donald Robertson, the minister of Mulin reports that he engaged to give all kinds of satisfacione.

Anent William Fyfe, the minister of Dunkeld reports that (after he caused give him severall citations to purge himself according to order) he told, as formerly, that his wife wold abuse him, and not cohabit any longer with him, if he should swear publickly : wherefor he is allowed and appointed to resolve against the next meeting peremptorie.

<sup>1</sup> *v. supra*, Chapter III., Proclamations.

Anent Little Dunkeld, Mr William Aison is appointed *ut supra*.

Anent Elspeth Robertson, the minister of Dull reports that her husband cohabits with her.

Anent Mr James Strachan, he is excused for his absence by letter, wherein he shoves he designs to celebrat the Sacrament of the Lord's Supper within a moneth.

Mr John Person, bursar, produced a testimoniall of his carriage at the new Colledge.

*At Dunkeld, August 6, 1684.*

After calling on the name of God by Mr William Stewart, elected Moderator *pro tempore*, in the Dean's absence, the Exercise is delayed till the next day, by reason were still expecting the Dean's coming till the ordinare tyme of Exercise was past.

Anent James Blair of Westgormock, Mr William Stewart told he preached at Kinloch, but forgot to call for Westgormock to enter: wherefor the brethren appoints the Clerk to acquaint Mr John Ratray by letter to preach at Kinloch befor the next day of meeting, and to call for the said James Blair *ut supra*.

Anent William Fyfe, he compeared this day, and told he wold gladly purge himself, were it not his wife to give him no peace: therefor he is ordered *ut supra* against the next day.

Mr William Aison preached and kept Session at Litle Dunkeld; and Mr Thomas Robertson is appointed to preach and keep Session in the said place befor the next meeting.

Which day, was given in to the Presbytery the scroles of the appretiation of the minister's manse of Capeth, which were read and approven, and ordered to be registrat as follows:—

The Right Reverend the Lord Bishop of Dunkeld having issued furth a warrand to the undermentionat brethren of the Presbytery of Dunkell, to see how much the minister's manss of Capeth was deteriorat or meliorat since the last appretiatione of the said manse, at the incoming of Mr Robert Gordon to the charge of the ministrie at Capeth, accordingly, at Capeth, the 10 of July 1684, met Messrs . . . and Mr Robert Gordon, and, after calling on the name of God by Mr David Young, Moderator, Mr Alexander Robertson, Presbytery Clerk, being Clerk to the meeting, the edict issued furth to give intimatione to all concerned of the said dyet, being returned duely execut and indorsat, was read.

Accordingly, the heritors and others concerned being called, only Mr Robert Gordon compeared, but non for the heritors. The said Mr Robert Gordon, being asked if he brought with him for himself a mason and a wright, answered that he had, and compeared for him Robert Ker,



in Dunkeld, wright, and John Clerk, mason, there. It was further inquired whether there were masones or wrights there present, having commission from the heritores ; and non being found, the brethren, as is usuall, went about to chuse workmen for them, accordingly pitcht upon John Pirnie, mason, in Cargill, and John Mill, wright, in Perth, to go along with the forsaid mason and wright adduced by Mr Robert Gordone, in the sighting and appriseing of the said manse.

The Moderator, having further inquired if there were any persons present that had any thing to object against the workmen that were chosen, and nothing being objected, took their oaths to do in the work according to knowledge and conscience ; and set them about the same, ordaining them to give in ane accompt, under their hands, to the brethren in the afternoon, they being the persons by whom it was formerly appretiat.

In the afternoon, the masons and wrights, being called for to give ane accompt of their diligence, did produce the account under their hands, which is as followes :—

We, undersubscribers, masons and wrights, being impowered and commissionat upon oath by the Moderator and brethren, met at Capeth this day, to sight and consider upon the manse of Capeth, whether it hath been meliorat or deteriorat since the last appretiatione, having taken inspectione into the whole manse, sit-house and office-houses thereto appertaining, both within and without, as to the mason work and wright worke, do declar, upon knowledge and conscience, that the said manse is not any whit worse than it was at the last appriseing, saveing the lose of nyne foot of glass, estimat to five shillings Scots the foot ; and, moreover, we declare that, as to the office house on the east side repaired by Mr Robert Gordon, it is bettered four pounds Scots ; as likewise that he hath built a brew house, besides what was there befor, estimat to nyne pounds ; likewise for repairing of the barn, two pounds Scots ; and, for the verification heirof, we subscribe thir presents, day and dait forsaid. *Sic subscribitur,*

John Milne.

John Pirnie.

Robart Kerr.

Because John Clerk, mason, cannot write, therefor I, Mr Alexander Robertson, Clerk, at his command do subscrib,

MR A. ROBERTSONE.

In the mean tyme, compeared Thomas Stewart of Stenton, and protested, by instruments taken in the hands of me, Mr Alexander Robertson,

Clerk to the said meeting, in the name of the whole parishoners of the paroch of Capeth, that what was done, or shall be done, in this or the like appretiatione may not be prejudiciall to what was concluded in the former appretiatione of the said manse, wherein the same was declared a sufficient manse, and the heritors discharged all other burthen thereanent.

*At Dunkeld, the 3 of September, 1684.*

Mr Thomas Robertstone exercised, and William Smith added, upon Matthew 13. 49, 50, and, being removed, were incalled and approven. Mr William Smith is to exercise, and Mr William Aison to adde, upon the following words.

Anent James Blair of Westgormock, the minister of Ratray told that the Clerk's letter cam not to his hands ; but he and Mr James Crockat are appointed to preach at Kinloch, and to call for the said James Blair *ut supra*.

Anent William Fyfe, the minister of Dunkell reports he engaged to give satisfacione.

Anent Margaret Duncan, the minister tells he hopes she will give satisfaction at hom befor the next meeting, without troubling the Presbytery further.

Anent Litle Dunkeld, Mr Thomas Robertson preacht and kept Session there. This being the meeting immediatly befor the Synod, the brethren were removed by course, according to the Order of Privie Censure, and were approven by each other as to their doctrin, diligence, conversatione, and administracione of the Sacraments. The brethren that live next Mr James Strachan reports he administrated the Sacrament of the Lord's Supper this year, and is circumspect and ministeriall in his carriage.

MR A. ROBERTSON, *Presbytery Clerke*.

*Att Dunkeld, October 1, 1684, Sessio 2da, post meridiem.*—This book was produced, visited, and approven for the preceeding half year. Extract out of the records of the Synod,

MR T. ROBERTSONE, *Clark to the Synod*.

*At Dunkeld, the 5 of November, 1684.*

No Exercise this day in regard the exerciser is absent. The exercise is continued *ut supra*.

Anent James Blair of Westgormock nothing, because the ministers of Ratray and Capeth, who were appointed to preach at Kinloch and to call him to enter his repentance, are absent. The Dean is to preach at Kinloch befor the next meeting, and to call for James Blair to enter, in case on of the forsaid brethren hath not done it.

The Dean reports he payed the Presbiterie's contribution for relieving the merchants of Monross, who were taken prisoner by the Turkes,<sup>1</sup> and produced a discharge for it which was ordered to be registrat, in manner following :—

I, John Gentlman, merchant in Montrosse, collector nominat be the Lords of His Majestie's most honourabill Privie Counsell, grant me to have received from Mr William Nairn, Dean of Dunkeld, the soume of fiftie six pounds Scots money, which soume was collected within the Presbiterie of Dunkeld, according to the said Mr William Nairn his declaration ; and now, seeing I have received the forsaid soume, I hereby discharge Mr Robert Gordon, designd in the letters minister at Capeth, and now minister at Abercorn, and all other persons therein concerned in the said Presbiterie, of all letters of horning, caption, and all other diligence don thereupon ; and, if need bees, I hereby obliedge me to renew this, my discharge, in more ample forme, ay and whill the forsaid persons and Presbiterie find themselves sufficiently secured. I say the forsaid collection was for the relief of Robert Williamson, skipper in Montross, and his company, who was mentioned in the said Act ; and, for the more security, I am content that this, my discharge, be insert in the Synod or Presbiterie bookes of Dunkeld to remain *ad futuram rei memoriam*, and, for that effect, constitutes (*blank*) my procurators. In witnes whereof, I have written and subscribed thir presents at Montross, the 23 day of October 1684 years, ja jvi<sup>e</sup> eightie four, befor thir witnesses, James Nairn, in Bonitoun, brother-german to the said Mr William Nairn, and William Lindsay, goldsmith, in the said Brugh. *Sic subscribitur*,

JO. GENTLEMAN.

James Nairn, *witnes*.

William Lindsay, *witnes*.

*At Dunkeld, the 3 of December, 1684.*

No Exercise this day, the exerciser being absent ; therefor the Exercise is continued *ut supra*.

Anent Thomas M'Nab, adulterer, the minister of Logireat reports that he finds him willing to give satisfaction when his affaires will admitt him ; and therefor the minister is appointed to enter him with his convenience.

Anent preaching at Kinloch, the Dean reports that he preached there, and that Westgormock did not as yet enter (though summond to that effect) ; and that, therefor, he ordered the beddell to summon him to

<sup>1</sup> v. Chapter V., § 22.



compear befor the Presbiterie this day to give his reasons why he did not yet enter, and, being called, compeared not : therefor its appointed that Mr William Aison preach at Kinloch befor the next meeting, and order the beddell befor hand to summon Westgormock to enter. Mr James Crockat, also, is appointed (having a promise of him to give satisfaction when requird) to deall with him, that he may compear and enter at Kinloch befor Mr William Aison ; which if he do not, Mr James Crockat is appointed to assure him that the process shall go on against him.

Its appointed that the brethren pay in to the Clerk, against the next day, the contribution appointd by the Counsell be collected for Kelso.<sup>1</sup> According to the Act of the Synod, the brethren are appointed to give to the Synod Clerk, under their hands, ane account of their patronages, stipends, gleibs, manses, mortifications, &c.

*Dunkeld, the 7 of January, 1685.*

In regard of the paucity of the number, occasioned by the stormines of the weather and badnes of the way, and they that cam being long acoming, upon the forsaid account no Exercise this day, but delayed *ut supra*.

Anent preaching at Kinloch, William Aison reports he could not go that length for the storm : therefor he is appointed to do it befor the next day, and to call for Westgormock *ut supra*.

Anent Kelso collection, such as have it are appointed to deliver it to the Clerk upon his receipt, and such as have it not, to bring it the next day peremptorie.

Anent the above mentioned Act of the Synod, such as are in readines are to obey it this day : such as are not are to obey it against the next day peremptorie, otherwise to be ly[able] to the censure of the Synod.

Mr Frances Person wrot to the Presbiterie that Ashintullie's man refuses to satisfie according to the Presbyterie's appointment : therefor the Clerk is ordered to desire Mr Frances to pursue him *via ordinaria*.

*Dunkeld, the 4 of February, 1685.*

After calling on the name of God by Mr David Young, appointed Moderator *pro tempore* by a letter from the Dean, no Exercise, in regard the exerciser is absent, who is excused by letter, being sick. The Exercise is continued *ut supra*.

Anent preaching at Kinloch, William Aison reports that obeyed the Presbyterie's appointment, and that he calld Westgormock to enter, who compeared not : therefor Mr David Young is appointd to preach

<sup>1</sup> *v. supra*, Chapter III., Proclamations.

at Kinloch befor the next meeting, and to give Westgormock his first publick prayer.

*At Dunkeld, March 4, 1685.*

Mr William Smith exercised, and William Aison added, upon Mathew 13. 51, 52, and, being removed, were incalled and approven. Mr William Aison is to exercise, and Mr Mungo Murray to add, upon the following words.

Anent Westgormock, Mr David Young reports that he preached at Kinloch, and that Westgormock's father told him his son was not in the cuntry: whereupon he requested him to supersede diligence against him till his return, promiseing he should do what he might to make give satisfaction, which, David Young reports, he presumed to grant. Mr William Stewart is to preach at Kinloch befor the next meeting, and to proceed against James Blair *ut supra*, peremptorie, in case he do not give satisfaction.

*Dunkeld, the 1 of Aprile, 1685.*

Mr William Aison exercised, and Mr Mungo Murray added, upon Mathew 13. 53, 54, and, being removed, were incalled and approven. Mr Mungo Murray is to exercise, and James Strachan to add, upon the following words.

Mr William Stewart reports he preached at Kinloch, and reports he gave Westgormock his first publick prayer. Mr John Ratray is appointed to preach at Kinloch befor the next meeting, and to give him his second publick prayer.

This being the meeting immediatly befor the Synod, the brethren, being removed by course according to the Order of Privie Censure, were approven by each other as to their carriage, diligence, and administration of the Sacraments; particularly, it was asked at every on if they concluded their prayers and praises with the Lord's prayer and the Doxology, and it was answered affirmatively.

*Dunkeld, the 6 of May, 1685.*

No Exercise, the day being far spent, expecting the adder who is absent and excused; being reported by some of the brethren who cam last that he was sick of ane ague, therefor the Exercise is continued *ut supra*.

Anent preaching at Kinloch, nothing, because John Ratray is absent; but, it being reported that James Blaire offered to give satisfaction, its appointed that Mr David Young should preach at Kinloch upon the — day of —, and enter him, and (if he be as yet disobedient) to proceed against him.

Mr John Person, burser, produced a testimoniall of his carriage at the new Colledge for 3 yeares, and, upon his request, was allowed to have a privat tryall upon Mathew 28. 19, against the next meeting.

*Dunkeld, the 3 of June, 1685.*

Mr Mungo Murray exercised, and Mr James Strachan added, upon Mathew 13. 55, 56, and, being removed, were incalled and approven.

Mr John Person delivered his homily upon Mathew 28. 19, and, being removed, was incalld and allowed to proceed in the rest of his tryalls; and had his common head prescribed him, *De efficacia Sacramentorum*, and is to give in his theses against the next day.

Anent Kinloch, Mr David Young preached there, as was reported by the next adjacent brother, entred Westgormock to his repentance.

*Dunkell, the 1 of July, 1685.*

After calling on the name of God by Mr William Smith, appointed Moderator *pro tempore*, Mr John Person delivered his common head *De efficacia Sacramentorum*, and was approven. He also distributed his theses. He is to Add and Exercise, against the next day, upon the ordinary place, and to sustain his disputs.

Anent Kinloch, the Dean reports that Mr Thomas Murray, minister at Colintown, is presented to it by the Bishop, and that, therefor, according to the Bishop's desire, Mr William Ratray preached at Kinloch and servd his edict.

*Dunkeld, the 5 of August, 1685.*

Mr John Person exercised and added upon the two last verses of the 13 chapter of Mathew, and, being removed, was incalld and approven: he also sustaind his disputs, and was allowd to preach his popular sermon upon Mathew 11 ult., and to answer catechetical questions, and give an account of his languages.

Anent Kinloch, the Dean reports that Mr Thomas Murray his edict is served and called; and that, according to my Lord Dunkel's appointment, he is to admitt him to the church of Kinloch upon Fryday next.

*Dunkeld, the 2 of September, 1685.*

Mr John Person delivered his popular sermon upon Mathew 11 ult., and, being removed, was incalld and approven. He also answered catechetical questions, and gave his account of his languages, only he said he had no Hebrew, and was allowed by the brethren in all they heard, and the Clerk is appointed to give him a testificat.



This being the meeting immediatly befor the Synod, the brethren were removed by course, according to the Order of Privie Censure, and were approven by each other as to their doctrin, diligence, and administration of the Sacraments : particularly, it was askt at every on if they concluded their prayers and praises with the Doxology and the Lord's prayer, and it was answered affirmatively.

MR A. ROBERTSON, *Clerke to the Presbyterie.*

*At Dunkeld, April 21, 1686.*—This book was produced, visited, and approven. Extract forth of the records of the Synod, by

MR T. ROBERTSONE, *Clark to the Synod.*

*Dunkeld, the 4th of November, 1685.*

No Exercise, the day being far spent befor the brethren could meet, because of the waters which were almost unpassable as all the brethren present declared. The exercise is continued *ut supra* ; and its recommended to the brethren to stress themselves to meet against the ordinary tyme hereafter.

The brethren having good information of Mr Duncan Campbell, son to the deceast Mr Patrick Campbell, late minister at Kenmore, his good conversation, and his inclination to studie Divinity, do, for his encouragement, establish him bursar to the Presbyterie, declaring his entrie to be at Mertimes next.

*Dunkeld, the 2 of December, 1685.*

Mr James Strachan exercised, and Mr John Cunison added, upon Mathew 14. 1, 2, and, being removed, were incalled and approven. Mr John Cunison is to exercise, and Mr Alexander Comrie to add, upon the following words.

*Dunkeld, the 8th of Januarie, 1686.*

Mr John Cunison exercised, and Mr Alexander Comrie added, upon Mathew 14. 3, 4, and, being removed, were incalled and approven. Mr Alexander Comrie is to exercise, and Mr Robert Stewart to add, upon the following words against the next meeting.

*Dunkeld, the 3 of February, 1686.*

Mr Alexander Comrie exercised, and Mr Robert Stewart added, upon Mathew 14. 6, 7, 8, and, being removed, were incalled and approven. Mr Robert Stewart is to exercise, and Mr John Menzies to add, upon the following words against the next meeting.

*Dunkeld, the 3 of March, 1686.*

Mr Robert Stewart exercised, and Mr John Menzies added, upon Mathew 14. 9, and, being removed, were incalld and approven.

Its resolved there shall be no Exercise nor disciplin the next day, because the minuts of the Presbyterie are to be revised.

*Dunkeld, the 7 of Aprile, 1686.*

No Exercise this day because the minuts are to be revised.

Mr Duncan Campbell, bursar, produced a testimonyall of his carriage at the new Colledge this year.

This being the day of meeting immediatly befor the Synod, the brethren were removed by course, according to the Order of Privie Censure; were approven by each other as to their doctrin, carriage, diligence, and administration of the Sacraments, only Mr James Strachan was sharply rebuked for some immoralities in his life.

MR A. ROBERTSON, *Presbyterie Clerk.*

*Att Dunkeld, April 21, 1686, Sessio 2da, post meridiem.*—This book was produced, visited, and approven. Extract forth of the records of the Synod by

MR T. ROBERTSON, *Clark to the Synod.*

*At Dunkeld, the 2 of June, 1686.*

Mr John Menzies exercised, and Mr Robert Campbell added, upon Matthew 14. 10, &c., and, being removed, were incalled and approven.

Mr Robert Campbell is to exercise, and Mr William Balneaves to add, against the next day of meeting, upon the following words.

*Dunkeld, the 7 of July, 1686.*

Mr Robert Campbell exercised, and Mr William Balneaves added, upon Mathew 14. 13, 14, and, being removed, were incalled and approven. Mr William Balneaves is to exercise, and Mr Frances Person to add, upon the following words, against the next day of meeting.

The brethren, finding that Mr John Ratray, minister at Ratray, hath been this long tyme bygon absent from the meeting without sending ane excuse, have appointed the Clerk to advertise him to be present at the next meeting.

*Dunkeld, the 4 of August, 1686.*

Mr William Balneves exercised, and Mr Frances Person added, upon Mathew 14. 15, 16, 17, 18, and, being removed, were incalled and approven. Mr Frances Person is to exercise, and Mr John Ratray to add, upon the following words, against the next occasion.

Mr John Ratray was present this day, but the brethren, not being fully satisfied with his excuses, delays to give their mynd anent them at this tyme, upon considerations known to themselves.

There is no Exercise nor disciplin to be the next day, it being the day of Privie Censure, the minuts also being to be read and revised.

*Dunkeld, the 1 of September, 1686.*

After calling on the name of God by Mr Frances Person, elected Moderator *pro tempore*, in absence of the Dean, the exercise is continued *ut supra*.

The brethren, not knowing but they may be obliedged to attend the meeting of the Synod against the ordinary tyme, think fit to appoint the next meeting upon the first Wednesday of October.

(Privy Censure.) In regard of the paucity of the brethren present, and absence of the ordinary Moderator, the revising of the minuts of the Presbyterie is delayed at present, and referred to the Moderator and Clerke, and others whom the Moderator shall call.

*Dunkeld, the 3 of November, 1686.*

Mr Frances Person exercised upon Mathew 14. 19, &c. The adder is absent and excused, being sicke.

Mr Alexander Campbell, student in Divinity within the bounds of this Presbyterie, who was already upon his tryalls and delayed for a tym upon serious considerations, being again desireous to have a tryall prescribed to him, was exhorted diligently to ply his booke, and allowed to have his Exercise and Addition, against the next day of meeting, upon Mathew 14. 22.

It was askt at the brethren present if they preached upon the King's birth day, as also if they read the Act anent Leesingmaking in their severall churches, according to the Counsell's order, and it was answered affirmatively.

*Dunkeld, the 1 of December, 1686.*

Mr Alexander Campbell delivered his Exercise and Addition, and, being removed, was incalled, and approven, and allowed to have his popular sermon upon Philippians 3. 20, against the next day of meeting.

*Dunkeld, the 5 of January, 1687.*

Mr Alexander Campbell delivered his popular sermon upon Philippians 3. 20; was removed, incalld, and approven, and appointed to give account



of his skill in the languages, and answer catechetical questions, against the next day of meeting.

The severall brethren present being interrogat whether they hade made the proclamacione anent Leasing making, they all answered affirmatively.

Mr William Campbell, student in Divinity, desirous to enter his tryalls in order to the preaching of the Gospell as an expectant, and the brethren being satisfied anent the testimonials of his cariage, he hade a private tryall appointed him upon Romans 8 and 1 : whereofe he was to give an account the next day, as likewise to distribute his theses *De infallibilitate Ecclesiæ*.

*Att Dunkeld, February 2, 1687.*

Mr William Campbell hade a private tryall upon Romans 8 and 1 ; being removed, was incalld and approven. He distribute his theses *De infallibilitate Ecclesiæ*, which were allowed as orthodoxe ; and he appointed to have exegesis, and sustaine disputs upon the said subject, against the next day.

Mr Alexander Campbell gave account of his skill in the languages, and answered catechetical questions ; in which, as in all the preceeding passages of his tryals, having given the bretheren sufficient satisfacione, it was resolved that the Clerk should recomend him to their Ordinary in their names, for a licence to preach the Gospell as an expectant.

*Dunkeld, March 2, 1687.*

Mr William Campbell delivered his comon head and sustaind his disputs *De infallibilitate Ecclesiæ* ; being removed, was incalld and approven. He was appointed to have both Exercise and Additione on Mathew 14 and 22, against the next meeting, wherein Exercise was to be received.

*Dunkeld, Aprill 6, 1687.*

The paroches of Lethendy, Fortingell, and Ratray being vacant, the brethren appointed Mr Alexander Comrie to preach at Fortingell, Mr James Crockat at Ratray, and Mr William Steuart at Lathendy, before the meeting of the Synode. (Privy Censure.)

MR A. ROBERTSON, *Presbyterie Clerk*.

*Att Dunkeld, the 2[7] of Aprill, 1687.*—This book was produced, visited, and approven as to the preceeding half year. Extracts forth of the records of the Synod, day and dait forsaid, by

MR T. ROBERTSONE, *Clark to the Synod*.

*At Dunkeld, Junii 1, 1687.*

After calling upon the name of God by Mr William Æsone, Moderator *pro tempore*. . . . Noe Exercise because the young man on whom it was established is absent, and noe word from him : therfor it is continued, and the Clerk is ordered to acquaint him by a letter to be present the next day.

This day, Mr Thomas Robertstone, minister at Dunkeld, gave in a report of ane edict calld befor him at Dunkeld, which report was read, and ordered to be registrate, as follows :—

*At Dunkeld, the last day of Maij, 1687.*—After calling upon the name of God by Mr Thomas Robertstone, minister at Dunkeld, in presence of Mr Alexander Chrystie, professor of Humanitie at Dunkeld, and others, the edict given by my Lord Bishop of Dunkeld for intimatione of his purpose to setle Mr Alexander Robertstone in the ministrie at Fortingall and Killchonan, which was served to be calld this day and place, was askt for and returned duly execute and indorsed by Mr Alexander Comrie, minister at Kenmor, and, being calld at the church door by the peddall, none concernd compierd to object any thing against his setlment in the said office of the ministrie : the report of all which was ordered to be signified to the Bishop, and likewise to be drawn up be the Clerk to be given in to the Presbytery, at the next meeting, where it might be registrate in the Presbytery books.

The ordinarie Moderator, who was establisht by the Bishop and Synod, being absent for the tyme, and his absence excusd by sickness, sent a letter of the Lord Bishop's, together with some papers, being doubles of ane Act of the Councell for a voluntarie contributione for repairing the pier of Anstruther,<sup>1</sup> which was, according to the import of our Bishop's letter, destribute among the brethren present, and ordered to be dispatcht to such as were absent.

*At Dunkeld, Julij 6, 1687.*

After calling upon the name of God by Mr William Smith, Moderator, Mr William Campbell had Excercise and Additione on Mathew 14. 24 ; was removed, calld in, and approven, and allowed to proceed ; and therefor appointed to have populare sermon on 2 Corinthians 7. 1, answer catecheticall questions, and give prooffe of his languages.

Presents . . . Mr Patrick Auchterlonie, who is now joynd to this Presbytery in lew of the brethren that by Act of Synod were disjoynd.

Upon the desire of the heritors of Litle Dunkeld (which is now vacant) that the Presbytery would take care to provide them with sermone,

<sup>1</sup> *v.* Chapter V., § 23.

the brethren appointed Mr Thomas Robertstone, minister at Dunkeld, to preach and hold Sessione there against the nixt Presbytery day.

This day, was produced be Mr Francis Peirsone, minister at Kirkmichaell, a commission fro the Bishop for appointing some brethren of their number to repair and meet at Kirkmichall to see the mans their of appretiate, and for that end, appointed Mr Thomas Robertstone, Mr William Ballneaves, Mr Robert Campbell, Mr James Croakit, Mr Mungo Murray, ore any three of them, the Moderator, which is by appointment of the Presbytery, Mr William Ballneaves, being still one, (with power to them to chuse their own Clerk) to meet at Kirkmichall forsaid, with their own conveniencie, betwixt this and the first of November ; and, withall, ordaind the minister to give tymeous advertishment of the said meeting to all concernd, by dulia intimating the edict issued forth from the Lord Bishop for that effect.

*At Dunkeld, Agust 3, 1687.*

Mr William Campbell delivered his popular sermon on 2 Corinthians 7. 1 ; also gave ane accompt of his languages, and answered his catecheticall questions, in all which he gave the brethren abundance of satisfacione : wherfor the Clerk is ordered to recommend him, in their names, to their Ordinary, by a testimoniall, for a leciencie to preach the Gospell as ane expectant.

This day, by demissione of Mr Alexander Robertstone, formerlie Clerk to the Presbytery, Mr Alexander Chrystie, schoollmaster at Dunkeld, was, by the unanimous consent of the Moderator and brethren, admitted Clerk to the Presbytery. His oath *de fidei administratione* being taken, the scrolls and the register of the Presbytery were delivered to him.

Mr Thomas Robertstone obeyed the Presbytery's appointment in preaching at Litle Dunkeld.

Mr Alexander Robertstone appointed to preach there against the nixt meeting.

The brethren deffered the appointing of the Excercise till the nixt day of meeting, in regard that ther is none to be that day, being the day of meeting immediatlie preceeding the Synod, and wholly designd to be spent in revising of the minuts of the Presbytery, and Privat Censures.

*At Dunkeld, September 7, 1687.*

There being noe excercise this day, upon the accompt mentioned in the last meeting, the brethren established the Excercise, against the next day of meeting, upon Mr James Croakit, minister at Capeth, who is appointed both to exercise and add upon Mathew 14 and 25 ; which



custome of Exercise and Additione by a brother at on tyme was, upon severall considerationes, thought fitt and rationall by the brethren of the Exercise to be introduced and continued for the future.

The Presbytery bursar reported a very ample testificate from the New colledge of St Andrewes.

Mr Alexander Robertstone obeyed the Presbytery's appointment in preaching at Litle Dunkeld. Mr James Strachane is appointed to preach ther against the meeting of the Synod.

This day, ther was ane edict calld befor the brethren of the Presbytery, which was ordered to be registrate as follows :—

*At Dunkeld, the 7 day of September, 1687.*—In presence of the brethren ther conveened, the edict given by my Lord Bishop of Dunkeld for intimation of his purpose to setle Mr Georg Irland in the ministrie at Lethndie, which was served to be calld against this day and place, was asked for and returned duellie execute and indorsed by Mr William Rattray, minister at Kirkgill; and, being calld at the church door by the peddall, non concernd compierd to object any thing against his setlment in the said office of the ministrie: the report of all which was ordered to be signified to the Bishop, and to be subscribed by the Moderator and Clerk in nam of the Presbytery.

This being the day of Private Censures, the brethren present removed by course, according to the Order of Private Censures, were calld in, and approven as to their life, doctrine, and dilligence, in the ministeriall functions.

MR A. CHRYSTIE, *Presbytery Clerk.*

*Att Dunkeld, October 5, Sessio 2da, post meridiem.*—This book was produced, visited, and approven, for the preceeding half year. Extract forth of the records of the Synod by

MR T. ROBERTSONE, *Clark to the Synod.*

*At Dunkeld, November 2, 1687.*

Noe exercise this day, the exerciser being necessarlie absent, whose absence was excusd, he having sent a letter: therfor the Exercise continued *ut supra*.

The minister appointed to preach at Litle Dunkeld obeyed.

Which day was given in to the Presbytrie the scroles of the appretiatione of the minister's manss of Kirkmichaell, which were read and approven, and ordered to be registrate, as followes :—

*Att Kirmichaell, October 26, 1687.*

According to a commissione be the Bishop of Dunkeld, impowering some brethren within the Presbytrie of Dunkeld to see the minister's

manss of Kirkmichaell apprysed, the brethren following did meet, viz. : Mr William Ballneaves, Moderator, Mr James Crockatt, Mr Robert Campbell, Mr Mungo Murray, Mr Thomas Robertsons, who was also appointed Clerk to the meeting ; and, after calling upon the name of God by Mr William Balneaves, Moderator, the edict issued furth to give timeous intematione to all concerned was calld for, and was returned duellie execute and endorst by Mr John Peirsons, preacher of the Gospell at Kirmichaell.

The minister of the place, being called, was asked whither he had brought sufficient workmen, that is, a masone and a wright, for himself ; answered that he had in readieness the workmen, which are, Robert Carr, wright, in Dunkeld, and John Clerk, masone.

The heritores and others concerned being lykwise called, none were present save the laird of Ashntullie, John Robertsons of Easter Straloch, John Robertsons of Blatone, John Murray of Ballnabroch, John Bruce of Dallnabrick, and Alexander Fergusons of Ballochandie, and, being interrogate whither they had brought sufficient workmen for themselves, answered negative. Therfor, according to lawe and custome, wherby the bretheren present might, in that case, choose workmen for them, the said bretheren proceeded to choose for the heritores, James Clerk, masone in Dunkeld, and James Red, wright in Logierate.

The workmen being called for, and the heritores asked ife they had any thing to object against the workmen choosen by the brethren for the said heritores, such as were present told they had nothing : wherfor the Moderator took oath of severall workmen to doe in their appryseing according to knowledge and conscience ; and ordained them to goe about their work, and to give in ane accompt under their hands to the meeting, which was adjurned till the afternoon.

*Sessio Secunda, post meridiem.*

The Moderator having called for the workmen, and having asked them whither they had gone about the work as was ordaind, and had ane accompt to give in of the samen, and what their severall works amounted to, the said workmen compiered, and gave in ane acompt under their hands, as followes :—

The undersubscribers, masones and wrights, being legallie sworne, and having taken inspectione in the whole manss of Kirkmichaell, sit hous, office houses, and appertinancies, as to the stone worke, hewen and wright work, feall and divotes, belonging to our considerationes as measones, doe finde to amount in whole to the soume of foure hundereth threttie five pundis, six shillings, eight pennies Scotis : as to the wright work, comprehending couples, panes, dealls, nails, doores, lockes, geasts,

irone work, belonging to our considerationes as wrights, finde that it does in whole amount to foure hundreth eightie seven punds, seven shillings Scots, the soume of the whole as to masones and wrightes extending to the soume of nine hundreth twentie tuo punds, threttinth shillings, eight pennies Scots. And this to be of veritie, upon our knowledge and conscience we doe declair by thir presents, subscribed with our hands, in face of the meeting, at Kirkmichaell, day and date forsaid. *Sic subscribitur,*

John Clerk	}	<i>masones.</i>	Robert Carr	}	<i>wrightes.</i>
James Clerk			James Red		

The compt of the whole procedour of this meeting is to be drawn up *in mundo*, and is to be given in to the Presbytrie, to be registrate in the Presbytrie books. *Sic subscribitur,*

MR THOMAS ROBERTSONE, *Clerk for the tyme.*

*At Dunkeld, December 7, 1687.*

After calling upon the name of God by Mr Thomas Robertstone, Moderator *pro tempore*, Mr James Croakatt, minister at Capeth, hade Exercise and Additione upon Mathew 14. 25; being removed, was incalld and approven.

Mr Thomas Robertstone, minister at Dunkeld, is appointed by brethren of the Presbytrie to have Exercise and Additione upon Mathew 14. 26, against the next day of meeting.

*At Dunkeld, January 4, 1688.*

After calling upon the name of God by Mr William Balneaves, Moderator *pro tempore*, Mr Thomas Robertstone, minister at Dunkeld, hade Exercise and Additione upon Mathew 14. 26; being removed, was incalld and approven.

Mr Patrick Auchterlonie, minister at Regortone, is appointed by the brethren of the Presbytrie to have Exercise and Additione upon Mathew 14. 27; and, being absent, the Clerk is ordaind to acquaint him by a line.

*At Dunkeld, February 1, 1688.*

Noe Exercise this day in regaird the letter direct to the exerciser was miscaried: therfor the Exercise continued *ut supra*.

This day, ther were pepers containing ane Proclamatione for ane Thanksgiving throughout this Kingdome, and lykwise pepers containing ane Act of Councill made in favoures of Sessione clerks, Church officers, and beddalls, destribute amongst the brethren of the Presbytrie.<sup>1</sup>

<sup>1</sup> *v. supra*, Chapter III., Proclamations.



*At Dunkeld, March 7, 1688.*

Mr Patrick Auchterlonie had Exercise and Additione upon Mathew 14. 27 ; was removed, incalld, and approven.

The brethren defferd the appointing of the Exercise till the next day of meeting, in regard that there is none to be that day, being the day of meeting immediatlie preceeding the Synod, and wholly designd to be spent in revising of the minutes of the Presbytrie, and Private Censures.

Mr Thomas Robertstone, minister at Dunkeld, being sick and not able to preach because of the weakness of his bodie, the brethren appointed Mr James Crokatt, minister at Capeth, and Mr Mungo Murray, to preach ther two severall Sabbath dayes betwixt and the next Presbytrie day.

*At Dunkeld, Aprile 4, 1688.*

The ministers appointed to preach at Dunkeld obeyed, and Mr Alexander M'lagane is appointed by the brethren to preach there betwixt and the Synod.

This day, Mr James Crokatt, minister at Capeth, gave in a report of ane edict calld befor him at Dunkeld ; which report was read, and ordered to be registrate, as followes :—

*At Dunkeld, March 21, 1688.*—After calling upon the name of God by Mr James Crokatt, minister at Capeth, in presence of Mr Mungo Murray, minister at Logierate, Mr Alexander M'lagane, minister at Litle Dunkeld, and others, the edict given by my Lord Bishop of Dunkeld for intematione of his purpose to setle Mr John Peirson in the ministrie at Kirkmichaell, which was served to be calld this day and place, was asked for, and returned dylie execute and endorst by Mr Mungo Murray forsaid ; and, being calld at the church door be the beddall, none concerned compierd to object any thing against his setlment in the said office of the ministrie : the report of all which was ordered to be signified to the Bishop, and lykwise to be drawn up be the Clerk to be given in to the Presbytrie at the next meeting, wher it might be registrate in the Presbytrie book.

Mr Duncane Campbell, Presbytrie bursar, reported ane ample testimonie from the new Colledge.

Privy Censure.

MR A. CHRYSTIE, *Presbytrie Clerk.*

*Dunkeld, 25 Appryl, 1688.*—This book was produced before the Synod, and was appointed to be revised, which was accordinglie done, and approven by the reviosers. Extract per me,

PAT. ROBERTSTONE, *Clerk-depute to the Synod.*

*At Dunkeld, Junij 6th, 1688.*

After calling upon the name of God by Mr William Aisson, Moderator *pro tempore*, who, also, was appointed by the brethren of the Presbyterie, after the meeting of the Synod, to have Excercise and Additione upon Matthew 14 and 28, 29, 30,<sup>1</sup> excercised and added accordingly, was removed, incalled, and approven by the brethren present.

The ordinary Moderator, being absent, sent his letter of excuse, and is appointed by the brethren present to have excercise and Additione upon Matthew 14 and 29, it so falling by course; and the Clerk is ordained to acquaint him by a line.

The ministers appointed to preach at Dunkeld obeyed. Mr John Person and Mr Alexander Robertson appointed to preach there betwixt and the next Presbyterie day.

*At Dunkeld, July 4th, 1688.*

After calling upon the name of God by Mr William Aisson, Moderator *pro tempore*, no Exercise this day, in regarde the ordinarie Moderator, on whom it was established, is absent, and his absence excused by sickness: therfor the Excercise continued *ut supra*.

The ministers appointed to preach at Dunkeld obeyed. Mr Robert Campbell and Mr Alexander M'lagan appointed to preach there betwixt and the next Presbyterie day.

*At Dunkeld, August 1, 1688.*

No Excercise this day, in regarde the letter sent be the Clerk to the Moderator forsaied, on whom it was established, was miscarried.

The ministers appointed to preach at Dunkeld obeyed. Mr James Crockat, minister at Caputh, appointed to preach there betwixt and the next day of meeting.

The brethren differred the appointing of the Excercise till the next day of meeting, in regarde that there is none to be that day, being the day of meeting immediatly preceeding the Synod, and wholly designed to be spent in reviseing of the minuts of the Presbyterie, and Private Censures.

*At Dunkeld, September 5th, 1688.*

The minister appointed to preach at Dunkeld obeyed.

There were papers containing a Proclamatiōe discharging all seditious pamphlets destribute amongst the severall brethren.

<sup>1</sup> 29, 30 in another hand.

The brethren delays the appointing of the Exercise till the meeting after the Synod.

(Privy Censure.)

MR A. CHRYSTIE, *Presbytrie Clerk*.

*At Dunkeld, October 3d, 1688.*—This day, the Presbytry book of Dunkeld was produced, visited, and approven. Extracted forth of the records of the Synod by me,

HEN. MURRAY, *Synod Clerk*.

*At Dunkeld, November 7, 1688.*

After calling upon the name of God by Mr William Smith, Moderatour, who also should have excercised this day upon Matthew 14. —, according as he was appointed be the brethren, were it not the shortness of the day hindered.

There were papers containing ane Act of Counsel granted in favours of John Reid, skipper, in North Leith,<sup>1</sup> distribute among the severall brethren.

*At Dunkeld, December 5, 1688.*

After calling upon the name of God by Mr William Aisson, Moderatour *pro tempore*, no Excercise in regard of the excerciser his absence, who was excused by sikeness.

The ordinarie Moderatour sent ane account of ane express he received from my Lord Bishop, wherein he desires that the brethren may be interrogat if they prayed for the young Prince; who, after interrogatione, answered affirmative: the account whereof was sent back to his Lordship.

*At Dunkeld, Januarie 2, 1689.*

After calling upon the name of God by Mr William Aisson, Moderatour *pro tempore*, no Excercise because of the excerciser his absence, who was excused by sikeness.

The brethren, having good informatione of Mr James Murray, sone to Mr James Murray, minister at Logiereat, his good conversatione, and his inclinatione to studie Divinity, do, for his encouragment, establish him bursar to the Presbytery, declareing his entrie to commence from Mertimass last.

*At Dunkeld, February the 5, 1689.*

After calling on the name of God by Mr William Aisson, Moderatour *pro tempore*, no Excercise this day in regard the excerciser is absent, whose absence is excused by sikeness.

<sup>1</sup> *v.* Chapter V., § 24.



*At Dunkeld, March the 5, 1689.*

After calling upon the name of God by Mr James Crockat, Moderatour *pro tempore*, no Exercise in regard the exerciser is absent, whose absence was excused by a letter.

This day, Mr Alexander Chrystie, school-master at Dunkeld, desirouse to enter upon his tryals in the preaching of the Gospell as ane expectant, had a privat tryall appointed to him upon Gallatians 6. 15, having given sufficient testimonials of his blameless carriage.

*At Dunkeld, Aprile 3, 1689.*

After calling on the name of God by Mr Alexander Comrie, Moderatour *pro tempore*, noe Exercise in regard of the exerciser his absence.

Mr Alexander Chrystie, school-master at Dunkeld, delivered his homily, was removed, incalled, and approven, and allowed to proceed in his tryals; and is to have his common head *De judice controversiarum*, and to give in his theses the next day of meeting.

(Privat Censure.)

MR A. CHRYSTIE, *Presbytrie Clerk*.

*Att Dunkeld, Junii 5, 1689.*

After calling upon the name of God by Mr Alexander Comrie, Moderator *pro tempore*, Mr Alexander Chrystie, schooll-master att Dunkeld, delivered his common head *De judice controversiarum*; was removed, incald, and approven, and allowed to have Exercise and Additione upon Mathew 14. 31.

*Dunkeld, Julii 3, 1689.*

Mr Alexander Chrystie, schooll-master att Dunkeld, hade Exercise and Additione upon Mathew 14. 31, sustaind his disputs, was removed, incald, and approven; and allowed to proceed in his trialls, a text for a popular sermon being prescribed him upon Psallm 34, verse 19.

3. *Names of Persons occurring in the Register but not in the Extracts*

Andrew Puller	Kingclaven	Decr. 7, 1681
Janet N'Inwoar	Kenmore	Feb. 1, 1682
Malcome M'Knaire	„	„
— N'achieran	„	„
Margaret M'gigh	Auchtergaven	March 1, 1682
Donald M'kimmie	—	„

Bean M'Ewin	Nether Blarish, Fortingall	April 5, 1682
Janet Don	— " "	" "
Janet Cattenoch	— " "	" "
Christian Harrie	Ochtergaven	July 5, 1682
Margaret Glass	Fortingill	Aug. 2, 1682
John Caldalach	Logiereat	" "
John Stewart	Kirkmichell	" "
Thomas Wilkie	Capeth	" "
Elsbeth Stewart	" "	" "
Alexander Stewart	Dull	" "
Donald Reid	Logiereat	" "
Girsell Stewart	" "	Nov. 1, 1682
— N'Cheannich	" "	" "
Margaret Stewart	Duallie	" "
John Hall	Capeth	" "
James Duff	Dull	" "
Janet Bell	Little Dunkeld	Jan. 3, 1683
James Menzies	Fortingill	" "
Elspet Camron	" "	" "
Thomas M'Pherson	Little Dunkeld	" "
Janet Lyon	Dull	Feb. 7, 1683
Elin Greig	Kirkmichell	" "
Donald Paterson	" "	" "
Elsbeth Clerk	Fortingill	" "
Johne Irvin	Kenmore	Mch. 7, 1683
Margaret M'Liss (Elspet N'Liss)	Fortingill	Ap. 4, 1683
Elsbeth Stewart	" "	" "
Gilbert Brugh	Lethendie	June 6, 1683
John Cummin	Dunkeld	" "
Thomas N'Duff	in Ballagn	" "
Janet M'Lairen	Little Dunkeld	" "
John Scot	" "	" "
Janet Wilson	Fortingill	August 1, 1683
Margaret Malloch	Ochtergaven	" "
John Miller	Capeth	" "
Jean Comrie	Dull	" "
Neill M'grigor	Fortingill	Sept. 5, 1683
William Riven	Ochtergaven	Nov. 9, 1683
Elin Heres	— " "	" "
James Menzies	Fortingill	Dec. 5, 1683
Janet M'Farlane	, " "	" "

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Isabell Concher	Logireat	Jan. 2, 1684
Charles Stewart	Dull	Feb. 6, 1684
Callum M'Quair	Kenmore	"
Duncan Campbell	Fortingill	April 2, 1684
Elspet Clerach	"	"
Katherine N'Phael	"	June 4, 1684
Mary Harvie	Capeth	"
Margaret Knight	"	"
Janet M'Rob	Blair (Atholl)	Aug. 6, 1684
John Miller	Ochtergaven	"
Janet Robertson	Logireat	Nov. 5, 1684
John Spaldin	Moulin	"
Bessie M'nicoll	Dowalie	"
William Spence	Dunkeld	Jan. 7, 1685
Jean Dodson (Donald- son)	Kinlevin	Feb. 4, 1685
William Philp	"	"
Isobell N'Kewn	Kenmore	"
Margaret Robertson	Little Dunkeld	March 4, 1685
Isobell Flemming	Dowallie	"
Margaret Camron	Fortingill	"
Janet Eldge	Dunkeld	"
Donald Stewart	Killin	"
Alexander Irvin	Kenmore	"
John Caldalach	Dull	"
Donald Brebbar (David)	Kirkmichael	Ap. 1, 1685
Margaret M'Coull	"	"
Janet N'Indwin	Fortingill	"
Margaret Ruthven	Capeth	"
Donald Anderson	Dull	May 6, 1685
Agnes N'Ilchrist	Little Dunkeld	July 1, 1685
Elsbeth Stewart	Fortingill	"
Janet Stewart	Dull	Aug. 5, 1685
John M'Iliach	Kenmore	"
James Stewart	Dull	"
Agnes Stewart	"	"
Finlay M'Kester	Kenmore	"
Elspet Campbell	Kirkmichael	"
Duncan Clerach	Killin	"
Margaret N'gregor	"	"
John Duff (M'Duff)	Little Dunkeld	Nov. 4, 1685



Margaret Young	Dunkeld	Nov. 4, 1685
Donald M'kerly	Dull	Jan. 8, 1686
Chirstan Hary	Capeth	Feb. 3, 1686
Robert Stewart	Dowallie	March 3, 1686
Elsbeth Robertson	Dull	June 2, 1686
John Tosach	Logireat	"
Isobell Miller	"	"
Margaret Donaldson	Kinclavin	August 4, 1686
John Duff	Killin	Dec. 1, 1686
Margaret N'ilveil	"	"
Jeane Justice	Cargill	Feb. 2, 1687
Johne M'greigor	Kenmore	Ap. 6, 1687
Elizabeth Clerach	Fortingall	June 1, 1687
Jean Gow	Dunkeld	July 6, 1687
Jean Grigar	Kenmor	"
Beatrix Challmers	Capeth	March 7, 1688
Patrick M'intaggart	Kemoir	"
Donald M'Airther	Fortingall	"
Jannet Willson	"	"
Charles Stewart	Dull	"
John M'beth (M'beith)	"	"
Duncan Breibbar	Kirkmichael	June 6, 1688
Janet Clerich	Fortingill	Aug. 1, 1688
Donald Flemming	Logirate	June 5, 1689

§ 2.

1. *The Presbytery of Cowpar-Angus.*

This Presbytery, apparently the only new Presbytery established by Episcopal authority during the period, was erected by Bishop Hamilton at his Synod on April 27, 1687. It consisted of the following parishes:—Abernyte, Alyth, Auchterhouse, Bendochy, Cargill, Clunie, Cowpar, Kinclaven, Kinloch, Lethendy, Meigle, Rattray, Ruthven, St Martins, and Telin (Tealing). The Presbytery met for the first time on June 7, 1687.

Mr David Ranken was admitted to Rattray on September 18, 1687; and Mr George Ireland to Lethendy before September 29, 1687. Mr William Nairn, Dean of Dunkeld, died on or before September 8, 1687, and was succeeded in the charge of Kinclaven, after December 6, 1687, by Mr Thomas Murray, minister at Kinloch. Mr Alexander Balneavis, younger, formerly minister at Tibbermure, was admitted to Kinloch before January 24, 1688.

## 490 REGISTER OF PRESBYTERY OF COWPAR-ANGUS

Bendochy became vacant, early in April 1688, by the death of Mr Henry Malcolme. Mr Thomas Blair, minister at Blair, was admitted before August 13, 1688. Lethendy became vacant, by the death of Mr George Ireland, before April 18, 1689.

The ministers of the Presbytery at the date of the abolition of Episcopacy were :—

Abernyte	Andrew Shepherd
Alyth	John Lowson
Auchterhouse	John Robertson
Bendochy	Thomas Blair
Caigill	William Rattray
Clunie	William Stewart
Cowpar	George Hay
Kinclaven	Thomas Murray
Kinloch	Alexander Balneavis
Lethendy	—
Meigle	The Bishop
	John Graham <sup>1</sup>
Rattray	David Ranken
Ruthven	John Fife
St Martins	Thomas Strachan
Telin (Tealing)	John Lyon

The Presbytery continued to meet after July 22, 1689. The *Register of the Kirk-Session of Cowpar-Angus* notes, under date March 30, 1690, that the minister was preaching at Meigle by order of the Presbytery.

### 2. *The Register of the Presbytery of Cowpar-Angus, 1687-89.*

The Register of the Acts and Proceedings of the Presbytery of Cowpar in Angus is bound with that of the Presbytery of Meigle (November 8, 1659, to March 15, 1687). It is contained on 15 leaves frayed along their lower edge. On the 14th page there appears only the attestation of the Depute Clerk of the Synod. On the 24th page there are 5 lines and the signature and designation of the Clerk, and the attestation of the Clerk to the Synod: on the 29th, 13 lines; the 30th page is blank. It was written wholly by Mr John Fife, minister at Ruthven, Clerk to the Presbytery, and has been edited on the same principles as the *Register of the Presbytery of Dunkeld*.

<sup>1</sup> A member of the Presbytery. v. *Register*, June 7, 1687.

3. *A Register of the Acts and Proceedings of the Presbetrie of Cowpar in Angus, from the Synod of Aprill, 1687, to the Synod of October theirafter, 1687.*

*Cowpar of Angus, 7 June, 1687.*

This day, the brethren aftermentioned, according to the order following, conveyed, none being absent but Master John Robertson, minister att Achterhouse.

Act for the Foundation, Constitution, and Erection of the Presbetrie of Cowpar in Angus.

*Att Dunkeld, the 27 Aprill, 1687.*

It being represented by the Lord Bishop to the Synod, that the Archbishop of St Andrews, upon considerations known to his Grace, had abstracted the presbeters of his Diocese from joyning with the presbeters of the Diocese of Dunkeld in the Presbetrie at Megill, to constitute one at Newtyld: therfor the Lord Bishop, with advice and consent of the Synod, having thought fitt and convenient that his Lordship should have ane intire Presbetrie of his own in lieu of that at Megill, resolved to constitute and appoint a Presbetrie to meett at Cowpar of Angus; and, therfor, ordains, constitutes, and appointes the said Presbetrie be thir presents, which is to consist of the members after-specified, to wit, Master William Nairn, Dean of Dunkeld, and minister at Kincleaven, Mr William Ratray, minister at Cargill, Mr George Hay, minister at Cowpar, Mr Henrie Malcolm, minister at Bennathie, Mr Thomas Strachan, minister at St Martins, Mr John Grahame, preacher at Megill, Mr John Robertson, minister at Achterhouse, Master Andrew Shepherd, minister at Abernyt, Mr John Lyon, minister at Telin, Mr John Fife, minister at Ruthvens, Mr John Lowson, minister at Alyth, Mr \_\_\_\_\_, minister at Ratray, Mr Thomas Murray, minister at Kinloch, Mr William Stewart, minister at Clunie, and Mr \_\_\_\_\_, minister at Lethandie, Mr William Nairn, Dean forsaid, being authorised to be Moderator to the said Presbetrie till the nixt Synod: which Presbetry is appointed, warranted, and impowred to meet ordinarily at Cowpar *pro re nata*, as affairs shall require them, or at any other place convenient within the precinct nominat, and that as often evry moneth as they shall judge necessary or fitt for expeding any bussines usuall to be exped in any Presbeteriall assembly whatsoever, and that always and untill it shall please authoritie to dispose otherwise, to which we must always submit.

Extract forth of the records of the Synod, the 28 Aprill, 1687, by  
MR THOMAS ROBERTSON, *Clerk to the Synod.*



The Presbetrie being constitute, after prayer be the Moderator, Mr John Fife was chosen Clerk.

The order of the Exercise is according to the catalogue following :— Cowpar, St Martins, Cargill, Kincleaven, Lethandie, Clunie, Kinloch, Bennathie, Ratray, Alyth, Ruthvens, Megill, Achterhouse, Telin, Abernytt.

Mr George Hay is appointed to exercise, and Mr Thomas Strachan to adde, on 8 Romans, 1 verse, the next day of meeting.

This day, severall Acts of His Majestie's Privie Councill, in order to a voluntary contribution for the reparation of the peer of Anstruther Easter, which are to be intimated according to order, wer distributed among the severall brethren, that the contributions for the effect forsaide may be collected and brought in with the first convenience.

This day, Mr Henrie Fife, Presbetrie bursar, from the Master of the New Colledge of St Andrews produced ane testimony of his orderly and Christian conversation, of his attending on lections, on publick and private disputes, and that he homilised on their ordinary, which was read and approven.

The Presbetrie, taking to consideration the vacancie of Lethandie and Ratray, appoints Mr William Stewart, minister at Clunie, and Mr John Lowson, minister at Alyth, the one to preach at Lethandie, the other at Ratray, to keep Session, and to report against the next day of meeting, which is to be the first Tuesday of July next.

*Cowpar, 5 July, 1687.*

After prayer be the Moderator, the brethren mett.

Mr John Robertson excused for his last day's absence by reason of sicknes. Absents this day, Mr John Lyon, Mr Thomas Strachan, Mr John Grahame, and Mr William Ratray, who was excused by the Moderator.

Mr George Hay exercised on Romans 8, 1 verse, and, being removed, was approven.

Mr David Rankin, student of Divinitie, being by the laird of Balhousie presented to the ministrie of the church of Ratray, was, by the Bishop of Dunkeld, recommended to the Presbetrie to passe the ordinarie trialls theranent, that he, receaving their approbation, might proceed to his ordination and admission therunt(o). The Presbetrie, in obedience to their Ordi[nar], appoint him to exercise and adde on Rom[ans 8], 2 verse, the next day of meeting.

Mr William Stewart preacht at Lethandie, and Mr John Lowson at Ratray, and kept Session according to the former day's ordinance.

Mr Thomas Strachan is appointed to preach at Lethandie, and to

keep Session befor the nixt day of meeting, and Mr David Rankin is to advertise him theiranent.

Mr David Rankin is ordained to preach at Ratray befor the nixt meetting of the Presbetrie.

Anent the voluntar contributions for the reparation of the peer of Anstruther Easter, they are as followes :—

	<i>lib.</i>	<i>sd.</i>	<i>d.</i>
Achterhouse . . . . .	2	13	04
Megill . . . . .	2	10	00
Abernyt . . . . .	1	01	00
Alyth . . . . .	4	15	00
Ruthvens . . . . .	1	17	00
Kinloch . . . . .	1	08	10
Tilen . . . . .	2	14	00
Clunie . . . . .	00	17	00
Summa is . . . . .	17	16	02

The rest of the brethren are appointed to bring in their collections against the nixt meetting of the Presbetrie, which is to be the first Tuesday of August nixt.

*Cowpar, 2 August, 1687.*

Brethren mett. The Moderator, being absent by reason of sicknes, by letter appointed [M]r John Lyon, minister at Telin, to moderat [in h]is absence.

[Afte]r prayer be the Moderator, Mr John Robertson, Mr William Stewart, and Mr John Lowson are found absents. Absents the last day excused.

Mr David Ranking, according to the last day's ordinance, exercised and added on Romans 8, 2 verse, and, being removed, was approven.

The Bishop of Dunkeld, for the more speedie admission of Mr David Rankin to the ministrie of the church of Ratray, wrote to the Presbetrie that he should have no more trialls for that effect ; and, therfor, sent ane edict to be served at the church of Ratray, on ane convenient Lord's day, after Divine service in the fornoon, by Mr William Ratray, minister at Cargill, and to be called at Cowpar, the 17 of this moneth, befor Mr Henrie Malcolm and Mr George Hay, the same being legallie indorsat.

For the preventing heirafter of confusion as to the Exercise and Addition, the Presbetrie, for the more orderlie observance theroff, thought fitt that Mr Thomas Strachan, the nixt day of meeting, should discourse on 8 Romans, 3 verse, and have a short paraphrase theron.

Mr Thomas Strachan preacht at Lethandie and kept Session.

Mr David Rankin preacht at Ratray.

The next meeting of the Presbterie is to be the first Tuesday of September next.

*Cowpar, 6 September, 1687.*

Brethren mett, the Moderator being absent by reason of sicknes. Mr William Stewart, minister at Clunie, was chosen Moderator.

After prayer be the Moderator, Mr John Grahame is found absent.

According to the Bishop's letter to the Presbterie, Mr David Rankin's edict was served by Master William Ratray, minister at Cargill, at the church of Ratray, on ane Lord's day after Divine service in the forenoon, and was called at Cowpar, the 17 of August last, befor Master Henrie Malcom and Mr George Hay, the same being legallie indorsat, without objection. Therfor, in order to Mr David Rankin's admission to the church of Ratray, the Presbterie appoints Mr Thomas Murray, minister at Killoch, to preach his admission sermon at Ratray, the 18 of this instant, the same being the Lord's day.

No sermon to-day, in regard that this was the day immediatlie befor the Synod, both for Privie Censur and revising of the minuts, which is continued on the same head untill the next diott of meeting, as *ut supra*.

This being the day immediatlie befor the Synod, the brethren present were removed in order to Privie Censur, and wer approven as to doctrin, disciplin, and conversation.

The next meeting of the brethren, because of the intervening of the Synod, is to be first Tuesday of November next.

M. JO. FIFE, *Clerk to the Presbterie.*

*Att Dunkeld, the 5 day of October, '87. Sess. 2a, post meridiem.*—This book, being calld for, was produced, visited, and approven. Extract forth of the records of the Synod by

MR T. ROBERTSONE, *Clark to the Synod.*

*A Register of the Proceedings of the Presbytery of Cowpar in Angus, from the Synod of October, 1687, to the Synod of Aprill, 1688.*<sup>1</sup>

*Cowpar of Angus, 1 November, 1687.*

This day, after prayer by Master George Hay, minister at Cowpar, who, by a commission from the Lord Bishop of Dunkeld, was constitute Moderator untill the next Synod, the brethren mett.

Master Thomas Strachan, according to the last day's ordinance, discoursed on 8 Romans, 3 verse, having first a short paraphrase theron, and, being removed, was approven. Master Thomas Strachan appointed

<sup>1</sup> The heading of the minutes each half year is henceforth omitted.



to exercise, and Master William Ratray to adde, on 8 Romans, 4 verse, the next day of meeting.

Master Thomas Murray is appointed to preach at Kincleaven before the next day of meeting, and the next adjacent brother to advertise him thereanent.

*Cowpar, 6 December, 1687.*

No Exercise this day, in regard that Master Thomas Strachan, by reason of ane baptism, was too late a coming, and because of the brevity of the day.

Master Thomas Murray reports that he admitted Master David Rankin to the ministrie of the church of Ratray.

Master Thomas Murray, according to the last day's ordinance, preacht at Kincleaven.

This day, Master Thomas Murray's edict in order to his admission to the church of Kincleaven was called at the most patent door of the church of Cowpar, and all in the said paroch interested were once, twice, thrice called to appear, if they had any thing to object against Master Thomas Murray's admission to the said church of Kincleaven; but none appearing, Master Thomas Murray, thereupon, asked and required instrument, according to law, in the hands of the Clerk of the Presbytery, and the said citation was extracted, and legallie, on the back of his edict, indorsat.

Also, the same day, Master Alexander Balneaves, younger, late minister of Tibbermure, his edict in order to his admission to the church of Killoch was called, as formerly said is; but none appearing, the said Master Alexander Balneaves desired that the foresaid citation might be extracted, and, on the back of his edict, by the Clerk of the Presbytery legallie indorsat, which accordingly was done.

*At the church of Megill, 24 January, 1688.*

Whilk day, in obedience to the commission given by my Lord Bishop of Dunkeld to Mr Alexander Balneaves, elder, Dean of Dunkeld, Mr George Hay, minister at Cowpar, Mr John Fife, minister at Ruthvens, Mr John Lowson, minister at Alyth, and Mr Alexander Balneaves, younger, minister at Killoch, to repair to the church of Megill, the 24 day of this said instant January, for appretiating of the said manse, the said brethren being all mett, after prayer by the said Dean, Mr John Fife, minister at Ruthvens, was chosen Clerk. The heritors being called, compeared William Fullerton of that ilk, elder, Thomas Nairn of Dunsinnane, and Henrie Smith of Camno, in their own names and in the name of the rest of the heritors. The commission granted to the said brethren was

read. The edict requiring Mr John Grahame, preacher at Megill, to make intimation, in the face of the congregation, upon the fiftenth day of this instant, appointing the her[itours] and all others concerned to attend at the said church of Megill, the said twentie fourth day of this instant, was delivered by the said Master John Grahame to the brethren commisionat, together with ane execution therupon. The Dean declared to the heritours mett that, the manse of Megill being the place appointed for the residence of the Bishop of Dunkeld, it was his purpose and resolution, with all convenience, to reside therin; and that he might the more comfortable abide there, he thought fitt that ane appretiation of the said manse should first proceed, so that the condition theroff at present as it is may be known.

The heritours being inquired, if, according to the advertisement given them, they had brought with them workmen for the apprising of the said manse, answered they had chosen for them Alexander Ray, mason in Newtyld, and Patrick Whitson, wright in Kinloch. The Dean, in name of the Bishop, declared that the Bishop of Dunkeld had chosen for himself James Roch, mason in Perth, and John Mill, wright there. The saids workmen, being called, compeared. The heritours, being inquired if they had any just exception against the workmen chosen by the Bishop, answered they had non. The Dean declared, in the name of the Bishop, that he had no exception against the workmen chosen by them. Wherupon, the saids workmen made faith with up-lifted hands, that they should faithfullie, after particular and speciall inspection taken by them of the said manse, declare the true worth and value thereof as at present it is, according to there knowledge. The saids workmen, being called to give in there report of the true worth and value of the said manse, gave in the samen under there hands, as followes :—

*Sessio 2da, post meridiem.*

At Megill, the twentie fourth of January, ja jvj<sup>o</sup> eightie and eight years. After prayer by the Dean,

We, James Roch, mason in Perth, Alexander Ray, mason in Newtyld, John Mill, wright in Perth, and Patrick Whitson, wright in Kinloch, after particular and speciall inspection taken by us of the manse of Megill, doe unanimouslie declare that the said manse, according to our knowledge, to be at present worth ane thousand three hundred ninty five pounds, ninten shilling, four pennies, Scots money: for verification of the said premisses, we have subscribed thir presents, wreatten by Master John Montfod, schoolmaster at Megill, day, year, and place forsaid. *Sic subscribitur*, James Rouch, Alexr. Ray, John Mill, Patrick Whitson.

The brethren, having received the said report, doe appoint the samen to be recorded in the Presbytery book of Cowpar for future memory, and that ane extract theroff may be given to all parties concerned, whensoever they shall require the samen. Thomas Nairn of Dunsinnane declared, for himself, and in name of all the rest of the heritours, that wheras there had been, in Bishop Guthrie's time, ane appretiation of the said manse to the value of ane thousand pound Scots, which he and the rest of the heritours had payed, conform to there valued rents within the said paroch, as he and they should instruct by discharges : therfor he protested, in his own name, and in the name of the rest of the heritours, that they should, in all time coming, be free of all charges and expence for repairing theroff, or rebuilding the samen : wherupon he took instruments in the hands of Mr John Fife, Clerk, and desired that he, and the rest of the heritours, might have ane extract theroff when required, which the brethren commissionat judged and declared most reasonable. Extracted by Mr John Fife, Clerk to the apprising.

M. JO. FIFE, Clerk.

*Cowpar, 7 February, 1688.*

This day, the Moderator, being absent att the funeralls of his sister-in-law at Perth, by ane line directed to the Clerk of the Presbytery, desired the brethren to chuse on of there number to moderat in his absence.

The brethren present did chuse Mr John Lyon, minister at Telin, to moderat for that day.

Absents the last day excused, because the waters wer impassible.

Master John Lyon, who had been frequently absent, declared that, because of sicknes, he could not travaile : wherupon he was excused.

Mr Thomas Strachan exercised, and Master William Rattray added, on Romans 8, 4 verse, and, being removed, wer approven. Master William Rattray appointed to exercise, and Mr Thomas Murray to adde, on Romans 8, 5 verse, the nixt day of meeting.

*Cowpar, 6 March, 1688.*

This day, Master William Rattray exercised, and Master Thomas Murray added, on Romans 8, 5 verse, and, being removed, wer approven.

Master Thomas Murray is appointed to exercise, and Master George Irland to adde, on Romans 8, 6 verse, the nixt day of meeting after the Synod.

*Cowpar, 3d Aprill, 1688.*

No Exercise to-day because of the revising of the minutes, and of the Privie Censur.



Master George Hay, Master Thomas Strachan, Master William Ratray, and Master Thomas Murray, by advertisement from the next adjacent brother, are appointed to preach at Bennathie before the next meeting of the Presbytery.

(Privy Censure.)

M. JO. FIFE, *Clerk to the Pr(esbytery)*.

*At Dunkeld, the 25 Aprile, 1688.*—This book being called for, produced, visited, and approved. Extractit furth of the records of the Synod by

PAT. ROBERTSON, *Clerk-depute*.<sup>1</sup>

*Cowpar of Angus, 5 June, 1688.*

This day, after prayer by Master George Hay, minister at Cowpar, who, by the Lord Bishop and Synod of Dunkeld, was continued Moderator until the ensuing Synod, the brethren met.

Absents this day, Master John Robertson and Master George Irland, who also was absent the last day of meeting, and who to-day should have added, but was excused for this day's absence by reason of sickness.

Absents the last day excused, who being removed for Privy Censure, were approved as to doctrine, discipline, and conversation.

Master Thomas Murray exercised on Romans 8, 6 verse, and, being removed, was approved. Master George Irland is appointed to exercise and add on Romans 8, 7 verse, the next day of meeting, and the next adjacent brother is to advertise him thereunto.

The ministers appointed to preach at Bennathie declared that they obeyed the last day's ordinance.

The ministers of Killoch, Ratray, Alyth, and Ruthvens are appointed to preach and keep Session before the next day of meeting.

David Campbell of Denhead within the paroch of Cowpar, disobedient to the discipline thereof, was, for his contumacie, referred by the minister and Session to the Presbytery; who, being summoned, called, and not appearing, is appointed to be summoned *pro ddo*.

*At Kincleaven, 31 August, 1687.*

The which day, some brethren of the Presbytery of Cowpar, to wit, Master George Hay, minister at Cowpar, Master John Lowson, minister at Alyth, Master William Ratray, minister at Cargill, and Master Thomas Murray, minister at Killoch, being empowered by a commission from our Ordinarie, John, Lord Bishop of Dunkeld, for apprising of the minister's manse of Kincleaven, did accordingly meet; and, after calling upon the name of God by Master George Hay, appointed Moderator for the time, the edict issued forth for timely intimation to all concerned,

<sup>1</sup> Cls.-dpt.

being called for, was given in to Master Thomas Murray, constitute Clerk to the meeting, dewlie execute and indorsat. After which, the heritours and others concerned being called for, their compeared the laird of Gairntully, younger, and William Stewart of Balye in name and behalf of the laird of Innernaithie. It being demanded if they had brought a mason and a wright for themselvs, answered they had, and produced Daniel Stewart, mason in Dunkeld, and John Robertson, wright in Kincleaven; as also the Dean, being then upon his death-bed, produced by Master William Ratray, James Pame, mason in Cargill, and John Mill, wright in Perth. The Moderator having further inquired if any of them had any thing to object against the workmen adduced by each other, and nothing being objected, he took their oaths to doe in the work according to knowledge and conscience, and did set them about the same to give ane account to the meeting in the afternoon: at which time, the Moderator and others concerned having mett, he called for the workmen, and required ane account of their diligence under their hands, which, accordinglie, they gave in, subscribed with their own hands, befor thes witnesses, Thomas Ratray and James Chrichton, servitours to the laird of Gairntully, and Patrick Ratray, in the Boat-house of Kincleaven, witnesses. And the totall sume, both of mason and wright work, is ane thousand and fourteen pounds, six shillings and eight pennies, Scots money. Extracted by me, Master Thomas Murray, *Clerk to the meeting*. Geo. Hay, *Moderator*. M. Tho. Murray, *Clerk*. Approves the above wreatten appretiation.

JO. DUNKELDIN.

*Cowpar, 3d July, 1688.*

This day, after prayer by the Right Reverend Father in God, John, Lord Bishop of Dunkeld, the brethren mett.

This day, according to the last day's ordinance, the ministers appointed to preach at Bennathie declared that they had obeyed the same.

The Ministers of Megill, Achterhouse, Telin, and Aberniet are appointed to preach and keep Session at Bennathie against the last of July, and the minister of Achterhouse is to advertise the minister of Telin theiranent.

David Campbell, contumacious, *ut supra*, being summoned, called, and not appearing, was, according to my Lord Bishop's ordinance, referred to the bayliff of Cowpar for his disobedience.

This day, according to ane ordinance of the Lord Bishop and Synod of Dunkeld for holding of circular visitations of the churches within his Diocesse, did appoint ane Presbyteriall visitation by the brethren of Cowpar, to be holden at the kirk of St Martins, the 17 of this July instant, and ane other by the same brethren, at the kirk of Cargill, the last of

this same moneth, for taking inspection of the said paroches and churches. And, for their more decent and orderly procedur, Master William Ratray, minister at Cargill, is to preach befor the visitation at St Martins, the forsaid 17 day of July, and Master Thomas Strachan, minister at St Martins, is ordained to preach before the visitation at Cargill, the last day of this moneth. And the Clerk of the Presbytery is appointed to extract unto them edicts out of the records of the Acts of the Presbytery, which, on the Lord's day ten days befor the said visitations, they are, from their severall pulpits, after Divine service in the fornoon for holding of the same respective, by reading of the said edicts, make due and publick intimation theirott to all within the said paroches concerned and interessed, to attend on the forsaid visitations, if they have any thing for the good of thes kirks to represent to the visitors, that non may pretend ignorance, and to return the edicts legallie indorsat.

The Session book of St Martins is to be revised by the Moderator, the minister of Megill, and the Clerk; and they are to report to the brethren of the visitation the next meeting of the Presbytery, which is to be at the kirk of St Martins the 17 of this moneth.

*At the Kirk of St Martins, 17 July, 1688.*

This day, after sermon by Master William Ratray, minister at Cargill, on 2 Corinthians, 4 chapter, and 7 verse, and then after prayer by the Moderator, the brethren mett.

Absents this day . . . and Mr George Irland, who hath been absent since the 3d of Aprill 1688.

The meeting being constitute, the minister of the place was inquired if he had, according to the edict, made timous and lawfull intimation of this visitation to all within this paroch interessed and concerned, who, by returning the edict legally indorsat, answered afirmative: the which, by the Clerk being read, was approven.

The minister was asked if he had a roll of the heritours and present members of Session, who gave in a roll of both, as follows:—

*A list of the names of the heretours and elders within the paroch of St Martins.*

*Heritours.*

Thomas, Viscount of Stormonth, for whom Andrew Duncan answered as proxie, Patrick Hay of Kirkland, Master Alexander Balneavs of Carnbaddy, for whom James Balneavs of Friarton answered, Laurence Macer of Malginsh, John Mitchell of Byres, Patrick Oliphant of Williamstone, James Balneavs of Friarton, John Meek of Newmill, James



Drummond of Gairdrum, Andrew Blair and Andrew Cowper, portioners of Achmagowe.

*Elders.*

Andrew Blair, Thomas Alison, Andrew Hay, Patrick Millar, Alexander Foord, Alexander Artcher, William Foord, Patrick Williamsone, William Duncan, William Wallace, and William Scot.

The minister being removed, the heritours by the beddall wer called, who, appearing, according to their knowledge and conscience, by the Moderator wer demanded to answer thes following questions :—

If Master Thomas Strachan, present minister at St Martins, did preach the Word of God unto them faithfully, purelie, sincerlie, and edifyenglie, twice evry Lord's day? If he was diligent in visiting their families, and catechising all in capacitie twice at least in the year? If he did celebrat the Sacrament of the Lord's Supper once evry year? If he did visite the sick when called? If he did distribute the collections according to the necessities of the poor? If he did punish and censur scandalous persons, according to their offences, without respect of persons? And, if, as ane good ensample to the flock of God, he went befor them in a pious, sober, peaceable disposition, ministeriall and Christian conversation? They all, with one consent, approved him in all, blessing God for him.

The heretours being removed, the members of the Session wer called, who, appearing, with uplifted hands did promise to answer to the questions following, accor[ding to their] knowledge and conscience; which being pro[posed *ut supra*, they] did all of them, being called one [by one, approve] him in his ministrie, and blessed God for him.

The heretours and members of Session being removed, the minister was called, who by the Moderator was interrogate, who was patron of this church. The minister answered, that heir their be two paroch churches, anno 1648 legallie united, to wit, Campsmichaell within the Diocie of St Andrews, and St Martins within the Diocie of Dunkeld: to which last, by reason of the former union, the people of both paroches wer oblidged to resort and attend on Divine worship, and, since St Martins belongs to the Abbacie of Hallyroodhouse, the Bishop of Edinburgh is undoubted patron theiroff.

Anent the minister's provision in this place, answered that the minister's provision in this place, by decret of localitie obtaind anno 1649, is four hundred pounds Scots money, four chalders of victuall, and fourtie merks for the Communion elements, the viccaradge being a part of the four hundred pounds forsaied; off all which he is in peaceable possession.

If he had a sufficient manse and gleib with grasse, and if the heritours did furnish him with fewell, answered that he had ane ordinary good manse, appretiat, in anno 1682, to the sume of eight hundred and threscor pounds Scots money or theirabout ; also that he had two gleibs, one at St Martins and another at Campsmichaell, that he was provided with grasse, and fewell out of the mure of Scone, by the heritours of the lands of Kirkland.

Anent the fabrick of the kirk,—answered, that it was sufficient and maintained by the heritours.

If their be any utensils belonging to the church,—answered, they had only ane old cloath mortcloath, with table cloaths for the Communion tables, and a bason for Baptism, belonging to the church.

Anent their poor, if they had any stock,—answered, non ; but their was in the kirk-box in or about ane hundred pounds Scots money belonging to them, with some few penalties not as yet payed in by the persons resting them. The minister is desired to improve that money for the use of the poor, and to pursue for the penalties, which he promised to doe.

Anent the schoolmaster's provision,—answered, that he hath ane hundred merks Scots, for which the heritours gave bond in anno 1659, and is payed proportionable, according to their valued rent.

If the heritours and members of Session wer regular, the schoolmaster and beddall obsequious, men of good and Christian conversation, and assistant to him in the exercise of disciplin : the minister approvd them in all, and as dewtifull in their places and stations.

The Session book being called for, by the visitors was approven, excepting that marriages, burials, and baptisms are set down therein promiscouslie, which the minister promised to amend.

The Session book of Cargill is to be visited by Master Thomas Murray, minister at Kincleaven, and Master George Irland, minister at Lethandie, and they [to re]port theiranent the next day of mee[ttin].

The minister, heritours, and members of Session being all again convened, the Moderator asked, if they had any thing to represent to the members of the visitation concerning the good of this paroch, or the fabrick of this church : they answered that, for the present, they had nothing to represent theiranent, only Andrew Duncan, in name of my Lord Stormonth, complaind that some had inroached upon his room in the church. The visitation desired that my Lord Stormonth might possesse that room which was designed for his Lordship by a former visitation, which then was called *pro re nata* in anno 1685 years.

The minister of Megill declares that he and the minister of Telin preacht and kept Session at Bennathie, according to the former ordinance.

*At the kirk of Cargill, last of July, 1688.*

This day, after sermon by Master Thomas Strachan, minister at St Martins, on 10 Luke, 16 verse, and then after prayer by the Moderator, the brethren of the visitation mett.

Master George Irland, who, hithertoo, had been frequentlie absent, was excused by reason of sicknes, and, being removed for Privy Censur, was approven as to doctrin, disciplin, and conversation.

The minister of Aberniet declares that he and Mr John Robertson preacht and kept Session at Bennathie, according to the former ordinance.

The meetting being constitute, the minister of the place was inquired at by the Moderator if he had, according to the edict, made timous and lawful intimation, &c., *ut supra*.

The minister again was asked, if he had a roll of the heritours and present members of Session, who gave in a roll of the heritours and members of Session as follows :—

*A list of the heritours of the paroch of Cargill.*

Imprimis, The Lord High Chancellor of Scotland, for whom George Small answered as proxie, George Brown of Liggarrlaw, for whom James Irons in Colace answered as proxie, William Halyburton of Buttergaske, Colen Campbell of Soutarhouses, James Ogilvy of Little Kethick, Andrew Manie of Bruntie, and George Wright in Lawtone.

*The elders' names.*

James Greige, Robert Young, James Adame, George Howie, Thomas Wardroper, Thomas Ritchie, John Foott, James Masterasons,<sup>1</sup> John Wilkie, John Bisset, Patrick Wighton, Robert Tam, Patrick Gellithie, David Roger.

(Questions to the heritours and Kirk-Session, and answers *ut supra*.)

The heritours and members of Session being removed, the minister was called, who, appearing, by the Moderator was asked, who was patron of this church : he answered that the Bishop of Dunkeld was patron.

Anent the minister's provision in this place,—it was answered, that he had only five chalders of victuall, ane hundred and sixtie two merks, money Scots, although he was presented to the whole small tithes. The visitors recommends it to the minister to deall amicablie, first, with the heritours anent his possession and payment theirotf, and, in case that that doe not succeed, then to proceed according to law.

Anent the manse, if it was sufficient,—the minister answered that,

<sup>1</sup> Mrasns.



at his entrie, it was ruinous ; but, having since that time repaired it, he had, from the present Bishop of Dunkeld, obtaind ane commission to this visitation for appretiation theirow, for his reparation, which he recommended to the visitation to be effectuated. The Moderator answered, they would willinglie, according to the commission, goe along and concurre together in the work.

Anent the gleib,—it was answered, that it was not full four akers of land. The visitors recommends the same method to be used by the minister anent his gleib, as to his payment of the small tithes.

Anent the poor, if they had any stock,—it was answered, none, because the church is maintained with the poor's money. The minister is desired to speak to the heritours to maintain the kirk.

Anent the fabrick of the church,—answered, it was sufficient. The minister is desired to look after it for the present, and, heirafter, to deall effectuellie with the heritours for the maintenance [of the sa]me.

If they had a schoolmaster,—answered, none, because the heritours amongst themselvs could not condescend for his maintenance. The minister is also desired to speak to the heritours theiranent.

If they had any utensils for the use of the church,—it was answered, none.

If the members of Session wer regular, men of good and Christian conversation, and assistant to him in the exercise of disciplin,—the minister approved them all, and as dewtifull in their places and stations.

The minister, heritours, and members of Session being all again conveened, the Moderator asked, if they had any thing to represent to the members of the visitation concerning the good of this paroch, or fabrick of this church. The heritours answered, that they wer not for the present accommodate with seats, and theirfor desired that the church for that end might be divided. The Moderator, in name of the visitation, promised to speak to the Bishop for that effect.

The minister, as aforsaid, having declared that the manse at his entrie was ruinous, and having upon his own expence repaired it, for his reparation had obtained from the Bishop of Dunkeld ane commission to the brethren of the visitation for appretiating of the same, which, being delivered by the Clerk, was read ; and the minister by the Moderator was asked, if he had made timous and lawfull intimation theirow to all persons concerned, who answered afirmative, as the indorsation on the back of the commission can testifie : the which, by the Clerk being read, by the brethren was approven.

The Moderator inquired the heritours if they had, according to the commission, brought workmen for themselvs in order to the apprising of the minister's manse of Cargill ; answered, they had, who produced

John Pirnie, mason in Colace, and Patrick Forbes, in Thorngreen, wright.

The minister was asked, if he had brought workmen for himself ; answered, he had, who produced James Pirnie, mason in Colace, and John Mill, in Perth, wright.

The heritours wer again asked, if they had any thing to object against the minister's workmen ; answered negative. The minister, also, was interrogat, if he had any thing to object against the heritours' workmen ; answered negative. Then the workmen wer called, who, appearing, with uplifted hands did swear, one by one, according to thier knowledge and conscience, to goe about the work, and to give in the true and (just) value theirow to the brethren in the afternoon, when called.

The workmen being appointd to their work, after prayer the meeting was ajourned untill the afternoon.

*Sessio 2da, post meridiem.*

After prayer by the Moderator, the brethren with the minister and [heritour]s mett. [The workmen, bein]g called, appeared, and wer interrogate, if they had, according to the oath tendered unto them, brought the true and just value of the minister's manse of Cargill ; answered, they had, which they gave in under their hands as followes :—

The true and just value of the wright work of the manse of Cargill, as it was apprised by John Mill, wright in Perth, and Partick Forbes, wright in Thorngreen, chosen for that effect and sworn, *ut supra*, the last of July, 1688, amounts to the sume of three hundred thirtie six pounds and fourteen shillings, Scots money. *Sic subscribitur*,

JOHN MILL, *wright*.

De mandato dicti Patricii Forbes scribere, ut asseruit, nescientis, ego, Georgius Mein, notarius publicus, pro illo subscribo,

GEO. MEIN, *N.P.*

The true and just accompt of the mason work of the manse of Cargill, as it was apprised by John and James Pirnies, masons, chosen for that effect and sworn, *ut supra*, day and place forsaide, amounts to the sume of four hundred and sixtie pounds, eighteen shillings, Scots money. *Sic subscribitur*, John Pirnie, *mason* ; James Pirnie, *mason*.

So that the totall sume, both of mason and wright work, is seven hundred nintie seven pounds, twelve shillings, Scots money.



*Cowpar, 4 September, 1688.*

No exercise to-day, because of the Privie Censur and revising of the minuts. Mr George Irland is to exercise, and Mr William Stewart to

adde, the nixt meeting, on Romans 8, 7 verse, and Mr William Stewart is to advertise him their anent.

(Privy Censure.)

M. JO. FIFE, *Clerk to the Presbytery.*

*Att Dunkeld, October 3d, 1688.*—This day, the Presbytry book of Cowpar in Angus was produced, visited, and approven. Extracted forth of the records of the Synod by me,

HEN. MURRAY, *Synod Clerk.*

*Cowpar of Angus, 6 November, 1688.*

This day, after prayer by Master George Hay, minister at Cowpar, who, by the Lord Bishop and Synod of Dunkeld, was continued Moderator untill the ensuing Synod, the brethren mett.

No Exercise to-day, because of Master George Irland's sicknes, who, according to the last day's ordinance, should this day have exercised: therfor the brethren, because of Master George Irland's continuing sicknes, doe appoint Master William Stewart to exercise, and Master Alexander Balneaves to adde, on Romans 8, 7 verse, the nixt day of meeting.

*Cowpar, first January, 1689.*

This day, Mr Thomas Murray did officiate in the Clerk's absence.

Master William Stewart exercised, and Master Alexander Balneaves added, on Romans 8, 7 verse, and, being removed, wer approven.

Master Alexander Balneaves appointed to exercise, and Mr David Ranken to adde, on Romans 8, 8 verse, the nixt day of meeting.

This day, the Moderator represented to the Presbytery that the Lord Bishop of Dunkeld had recommended to him, to signifie to the whole brethren of the Presbytery to pay in to their bursar their respective proportions of the bursarie, in regard that the bursar of Dunkeld is to have payment from the brethren of that Presbytery, and the extraneous churches heirafter, according to the Act of the Synod, are to be divided equallie betwixt them.

*Cowpar, 5 February, 1689.*

This day, a letter from our Ordinar, the Lord Bishop of Dunkeld, was directed to the Moderator and brethren of the Presbytery anent ane important affair, to appoint some of their number to meett with some other correspondent brethren at Perth, the 13 instant, the which, being read, was approven, as is to be seen *in retentis*.<sup>1</sup>

<sup>1</sup> The Presbytery of Dundee, on February 6, 1689, appointed Messrs David Forrester, John Shaue, and David Fergusone "to goe to Perth, the next Wednesday, to correspond with some of the brethren of the Presbetrie of St Andreus and the severall other Presbetries within the Diocesse of St Andreus."



*Cowpar, 5 March, 1689.*

This day, after prayer by Master Thomas Blair, minister at Bennathie, who by the Moderator in his absence was appointed to moderat, the brethren mett.

Absents . . . and Mr Alexander Balneavs, who was excused by reason of sickness.

*Cowpar, 2 April, 1689.*

No Exercise, nor Addition, to-day because of the Privie Censur and revising of the minutes.

(A delinquent " was summoned *apud acta* to appear befor the Synod of Dunkeld at Dunkeld the 24 instant. . . .")

(Privy Censure.)

4. *Names of Persons occurring in the Register but not in the Extracts.*

Margret Wright	Meigle	July 5, 1687
Thomas Lounie	"	"
James Jack	"	Nov. 1, 1687
Margret Irland	"	"
Jean Catanoch	"	Jan. 3, 1688
Margret Knight	Kincleaven	March 6, 1688
John Mackeanlo	"	"
Elizabeth Moore	Cargill	April 3, 1688
Katharin Gellathie	"	Sept. 4, 1688
Master James Brown	Scoone (in Collace)	"
Bessie Thomson	St Martins	Dec. 4, 1688











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