

# THE Scottish Antiquary

OR

## Northern Notes and Queries

Published Quarterly

EDITED BY

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MDCCCXCII

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OR

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

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

[We regret that a plate of the ancient Jugs at Ceres, which was intended for this number, has not come to hand. We hope to give it in September.—ED.]

432. ALEXANDER STEWART, EARL OF MAR, was a natural son of Alexander, 'the Wolf of Badenoch,' the fourth son of King Robert II. He married Isobel, Countess of Mar, and as her husband and also as holding a grant of the Earldom, he was Earl of Mar and Garioch. Of him the late Dr. Burnett, King of Arms, writes in his introduction to the fourth volume of the Exchequer Rolls (p. lxxiv), 'Wyntoun (L. ix. c. 27) represents him as leading a body of auxiliaries to the Duke of Burgundy, who in 1408 quelled a rebellion in Liège. . . . Becoming the same year a

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widower he took for second wife a noble lady of the Low Countries. . . . The receipts for his pensions show that his absences from Scotland were not of very long duration.' In the Reg. Mag. Sig., p. 250, he is styled (13th March 1410) 'Alexr. Senescall Comes de Mar et de garuiach ac dñs de Duffle in Brabancia.' The name of his wife is given in a charter preserved in the Courfedale de Brabant, Brussels (Reg. 119, fo. 76), 9th February 1432. In this the Duke Philippe de Bourgogne authorises his 'lieve mohte, vrouwe Marie van Hoerne, grevinne van Merre, vrouwe van Duffel van Waelhem van Gheele, ende van Hairlaer,' to take a foreign 'momber' (trustee) *because her husband, the Earl of Mar, has not for a long time past being in Brabant and is no more in the position to go there.*<sup>1</sup> This lady was sole daughter and heir of Willem van Hoorn and his wife Marie van Randerode; her first husband was Thiery de Lienden; Thiery died 1408 (*mon. inscr.*). The will of Mary, Dame de Duffell, is dated April 1433. Her nephew and heir, Johan van Hoorn, Sire de Perwez, in a document dated 28th June 1436, calls himself 'l'heriter de notre bien aimée dame et tante, dame Marie d'heureuse mémoire, countesse de marr et de Garviach, dame des pays de Duffel et de Gheel.' Alexander, Earl of Mar, left no issue, his illegitimate son Thomas having predeceased him. It may be mentioned that in some notices of this Earl of Mar in Brabant documents, furnished by Baron de Linden, he is styled John,—he does not appear in any as Alexander.

433. ERSKINE OF DUN (vol. iv. pp. 116, 183; vi. pp. 49, 182).—An interesting paper appeared in the *Dundee Advertiser*, January 29, 1892, on 'The House of Ethie.' We give an extract which bears on the family of Erskine of Dun: 'A quaint, carved bedstead in the room bears the arms of John Erskine of Dun, and of his wife Dame Magdalene Haliburton, of Pitcur, with the date 1608. Magdalene Haliburton was afterwards the wife of the first Earl of Ethie (now Northesk).'

434. STEEL PENS.—When steel pens began to come into general use there was a prevalent idea that the metal would prove injurious to the permanency of manuscript. The Rev. George Hallen, B.A. Oxon. (born 1794, died 1880), made the following note in a commonplace book which he kept, under date February 16th, 1834, fifty-eight years ago: '*Mem.* I have written the above extract and this with a steel pen; I mention it that I may see whether, as some assert, the ink will change colour or injure the paper.' The ink is quite black, and the paper uninjured. Ed.

435. BISHOP STEPHEN OF ROSS (vi. p. 127).—It occurs to me that the old Bishopric of Ross in Ireland, now united with Cork, may be meant, not the Scottish Ross. I have an ancient copy of *Musculus* on the Psalms, in which is inscribed the name, 'Thoma Wybergh, Rossen decani,' which I have supposed to refer to the Irish diocese, of which the seal should be traceable. W. B.

[Stephen Brown was Bishop of Ross, Ireland, 1402 (*Ware's Antiq. of Ireland*, p. 43). Ed.]

436. PRICES OF SALMON PURCHASED FOR THE HOUSEHOLD OF THE SOVEREIGNS OF SCOTLAND, 1511-1553.—The two Tables which follow have been framed in illustration of the prices of salmon in Scotland in the

<sup>1</sup> This with other information about Marie van Horne has been kindly sent us by Baron de Linden, Bath.

reigns of James IV., James V., and Queen Mary. The materials have been obtained from the Royal Household Books of these reigns preserved in the General Register House. The first year for which these books are extant is 1511-12, and the last 1552-53. Between these years there are many unrepresented in these Records, and hence the absence of prices for so many years of the period braced in Table I.

The prices paid for the salmon are in the Scottish currency of the period, which may be taken as equal to one-third of the value of English money for the first year of the Table, and one-fourth for the other years. To illustrate the difference between the prices of salmon in Scotland and in England, at the period, it may be noted that while in Scotland in the year 1533-34, 589 salmon were purchased for the household of James V. at an average price of 2s. 5½d. Scottish money (see Table I. below), in 1533 662 salmon were purchased for the Monastery of Durham at 8½d. each English money. (J. E. Thorold Rogers' *History of Agriculture and Prices in England*.) Eightpence farthing may seem a cheap rate for the purchase of salmon—but when the purchasing power of money then, and now, is taken into account it cannot be held to be so. Thorold Rogers, in his work above referred to, speaking of the prices of fish generally in early times, says that fish was so dear that it could hardly have been consumed by the poorer classes except as a luxury and a relish.

The numbers of salmon yearly purchased during the period 1533-1543 will be noticed. In the year 1534-35 the purchases include 665½ fresh salmon, 343 fresh grilse, 41 salt salmon, and 36 barrels of the latter. Taking each barrel of salt salmon to have contained 25 fish, the total number of salmon and grilse, salt and fresh, consumed in the royal household that year amounts to 1949½ fish. At this time the annual export of salmon from Scotland, averaged more than 5000 barrels of salted fish, containing probably more than 200,000 salmon and grilse; and taking the royal household as an example for estimating the home consumption of the period, that also must have been enormous. To have yielded the fish required for supplying such a home and foreign trade, the Scottish rivers must have been much more productive than now.

The number of fish which the Scottish salmon barrel of the period contained has been ascertained thus: Four barrels of salmon are recorded in the royal household books to have contained 94 fish—an average for each of 23½, or say, in round numbers, 25 salmon; seven barrels of grilse are recorded to have contained 451 fish, equal to an average of 64¾ for each, or, in round numbers, 70 grilse. These averages are checked in this manner: 58 barrels of mixed salmon and grilse are recorded to have contained 990 salmon and 1260 grilse, and supposing these to be packed separately, and 25 salmon placed in each barrel of salmon and 70 grilse in each barrel of grilse, the salmon would fill 39½ barrels and the grilse 18; together just a fraction less than the number of barrels they were packed in when mixed.

As the question whether or not the weight of Scottish salmon has been decreasing is of considerable interest, it may be worth while showing what would be the weight of a Scottish salmon in the first half of the sixteenth century, which may be done on the assumption that there were 25 fish in each barrel of salmon and 70 in each barrel of grilse. Although the capacity of the Scottish salmon barrel was at different times varied from 14 gallons of the Stirling pint to 10 gallons, the capacity of the barrel in

the year 1562, according to the burgh laws of Dundee, was equal to  $11\frac{1}{2}$  gallons, and that may be taken with much probability as representing the capacity of the barrel during the preceding half-century. The weight of a Scottish gallon of water is a little over 30 pounds, and the weight of  $11\frac{1}{2}$  gallons of water, the contents of the salmon barrel, would therefore be about 345 pounds; and as the weight of fish may be assumed to be much the same as that of water, 345 pounds would be the weight of fish in a barrel, equal to an average of 13 lbs. 13 oz. for each of 25 salmon, and in the case of grilse of 4 lbs. 15 oz. for each of 70. These weights correspond in a remarkable manner with the average weights of salmon and grilse of the rivers Dee and Don for the ten years 1791-1800, as per Return printed in the Parliamentary Report on Salmon Fisheries 1825, there stated as follows, viz. Salmon, 13 lbs. 11 oz.; Grilse, 4 lbs. 7 oz.

The higher prices paid in 1542 and subsequently than had been paid in the earlier years of Table I. will be noticed. This was probably in consequence of a rise in prices in Scotland, similar to the rise of prices which Mr. Thorold Rogers mentions had taken place in England about that time.

WM. TRAQUAIR.

EDINBURGH.

TABLE I.

*Average Prices of Salmon purchased for the Household of the Sovereigns of Scotland in the 17 years under-noted, between 1511 and 1553.*

YEAR.	FRESH SALMON AND GRILSE.				SALT SALMON AND GRILSE.			
	SALMON.		GRILSE.		Purchased by No.		Purchased by Barrel.	
	No. Purchased.	Average Price.	No. Purchased.	Average Price.	No. Purchased.	Average Price.	No. Purchased.	Average Price.
1511-12	282	2/11	138	0/9½	...	...	..	...
.....	...	...	...	...	...	...	...	...
1531-32	513	3/6½	131	0/11	S. 52	3/3½	6	65/-
.....	...	...	...	...	...	...	...	...
1533-34	589	2/5½	...	...	{ S. 132	2/6½	27	68/-
.....	...	...	...	...	{ G. 21	1/1½		
1534-35	665½	2/10¾	343	0/11¾	S. 41	2/9½	36	58/4
.....	...	...	...	...	{ S. 231	2/7¾	48	68/-
1535-36	431	2/6½	196	0/11	{ G. 28	1/1½		
.....	...	...	...	...	S. 10	2/7½	...	...
1536-37	264	2/8½	145	0/11½	S. 77	2/11	45	62/4
.....	...	...	...	...	...	...	...	...
1537-38	451	2/9	383	0/9¾	...	...	...	...
.....	...	...	...	...	...	...	...	...
1542-43	468	4/4½	65	1/4½	...	...	...	...
.....	...	...	...	...	...	...	...	...
1543-44	12	5/7	16	1/6	S. 3	5/4	...	...
.....	...	...	...	...	S. 27	5/2	3	80/-
1544-45	82½	6/6½	9	2/11	S. 39	6/0½	1	90/-
.....	...	...	...	...	S. 41	5/2	2	80/-
1545-46	76½	6/-	8	2/3	S. 18½	5/-	...	...
.....	...	...	...	...	S. 1	8/-	...	...
1546-47	109	6/2	29	2/0½	S. 2	5/-	2	100/-
.....	...	...	...	...	S. 13	5/8½	1	100/-
1547-48	110½	6/8½	...	...	...	...	...	...
.....	...	...	...	...	...	...	...	...
1548-49	83	8/7¾	15	2/8	S. 41	6/3	2	140/-
.....	...	...	...	...	...	...	...	...
1549-50	149	7/4½	11	2/10	...	...	...	...
.....	...	...	...	...	...	...	...	...
1550-51	103	8/8½	...	...	S. 12	5/8½	1	100/-
.....	...	...	...	...	...	...	...	...
1552-53	113	6/5½	5	2/3½	S. 41	6/3	2	140/-
.....	...	...	...	...	...	...	...	...
TOTAL,	4501½	...	1496	...	777½	...	173	...

TABLE II.

*Average of the Monthly Averages of each Year's Prices of the Salmon included in Table I.*

Month.	Nos. of Salmon purchased.	AVERAGE PRICES.		
		Of the whole 17 years.	Of the 7 years between 1511 and 1538.	Of the 10 years between 1542 and 1553.
October, . . .	10½	6/1½	5/-	6/11
November, . .	3	6/4	3/8	9/-
December, . .	85	6/8½	4/3	7/5½
January, . . .	117½	7/0½	4/3½	9/-
February, . . .	398½	5/11	3/7	7/11½
March, . . . .	778½	5/5½	2/11	7/5½
April, . . . .	394½	5/5	2/10	7/5
May, . . . . .	791½	4/5½	2/8	5/9½
June, . . . . .	882	4/5½	2/4½	6/7½
July, . . . . .	634	4/3½	2/5½	5/8½
August, . . . .	373	4/9½	2/6½	6/8½
September, . .	34	4/7	2/1	9/10
TOTAL, . . . .	4501½			

437. PROCLAMATION OF BANNS.—It was customary when banns of marriage were proclaimed to hand to the clerk of the Kirk Session in addition to the usual fee a sum of money or a ring, which was termed a 'pand,' and which was returned at the end of a year after marriage if in the mean time the parties had conducted themselves in an orderly manner. The 'Instrument' we print shows that by the middle of last century opposition had arisen against this custom. The Instrument also shows that it was not deemed necessary to publish the banns in the Parish Church, but in the place of worship attended by the man or woman, in this case the 'associate church' Dunfermline. It may be well to add that there is proof that the contemplated marriage took place, but whether with or without the Innerkeithing banns we have failed to discover, the registers being imperfect. The descendants of Andrew Cant are the present owners of a small property at Masterton, near Dunfermline, which his ancestors owned in the 16th century. Several of the family held good positions in Dunfermline, but we have searched the register in vain for a John Cant who might have been the grandfather of the philosopher, Emanuel Kant, who was by tradition a Scotsman, and about whom inquiries are being made.

Att Innerkeithing the twelfth day of January one thousand seven hundred and forty-five years and of His Majesty's reign the eighteenth year

Which Day, In presence of me, Nottar publick, and witnesses subscribing, compeared personallie Andrew Cant, taylor in Mastertoun, and past with me the said Nottar and witnesses to the personall

presence of William Roxburgh, present Dean of Guild of Innerkeithing, and Elder of the said parish, he being appointed by the Kirk Session During the vacancy of a Presenter in the said parish to uplift the money arising from Proclamations and Baptisms and to keep a Register for that purpose and to order their Proclamations, He being for the time within his own dwelling house in Innerkeithing, and there the said Andrew Cant exhibited and produced and caused me, Nottar publick, openly read a testificate signed by John Thomson, Clerk of the associate Session at Dunfermline, dated the tenth day of January current, Testifying that the said Andrew Cant is a single person and that he had Given up his name to be proclaimed in order to the solemnization of marriage with Elspett Ogilvie in the parish of Innerkeithing and that there was nothing known to impede the same. And after reading thereof the said Andrew Cant Required the said William Roxburgh to proclaim him at least to order him and the said Elspett Ogilvie to be proclaimed in the Church of Innerkeithing Sunday first and for two sundays thereafter, and offered him half a crown as the presenters and beddalls dues, which he refused to take, and which half crown was consigned by the said Andrew Cant in the hands of me, Nottar publick, and therefor the said Andrew Cant protested that if the said William Roxburgh should refuse, at least fail, to proclaim him and the said Elspett Ogilvie in order to marriage, he having offered and consigned all the dues he was obliged to pay, That the same should not stop or hinder his being married with the said Elspett Ogilvie. But that the proclamation at Dunfermline should be sufficient and that it should be lawfull for any minister to marry them without incurring the penalty of law annent irregular and Clandestine Marriages, and that he the said William Roxburgh should be lyable in all Coast, skaith, and Damage he should sustain by his Refusal. To which the said William Roxburgh answered that it has been the immemorial practice of the parish of Innerkeithing, when the bride Resided there, for the Bridegroom to lay a paund of Eight pounds scots, in case of ante-nuptial fornication or not solemnising the marriage within fourty Days, otherwise to give half a crown to the poor, and untill half a crown be Given to the poor, Beside the half crown offered for the Presenters and Beddalls dues, he could not order the said Andrew Cant and Elspett Ogilvie to be proclaimed, and thereupon, and upon all and sundry the premises, the said Andrew Cant asked and took instruments in the hands of me, Nottar public, subscribing, these things were done Day, place, money, year of God, and Kings reign Respective forsaid—

Before and in presence of Peter Ireland wright at the Hill near Dunfermline and William Jameson, Coaller in Doulock, witnesses specially called to the premises.

PETER IRLAND  
W. J.

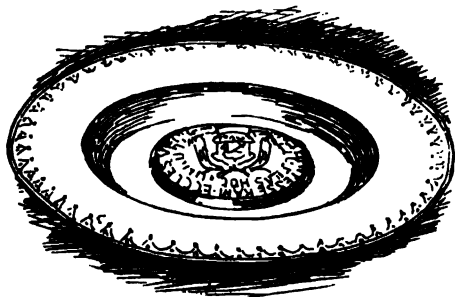
*Quod Attestor*  
WILL: WALKER, N. P.

438. OLD COMMUNION PLATE, DUNDEE.—By the courteous permission of the proprietors of the *Dundee Advertiser*, etc., we give the following note from the pen of A. Hutcheson, Esq., F.S.A. Scot. The illustrations have been kindly lent by A. H. Millar, Esq., F.S.A. Scot. :—

The important book on *Old Scottish Communion Plate*, by the Rev. Thomas Burns, has directed notice towards a subject which has been rather neglected hitherto. We must point out that there are older pieces

of communion plate in Dundee than those to which Mr. Burns referred. The oldest piece alluded to by him bore the date of 1774, though we stated that there was at least one piece of plate a hundred years earlier than that date. On examining the plate preserved in the Town House, Dundee, we found quite a number of articles to which Mr. Burns makes no reference. Two examples of genuine old plate are here engraved.

The oldest piece is a salver made of silver bearing the Dundee mark and the initials 'T. L.,' for Thomas Lyndsay, a Dundee silversmith, who was admitted burghess in 1662. It is circular in form, measuring 19 inches in diameter, with a broad, flat rim, the centre of the salver being raised in a half-spherical form. Upon this raised portion the coat of arms of the Fithie family is engraved, with the following inscription in block letters :—



*Johanes Fitheus in Amoris Tesseram Ecclesie Taodunensi.  
Ad Sacram Cenam Celebrandam Vas hoc Argenteum Dono Dedit 1665.*

From this it appears that the salver was presented by John Fithie, merchant, the member of a family that had settled in Dundee early in the sixteenth century. The first of the name was John Fithie, a smith, who was entered burghess 17th October 1517. The donor of the salver was John Fithie, son of James Fithie, skinner, and he was made a burghess on 9th October 1632. His brother Henry was minister of the Mains in 1633, and was deposed for malignancy in 1649; and it is probable that James Fithie, who was ordained to the parish of Mains in 1663, was the son of the donor. John Fithie entered the Town Council in 1639, was Treasurer in 1648, Guild Councillor in 1664, and Bailie in 1665. It was in the latter year that he presented the salver; and though it bears the inscription that it was given to the Church of Dundee, it has always been used in the Second Charge or South Church.

Besides this salver there are eight cups used in the South Church, which were presented by various persons previous to the middle of last century. Three of these bear the inscription—*Ex Dono Jacobi Smith, mercatoris*, but no date. As they have the mark of Robert Gairdyne, who was a Dundee silversmith in 1683, they were probably given by James Smith, who was harbour-master in 1696. The only cup amongst the eight which is dated has the following inscription :—*Thomas Read de Auchinleck, mercator, Deidonanus Poculum hoc Ecclesie Taodunensis in Eucharistæ usum Dono dedit. A.Æ.C. MDCCXXXIII.* It bears the maker's name of Charles Dickson, a Dundee silversmith, who came to the burgh in 1722. Thomas Read of Auchinleck was afterwards forfeited for his concern in



the Rebellion of 1745. He had been in the Town Council almost continuously from 1707 till 1739, having frequently held the office of Bailie. Another of the cups with Dickson's mark has no inscription, and one bearing the mark of Alexander Smith (1726) is also without inscription. The seventh cup is thus marked:—*Ex dono Alexandri Maxwell, Mercatoris, Deidonani, in usum Ecclesie.* It has Charles Dickson's mark. Alexander Maxwell entered the Town Council in 1716, and was Bailie from 1723 till 1730. The remaining cup has a very special interest. It has no date upon it, and as the town mark of the silversmith is obliterated, it is not easy to tell who the artificer was from the mere initials 'I. S.' The inscription, as will be seen from our illustration, is engraved in a graceful current Italian hand, and is as follows: *Gul. Guild S.S. Theol. Dr Ecclesie Taodunensis me dono dedit.* It seems very probable that this cup is really the oldest piece of church plate in Dundee,



and was given by Dr. William Guild, the eminent Principal of King's College, Aberdeen. Dr. Guild was the son of a native of Dundee, an armourer, who afterwards settled in Aberdeen. He was born in 1586, and was minister of King Edward Parish in 1601, and of Aberdeen in 1631. Through the influence of Dr. Young, Dean of Winchester (also a native of Dundee), Guild was made one of the Royal Chaplains in 1619, and then received the degree of D.D., an honour almost unknown in Scotland at the time. He died in August 1657, and his name still survives in Aberdeen as that of a public benefactor. His affection for Dundee was shown by his mortification by deed dated 1656 of an annual sum for the support of a bursar for four years at St. Andrews University. It is almost certain, therefore, that this cup was presented by him to the South Church shortly after 1619. It measures 9 inches high by  $5\frac{1}{4}$  inches across bowl. The eight cups used in St. Andrew's Church, Dundee, are all inscribed,

and have been given by prominent burgesses. Five of them are the gifts of single donors, the cost of each of the remaining three having been shared by two persons. Seven of them were made by William Scott, silversmith, Dundee, the remaining one bearing a London maker's mark. The inscriptions are identical in form, only the names being different:—*The gift of the Rev. James Blinshall, D.D., and the Rev. Mr. John Snodgrass, ministers of Dundee. To the Kirk-Session and Trades there. For St. Andrew's Church Erected by them. A.D. 1774.* Dr. Blinshall was ordained minister of the Third Charge (now united to the Second Charge, and known as St. Paul's) on 6th September 1764, and remained in that office till his death on 14th August 1803. John Snodgrass was admitted minister of the Second Charge on 10th November 1774, and was minister there for seven years. The two clergymen had united to purchase one of the Communion cups for St. Andrew's, which had been built as a Chapel of Ease in 1772, but had not a minister till May 1775. The other joint donors were Messrs. Andrew Jobson, merchant tailor, and Alexander Watt, dyer; and Messrs. Charles Jobson, merchant, and Patrick Crichton, writer, after whom Crichton Street was named. The other cups were given by John Thoms, merchant; Alexander Thoms, merchant; Donald Ritchie, merchant tailor; Alexander Wright, merchant; and John Wright, of London, merchant. These pieces of plate are interesting in many ways, showing the advanced state of the silversmith's art in Dundee at an early time, and preserving the memory of the benefactors who presented these articles for use in the sanctuary.

439. EXAMINATION FOR LORD'S SUPPER, 1591.—The first volume of the Registers of Stirling ends with an entry made March 1591, after which is written the table of forbidden degrees, and then an interesting form of 'examination for the Lord's Supper.' The writing throughout the volume is the same, being, doubtless, that of James Duncansone (*Scot. Antiq.*, vi. p. 16), and the date at which the 'examination' was written may thus be ascertained. The bottom of the leaves are somewhat frayed, and a few words lost. Neither Dunlop's valuable work on *Confessions*, nor Bonar's on *Catechisms*, refers to anything in any way resembling the Stirling document, which I think is of sufficient interest and value to be printed *literatim et verbatim*. The contractions in the original are numerous, but the writing is clear. In 1590 an 'Examination before the Communion' was authorised by the Assembly (Dunlop, vol. ii. p. 364). This was the joint work of Messrs. John Craig, Robert Pont, Thomas Buchanan, and Andrew Melville. The Pont family had some connection with Stirling, for we find (*Scot. Antiq.* vi. p. 164), 'Mr. James Pont, Comissr. of Dunblane,' younger brother of Robert, the reformer and joint composer of the Examination, was married at Stirling to Abigail Strang, 2d March 1588.<sup>1</sup> It is possible that he may have had a hand in producing or introducing the 'Examination' under consideration.

#### THE MANIR OF YE EXAMINATIONE BEFOIR YE LORD'S SUPPER.

Q. Qwha creatit man & womā. A. god of his mercie and gudeness qwha creatit all ye rest of ye creaturs boy<sup>t</sup> visabill & invisabille all for his

<sup>1</sup> *Scot. Fasti* state that Mr. James Pont was appointed to Dunblane 1598, and that he died 1602, without issue, leaving Abigail Strang his widow. It is clear he was at Dunblane before 1598.

awin glorie & sum for ye service of man. **Q.** in qwhat estait was man & womā qwhen yai war creatit be god at ye begining. **A.** in ane happie & blissit estait, to wit of perfyt uprichtnes & holynes bay<sup>t</sup> of body & sawll q<sup>lk</sup> consists in ye trew knowlege of god ye creator in fay<sup>t</sup>, obedience, lowe to god & our ny<sup>t</sup>bur. **Q.** ffor qwhat end did god creat mā & womā & bestow upone yame so grit gracis. **A.** To ye end yai may serwit him and glorefie ppetuallie ye creator. **Q.** Bot did yai continew in yat blissit & happie estait. **A.** No surlie bot yai did fall yfra be disobedience and so be y<sup>t</sup> fall lossit bay<sup>t</sup> all ye uprichnes q<sup>in</sup> yai war creatit yair fre wills & also yame selfis in ye plaice of ye q<sup>lk</sup> uprichtnes succedit ye corruptione of ye haill natur of mane callit sin originall & ye wrathe of god q<sup>lk</sup> is ane iust pwneismēt of ye same q<sup>upone</sup> did follw ye day<sup>t</sup> bay<sup>t</sup> of body & saull and so be yat fall made yair estait maist unhappie & miserabill. **Q.** Qwhow hes god usit ye miserable fawll of mā. **A.** he hes twrnit ye same wonder for . . . to his awin glorie be finding out a way . . . yame yat belevis fra y<sup>t</sup> miserie. The . . . of his sone christ Jesus be qw . . . deliverit frome all miserie /<sup>1</sup> to ye end god's mercy may yby appeir towards us. **Q.** ffor qwhat end are we delyverit. **A.** to serve our redeimer and delyverer according to ye rewill prescryvit to us conteinit in ye awld & new testament q<sup>of</sup> god him self is ye awthor & ye pphets & appostills pennars & wretars of ye same in ye w<sup>rk</sup> is conteinit all things necessarie for us to knaw concerning salvation. **Q.** Qwhat manir of service acceptabill to him hes he prescryvit in his word. **A.** Yat service stands in four principall p<sup>ts</sup>. The first we awcht to put o<sup>r</sup> traist and confidence in him. Secundlie we aw<sup>t</sup> to obey his comādmēts, Thirdlie we sould be ernist in praying unto him & in calling upone his name. ffourthlie we mane bay<sup>t</sup> acknowlege in o<sup>r</sup> hairt and confess in our mowthe y<sup>t</sup> we ressawe all gude things at his hand praying and thanking him always for ye same. [Ye 1. p<sup>t</sup> of ye worshepping of god].<sup>2</sup> **Q.** Qwhat is ye first p<sup>t</sup> of ye trew service & wirschepping of god. **A.** To put o<sup>r</sup> trust and confidence in him q<sup>lk</sup> thing than we do qwhen as we ar assurit yt no<sup>w</sup>standing we be miserabill sinners yit god qwha hes powar owir all things bay<sup>t</sup> in hevin & earthe extending ye same to our preservatione & defence and in lyk manir his p<sup>fy</sup>t gudenes to bestow upon us all gude things necesarie for o<sup>r</sup> sawllis & bodies and yat for chrysts saik qwha is ye grund & obiect of o<sup>r</sup> fayth. . . . [Q.] Qwhat is ye fay<sup>t</sup> yat yow sayis . . . chryst. **A.** It is ane swre & . . . of gods tend lowe towards . . . . . ettin yat for . . . / through ye mereitts of chryst Jesus. **Q.** Qwhairin is ye breife somme of our fay<sup>t</sup> contennit. **A.** In ye artickeills of our beleif qwhairin we ar tawght yat yair is bot only ane god distingwesit in thre p<sup>sonis</sup>, To wit, ye father, ye sone, & ye holly gaist according as ye holy scriptur beiris witnis of him. **Q.** Into how many principall pairtts may ye haill artickills of o<sup>r</sup> beleif be redwcit? **A.** Into four, q<sup>of</sup> ye first p<sup>t</sup> contains iij p<sup>parties</sup> attribwit unto god q<sup>in</sup> he is callit ane fa<sup>y</sup> cheiflie in respect of christ qwha is his naturall sone, nixt in respect of us unto qwhome he is becōit ane father for chryst's saik againe he is callit omnipotent, becaus he hes powar abowe all things bay<sup>t</sup> in hevin & earthe, Last of all he is callit creator bay<sup>t</sup> of hevin and earthe becaus he hes made ye same and all ye creaturs yairin conteinit and also governis & p<sup>r</sup>servis ye same saw y<sup>t</sup> w<sup>out</sup> him yai all in ane momēt should perreis. **Q.** Qwhat is conteinit in ye secund p<sup>t</sup> of o<sup>r</sup>

<sup>1</sup> These lines show end of page in the original.

<sup>2</sup> In margin.

beleif? **A.** Ane schort narraciun of o<sup>r</sup> redemptione wrocht be ye sone of god qwha is vary god & vary mane made man to yis end, y<sup>t</sup> in his mæhed he my<sup>t</sup> die for o<sup>r</sup> sinns and in his godhed he my<sup>t</sup> be abill to beir ye buirding of ye wrathe of god for our sinns. **Q.** Qwhat tytills or stylls is attributit ta him in y<sup>t</sup> secund p<sup>t</sup>? **A.** he is callit Jesus . . . to us y<sup>t</sup> he was appointit of his . . . to his pepill. he is callit . . . be ye hallie gaist / king, preist & propheit, his kingdome consists in ye rewlling of our saulls be his word & spirit to lyf evirlesting, his preisthed is ane offeice q<sup>b</sup>y he reconceills god ye fathir w<sup>t</sup> us, he is callit ane propheit, becaus he is ye only Doct<sup>r</sup> & teicher of his kirk. He is callit Gods only sone becaus he is swa be natur and we gods sonnes be graice, he is callit o<sup>r</sup> lord becaus all powar bay<sup>t</sup> in hevin & earthe is gevin to him. he was consavit of ye hallie gaist y<sup>t</sup> he my<sup>t</sup> be w<sup>t</sup>out sin by wayis he could not hawe saiffit us frome o<sup>r</sup> sinns, he was borne of marie ye virgen ane virgen baythe befor & estir his birth that we my<sup>t</sup> know y<sup>t</sup> he come of ye tryb of Judah according to ye forespaiking of y<sup>e</sup> p<sup>p</sup>heitts q<sup>o</sup>f marie come, he twik his manhed of hir y<sup>t</sup> in o<sup>r</sup> natur he my<sup>t</sup> wirk ye work of o<sup>r</sup> redemptione be suffering of ye cursit deathe of ye croce to delyvir us fra ye curs of god, and in his saull he sufferit ye feirfull angir of god for o<sup>r</sup> sinns w<sup>l</sup>k is his descending to ye hell. **Q.** Qwhat confort hawe we of his suffering bay<sup>t</sup> in body and saull. **A.** we ar made fre frome ye iust wrathe of god and terro<sup>r</sup> of deathe, ffor his rying frome ye deathe assuris us yat we sall gait thrwch him victorie owir ye same & yat our deathe is nothing ells bot ane entrance to lyf evirlesting. **Q.** Qwhat confort hawe we of his assentione. **A.** he passit up to heavin to prepair placis for us . . . in possessione of ye hevin in o<sup>r</sup> natur . . . ing y as our onlie . . . god. **Q.** Qw . . . of god . . . ather / grantit to him fra ye q<sup>l</sup>k hevins we lwik for his gain coming to rendir to ye godlie evirlasting lyf and to ye wickit evirlesting day<sup>t</sup> & confusione. **Q.** Q<sup>t</sup> is conteinit in ye third p<sup>t</sup> of our beleif. **A.** our beleif, in god ye holie gaist qwhais office is to mak us p<sup>t</sup>icipant of o<sup>r</sup> salvacione & redēptione by forming preserving and augmenting fay<sup>t</sup> in us qwhairby we apprehend chryst and all things in him necesar for o<sup>r</sup> salvacione. **Q.** Qwhat is ye fourt p<sup>t</sup> of our beleif? **A.** It concerins ye kirk, yat is to say ye cōpany of ye fay<sup>t</sup>full to qwhome ī chryst belongis evirlesting lyf & ye benefeitts of god bestowit on ye same. This kirk is callit holy becaus Chryst purgis it and maks it p<sup>t</sup>icipant of his sanctification & holines. It is callit universall becaus it is no<sup>t</sup> bund to ony ane plaice or tyme. It is callit ye comwnion of Saincts becaus ye haill members ar uneit & knit togidder in ane body to qwhome comonly belongit chryst and his benefeitts. The gifts yat god promesis to yis his kirk ar remission of sinns rying againe of ye body & lyf evirlesting [ . . . p<sup>t</sup> of ye service of God]<sup>1</sup>. **Q.** Qwhat is ye second p<sup>t</sup> of ye trew service of god? **A.** It stands in dew obedience to ye law q<sup>l</sup>k teiches us o<sup>r</sup> dewatty towards god set furthe in ye four preceptis conteinit in ye first p<sup>t</sup> of the . . . & o<sup>r</sup> dewatty towards our nybur in ye . . . . . conteinit in the second table . . . comandement? **A.** . . . FAICE,<sup>2</sup> qwhairin / we ar comandit to acknowledge god as o<sup>r</sup> only trew god and to gif him his awin hono<sup>r</sup> forbiddand us to set our haimts upone ony v<sup>y</sup>ir thing or to transfer ony p<sup>t</sup> of his hono<sup>r</sup> frome him to v<sup>y</sup>is qlk gif we

<sup>1</sup> In margin.

<sup>2</sup> "Thou shalt have none other gods before my face" *Calvin's Catechism* (Dunlop, ii. 178).

do it will not be unknowin to him seeing y<sup>t</sup> all things, yea & ye leist tho<sup>t</sup> of o<sup>r</sup> hairt, is alwayis present befor his faice. **Q.** Qhat is ye second comandment? **A.** THOU SALL NO<sup>r</sup> MAK TO THY SELF ONY GRAVIN IMAGE ets qwhairin we ar forbiddin to corrupt ye service of god no<sup>t</sup> only be making and geving off reverence to Imagis, bot also be ony v<sup>yr</sup> Imagination or. Inventione of o<sup>r</sup> awin hairt. **Q.** Rehers ye third. **A.** THOU SALL NO<sup>r</sup> TAK YE NAME OF YE LORD YR GOD IN UAINE. Qwhairin we ar comandit to use his name w<sup>t</sup> all kynd of reverence at all tymis bot cheiflie in testefeing of ye trewthe befor ane juge or for ane mater of grit iportance q<sup>by</sup> gods hono<sup>r</sup> and cheritie amang men is menteinit evin so we are forbidden all mainswering rashe & inadysit aithis and all irreverent noising of gods name. **Q.** Rehers ye fourt Comandement. **A.** REMEMBER TO KEIP HOLY YE SABBOTHE DAY. qwhairin be ye Sabbothe day is meint ye day of rest q<sup>lk</sup> is appointit cheiflie for ye worshepping of God and to be spent in hally and godlie exerceis as awcht to be usit y<sup>t</sup> day yat is to say in calling ferventlie on god in reiding and heiring diligentlie of his word in conside . . . his works and gudeness tow . . . we aucht to be occup . . . zit yat day is . . . godlie exer . . . ment. / **A.** HONOUR THY FATHIR AND THY MOTHUR ets, qwhairin we are cōmandit to hono<sup>r</sup> yat is to say to lowe, feir, reverence, help and obey all thais yat are plaicit abowe us q<sup>s</sup>wevir yai be, as parents, magistratts, husbands, preichers and maisters in all things y<sup>t</sup> is no<sup>t</sup> repugnāt to gods word. **Q.** Rehers ye sext cōmand. **A.** THOU SALL NOT SLAY. qwhairin we ar cōmandit no<sup>t</sup> onelie to keip our hands clein fra slawchtir, but also o<sup>r</sup> hairtts fra envy haitred & every desyr to hurt our ny<sup>t</sup>bur and is cōmandit to beir ane lowe and gudewill to yame. **Q.** Rehers ye sevint cōmand. **A.** THOU SALL NOT COMIT ADULTRIE. Quairin is forbidden all incest adultrie. fornicatin, all filthie lusts all unchastnes of speitche all unclein wantwones in countenāce & jestis and be ye contrar honestie in all things is cōmandit. **Q.** Rehers ye awcht cōmandmēt. **A.** THOU SALL NOT STEILL qwhairin are forbidden no<sup>t</sup> onlie thift powesit be ye law bot also all fraud & disseat and wrong q<sup>lk</sup> is unfit to be done to o<sup>r</sup> nēbur in his gair in ye uyer p<sup>t</sup> is cōmandit all equitie justice plaine & upry<sup>t</sup> dealling w<sup>h</sup> all men. **Q.** Rehers ye IX cōmand. **A.** THOU SALL NOT BEIR FALS WITNES AGAINIS YI NICHTBUR. Qwhairin ar forbidden all kind of leis sclandering and bakbytting of o<sup>r</sup> ny<sup>t</sup>bu<sup>r</sup> and heiring of sic things also and is cōmandit all wpry<sup>t</sup> speiking and heiring of things concerning o<sup>r</sup> ny<sup>t</sup>bu<sup>r</sup>s. **Q.** Rehers ye last cōmand. **A.** THOU SALL NOT COURT THY N<sup>t</sup>BURS HOUS. In ye fermer cōmandments ar a . . . affections of ye mynd unto . . . yeir forbidden all ly<sup>t</sup> . . . sich<sup>t</sup> aweit we . . . aweit we strywe / agains ye same. **Q.** Are we able to keip his law and fulfill it in every point? **A.** No, bet yit no<sup>t</sup> ye les we ar not subject to ye curs of god for not observing of ye same forsameikill as Chryst our Sawio<sup>r</sup> hes fulfillit ye same for us qwhais ry<sup>t</sup>tenes is comptit ours be fay<sup>t</sup>. **Q.** ffor Qwhat end y<sup>f</sup>oir servis it to us yat beleifis. **A.** It is ane rewill. to led our lyf be, to let us se our sins & to leid us to Chryst [y<sup>e</sup> 3 p<sup>t</sup> of ye worshepping of god].<sup>1</sup> **Q.** Qwhat is the thrid p<sup>t</sup> of ye hono<sup>r</sup>ing of god? **A.** it consists in praying, q<sup>lk</sup> onlie in ye name of Christ o<sup>r</sup> mediator owcht to be made unto god etnall onlie qwha onlie is alwayis present abill to heir & of omnipotent powar to g<sup>nt</sup> us our desyr in all things that is lesum to us to ask, serving to Gods glorie our awin weill and our ny<sup>t</sup>bu<sup>r</sup>s. **Q.** Qwhat forme and

<sup>1</sup> In margin.

rewll of prayer hes yew? **A.** That q<sup>lk</sup> Christ himself has lernit us to wit **OUR FATHIR QUHILK ART IN HEVIN** ets. **Q.** Quhow mony petitionis is conteinit in yis prayer. **A.** sex q<sup>of</sup> ye first thre belangs onlie to ye glorie of god & ye uyir three belangs properlie to o<sup>r</sup> awin comodetie, and it is directit only to god qwhome we callit **OUR FATHIR** q<sup>lk</sup> is ane name maist sweit in ye earthe to asswre us of his favo<sup>r</sup> Secondlie in coffione he is callit **OUR FATHIR** because ye prayers of ye fay<sup>t</sup>full is meid coffonlie in ye name of ye hail body of ye kirk he is callit **OUR FATHIR IN HEVIN** to mak a distinctione betuix him & earthlie fayrs and to signefie his majestie & powar Qwhilk is ye first petitione. **A.** **HALLUID** . . . In ye q<sup>lk</sup> petition q<sup>r</sup>by be ye name of . . . stand ye grit tytills & . . . . . be his . . . . . / naims of god ar sanctifeit and hallwit be us qwhen we think & speik reverentlie of yāe so yane we desyr yat we all may think and speik reverentlie of god and of all things q<sup>r</sup>by he is knawin and his glorie advencit. **Q.** Q<sup>lk</sup> is ye secund petitionoun. **A.** **THY KINGDOME CUM.** q<sup>r</sup>in we desyr at god may ring mair & mair in his kirk and in ye hairts of all ye fay<sup>t</sup>full and also in suppressing of sathune & all his ennemeis. **Q.** Qwilk is ye third petitione? **A.** **THY WILL BE DONE IN EARTHE AS IT IS IN HEVIN.** Qwhairin we pray to god yat he wald change & fassone our wills q<sup>lk</sup> is naturallie evill to his gude will, and yat we desyr nothing y<sup>t</sup> his godlie will mislyks, and so all things yat we awcht to seik for ye advansmēt of gods glorie is contenit in yir three petitions q<sup>lk</sup> him we desyr abaw all uyir becaus gods glorie abaw all uyir things sulld be meist deir unto us. **Q.** Q<sup>lk</sup> is ye fourt petitione? **A.** **GIF US YIS DAY OUR DAYLIE BRED.** In yis petitione we pray for all things necessar for us in yis present lyf and yis words day & daylie schawis unto us yat we sould be content of yt w<sup>lk</sup> gods gets us p<sup>s</sup>entlie and seik daylie . . . him sic things q<sup>lk</sup> ar necessary for . . . . . ye fift. **A.** **FORGIF US OUR** . . . . . all men hes mistir . . . . . we are put in . . . . . if we wald / hawe god forgevand us. **Q.** Rehers ye last petitione. **A.** **LED US NOCHT INTO TEMPTATIONE** Qwhairin we pray y<sup>t</sup> god wald not gif us owir into ye craft of ye deuil and snairs of ye warld or to o<sup>r</sup> awin lusts q<sup>lk</sup> all heir is meint be yis word temptatione. Bot yat he wald inarme us agains o<sup>r</sup> enemies and in his mercie mak us to owirtū ye same. **Q.** Qwhairfoir in this conclusione for thyne is ye kingdome ye powar and ye glorie put in ye end? **A.** ffirst to lat us understand yat he is bay<sup>t</sup> abill and will also grant to us thais things yat we desyr seing he hes a kingdome abowe all kingdomes and powar abowe all powars and glory yat is infinit, and nixt yis servis for and solemp thanksgeving to, him befoir qwhome we hawe powrit out our prayers [ye 4 p<sup>t</sup> of ye worshpepping of god].<sup>1</sup> **Q.** now let us cum to ye foirt p<sup>t</sup> of gods trew hono<sup>r</sup>ing. **A.** y<sup>t</sup> stands in praysing and thanking him. **Q.** Quhow awcht we to prais him? **A.** we awcht to prais him in our hairt, wt o<sup>r</sup> mowths, in o<sup>r</sup> lyf and conversatione and in y<sup>t</sup> lawfull calling qhairunto he hes callit us. **Q.** ffor qwhat thing sould we prais him. **A.** for all his benefeitts, spirituall & temporall. **Q.** Qwhat in caice he straik us w<sup>t</sup> povertie seiknes temptatione of ye mynd deathe & v<sup>y</sup><sup>2</sup> crosses? **A.** we awcht to prais him. **Q.** qwhow seing yat yir ar not benefeitts bot ray<sup>r</sup>er cwrses & maledictions. **A.** ye lord maks yir to be blissings & benedictionis to his awin servands. **Q.** now hawe we spokin of ye foirt part, ye rycht service of god q<sup>r</sup>of fayt is the . . . d w<sup>lk</sup> I ope . . . fay<sup>t</sup> nwresit in o<sup>r</sup> hairts [?] and . . . . . **A.** . . . . . **Q.** Qwhat . . .

<sup>1</sup> In margin.

<sup>2</sup> other.

institut / be god & left to ye confort of ye kirk q<sup>n</sup> in ye lord be sum outward & externall signes represents unto us spirituall things and sealls up ye same in o<sup>r</sup> hairtts. Q. off how mony p<sup>t</sup>ts consists ane sacrament. A. of twa, to wit ane outward & visible signe, & ye invisabill graice. Q. ar yois all qwha ressevis ye outward signis p<sup>t</sup>icipant also of the invisabill graice? A. Na, bot ye fay<sup>t</sup>full onelie yois resawe ye outward signe, swa ye lord bestowis upone yame ye graice: as concerni<sup>ng</sup> ye wickit and infay<sup>t</sup>full albeit yaj ressawe ye sygnes yaj ar no<sup>t</sup> p<sup>t</sup>icipant of ye graice. Q. How mony sacraments hes chryst left to be usit in his kirk? A. onlie twa, to wit, baptisme & ye holy supper. Q. Qwhat is baptisme? A. Ane certane entrie as it war q<sup>r</sup>by we ar ressavit in ye kirk & houshold of god. Q. qwhat is ye outward sign in baptisme? A. Wattir qwhairw<sup>t</sup> ye p<sup>r</sup>one is baptezit or sprinklit. Q. qwhat is ye graice signefeit y<sup>r</sup>by? A. thir<sup>t</sup> yat our sinns are purgit and clenyt nixt yat we begin to be new borne againe, q<sup>l</sup>k new birth of ours stands in deing to sin and rysing to richteousnes. Q. how dois ye outward signe resembill yis? A. Wattir clenytis and so resembills ye purgein & clengein of our sinns, so the dipping in ye wattir or sprinkling w<sup>t</sup> ye wattir represents o<sup>r</sup> mortification or deing . . . sin . . . & o<sup>r</sup> taking or rysein out of ye wattir . . . o<sup>r</sup> . . . to newnes of lyf. Q. q<sup>l</sup>k is ye . . . nt? A. ye holy supper of ye . . . . . f<sup>n</sup>ition of his holy supper. A. . . . yet q<sup>r</sup>into ar / twa elements breid and wyne to represent unto us ye memorie of ye day<sup>t</sup> of chryst, and o<sup>r</sup> co<sup>n</sup>ection w<sup>t</sup> him & incorporation in him is servit up spirituallie be fay<sup>t</sup> and mairowir o<sup>r</sup> co<sup>n</sup>ectione ane w<sup>t</sup> ane y<sup>r</sup>ir heirby is expressit & last solem thankis ar gevin to ye lord for yir his benefeitts. Q. Qwhat yane ar ye outward signis in yis sacrament? A. that bred & y<sup>t</sup> wyne. Q. Q<sup>r</sup>foir are yaj two signis in ye supper and ane onlie in baptisme? A. the wattir allane in baptisme it suffeces to represent remissione of sinnis & o<sup>r</sup> regeneratioun and yfor wattir onlie is ye element in y<sup>t</sup> sacrament. Bot bred onlie or wyne onlie suffeicis no<sup>t</sup> to represent ye spirituall graceis signefeit in yis sacrament bot bay<sup>t</sup> suffeicis and yfoir y ar twa signs. Q. Qwhat then is signefeit be yir twa signis. A. that chryst is as it war ye haill meat & drink yat is ye haill & sufficient f<sup>w</sup>de of o<sup>r</sup> sawlls nwresing yame to lyf evirlesting. Q. qwhat sygnefeit be ye bred? A. the body of chryst. Q. qwhat is signefeit be ye wyne. A. a haill chryst. Q. is chrysts body in ye bred or his blude in ye wyne? A. na, bot chrysts body is in hevin q<sup>r</sup> we awcht to lift up our hairtts y<sup>t</sup> we may apprehend him. Q. qwhairfoir yane is the bred callit his body and ye wyne [? his blood. A.] means ye bred is ye sacrament of his . . . . ye sacrament of his blood. Q. . . . be ye breking of . . . . . / Q. qwhat meint ye distributione. A. that Christ w<sup>t</sup> all his spiritualgracis is distributit among us. Q. qwhat meins ye receiving w<sup>t</sup> ye hand of ye breid & wyne. A. that we resawe be faithe ye body & blude of Chryst. Q. Qwhat is signefeit by ye eatting of ye bred & drinking of ye wyne? A. that Chrysts bodie and blude is our meit and drink, yat is ye perfyt nowrishment of ye saull. Q. is yair na mair signifeit y<sup>r</sup>by? A. heirby is farther signefeit yat Chrysts becoming ane w<sup>t</sup> us, and we ar conjoint w<sup>t</sup> him w<sup>t</sup> ane straitt con-iunctione, then meit and drink w<sup>t</sup> o<sup>r</sup> bodellie substance. Q. is it lesum to ony mortall man to change onything in yie institutione. A. na, surelie. Q. then qwhat thinks thow of some qwhat substracts ye use of ye coup frome ye comfone peopill. A. they braik ye ordinance of ye lord. Q. qwhat is our dewtie yat we may cum richtlie to ye supper of ye lord?

**A.** we awcht to try and examin o' selffis. **Q.** qwhairof awcht we to try & examin our selfiss? **A.** Off our faithe and repentance. **Q.** qwhat thinks thlow of yame qwha cumis to ye table w<sup>t</sup>out faithe and repentance. **A.** they eat and drink yair awin dañatione, not regarding ye body of ye Lord. **Q.** qwhen in ye end of yame yat servis god . . . of befoir. **A.** . . . is/ estait of ye godlie is truly happy in yis earthe and ye estait of ye wickid maist miserable. **A.** Yis trewlie : and y<sup>r</sup>four we qwhome god hes mercifullie callit in Chyrst are happie heir, and our full happinies sal appeir, qwhen all teirs sal be weipit away from our eyis, and we sal regne in glorie qwhairwnto ye lord our god thruch Jesus Christ mot bring us all. Amen.

440. ROSS FAMILY—CORRIGENDA ET ADDENDA.—Vol iv. of *Scottish Antiquary*.

BALMACHY (*continued from vol. vi. p. 175*).

' James Ross, another son of (193), Walter, third of Balmachy, by his second wife, Jean Douglas, and therefore brother to (195) George, and (199) William (*see correction about their paternity post*), had by his first wife ———,

' (1) Robert, "of the Charter House," who married . . . , Margaret . . . ; she was buried at Richmond, Surrey, 4th September 1638, leaving an only daughter, Margaret, baptized there 29th July 1638.

' (1) Katherine.

' By his second wife, Jane . . . , who was buried at Richmond 26th May 1676, he had—

' (1) Thomas, baptized at Richmond 14th December 1617.

' (2) William. (*See below.*)

' (3) Thomas. (*See post.*)

' (4) James, baptized 17th October 1626, and buried there 9th October 1628.

' (5) James, baptized 12th March 1628-9.

' [1] Elizabeth, baptized 2d March 1616-7, buried 2d July 1620.

' [2] Jane, baptized 17th January 1622-3, buried 31st March 1638.

' [3] Marie, baptized 14th July 1625, buried 2d September same year.

' [4] Sara, baptized 20th February 1629-30.

' [5] Bridgett, baptized 11th April 1633.<sup>1</sup>

' The will of James Ross, dated 20th May 1642, was proved in London, February 1643. In the Probate Account-Book at Somerset House he is described as—"Nuper de Windsor in com' Berks, deceden' tamen intra paroch' S'ci Martini in Campis in com' Midd'." James Ross styles himself "one of the pages in ordinarie of His Majesty's bedchamber;" he appoints executors his sons William and Thomas. His property consists of ready money, goods, debts, bonds, and obligations to the amount of about £1600. He also states that he is "possessed of a term of 46 years, to commence at Easter 1646, in the demesne lands of the manor of Grantham, Co. Lincoln," which he leaves to his son William, Fellow of

<sup>1</sup> To the kindness of Mr. J. Challenor, Smith I am indebted for the above extracts from his transcript of the registers of Richmond, Surrey.



King's College, Cambridge. The king owes him £140 upon debentures out of the great wardrobe for "my liverie, for three years ending at Midsummer next." To his son Thomas he leaves the Constablership of the Castle of Lancett, in Cornwall, for his life, according to the grant made by the King. He makes provision for his wife and children by her. Robert, his eldest son, by his first wife, is not named, but to Robert's daughter Margaret he leaves legacies, and also provides for his daughter Katherine. He names as supervisors to his will Sir David Cuninghame, "Knight and Barronett and Cofferer to the Prince His Highness, and Robert Lewis, of Gray's Inn,"<sup>1</sup> to whom he leaves twenty nobles for a ring. By a codicil, in place of his son Thomas, he names "his cozen," Robert Ross, executor.

'In the indices to the *Patent Rolls* of James I. there are, it appears, no references to James Ross or his relatives, who probably went to England to seek their fortune at the accession of Charles I., from whom they obtained many and varied grants.

'On the 14th June 1626 Charles I. grants to James Rosse, "our trusty and well-beloved servant," the office of footfostership or keepership of the King's deer within the Forest of Galtres, Co. York, during his life, with 4d. per diem (*Patent Rolls*, 2 Charles I., p. 20, No. 7). From a Sign Manual of Charles, it appears that Ross had some rights in King's Sedgmoor. On 20th March 1628, James Ross and other four pages of the King's bedchamber-in-ordinary receive a grant of the fees following on the consecration of Archbishops and Bishops, and on the creation of every Duke, Marquis, Earl, Viscount, Baronet, and Knight, varying from £15 for a Duke to £4 for a Baronet or Knight (*Ibid.* 3, Charles I., p. 1, No. 6). He next receives a warrant for £300 in lieu of a previous grant of Spanish tobacco (*Sign Manuals*, Charles I., vol 7, No. 53), and 14th July 1632 £166, 13s. 4d., being part of a fine imposed by the Lords of the Star Chamber on James Caston (*Patent Rolls*, 8 Charles I., p. 6, No. 11).

'On the 13th March 1635, James Ross obtains the following Patent: "Charles, etc.—Whereas the art, mistery, and invention of making of red lead and white lead of the materials of this Kingdom for the use of painters hath been found out and attained unto, or at leastwise brought to a greater degree of perfection than formerly hath been known by the industry, charges and expenses of our well-beloved servant, James Rosse, one of the Pages of our Bedchamber, and such artists and workmen as he hath employed therein: Know ye that we, being willing to recompense the industry, labour, and expenses of the said James Rosse in the premises, and in consideration of his long and faithful service to us done, and of the yearly rent hereby to us reserved and to be yearly paid during the term hereby granted." The King grants to him and his deputies sole licence, power, privilege, and authority to "use, exercise, practice, and put in ure the said art, mistery, and skill of making of white lead and red lead for painters with the materials of this our kingdom," and to sell the same; forbidding all others to import white lead, or to make or export white or red lead. One moiety of forfeitures to go to James Rosse, the other to the King. Rosse is to enjoy this monopoly for 14 years, rendering to the

<sup>1</sup> He was steward of the Manor of Richmond. He left a silver cup to Gray's Inn, of which there is a sketch in their books. His monument is on the south wall of Richmond Church.

King £20 yearly. Power to destroy unlawful furnaces, mills, engines, instruments, etc. Dated at Westminster, 13th March. By writ of Privy Seal (*Patent Roll*, 10 Charles 1., part 37, No. 15).

'On 1st December, same year, the King grants a further Patent as follows: "Charles, etc.—Whereas we are given to understand by the humble Petition of our well-beloved servant James Rosse, one of the Pages of our Bedchamber, and of our well-beloved subject Alexander Roberts, Gentleman, That they having observed the great loss which redoundeth to us and our Realm by the new accustomed manner of making red and white lead both by destruction of the silver contained in the lead out of which the said white and red lead hath formerly been made, And also by the now usual manner of glazing of earthenware with lead, Have by their travail and charge found out and practised a new way of making of red and white lead and glazing earthenware with lytharge (out of which the silver is first extracted), being an Invention not heretofore practised by any but by them or one of them, or by their or one of their directions. By means whereof much silver will be saved, the lead also preserved, and a great part of the lead formerly spent therein will be spared. . . . On consideration of the long, faithful, and acceptable service to us done and performed by the said James Rosse, . . . we do give and grant to them . . . full authority that they . . . shall or may use, exercise, and put in ure the said Art and Invention of making of white lead and red lead with lytharge or lead out of which the silver is or shall be first extracted." . . . Term, 14 years. Yearly rent after the first year, £20. Dated 1st December.<sup>1</sup> By writ of Privy Seal. (*Patent Roll*, 11 Charles 1., part 11, No. 5.)

'1. William Ross, baptized at Richmond, Surrey, 30th March 1618, was admitted scholar of King's College, Cambridge, 6th October 1636, and fellow 6th October 1639. The entry of his admission is as follows: "Guilielmus Rosse ætat. 17 annor. natus in Richmond com. Surrey in festo Pasche." He was elected "extraordinarily" to his scholarship, owing to letters from the King. Of these there are two; one dated 20th December 1625 (11 Charles 1.), stating him to be a son of James Rosse, then in the King's service, and requesting that he might be elected to the next vacancy. This letter appears to have been returned to the King owing to some informalities, an excuse for not conforming with the request. A more peremptory letter, signed by Windebank, was sent on 6th January 1636 (new style), which was subsequently acted on.

'William Ross was in residence for some time after becoming a fellow. He took his B.A. degree under the privileges of the College without examination. The last entry for his quarterage is in the Michaelmas quarter, 1643; it includes 10s. paid to him as "Lecturer," which seems to have been one of three small offices held by B.A. fellows at that time. The last entry for commons is in December of that year.

'Anthony Allen says of him, "William Rosse, fellow A.B., went into the King's army; died at Oxford about November 1643. An excellent good scholar."

'2. Thomas Ross was baptized at Richmond, Surrey, 11th September 1620, and buried there 29th October 1675. He appears to have been twice married, first to Edith . . ., and, secondly, to Mary . . ., and to have

<sup>1</sup> In *State Papers, Domestic*, Docquet, 20th November 1635, there is a notice of the above patent.

died *s.p.* His father having obtained a grant from the King, 14th August 1638, of the office of Constable of the Castle of Launceston, otherwise Bunhed, in Co. Cornwall, for his life, "in reversion" (*Patent Rolls*, 14 Charles I., p. 42, No. 38), names his son as successor, who, 19th July 1661, surrendered the office, which was then granted to Philip Pipe. In 1637 Dr. John Bastwick and William Prynne, who were imprisoned in the castle, were removed thence to the castle in the Isle of Scilly (*State Papers, Domestic*).

'On 31st March 1649, Thomas Ross was ordered to be summoned to give an account for the printing of the Alcoran, which Stevenson the stationer received from him. On 4th April he was dismissed with a caution not to meddle more with things of that nature (*Proceedings of the Council of State*). For the next five years there is no notice of him, unless he can be identified with the Thomas Ross, who, together with John Cardoll, petitions the Commissioners for compounding with delinquents, stating that certain manors and lands in Kingsteinton, Co. Devon, were purchased by them of the Trustees for the sale of the lands of Deans and Chapters, as by deed enrolled 20th March 1650-1. They cannot enjoy the benefit because the premises are under sequestration for the delinquency of Dr. Hinchman, Prebendary of Sarum. Their petition was referred to the Commissioners, 13th April 1652 (*Royalist Composition Papers*, 1st series, vol. 77, p. 267).

'Thomas Ross was an active agent for the Royalist party, and (17th February 1654) was with other suspected agents ordered to be committed to the Tower. A warrant was issued from the Council to Colonel Berkread to receive them, having been apprehended on suspicion of treason (*State Papers, Domestic, Proceedings of Council*). On 10th May following, he being prisoner in the Tower, petitions the Protector and Council for speedy trial or release. He declares "that he never acted prejudicially nor harboured a mutinous thought, but receiving a note, now in the hands of Council, from Mr. Dulton, was engaged to meet him and some others, all strangers to himself, at the Ship Tavern, in Old Bailey, and so was taken by Lieut.-Col. Worsley." On 1st September "His Highness" ordered a report to be made to him on the condition of the prisoners in the Tower. Thereupon Thomas Ross and five others were ordered to be set at liberty, on sufficient bail to the Lieutenant of the Tower, to do nothing to the prejudice of the State, and a warrant was issued to Colonel Berkstead to discharge them (*State Papers, Domestic*).

'Between 1655-58 there are many letters of Thomas Ross from Paris to Secretary Nicholas<sup>1</sup> touching the Royalists and their proceedings. In them his wife is constantly named. Whilst he was at Paris in 1655 and 1656, and at Brussels in 1658, she was writing to him from London, and actively engaged with the Royalist agents in forwarding letters to the King and to the Duke of York.

F. N. R.

441. ORKNEY FOLKLORE. SEA MYTHS.—7. *Finfolkaheem*.—To the Orkney peasant in olden times the sea was a demigod; raging, ruthless

<sup>1</sup> "He had been employed by Charles I. during the war, and he served him faithfully, but had no understanding in foreign affairs. He was a man of virtue, but could not fall in with the King's temper or become acceptable to him. So that, not long after the Restoration, Bennet, afterwards Earl of Arlington, was by the interest of the Popish party made Secretary of State.—BISHOP BURNET, *Hist. of His Own Time*, vol. ii. p. 156.

in its anger, yet full of beneficence to him in its gentler moods. From the sea he obtained great part of his subsistence. And when in stormy winter he could no longer fish on the sea, from the sea came swarms of cod-fish into every sheltered cove, or, if this supply failed him, he formed, or eked out a scanty meal from shell-fish on the shore. In the long winter evenings his cottage was cheered by the dim light of his fish oil. Without forest trees, and with little commerce to convey timber to his islands, he gathered from the friendly sea driftwood, from which he formed his rude implements. The apocryphal story is told of a minister who, from the pulpit in his prayer, presented the following petition: 'O Lord, gin it be Thy will to cast a ship awa', send that bracken ship to the poor island of Sanday.' The Orkney peasant had found on his shores, and utilised into the coarsest of implements, rich mahogany, long before that wood was known in the British market. He called it flesh-wood, and like other tropical products, was probably conveyed hither by the Gulf Stream. The Orkney peasant, where unable to obtain peat moss, found a ready fuel in rain-washed and carefully dried sea-weed. The sea storm that wrought ruin to many was fraught with a blessing to him. Every tempest that lashed the ocean covered his shores with heaps of sea-weed, by which he forced crops from his rudely cultivated land. The very sheep, that provided him with his homespun garments, browsed at ebb-tides on the flora of the sea. If his superstitious mind was sorely troubled by a dream of more than ordinary evil portent, he might not whisper a word of that dream in mortal ear till he went to the beach all alone, and told his gloomy vision to the sea. And, when in the last dire extremity of frail human nature, reason reeled, and some poor wretch, wearied to madness of earth, hopeless of heaven, and fearless of hell, sought for himself an untimely grave, he found that grave ready made in the sea.

If the sea supplied many of the Orcadian's physical wants, it certainly afforded him ample scope for the creative faculty of his superstitious mind. Man, though sunk in ignorance, and far down in the scale of civilisation, still retains the uncultured power of imagination. And if in this state he cannot create grand epics, or exquisite fictions, which are to be the treasures of all time, he can call into imaginary existence a spirit world; and can people that world with multitudes of spiritual, and semi-spiritual beings, in whose existence and power he firmly believed. His wild creations, looked at objectively, may seem the idle fancies and fruitless rubbish of ignorant superstition; but, if regarded from their subjective side, they open up to us weird vistas, through which we catch rare glimpses of the mind of our barbarous forefathers, and which reveal hazy snatches of unwritten history. And is not all this creation of the spiritual, this fervent craving after the unseen, only a blind groping after lost Deity?

The Orcadian not only peopled the sea, but created for some of his fancied beings an imaginary abode at the bottom of the ocean. And he nowhere more nearly approached the gorgeous descriptions in the Arabian tales than in portraying the cities and palaces of this submarine country. The sand of that country was gold dust, its palaces, built of coral and crystal and adorned with pearls and precious stones, shone like stars in the weird light of that magic land; all furniture and utensils were silver and gold; the halls were hung with gorgeous curtains, the colours of which were like the aurora borealis in most brilliant coruscations.

The name of this wonderful country was Finfolkaheem, that is to say,

home of the Ffolk, and was the native place and beloved abode of all Ffolk. Though situated at the bottom of the ocean, I have heard it more minutely described than any well known city is in the pages of a gazetteer. It may, therefore, be truly well thought that the description is wholly imaginary. But, reader, had you said so to one of my old informants, he would have smiled at your scepticism, and said, 'Hids a' thee kens about it; seein' is believan' a' the warld ower.' Ffolkahem has been seen by mortal eyes, has been visited by mortals, some of whom have returned, giving, of course, a true account of what they saw. And without giving any description of mine, I shall tell the story of a man who visited and dwelt in this sea-bottom city.

Arthur Deerness was a stately and well-favoured young man. He was well built and strong withal. No one could match him at throwing the big hammer or putting-stone. He lived in a house called Corsdale, and that house is standing yet. Arthur courted Clara Peace: she was a daughter of the Laird of Norse Skeel. She was a bonnie lass, and folk said they two would make a stately pair. And they were to be wedded a month after Hallomass (Martinmas).

Now, it happened, after corn came in, one bonnie evening, that Arthur went to take limpets for bait. And he was picking limpets on the outer point of Hamaness, when he saw a lot of big limpets stuck on the upright face of a rock, hanging over the sea; so, to get at the limpets, he lay down on his breast, with head and hands hanging over the rock. He had raised his pick to strike off a limpet, when he heard most delightful music, that set his brain in a whirl, and sent a tremor through all his body. He lay like a thing bewitched, and could neither move lip or limb. You see, he had not power to say, 'God save me.' The music was so sweet and soft, it fairly enchanted him. Then he saw below him in the sea, a most beautiful face, like the face of a woman—but never woman had a face so fair. The next moment, he felt two long arms round his neck, and he was drawn into the sea, and he knew nothing more for a time. When Arthur came to himself, he found he was sitting in the bow of a little boat; and that boat gliding over the sea swift as an arrow through the air. In the stern sheets sat the most beautiful creature he ever beheld. Her face was so unutterably lovely, and her hair shone like purest gold. And oh, her eyes! no tongue could tell their beauty. She was naked above the waist. And he could see glimpses of her pearly white skin between the tresses of her yellow hair, that hung down over her waist. The back of her silvery skirt was flung over the stern into the sea, and was twisted together like the tail of a fish, and with this tail she propelled the boat. But he saw under her skirt two milk-white feet resting on the bottom of the boat. Arthur saw that the boat was rushing on towards the setting sun, and every stone of Orkney out of sight. He knew that he was in the hands of the mermaid, and a dreadful longing came over him for home and for his dear Clara. It came into his mind to say an ecrisen (a short prayer). And as he tried to remember the words, the mermaid sprang to the bow, threw her arms around his neck, kissed him, and breathed into his mouth. Her kisses were strangely sweet, and her breath went down his throat like honey. And with that his mind was changed. He thought no more of home or of his Clara. And he was madly in love with the mermaid. So they both sat down together lovingly in the stern. She began to look

up to the top of the sky for a certain star; she saw it, though he could not. And when she came right under that star she cried out—

‘Sea, sea, open to me!  
Open the door to Auga.’

Auga was her name. And when she said these words, the boat, mermaid, and Arthur, sank in the deep sea. And Arthur found he could breathe in the sea like a fish.

When they came to the bottom they were in the middle of a great town. And Auga led Arthur into a grand palace. In the entrance-hall he saw a great many women-servants grinding pearls on querns. Auga led Arthur into a beautiful chamber, called the silver chamber. She left him for a little; and when she returned he felt as if he had looked on the noonday sun, so grand was Auga in her beauty. No fishy tail had she; she stood before him in the lovely form of woman, but more lovely than any woman born of human-kind. Gold and silver glistened on her robe, but were dimmed by the glow of her golden hair. A string of pearls hung round her neck, each pearl as big as a cockle-shell. She wore no other gem; for no diamond could shine beneath the sparkle of her lovely eyes. Her eyes were a deep blue, like a cloudless summer sky. And her love shone through her eyes, as the sunshine through the blue sky. Arthur and Auga sat and courted in the silver chamber. She told him that he was in the great town of Finfolkaheem. That he was to be her husband, evermore true to her, and she to him. And that, after living three years there, he would be made a burgher of the town, and would rise to great honour. And she said, ‘Thou must needs prepare for the great foy (a feast), which my folk are making ready to welcome thee here.’ And with that she began to comb his long hair. And even as she combed she kissed his well-favoured face. And Arthur was fairly full of love to her. Then she took out from a chest a grand silken robe, that covered Arthur from shoulders to feet. Then two of Auga’s maids entered, and each laid hold of one of Arthur’s feet, pulled off his rivlins and stockings, and washed his feet. For, you see, he behoved to go into the foy-hall with bare feet, as all the Finfolk did. They next anointed his feet with a sticky ointment, and then strewed them over with pearl dust. Then were Auga and Arthur conveyed into the foy-hall. It was a wonderful hall. The walls, the pillars, the roof, and the floor of the hall were crystal. And every part gave out a light like the light of the meericals (light of the phosphorous in the sea). The hall was full of finmen and mermaids. When Auga and Arthur entered, there arose a mighty shout of triumph and welcome. They were led to the high seat, and all the great folk of the town sat on each side of them. Then all the mermaids came up to Arthur, and every one of them kissed his feet. For, you see, they liked to kiss man flesh, and they could not kiss his lips, as Auga would not allow that. And Arthur thought them all beautiful, but none so fair as his own Auga; her eyes outshone them all.

Then they all sat down to a great feast. On the tables were big troughs heaped with whale flesh, roasted and boiled, and some of it stewed in whale blubber. There were small troughs with roast and boiled seals, and otters. There were big saes (tubs), filled with whale and seal soup, made thick with the roes of cod-fish. On smaller dishes were fish of all kinds. Chapped (mashed) heads, and livery foals,

(cakes made of fish livers, still used in Orkney). There was no bread. And the only kitchen was sea-weed boiled in oil or stewed in seal fat. And Arthur thought it all very good ; for his mind was changed. And when the horns and quaichs ran dry, the mermaids filled the one with foaming ale, and the other with blood-red wine.

And then there was set before Auga and Arthur a big roasted emmer goose (Great Northern Diver). And a very old finman, with a beard down to his girdle, cut the goose lengthways, right in two. And he said, 'Now, bairns, there is a half for each of you. And each of you must eat every morsel of the half ; must pick the bones bare. The bones will be counted when ye are done, to see that each one has eaten the whole. For this is the true sign of marriage among Finfolk. So beware, both, not to leave one morsel of your half, for on this depends your luck.'

While Arthur was eating his half of the goose, he was aware of a black cat sitting on his knee ; and he knew that no other body saw the cat. And as Auga picked the wing of her goose, the cat took the half of the marriage bone from Auga's plate, picked it bare and left the bone on the plate. And as Arthur picked his wing, the cat seized the leg of the goose, picked the bones and left them on the table. And Arthur was glad of the cat's help ; for he felt he was packing his stomach beyond its power ; yet he thought it a shame to be beat by Auga. But he did not know the good the cat did him by eating part of his half ; for by this the cat broke a dangerous charm. When the goose was eaten, stoop and roop (all and whole), the man with the long beard counted the bones of each half, and found them equal. Then he set between Auga and Arthur a great horn mounted with silver and pearls, and filled with blood-red wine, the smell whereof was delectable. And says he, 'This is your wedding horn, drink it fair between you both, and it makes you two one for ever and aye. And Trow crack the jaw of the one that drinks unfair !' Auga drank with right goodwill. But when Arthur made for drinking, the cat knocked her head on the bottom of the horn, so that most of the wine he should have swallowed ran down between his robe and his skin. And this the cat did every time he drank. Arthur was vexed, as the wine was so fine ; but he had no power to hinder the cat.

When the wedding horn was dry, the young maidens carried Auga to one end of the hall, and laid her on a rug. The young men carried Arthur to the other end of the hall, and laid him on another rug. And the maidens rolled Auga to and fro on the rug, while the men rolled Arthur. This was done to help digestion, and to hinder bad effects from their heavy meal.

After the rolling, the company went into the dancing-hall. And oh, but it was beautiful ! Its walls were hung with curtains that showed all the lovely colours of the merry dancers (the Aurora borealis), when they are at their brightest. And by a cantraip of the Finfolk, these curtains were kept in perpetual gentle motion. So that the curtains showed the motion as well as the colours of the merry dancers. And in that hall the company danced for long. Everybody danced with bare feet. And Arthur thought it a pretty sight, to see the milk white feet and ankles of the mermaids, tipping out from under their embroidered skirts. Arthur danced madly with the rest ; for the ale-horn was seldom from his head.

When they had danced till they were tired, they all sat down on the floor, and a big sae (tub) was borne around, full of what was called 'good-

night drink.' Every one's horn was filled out of that sae. Then the company all joined in a song; all in praise of Finfolkaheem. The song is called 'The Finfolk's Foy Sang.'<sup>1</sup> It was a curious song, for all the lines ended in one rhyme, and when they sang the last word, they gave such a shout, that Arthur thought they would have split the roof.

Then two stately maidens took up Auga, and bore her out of the hall, on the 'king's cushion,' six maidens going before, and five following. After a little while a horn sounded, and two stalwart finmen took up Arthur and bore him away, six young men going before, and five behind. They bore Arthur into a golden chamber, where Auga lay in bed. Now, the young men took off Arthur's clothes, and laid him in bed beside Auga. And then the thirteen young men and the thirteen young maidens danced round the bed and departed. Now Arthur was very drunk; yet he was sure he saw the black cat sitting on the foot of the bed. He saw the cat dive under the bed-clothes. And then he felt her lying between him and Auga in the form of a great eel. And when he tried to put his hand over to Auga, the eel would bite his hand. And in his heart he cursed cat and eel; but he could not help himself. And like many another witless body, he mistook a blessing for a curse. He heard the eel whispering sweet dreams in Auga's ear; and with that he fell asleep.

Auga and Arthur arose at rising-time; you know there was neither night nor morning in Finfolkaheem. And when they had finished breakfast they kissed one another most lovingly. Then Arthur went out with the finmen to hunt. They rode on sea-horses, and hunted all the wild creatures in the sea. And when they were tired, they came home and feasted. And this continued many days, Arthur did not know how long. He saw that the town of Finfolkaheem was exceedingly great and beautiful; and in it were many great houses, and fair gardens, wherein grew all manner of richly coloured sea-weeds, delectable to behold. The Finfolk had large flocks of whales, sea-cows and sea-horses, all tame. At the blowing of a horn, the herds drove the flocks to the town; and the mermaids milked the whales and sea-cows. The milk of the whale is highly esteemed by the Finfolk. Arthur thought it great amusement when the finmen took him out to hunt with them. They hunted on sea-horses; and otters and seals served as dogs. When Arthur returned from hunting, Auga was so fond and loving. She washed his feet and combed his hair; and always supplied him with the best of food. Arthur was as happy as the day was long; and truly the day was long enough in Finfolkaheem. And he never once thought of his own home; and his once dear Clara never came into his mind. You see he was bewitched; and the mermaid Auga had thrown a charm on him.

Now, it came to pass, that when Arthur disappeared from his home, there was great lamentation and sorrow among his friends; and many days were spent in searching for him. On the evening of the day of Arthur's disappearance, Clara heard the news. She sunk into a state of

<sup>1</sup> Among my juvenile papers I found a copy of the Finfolk's foy song; but as, when a boy, I added some lines to the oral original, and as I now, at a distance of nearly half a century, cannot distinguish between my tinkering and the original lines, it would be unfair to present the lines as a genuine product of tradition. However, as the editor wishes, I shall give it, such as it is, in the next number of the *Scottish Antiquary*. It is the only instance of continuous rhymes I have met with among our rude native verses, and is, so far as I know, a form of verse only used by some of the troubadours.



stupor ; and sat in speechless, tearless grief. Her parents sent for her Aunt Marion, as the best physician for their daughter. Aunt Marion was the goodwife of Grindaley ; she was a speywife, well known for her great wisdom and skill, not only in curing bodily ailments, but for giving relief to the suffering mind. Indeed, she had more wit (wisdom) than her own ; but she never made a bad use of it.

So soon as Marion got the message, she sent the messenger back, bidding him tell the folk of Norse Skeel she would be with them in the morning, and to keep a good heart meanwhile. Then Marion locked herself up in her little chamber. What she did there, Best knows, for I know not. However, she was there till past the middle hour of the night. And when she came out she was in a great sweat, as if she had been working hard. In the morning she rode over to Norse Skeel. She called at Corsdale on her way ; and bade Arthur's folk cheer up. For, she said, 'Your son's a living man ; and if all goes fair, ye'll see him yet.' But the wise folk shook their heads and said, 'The goodwife of Grindaley is wrong this time, anyway.' Marion went to Norse Skeel, where she did what she could to cheer up Clara, who was sorely cast down at the loss of her lover. Three weeks passed away, and there was no sight or sign of Arthur, so that all hope of his being alive, or of even finding his body, was given up. And men mourned for him, for he was greatly beloved by all who knew him ; but Clara mourned most of all.

Now I must tell you about Arthur, and what became of him. One day Arthur and Auga sat in her chamber most lovingly together. She sat on his knee, her arms around his waist and her head on his breast. He had his left arm around her neck, his left hand on her bosom. While with his right hand he patted her head and stroked her long yellow hair. And as she looked up in his face with her two lovely eyes, and smiled on him, Arthur thought he never saw anything so bewitchingly beautiful, and he was wholly overcome by a transport of love ; and would have been undone, had he not been befriended by the black cat. Unseen by Auga, the black cat sat on his left shoulder watching every motion. Now, it came to pass, as Arthur stroked Auga's hair with his right hand, the cat seized the forefinger of that hand in her two fore-paws, and before you could say 'cutty' the cat drew a cross with Arthur's finger on Auga's brow. Then Auga gave a piercing shriek. There was a noise louder than the loudest thunder. The sight went out of Arthur's eyes ; and he fell senseless on the floor. How long he lay he knew not ; and when he came to his senses he found himself lying on the rocks at Hamaness, where he had been picking limpets when Auga took him away, and who should he see standing over him but the good wife of Grindaley. Arthur took her hand as he rose to his feet, and says he to her, 'The Best be thanked for thee and thy black cat ! But for you both, I should have been a prisoner all my life in Finfolkaheem.' The speywife brought him home ; and all his love for Clara returned stronger than ever, and they were married next Martinmas after, and lived in joy many years.

The old folk said that they have often heard in the mirk of the morning Auga sing a doleful ditty on the rocks of Hamaness.

And this is a true tale, for my grandmother knew an eerieoye (great-grandchild) of Arthur and Clara. No doubt about it at all.

W. TRAILL DENNISON.

442. BRIDE'S WEDDING OUTFIT AT COMMENCEMENT OF LAST CENTURY.

—A correspondent has sent us an 'account of deburserment' for a bride's wedding outfit at the commencement of the last century. The list of articles and the prices are interesting.

	lb.	s.	d.
Item, 24 Eles floured silk stuff at 10 sh. sterl. ye yeard	144	00	00
It. 4 yeards shallum seardge at 18 sh. per ellis .	003	12	00
It. to ye taylour for makeing ye Gowne . . . . .	003	00	00
It. Ten yeards [?] silk att 3 sh. sterl. per ell . . . . .	028	00	00
It. Seaven yeards black floured silk stuff for ane petticoat 7 sh. sterl. per ell is . . . . .	029	08	00
It. six yeards of Laice att 6 sh. sterl. & 6d per ell . . . . .	023	08	00
It. 4 yeards edging at 6 sh. pr. ell . . . . .	001	04	00
It. 4 yeards inglish mushing 4 sh. sterl. 9d pr. ell . . . . .	011	08	00
It. 3 yeards & half Holland & halff quarter . . . . .	006	15	00
It. Ten yeards Calligo at 27 sh. scots per ell . . . . .	013	10	00
It. 3 ells of blew cloath at 7 sh sterl. pr. ell . . . . .	022	12	00
It. for shoes & slippers . . . . .	003	00	00
It. for stockings . . . . .	005	12	00
It. for Ribbons six ells for strapps . . . . .	003	12	00
It. Gummed Ribbons for her head . . . . .	004	16	00
It. Ane pocket bible new . . . . .	003	00	00
It. Six ells of edging laice at 9 sh. scots pr. ell . . . . .	002	14	00
It. Two yeards Black Gaas for a huid . . . . .	002	08	00
It. for a plaid . . . . .	023	00	00
It. for ane skarff not yet come to hand . . . . .			
It. ane black luit string aprone . . . . .	002	14	00
It. ane pair black silk gloves . . . . .	002	16	00
It. ane . . . and Rell . . . . .	002	09	00

12) 305 13 00

25 pounds sterling, [blotted] shillings.

J. F.

443. RETOUR OF THE LANDS OF WEDDERBURN, A.D. 1469.—Hæc inquisitio facta fuit apud Berwick, Coram provido viro Ad. de Nesbit de eodem vic in hac parte . . . confirmato duodecimo die mensis Maij anno Domini miñ quadragintesimo sexagesimo nono per hos probos et fideles . . . vid. Archibaldum Douglas, Georgium Home de Hassingtoun, Georgium Ker de Samuelstoun, Wilielmum Gairlie de Hoprig, Robertum Douglas de Mordington, Thomam Home de Toningham, Davidem Lumisden de Blanhern, Patricium Sligh (?) de Cumledge, Alexrum Chirnsyde de Whitsumlaws, Davidem Rentoun de Billie, Joannem Ellum de Butterden, Nicolaum Fermer . . . Thomam de Edingtoun de eodem, Robertum Nisbet de Mungoswalls, Joannem Lumisden, Archibaldum Lumisden et Patricium Hangangside. Qui jurati dicunt quod quoniam David Home de Wethirburn miles Avus Georgij Home . . . obiit ultimo vestitus et . . . ut de feudo et fidem et pacem Dom. nostri Regis de omnibus et singulis terris de Wethirburn cum per, et in una terra husbandia cum dimidio in Hutun jacen. infra vicec. de Berwick. Et quod dictus Georgius Home est legitimus et propinquior haeres dicti quondam Davidis sui Avi de dictis

terris cum pertinent. Et quod est legitimae aetatis. Et quod dictae terrae de Wethirburn valent nunc per annum Decem lib<sup>r</sup> et tantum valuerunt tempore pacis. Et quod di<sup>e</sup> terrae de Hutoun valent nunc per annum viginti solid<sup>i</sup> et tantum valuerunt tempore pacis. Et quod dictae terrae de Wethirburn tenentur de dic<sup>t</sup> Domino nostro Rege in Capite, Reddendo eidem unum denarium argenti ad festum pe<sup>r</sup> nomine albae firmae si petatur tantum. Et quod dictae ter<sup>r</sup> de Hutun tenentur de eodem Domino nostr. Rege reddendo . . . denarium argenti nomine Albae firmae in festo pe<sup>r</sup>. Et quod sunt in manibus dicti Domini nostri Regis . . . ad confectionem portium (?) per mortem dicti quond. David ob defectum . . . qui suum non prosequi et non aliter. In cujus rei testimonium sigillum di<sup>e</sup> Adami de Nesbit . . . una cum sigillis quorundam aliorum qui dictae Inquisitione intererant . . . anno et die mensis supradictis.

[L. S.]

[Ab Autographo penes D. Home de Wedderburn.]

J. WOOD BROWN.

444. CUTLERS OF KINROSS.—In an interesting article on Kinross which appeared in the *Scotsman* of April 19, mention is made of the cutlers—‘a class of mechanics now lost to Kinross.’ The most trustworthy steel blades came from Kinross. They were in every packman’s box and bundle; were sought for at every Scottish fair. The Kinross guild of knife-grinders, proud of their pre-eminence, had even the hardihood to challenge that ancient English home of cutlery, Sheffield itself. They circulated their challenge with their wares. For example:—

In Kinross was I made,  
Horn haft and blade;  
Sheffield, for thy life,  
Show me such a knife.

The cutler has cut his last stick, and travelled away from Kinross for ever. It is very desirable that the early history of local trades should not be lost. We trust that some of our readers will furnish information about the guild of Kinross cutlers, and, if possible, supply a list of names. If there did exist a guild, properly so called, the minute-book may still be in existence, and would, doubtless, prove well worth careful examination.—ED.

445. HOCK DAY (vol. v. pp. 40, 73).—Mr. W. L. Hockaday was lately plaintiff in a lawsuit in the west of England. The name is now rare—in fact, we have never met with it in modern name lists—and it seems desirable to make a note of it. It may have been derived in some way from the Hock Day mentioned in the notes referred to above.

446. DUTCH BRASS BOXES (vol. iv. p. 177; v. pp. 67, 171).—A correspondent suggests that a possible use to which these brass boxes were put was the conveyance of Dutch tulip bulbs—one of the latest drawings has three forms of tulips engraved on the bottom. Some of the bulbs fetched large prices (£100 and more).  
A. G. Y.

[The boxes appear to be hardly large enough to hold tulip bulbs—but we welcome any suggestion as to their possible use.—ED.]

447. A SCOTTISH SONG.—We print a song which appeared lately in an Edinburgh newspaper. We also give extracts from a letter which accompanied it over the initials 'W. G. R.' The writer is well qualified to speak on such matters. In the same paper a letter appeared, signed 'A. Cairns, junr.,' in which it was stated that 'Mr. Arthur Cairns, 110 Victoria Road, Dundee,' was the author of the song. W. G. R. received the following information from Provost Peattie of Crail (a hale and hearty octogenarian), which disproves this assertion. Speaking of the version of the song as supplied to the newspaper by W. G. R., Mr. Peattie states it is the first time he ever saw it in print, and proceeds, 'Mr. Cairns could never be the author when he was born in 1840. I had it 18 years before that time.' W. G. R.'s introductory remarks are as follows : 'It is sung with great gusto and effect by my worthy friend Provost Peattie of Crail. I have never heard any one else sing it, and I believe "The Land o' the Thistle and the Brose" has never been in print. The tune is majestic, and the chorus stirring ; but I cannot give you its name. To hear and see the Provost sing it is a treat never to be forgotten, and luckily his kindly neighbour, Mrs. Lilley, has rescued the air by noting it down. A copy of her music is before me now. The Provost informed me that he took down the words, and learned the tune, from the singing of an old soldier called Tom Cameron, in Perth, about the year 1822, but he does not know the name of the tune, and never saw the words in print. Probably it was Cameron's own composition. Provost Peattie is satisfied that the word "malapaloons," occurring in the third verse, is exactly as Tom Cameron sang it, but he has never met any one who could translate it. I have made a hunt after it at the Advocates' Library without success, and can only conjecture that it must be Arabic, and picked up by old Cameron when in Egypt with his regiment early in the century. "Malalampoons" hardly meets it, and the only other word at all like it is "malapairs"—*i.e.* mischances or misfortunes. I ought to add that the verse about Tel-el-Kebir is the Provost's own composition. Many years may he be spared to sing his songs to the delight of his friends.'

THE LAND O' THE THISTLE AND THE BROSE.

May the sons o' the mountain ever be free,  
 And slavery and tyranny oppose, man ;  
 And lang may we boast o' oor ain liberty,  
 That sprang frae the sons o' the brose, man.

*Chorus—*

Then hey for the plaidie and ho for the meal,  
 Hey for the bonnets and ho for the steel,  
 Hey for the whisky, the hearts that are leal,  
 The land o' the Thistle and the Brose, man !

The Southern chieils they are aye for the beef,  
 When oor country they try to oppose, man ;  
 But the only gude thing gies oor callants relief  
 Is their favourite bumper o' brose, man.

*Chorus.*

In Egypt they played me sic malapaloons,  
 And gae me sic terrible blows, man ;  
 But now I can hear by the sound o' their drums,  
 The wretches are hungry for brose, man.

*Chorus.*

*The Scottish Antiquary ;*

At grand Waterloo, where Napoleon the Great  
 Nae langer oor clans could oppose, man,  
 He cried out ' My heroes, come let us retreat,  
 ' Don't ye see they're the sons o' the brose,' man.

*Chorus.*

At Tel-el-Kebir, where Arabi flew  
 At the sight o' oor Highland Brigade, man,  
 They followed him up to his hold in Cairo,  
 And led him captive to Wolseley the Great, man.

*Chorus.*

Lang, lang may we live, ever happy to sing  
 The dangers oor lads could oppose, man,  
 And aye let oor toast be the favourite thing—  
 ' Oor sons an' a bumper o' brose,' man.

*Chorus.*

448. AN IDEAL NEWSPAPER.—The ideal newspaper, like the ideal poet, painter, or statesman, has yet to be evolved. Imperfection is the common portion of man in this world, and how much soever we may strive to ameliorate the conditions under which we live, 'tis plain that all our efforts are as vain imaginings, our resolutions as empty shadows. This hypochondriacal, not to say pessimistic, strain of reflection is indulged for no other purpose than to draw the attention of the reader to a somewhat remarkable newspaper prospectus. A prospectus in which the best features of the newspaper are admirably and skilfully blended with the most agreeable characteristics of the Schoolmen; where the promise of culture and refinement is amply fulfilled by the perspicuity, grace, and elegance which distinguish the language of the preliminary statement, and where the purity, propriety, and reasonableness of the principles propounded leave no scope for complaint on the ground of political partisanship. Such was the character of the prospectus which the promoters of the *Clydesdale Chronicle* caused to be issued from Glasgow in the month of November 1807. Alas, that their efforts should have experienced no adequate requital, and that the scheme so auspiciously launched should have failed of the intended effect! The public to whom the proprietors of the new journal appealed for approbation and support proved unexpectedly coy. Perhaps the bill of fare made promise of dishes too highly seasoned or extravagantly composed to suit the rough west-country palate. Perhaps the good Glasgow folk took offence at the slightly didactic tone assumed in the prospectus, and argued from thence a corresponding pride and haughtiness in the retailing of the weekly news and gossip. The cause we are at liberty to speculate upon; the effect is too firmly fixed in history to have need of our attentions, for the *Clydesdale Chronicle*, after a brilliant but flickering existence, closed its mortal career not very long after its introduction into a cold and pyrrhonic world. For the purpose of giving the reader some idea of the varied and numerous excellences embraced by this admirable journal, a few excerpts from the prospectus referred to above may not seem altogether inappropriate. Our editor thus adventures the scope of his literary design:—

'The project of which we now offer to the public a prospectus, originated in a belief that a newspaper, conducted upon popular principles, has, for some time, been a *desideratum* in North Britain.

'The numerous news journals already in circulation may, notwithstanding the claims that their editors confidently lay to independence, be

divided, like those which the tyranny of Buonaparté has established in France, into two classes—1st, those which support the Court party; 2nd, those which altogether abstain from political discussion. This state of the National Press will not be viewed with much complacency. The connection that subsists between the political principles of a people, and the liberty which that people enjoy, is intimate and indissoluble. If liberty, then, be the most inestimable of blessings, it must be of infinite importance that past notions of government should be widely diffused. It has, indeed, been asserted that politics is a study with which men in a private station have no concern; and wit has been exercised, and ingenuity fatigued, in endeavouring to attach ridicule to the patriotism of retired life. But the ridicule has been much misplaced; if there be anything concerning which a certainty of opinion can be attained, it is, that every person is deeply interested in the preservation of the liberty of the land he lives in; and he that would inculcate maxims of apathy to State affairs, must either “plead exemption from the laws of sense;” or, “fierce for chains,” court the extinction of the brightest prerogative of mankind. History has been too uniform in its representations to admit a doubt that liberty will be soon torn from a people who have ceased to exert a strenuous vigilance in its defence. . . .

‘This notorious and shameful want of a Scottish patriotic journal we venture to offer to supply in the *Clydesdale Chronicle*. Believing that ardent and honest, and firm and independent, principles are, more than great talents, wanted for the undertaking, we have not hesitated to attempt to fill a vacancy which men of superior abilities have suffered so deeply to disgrace their country. Our principles have already been in some degree disclosed. They are strictly constitutional; and are, with slight modifications, those which have been professed and generally acted upon by the Whigs. The probability of success, we, of course, think sufficiently strong to sanction the undertaking. A majority of the nation, there can be no doubt, have imbibed and retained the political sentiments of their Whig ancestors: and however L—— M——<sup>1</sup> may have discountenanced the friends of constitutional liberty in Scotland, he has been far otherwise than successful, in awarding them so entire a discomfiture, as might be inferred from an inspection of the public prints. On the contrary, if they have not, like the wayfaring herb, thriven the faster for the foot of an oppressor, hard usage has not, in a very considerable degree, lessened their number. A lavish allotment of lucrative employments may have been more successful in promoting a dereliction of principle; but it is, of course, only the scum of the higher members of society that is obnoxious to this contamination. A vain effort, therefore, should this prove, to establish a Whig journal, the failure must be ascribed to another cause than to a want of sympathy between the principles of the *Clydesdale Chronicle* and those of the nation, and we trust a new attempt will be made by some public-spirited person, whose talents bear a mintage better suited to command a prosperous circulation. The *Clydesdale Chronicle* will be a weekly publication, containing neither advertisements nor hired paragraphs. . . . The following are the heads under which the contents of it are to be arranged:—

1. Military and Naval Operations.
2. Foreign Occurrences.
3. Ministerial Politics.

<sup>1</sup> Lord Melville (?).

4. Opposition Politics.
5. Parliamentary Debates.
6. Summary of Politics.
7. Virtuous and Patriotic Actions.
8. Crimes, Vices, and Prodigious and Unlucky Accidents.
9. Other Incidents.
10. Scottish News.
11. Agricultural and Commercial Notes.
12. Literary Intelligence.

'Under I. will be contained a history of military and naval operations, carefully composed from authentic documents, to which a regular reference will be made, and which will be inserted immediately after the history, either at length or abridged, as the importance of the subject may require. This plan, we think, combines several advantages.

'1. The accuracy of the history is brought at once within the comprehension of a transitory examination. 2. The documents are all arranged in a manner likely to give facility to the memory in retaining their contents. And 3. Such results are deduced from them as seem most material to be generally known.

Under II. will be contained a collection of foreign miscellaneous occurrences. Under III. will be contained a correct analysis of the political opinions promulgated by the London journals which espouse the cause of the ministry. Under IV. will be contained a similar analysis of the opposition journals. . . . V. The Parliamentary debates will be given on the same plan, and we think that here it is attended with some striking advantages. . . . VI. We intend to dedicate this section to the insertion of notices of virtuous and patriotic actions. We embrace, in their fullest extent, the sentiments of the poet regarding the utility of praise, "One good deed dying tongueless slaughters a thousand, waiting upon that;" and we think that the praise which is paid to benevolent exertion, like mercy, blesseth him that gives, as well as him that takes. To contemplate the virtuous actions of mankind, is, probably, the most delightful of intellectual pleasures. VIII. Will comprise such a selection from the provincial and London papers as may amuse, by exciting surprise, or instruct, by warning, the inexperienced. . . .

'XII. Literary intelligence. Newspapers are not, perhaps, well fitted to stand instead of a magazine or review. When the mind has been roused or exalted by patriotic contemplations, its attention is not to be happily solicited, but by what is new, wonderful, or piquant. To this half-inspired tone of mind we will vigilantly advert in compiling this department, and will endeavour to make our selections accord with it, as nearly as the nature of the subject will admit. This division will contain: —1, literary notices; 2, account of remarkable new publications, particularly those of Scotland; 3, poems and pieces of wit; 4, memoirs of eminent literary and political characters. . . .

'This paper will be published every Wednesday morning, price nine shillings a quarter. . . . The publication of the first number of the *Clydesdale Chronicle* will take place upon the 23rd December, being the 119th anniversary of our glorious Revolution.'

Such, then, was the *Clydesdale Chronicle*, and it must be confessed that if ever newspaper deserved to succeed, that paper was the one whose prospectus is printed above. Unfortunately, worth is not always the best

title to longevity, in proof of which we have only to remember this brilliant attempt to found the *Clydesdale Chronicle*.

DUNBAR.

STUART ERSKINE.

449. LIST OF SCOTS REBELS, 1745 (vi. 25, 54, 127, 159).—The Rev. J. T. F. Farquhar, Dunblane, sends us an interesting letter written by James Stormont (his ancestor), mentioned in *The List of Rebels*, Scot. Hist. Soc., p. 234. His wife's sister, to whom he refers, was married to M'Neill, nephew of the Duke of Argyle, and it is interesting to know that by her efforts his sentence of death was commuted to banishment to the West Indies. He is described in 'the List' as 'of Lidnathy,' 'an ensign in Lord Ogilvie's regiment, where he continued till diperst.' The letter is stated to have been written while lying under sentence of death in Southwark Gaol. Addressed to his father, J. Stormonth of Kinclune.

'DEAR FATHER,—I would have often wrote to you since I was made a prisoner, but could not write to you anything certain, and till now expected liberation, as I was not a very atrocious offender. God Almighty overrulleth all things, to whose pleasure I humbly submit. I am condemned to die on Friday next, for a cause, and in a way and manner that is no reflection on you or any of my connections. I think you can make the payment of Andrew Edward's bond and drafts, but wish you would not distress my wife this season, as I understand she is to sow this crop till she displeaseth. As to my 1000 merks due by Lednathy's heir at your death, you have paid it, but have my bill for an equal sum till that time, the one whereof will correspond the other. I hear that Edward's money is paid. I received by way of Dundee, in July last, 4 guineas, which I supposed came from you or my mother, and Thomas Hogg told me my brother Alexander advanced him 7 guineas when he came up here, for which I can only return you thanks, as I cannot repay them. It is proper you dispose of your land to some of your sons in life, and, if you design my unhappy children anything further, I wish you would bestow it on James, to enable him to follow the business he is presently bound to. God Almighty only knows what shall become of my nine poor helpless babes, to whose providence I earnestly recommend them. My wife's sister hath done all a woman was capable to do to save my life, and though all proved ineffectual, I owe her the same gratitude which, with my last breath, I pay to her memory, for never one man received kinder offices from a stranger undeservedly. It is needless to descend into reflections how this violent death I am brought to. I waited on you, parents, and told you as I could not have family peace I was run this extreme to procure bread. As I perish in the attempt, I humbly submit to the dispensation of Providence. The great adorable and incomprehensible Trinity crown the grey hairs of you my parents with a full remission of all your sins and repentance unto life, that you may finish your pilgrimage happily, and thereafter enter into life everlasting, through the meritorious satisfaction of our Lord Jesus Christ. May all my brethren, sisters, and relations be the peculiar care of Heaven here and hereafter, is the earnest prayer of, dear father, your most respectful and obedient son,

JAMES STORMONTH.'

'SOUTHWARK GAOL, LONDON, Feb. 12th, 1747.'

The writer's wife, Elizabeth Farquhar of Pitscandly, retained her estate with her name. She was of old royalist stock, but seems not to have got



on well with her husband. A Stormonth tradition asserts that she betrayed him to the Hanoverians, but our tradition I understand denies this. Probably some foolish act on her part was open to distortion.

450. SNUFF-TAKING IN CHURCH.—The following extract from the Brechin Kirk-Session Records will no doubt interest our readers :—

“ 1638—Oct. 2. Thomas Will, Alexander Gawin and others, being called in this day before the Sessioun for taking of snuff in tym of divyn service, and that publickly to the offence of vthers, ane ewill example to wy<sup>rs</sup> to doe the lyk, they confessed and promises not to the lyk in tymes to come or wy<sup>r</sup> wayes to vnderlye the censur of the Session.”

451. COMMISSION BY PRINCE CHARLES EDWARD, 1745.—The Rev. J. T. F. Farquhar, Dunblane, has sent us a copy of the original commission bearing the signature of Charles Edward, in favour of Thomas Farquhar. His name does not occur in *The List of Rebels* printed for the Scot. Hist. Soc.

‘ Charles, Prince of Wales, &c., Regent of England, Scotland, France, and Ireland, and the dominions therewith belonging, To our trusty and well-beloved Thomas Farquhar, in Glendale (Stendale ?), Greeting—Wee reposing especial Trust and Confidence in your Courage and Loyalty and good Conduct, Do hereby Constitute and appoint you to be a Captain of his Majestie’s troops in the Regiment commanded by Robertson of , and to take your Rank in the Army as such from the date hereof: you are therefore carefully and diligently to discharge the duty and trust of Captain aforesaid by exercising the soldiers in arms and by doing everything which pertains to the office of Captain, and wee hereby require all and sundry the Officers and Soldiers to obey you, and yourself to follow all such Orders, admōtions and Commands as you shall from time to time receive from us, our Command in Chief for the time being, or any other your superior officer, according to the Rules and Discipline of War in pursuance of the Trust hereby reposed in you.

‘ Given at Perth, this tenth day of September, 1745.

CHARLES P. R.’

452. FUNERAL INTIMATIONS OF TWO CENTURIES.—On few points is mankind more conservative than on funeral customs, and, selecting one point, it is interesting to observe what changes have occurred in Scotland in the form of making funeral intimations during the last two centuries or so. In early times the intimations were made on paper of almost foolscap size, which, however, gradually diminished, but the size has been singularly uniform up to the present date. Black edging does not appear on the oldest intimations, and even about 1753 the edging appears, now at least, to be rather silvern than black. From 1770, or perhaps earlier, there is a black edging, but so slight as to be scarcely discernible. About 1818 the edging is usually about  $\frac{1}{12}$  of an inch in breadth, and like specimens are found about 1823. However, I have one specimen, of date 1808, which is fully  $\frac{1}{8}$  of an inch in breadth, and this is about the breadth that has continued to prevail till the present day. From a considerable collection in my possession the following typical copies of intimations are subjoined. In Jervise’s *Inscriptions*, p. 383, appears an interesting note on the funeral expenses of Miss Elizabeth Arbuthnot of Findowrie, 1704.

W. CRAMOND.

CULLEN.

(1) *Countess of Sutherland.*

'Dunrobine, the 9th July 1658.

'RICHT WORSHIPFUL,—The Lord having upon the 29th instant removed my consort from her pilgrimage to her eternal rest in the bosom of her Redimer, and purposing through his goodwill to have her corps interd at Dornach upon Tusday the 10th of Agust, I doe intret your worship may be here at Dunrobine be 8 a cloke the day forsaid for doeing her the last honore by convoieng her corps to the said burial-please, which will doe me ane singulare courtsie and ingagde me to doe the lyke upon ocesion; and remenss, right worshipful, your worship's servant and coosin,

'J. SOUTHERLAND.'

[The preceding is from Capt. Dunbar's *Social Life*. The deceased was wife of John, 14th Earl of Sutherland, who, as the above exemplifies, put the initial letter of his Christian name to his signature.]

(2) *The Laird of Newtown, Morayshire.*

'For the Right Honourable the Laird of Gordonstoune, These.

'Bishopemeill, the 29 of Januarij 1663.

'RIGHT HONOURABLE,—It has pleased the Lord to remove my husband, the Laird of Newtoun from this lyffe to that eternall. Therefor these are seriouslie intreating the favour as to honour his funeralls with your presence upone Seitterday the last of this instant, betwix twelffe and one, from Sant Julles Kirk to the Trenitie Church, to his beireall.

'I doe lykweis humbely intreat your honour for the leine of your mort-clothe, for it is mor to his credit to have it nor the comone mort-clothe of Elgine, seing we expek sinderie of his freinds to be heire. So, to your honour's favorabill ansuer, and ever, I continew, as becometh your honour's most humbell servant,

JEAN CAMPBELL.'

[To Captain Dunbar-Dunbar, Sea Park, Forres, we are indebted for the foregoing.]

(3) . . . of *Melgund.*

'Melgund, 1672, May 16.

'COUSING,—Saturday next be ten in the forenoone is the dyet I intend the buriale, so vith your convenience come or not as you find cause, either shal be taken by, Your Louing Cousing,

H. MAULE.

'The buriale is on 18 instant.'

[To 'his Louing Cousing, John Maule, chamberlane off panmure.']

(4) *Countess of Moray.*

'From Castle Stewart,

'January 5th, 1683.

'SIR,—I doe intend the funerall of the Countess of Morray, my mother, upon Wednesday, the 17th of January instant, to which I intreat your presence be eleven a clock att Durnuay, from thence to her buriall place in Dyke; and this last Christian duty shall verrie much obleidge, Sir, your assured to serve you,

DOUNE.'

[Addressed to James Dunbar of Inchbrok.]

(5) *Mrs. Cumming of Logie.*

To the Laird of Newton, younger, at Duffus,

‘Loggie, January 18th, 1734.

‘SIR,—As it hath pleased God in his wise providence to remove my dear wife, I am determined to bury her, Tuesday next, since the body can keep on longer. I therefore intreat the honour of your presence here by ten a’ clock that day, which will much obledge, Sir, your most humble servant,

ALEXANDER CUMMING.’

(6) *Mrs. Smith or Dunbar (of the family of Tiftie’s Annie).*

‘The favour of your Company here upon Saturday next, the seventeenth instant, by eleven o’clock forenoon, for conveying the corps of Elizabeth Smith, my deceast Mother, from this place to the Kirk of Fyvie, the place of interment, is earnestly intreated by your most humble servant,

‘Miln of Tiftie, 15 Nov. 1859.

GEO. DUNBAR.’

[Addressed to Alexander Gordon of Aberdour. The paper is almost of foolscap size, and the black edge is so slight as to be scarcely recognisable.]

(7) *Lieut. William Gordon, Montblairy.*

‘Park, 19th December 1776.

‘SIR,—My nephew, Lieut. William Gordon, of His Majesty’s 52nd Regiment of Foot, died at Montblairy on Wednesday, the 18th curr., and is to be interred at the Kirk of Park, upon Saturday, the 21st inst. The favour of your presence at the house of Park by 11 o’clock, Saturday forenoon, to witness his interment, will very much oblige, Sir, your most humble servant. [Name blank.]

[‘To William Rose, Esq., at Montcoffer.’]

(8) *John Innes of Muiryfold.*

‘SIR,—The favour of your presence here on Saturday, the 7th current, by eight o’clock of the morning, to accompany the corpse of the deceased John Innes, Esq. of Muiryfold, from this to the Church of Marnoch, the place of Interment, will much oblige, Sir, your most obedient and most humble servant,

J. INNES.

‘Banff, 4th October 1780.’

(9) *Capt. Gordon of Park.*

‘Peterhead, Sept. 19th, 1781.

‘SIR,—My uncle, Capt. Gordon of Park, died here this morning, and is to be interred at Ordywhile, Monday, 24th current. The favour of your Company that day, by twelve o’clock forenoon, at the house of Park, to attend the Corps to the place of interment is earnestly requested by, Sir, your most obt. Humle. servant,

ERNEST GORDON.’

(10) *Robert Grant, W.S., Edinburgh.*

‘Edinburgh, 14th July 1783.

‘SIR,—Mr. Robert Grant, Writer to the Signet, my Father, Died on Friday last, the 11th curr., and is to be interred on Tuesday, the 15th instant, in the Grey Fryars Church Yeard at four o’clock afternoon. The favour of your presence to accompany the Funeral, from his house in

Carruber's Close to the place of Interrment, will much Oblige, Sir, Your Most Obedt. Servt.,

P. GRANT.

'Coaches will attend. You are requested to be present at the Chesting at half an hour after 3 on Tuesday afternoon.'

[Address: 'William Rose, Esq., at Mr. George Robinson's, Newtown.' Black seal with Grant arms. Size of paper  $9 \times 7\frac{1}{4}$  in.]

(11) *Lady Innes.*

'SIR,—The favour of your company upon Saturday, the 21st curt., to meet the corps of Lady Innes, my deceased wife, near Rothiemay, by Twelve o'Clock noon, to attend her Remains from that to the Church of Marnoch, the place of Interment, and thereafter to dine at Kinairdy, will much oblige, Sir, your most obedt. servt.,

JAMES INNES.

'Achanacie, Oct. 18th, 1786.'

(12) *Miss Frances Duff, niece of Lord Fife.*

'Rothiemay, 8th March 1787.'

'DEAR SIR,—Miss Frances Duff, my niece, died Here Tuesday last, and is to be Interred at Grange upon Monday next, the 12th curt. The Honor of your Company Here by Eleven of the Clock that Day, to attend Her Funeral to the Place of Interment, will confer a singular Obligation upon, Dear Sir, your Most Obedt. Humble Servant,

'ARTHUR DUFF.'

[Address: 'William Rose, Esq., Mountcoffer.' The paper is slightly black edged, of similar form to the intimations of the present day, but rather larger, and sealed with black wax showing the Fife arms.]

(13) *Countess-Dowager Fife.*

'Rothiemay, January 17th, 1788.'

'SIR,—Jean, Countess-Dowager of Fife, my mother, died yesterday. The favour of your Company here on Monday, the twenty first Instant, by Eleven o'Clock beforenoon, to attend her funerall from this house to the family Burriall place at the Church of Grange, is requested by, Sir, your mo. obt. Hue. Sert.,

LEWIS DUFF.'

[Paper slightly black edged, with black wax seal bearing the Fife arms.]

(14) *Mrs. Munro, Banff.*

'James Munro's respectfull Compliments to Mr. Rose, and intreats the favour of his Company on Thursday first, the 5th currt., at 4 o'Clock afternoon, to accompany the Corpse of his Deceased Mother, from her house to the Church Yard of Boyndie.

'Banff, 4th June 1788.'

(15) *Bailie Ogilvie, Banff.*

'Banff, 26th January 1788.'

'SIR,—The favour of your Company upon Monday next, the 28th inst., by Twelve Mid-day, to attend the Funeral of the deceased William Ogilvie, my Father-in-Law, from his house to the Churchyard of Banff, the place of Interment, is earnestly requested by, Sir, your most obedt. humble servant,

WILLIAM SHAND.'

(16) *Dr. Alexander Abernethie, Banff.*

'Captain Hay presents his compliments to Mr. Rose, and requests the favour of his Company upon Friday next, the 11th instant, by Twelve Mid-day, to accompany the Funeral of the late Dr. Alexander Abernethie, from his house to the Churchyard of Banff, the place of Interrment.

'Banff, 7th Febr. 1791.'

[The paper is slightly gilt edged.]

(17) *Rev. C. Cordiner, Episcopal Chapel, Banff.*

'Banff, 21st November 1794.

'DEAR SIR,—The favour of your company to attend the funeral of my deceased father, from his house to the Churchyard of Banff, on Monday, the 24th curt., at 12 o'clock noon, will much oblige, Dear Sir, your most obedient and most humble servant,

JAMES CORDINER.'

(18) *Harriet Donaldson, Banff.*

'Mr. Donaldson's Compliments to Mr. Rose, and requests the favour of his Company to-morrow, at Two o'Clock afternoon, to accompany the funeral of his Deceased Daughter, Harriot, from his House to the Church Yard of Banff, the place of Interment.

'Banff, Sunday, 20th September 1795.'

(19) *Alexander Milne of Chappelton.*

'Coursairty, 19th November 1801.

SIR,—The favour of your Company upon Monday, the 23rd curt., at 12 O'clock, to convey the remains of Alexander Milne of Chappelton, my father-in-law, from this to the Church Yard of Keith, the place of interment, and thereafter to dine at Skinner's Tavern, Keith, is earnestly requested.—I am, Sir, your obdt. sert.,

ALEX. MILNE.'

[Address: 'William Rose, Esquire of Gask.' The intimation bears a black seal and a black edging scarcely perceptible.]

(20) *Lord Alexander Gordon.*

'Lord Alexander Gordon died here last night.

Edinr., 9th January 1808.'

[The preceding intimation has a deep black edging similar to that now in use.]

(21) *Earl Fife.*

'The Earl of Fife requests the Honor of Mr. Rose's presence on Saturday, the 25th curt., at 12 o'Clock noon, to accompany the Funeral of his Brother the late Earl, from Duff house to the Family vault; and afterwards to dinner at Anderson's Inn, Banff.

'Aberdeen, 20th February 1809.'

(22) *Mrs. Garden Campbell, Troup.*

'Mrs. Garden Campbell, of Troup, died here last night.'

'Carlogie Cottage, 11th July 1821.'

(23) *Captain James M'Lean, Portobello.*

'SIR,—The favour of your company at the funeral of Captain James M'Lean, my late father, from his house here to the place of interment in the Calton Burying Ground, Edinburgh, on Monday next, the 17th July instant, at one o'clock afternoon, will much oblige, Sir, your most obedient servant,

ALEXANDER MACLEAN.'

' 11 Brighton Place, Portobello, 15th July 1826.'

' Coaches will attend at the Register Office, at 12 o'clock.'

[Address: 'Lieut. Gilchrist, Arthur Place, Edinburgh.' The foregoing intimation is written, not lithographed. The paper has a slight edging of black.]

(24) *Miss Robinson, Banff.*

'Mr. Robinson requests the favour of your presence on Friday, the 11th inst., at one o'clock afternoon, to accompany the remains of his deceased sister, Miss Robinson, from her house to the Churchyard of Banff.

' Banff, 8th July 1834.'

453. **ROB ROY'S BAPTISM.**—'On the 7 day of March 1671, Donald M'Gregor in Glengill, pr. of Calender, upon testifical from the minr. yrof, Margaret Campbell, son baptized called Robert ——. Witness Mr. Wm. Andersone, minr., and Johne M'Gregore.'—(*Buchanan Parish Register of Baptisms.*)  
A. B.

454. **STIRLING REGISTER.—Marriages.—(Continued from vi. 168.)**

1593.

- |       |     |  |
|-------|-----|--|
| Mar.  | 31. | Rot. Cowane, warkman, and Christian, daur. to late Alex. Drysdell, travellur.  |
| April | 2.  | James Car, tailzour, and Marjorie, daur. to late Wm. Ambros.   |
| "     | 7.  | James Mairten, servant to Mr. George Erskine, and Margaret Andirson, daur. to Margaret Forester.   |
| "     | 15. | Wm. Crichtoun, servant to the Earl of Mar, and Jonet, daur. to late Patrick Michell, burges.   |
| "     | 21. | Edward Hall, merchant, and Christian, daur. to James Robertsonsone, fleschur.  |
| "     | 25. | Christopher Cuninghame, servant to Wm. Cuninghame of Polmais, and Margaret, daur. to late James Layng, maltman.  |
| May   | 3.  | Johne Pantoun, sometyme servant to late John Campbell of Caddell, and now to the Earl of Argyll, and Elizabeth Maxtown, servant to Johnne Clark, baxter. |
| "     | 20. | William Andirson in Tibbermure, and Elizabeth Donaldsone, sometyme servant to Wm. Gillaspie, burges.   |
| "     | 29. | Mr. Richard Haulden, constabill of the Castle of Stirling, and Jonet, daur. to late James Oliphant, burges.  |
| June  | 16. | Nicoll Murdo, servant to James Duncansone [reider], and Bessie Mairtein, parish of Kincairdin.   |
| July  | 11. | Johne Mentayth, servant to Mr. Richard Haulden, and Bessie, daur. to late Johnne Jaffray, smith.   |
| "     | 22. | Johne Russall, baxter, and Elizabeth, daur. to James Russall, servant to the Countess of Mar.  |

- Aug. 4. Robert Graham of the Fauld, in the realm of England, and Lucris, 'dochtir naturall' to late Johnne, Lord Fleming.
- " 27. William Moresone in Campsie, and Jonet, daur. to late Johnne Moresone, Cowper.
- " 31. Mr. Patrick Scherp, principall of the College of Glasgow, and Marie Foullis, relict of late Johnne Haulden, appearand of Balwill. *N.B.*—This is not signed as the rest are—the marriage was apparently to take place in Glasgow.
- Oct. 13. Johnne, son to late James Hendirsone in Maner, and Agnes Thomesone, relict of late Thomas Crystesone, under the Castell Wall.
- Nov. 16. Johnne Soirlie, chapman, and Cathrein Maillar, servant to Wm. Elphynstone.
- " 16. Andro Hendirson, chapman, and Jonet, daur. to late Robert Donaldsone, burges.
- " 21. William Brog, servant to the Earl of Mar, and Annapill, daur. to late Wm. Mentayth of Randefurd.
- " 29. Alex. Jaffray, sawar, and Marjorie Haddirwick.
- Jan. 5. Johnne Alschunder, last servant to Duncan Paterson, maltman, and Agnes Thomeson, last servant to Johnne Paterson.
- " 10. Hew Sword, garitur in the Castell, and Hellein Mureson.
- " 12. Johnne Cariot in Cambusbarrone, and Hellein Aicken.
- " 16. Johnne Michell in Airth, and Agnes Henrie.
- " 16. Andro Thomeson, tailzour, and Issobell Gillaspie, servant to Wm. Gillaspie, merchant.
- Mar. 23. Robert, son to Johnne Levingston of Ester Greinzairds, and Elizabeth, daur. to Johnne Donaldson, burges.
- " 24. Johnne Drumond, stabler, and Elizabeth Trumbill, servant to Andro Lowrie.

## 1594.

- Mar. 29. Andro, 'sone naturall' to Paull Cunyngham, and Issobell, daur. to late ———(*sic*) Murdosone.
- " 29. Thomas, 'appeirand' son of Robert Craigengelt of that ilk, and Issobell, daur. to James Kinross of Kippenross.
- May 4. Johnne, son to Hucheone Millar in Lang Carse, and Jonet, daur. to James Archibauld, baxter.
- " 14. Robert Houstoun, cordener, and Margaret, daur. to James Russall, baxter.
- " 17. James, son to Alex. Erskein of Gogar, maister of Mar, and Marie, daur. to Adame [Erskein], comendator of Cambuskenneth.
- " 28. James Hauldene, writer, Edinburgh, and Annapill, daur. to Johnne Murray, burges.
- " 31. Johnne Tailzour, last servant to James Crystie in Spittal, and Issobell, daur. to Patrick Lourie.
- June 1. Thomas, son to Andro Zung in Douven, and Grissall, daur. to Andro Lowrie, burges.
- " 8. Johnne, son to late Johnne Layng, maltman, and Cathrein, daur. to Alex. Zung, baxter.
- " 14. Thomas, son to late Robert Morlaw, burges in Selkrig, and Issobell, daur. to late Wm. Stevinsone, burges.

- June 12. (*sic*) Robert Spence, servant to Andro Buchanan, secretar to the Earl of Mar, and Agnes, daur. to late — (*sic*) Gothray in Castell Hill.
- „ 12. (*sic*) Robert Watsone, last servant to Wm. Andirson in Ship-hawt, and Jonet Patirson.
- „ 22. Johnne Gillaspie, servant to Waltir Cranstoun with my lady Auchnoull, and Issobell Gilmuir.
- „ 29. Patrick Logane in Airth, and Elizabeth, daur. to late Johnne Andirson, cordener.
- July 20. Alexander, son to Johnne Andirson in Brounshill, and Cathrein, daur. to James Archibauld, baxter.
- „ 20. George Birkmyr, parish of Inschinnan, and Jonet Cunynghame, relict of late James Dalmahoy in Cambuskenneth.
- „ 23. Alexr. Uttein, skinnar, and Cristian Michell, relict of late Johnne Gaw.
- Sep. 1. Adam Colquhoun, servitur to the Earl of Mar, and Agnes Camrun, relict of the late Wm. Stewart.
- Oct. 10. Patrick Ranald, cuik to the Mr. of Elphynstone, and Elizb., daur. to Johne Hill, maltman.
- „ 6. (*sic*) Mr. William, son to Robert Cunynghame, burges, and Margaret, daur. to Archd. Cunynghame, burges.
- „ 5. (*sic*) Johne, son to late Thomas Baird, warkman, and Marione Makiliohne, servant to Antone Bruce.
- „ 19. Colin, son to Georg Lapslie, at the birg miln, and Jonet, daur. to late James Layng, maltman.
- „ 19. Lourance Irland, wryter in the Canongate, Edinburgh, and Issobell, daur. to Wm. Lawson, travellur.
- „ 26. Johne Rob, servant to David Forester, and Jonet Henrie in Craigs Clos.
- Nov. 1. Alexander Craigengelt, officer, and Janet Castellaw.
- „ 10. Johne Car, at the birg milne, and Issobell, daur. to George Lapslie, millar.
- Dec. 5. Johnne, son to Androw Cunynghame, burges, of Donfreis, and Elizabeth Robertsone, relict of late Robert Porterfield, servant to his Majesty.
- „ 8. (*sic*) Andro Fargusson, cordener, son to Thomas Fargusson in Balquhoppill, and Issobell, daur. to William Stevinsone.
- „ 15. Thomas Greinhorne, travellor, and Jonet Gillaspie, now in Cambusbarron.
- „ 19. John, son to John Blaw of Westkirk, and Cathrein, 'dochtir naturall' to Mr. Wm. Erskein, persone of Campsie.
- „ 19. Johne Brys, fleshur, and Elizabeth Wys.
- „ 22. Robert Thomeson, fleshur, and Margaret, daur. to Alexr. Wys.
- „ 22. John Forsyth, youngr., and Issobell, daur. to late William Smyth, in litill Sauchie.
- „ 29. James Ranald, baxter, and Jonet Andirson, relict of late Gilbert Edman, baxter.
- Feb. 6. Alexr., son to late William Sibbould in Cambuskenneth, and Cathrein, daur. to Andro Glen.
- „ 13. James Ramsay, Messinger, and Euphame, daur. to Stevin Aickman.
- „ 23. William Hud, nottary, and Issobell, daur. to Andro Williamson, married at Leith, burges.



Mar. 23. Robert Baird, in Edinburgh, and Christian, daur. to Johne Archibauld in Tullibodie.

1595.

July 6. Johne, son to late Wm. Crawford, and Bessie Gilmour, relict of late Andrew Gillaspie.

BAPTISMS.

1587.

- April 10. Margaret Kincaid, daughter of John Kincaid and Issobell Uttein. *W.*<sup>1</sup> Johne M'bene, Johne Kincaid, mailmakir, Johne Gib.
- „ 20. Cathrein fergusson, daughter of Johne fergusson and Jonet boomane. *W.* Johne forester, James forester, Andrew liddel, Wm. hud, Ormond blacatur.
- „ 23. Johne blacatur, son of Ormond blacatur and Bessie murdo. *W.* George spittell, mchd., Thomas andrson, chapman, Edward hall, chapman, Johne croming.
- „ 23. James Donaldsone, son of Johne Donaldsone and Maish Auchmwtty. *W.* James alex<sup>r</sup>, tutor of Menstrie, Robt. forester, bother to Alexr. forester of garden, Arthur cwnyng-hame.
- „ 23. Johne Cuthbert, son of Wm. cuthbert and Jonet car. *W.* Johne cuthbert, skinner, Johne car, Alexr. thomson, maltman, Johne bennet in blair.
- „ 30. Thomas robertson, son of Duncan Robertson and Jonet Miln. *W.* James Ramsay, messinger, Wm. Hog, candilmaker, Gilbert Finlason, flesher.
- „ 30. Jonet Dewnie, daughter of Duncan Dewnie and Margaret Wilson. *W.* Johne Cuthbert, skinner, Johne Duncansone, skinner, Duncan Zwng, skinner, Patrick Zwng, webster.
- „ 30. Andro Ra, son of Andro Ra and Margaret Robertsons. *W.* Alexr. Schort, merchand, Andro Lowrie.
- „ 30. John Kinross, son of David Kinross and Issobell Awchmwtty. *W.* Mr. Johne Stewart, James Schaw, Andro Mathow.
- May 4. Andro Grahame, son of Johne Grahame of Incheirne and Christane Grahame. *W.* Andro Bradie, Mr. Johne Archibould, Johne Willesone.
- „ 4. Jonet Robertson, daughter of Andro Robertsons, baxter, and Cathrein Robertsons. *W.* Johne Andersone, baxter, Robt. Finlayson, flesher, Johne Moresone, cowper, Alexr. Schort, merchand.
- „ 4. Cathrein Norwall, daughter of James Norwall and Issobell Gillies. *W.* Johne Lochand, merchand, Patrick Pierie, James Garrow in corntoun, Malcolme crystie, yr.
- „ 14. Johne Kincaid, son of Johne Kincaid and Margaret Layng. *W.* James Layng, maltman, Wm. Gillaspie, maltman, John Scott, potter.

<sup>1</sup> *W.* = Witnesses.

- May 14. George Narne, son of George Narne and Elizabeth Layng.  
*W.* Alexr. Paterson, litster, Waltir Mwreson, John Mitchell,  
 litster.
- „ 21. Thomas Sword, son of Crystie Sword and Jonet Watstone.  
*W.* Alexr. Lowrie, merchand, ~~Alexr. Sword in Menstrie~~ (*sic*),  
 David Nyccoll, Thomas Andirson.
- „ 21. Johne Moreson, son of Johne Moresone and Cathrein  
 Cowane. *W.* Johne Jamesone in Cambus, Duncan Gib,  
 maison, Alexr. Lambert in Dolur, Johne Lambert.
- „ 21. James Thomsone, son of Henrie Thomsone and Margaret  
 Wallace. *W.* James Schaw, Andro Andirson, Wm. Schort,  
 cordiner, Bartilmo Thomsone.
- „ 21. Alexander Aissone, son of late Thomas Aissone and late  
 Christane Zung. *W.* Alexr. Schort, merchand, Alexr. Zung,  
 baxter, Andro Cowane.
- „ 25. Jonet Cowane, daughter of Waltir Cowane and Jonet Alexander.  
*W.* Duncan Forestir of Grein, Malcolm Wallace, tailzor,  
 Archibauld Alexander, merchand, John Scharar, merchand.
- „ 25. Issobell Ramsay, daughter of James Ramsay and Margaret  
 Hestie. *W.* Johne Crawford, merchand, Archibauld Smyth,  
 yr., Johne Hodge, officer.
- „ 28. Elizabeth Grahame, daughter of John Grahame and Marione  
 Gilbert. ~~*W.* Alexr. Zwng, baxter, Gilbert Edmane, baxtir,  
 Wm. Edmane, baxter, Johne qwhtbrw, baxter, James  
 Grahame, servant to Johne Grahame of Montroise.~~
- June 1. Jonet Watstone, daughter of George Watstone and Margaret  
 Russell. *W.* Johne Whytbrw, baxter, Johne Hendersone,  
 zwng, Johne Miller, cowper.
- „ 4. James Hestie, son of Johne Hestie, . . . . . (*sic*). *W.* John  
 Reddoch of Codcush, James Castellaw, Alex. Zung, baxter,  
 Johne Leggat, baxter.
- „ 8. Elizabeth Allane, daughter of Johne Allane and Euffame Mainie.  
*W.* John Henderson, baxter, Gilbert Edman, baxter,  
 Duncan Karkwood, maison.
- „ 21. Robert Wilsone, son of Andro Wilsone and Cathrein Rutherford.  
*W.* Duncane Mairechell, Thomas Watstone, merchand, James  
 Levenox, messinger, Robert Kinross.
- „ 11. Hellein Thomsone, daughter of James Thomsone and Margaret  
 Kincaid. *W.* Alexr. Thomsone, maltman, Johne Marschell,  
 John Kincaid, zwng.
- „ 11. Duncane Richardstone, son of Richard Richardstone and Agnes  
 Tailzour. *W.* Duncan Narne, Johne Richardstone, Johne  
 Levenox, messinge.
- „ 11. Agnes Nycoll, daughter of David Nycoll and Christane Zwng in  
 Cambuskenneth. *W.* George Norwall, marchand, Alexander  
 Callender in Manir, Johne Hendersone, zwng, Crystie  
 Sword, merchand.
- „ 15. Elizabeth Burne, daughter of John Burne and Jonet Alexander.  
*W.* James Alexander, tutor of Menstrie, Arch<sup>d</sup>. Alexander.
- „ 18. James Greg, son of Johne Greg and Marione Windezetts.  
*W.* James Forester, James Robertstone, flesher, Duncan  
 Mwresone.

- June 29. James Forester, son of Duncan Forester of Qweinshawt, and Margaret Dwglas. *W.* David Balfour of Powhouse, Henry Abircrumbie of Carsie.
- July 2. Thomas Bruce, son of John Bruce of Auchinbowie and Cathrein Knox. *W.* Wm. Cwnyngham, fear of Glengny (?), Wm. Cwnyngham his sone, James Mentaith of Randeford, Johne Elphinstone, parson of Invernachtie, Duncan Narne.
- „ 9. Margaret Aissone, daughter of Malcolme Aissone and Jonet Blackburne. *W.* James Ramsay, mes-singer.
- „ 16. Jonet Gichane, daughter of Johne Gichane and Marjorie Philp. *W.* Thos. Willesone, cordener, Gilbert Crysteson, skinner, Gilbert Edmane, baxter.
- „ 16. Cathrein M'Gregur, daughter of Mathow M'Gregur and Jane Norwall. *W.* Johne Andirson, baxter, Moses Schort, merchand.
- „ 16. James Aisplein, son of James Aisplein and Hellein Scott. *W.* Johne Swane, spurmaker, James Aissone, chapman, David M'bene, Andro Lowrie, merchand.
- „ 20. David Forester, son of Johne Forester and Margaret Cornwell. *W.* David Forester of Queinshawt, David Forester of Logie, Malcolm Wallace, tailor.

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## Q U E R I E S.

- CXCII. ELIOTSWALL.—Where is the place called 'Eliotswall' in Berwickshire, or about it? I find this name in a summons of 1684 as that of a place where conventicles were held. J. W. B.
- CXCIII. BROWN OF LOCHHILL.—Wanted any notes of information about the family of Brown of Lochhill, Dumfriesshire, mentioned in Chambers's *Domestic Annals of Scotland* under date March 11, 1528. J. W. B.
- CXCIV. SIR ARCHIBALD BETON, or Bethune. Knighted by James I. of England, at Hampton Court Palace, about 1620.  
DAVID BETON, M.D. of Padua, F.R.C.P. England, Physician-in-Ordinary to Charles I., admitted fellow of the R. C. P. 1629. Died at Berwick-on-Tweed and there buried, July 1639; his widow Hester survived him. I should be greatly obliged for any information as to these, particularly as to their parentage and families. S. S. B-B.
- CXCV. FAMILIES OF ROBERTSON AND GEMMEL.—Information is requested on the following matters of family history:—  
(1.) Whether the Robertsons of Lawhope are descended from the Robertsons of Earnock; and if so, from what member of the latter family?  
(2.) Whether any genealogical account can be obtained of the Gemmels of Ayrshire, in addition to the notes in Robertson's *Ayrshire Families*? CHEVRON ARGENT.

CXCVI. WILLIAM NAPIER, PROVOST OF GLASGOW.—Can any of your readers give authentic information as to descent of William Napier, Provost of Glasgow, 1693-4; likewise as to the family of his wife, Margaret 'Balzie,' who died, his widow, 1722, having 'mortified' £100 Scots to the Merchants' House of Glasgow?  
T. J. F.

CXCVII. CAMPBELLS OF GLENLYON.—1. Grissel, wife of Patrick Campbell of Ardeonaig, is said to have been a daughter of Duncan Campbell of Glenlyon. Proof of her parentage wanted.

2. Jean, daughter of Sir Robert Campbell of Glenurchy, married Archibald Campbell of Glenlyon, contract dated 25th June 1632 (*Gen. Reg. of Sasines*, xxxiv. fol. 171). Duncan Stewart and Nisbet (*Appendix*) state, however, that she was wife of Duncan Stewart of Appin. Is there proof of this? If so, it must have been a second marriage.  
A. W. G. B.

CXCVIII. CAMPBELL OF DUNEAVES.—Duncan Campbell, first of Duneaves, is stated in Anderson's *Scottish Nation* (vol. iii. p. 693) to have been second son of Robert Campbell of Glenlyon.

Robert Campbell of Glenlyon married, 22nd October 1663, Helen Lindsay, daughter of the Laird of Erelick. Their first child was Archibald, born November 1664, who must have died young. John, who succeeded to Glenlyon, may have been born 1665. Duncan, unless twin brother to John, cannot have been born before 1666; yet we find Duncan Campbell of Tenevies (Duneaves) was infeft in the lands of Murthly, Sasine Registered 15th November 1684 (*Gen. Reg. of Sasines*, vol. li. fol. 65).

Were there two Duncan Campbells of Duneaves? and, if so, what relation was the earlier one to Robert Campbell of Glenlyon?

I have seen a statement that the lands of Duneaves came into the Glenlyon family as a marriage portion with the daughter of Sir Robert Campbell of Glenurchy.  
A. W. G. B.

CXCIX. SCOT—A GOLDSMITH.—Can any one give information regarding a goldsmith and engraver in Edinburgh about 1690 named Scot, or regarding his family?  
W. B.

## REPLIES TO QUERIES.

XXIX. GRAHAMS OF GARTUR.—I find in *Acta Parliamentorum*, vol. xi. p. 144, year 1704, 'John Græme of Garture'; and in Nisbet's *Heraldry*, p. 81, 'Walter Grahame of Garture, whose great-grandfather was a second brother of the Earl of Monteith, bears the arms of that family, as above blazoned, within a bordure chequé, Sable and Or. Crest—a dove resting, with a twig of a palm-tree in its beak proper. Motto—Peace and Grace.—L. R.' And I also find in the Island of Inchmahome, on the Lake of Monteith, the following inscription :—'Sacred to the memory of

John Grahame of Gartur, last male representative of that family, who died 28th April 1818, aged 69 years.<sup>1</sup>

R. C. GREME, Lt.-Colonel.

LIX. WILLIAM GED, Jeweller (vol. i. p. 150).—I have not been able to get access to the earlier numbers of the *Scottish Antiquary*, and, consequently, am not aware if the attention of your correspondent has been drawn to Maidment's *Letters of Bishop Percy*, on pp. 180 and 181 of which work reference will be found to Ged.

R. B. LANGWILL.

XCI. BENNET OF CHESTERS.—I observe in Calderwood's *History* (Wodrow Society), vol. iv. p. 662, the following statement included in a report of the General Assembly of 1588 :—'Merse and Tiviot-dail. Item, Professed Papists, Sir John Bennet,' property not mentioned. This was long before the Baronetcy was conferred.

In *Scottish Arms* (if I do not mistake) is the statement, 'We find Adam Bennet at Chesters in 1580.' William, parson of Ancrum, who acquired Grubet, and is called 'a younger son of Chesters,' was the father of the first baronet of the name. I have seen allusions to a William Bennet, minister of Monimail, and afterwards of Edinburgh, about 1640. Later, Robert of Chesters, minister of Kilrenny, who was sent to the Bass, is mentioned in *History of Roxburghshire*.

As the name is not common in Roxburghshire, it might be worth while to inquire whether the family did not come from the banks of the Forth, on both sides of which—especially in Fife and Stirlingshire—the name occurs frequently, and seems to have obtained rather early prevalence. Thus, in Beveridge's *History of Culross*, it is stated that Robert Bennet was one of the first bailies there, in 1588. The name occurs in documents and lists relating to proprietors, Members of Parliament, and clergymen, both before and after the Reformation, who were connected with that region; though it is said that those in Teviotdale were regarded as heads of the family.

W. B.

The pedigree of this family, which was put forward (vi. 141) for correction or verification, I have since found to be inaccurate, inasmuch as Andrew Bennet was twice married, and left issue by both wives. The following extracts from the Parish Register of Ancrum, from the commencement to 1746, prove this fact, besides giving the names of several members of the Bennet family, who may belong to the Chester's branch, but whom I cannot place. Further information will be very acceptable.

*Extracts from Parish Register of Ancrum.*

MARRIAGES AND DEATHS.

1712. April 6. This day Mr. John Murray, in the parish of Ewes, and Miss Ann Bennet, second daughter to the Laird of Chesters, were proclaimed in order to marriage *pro primo*. The said Mr. Murray having produced a testimonial from the parish of Ewes.

1712. April 30. Mr. John Murray and Miss Anne Bennet were married.
1713. Mar. 27. Robert Olipher in the parish of Jedburgh and Agnes Bennet were married.
1714. Oct. 10. Mark Chislom, portioner, in the parish of Abtrull, and Barbry Bennett, in this parish, proclaimed *pro tertio*.
1718. Feb. 16. James Storrie in this parish, and Jean Bennet, in the parish of Bedrull, were proclaimed, *pro tertio*.
1719. Nov. 22. That day Andrew Bennet of Chesters, and Dorothy Collingwood, in Litill Rill, in the parish of Whithangem, in England, was proclaimed for the first time.
1721. Dec. 12. Cloth money from William Bennet, 12s.
1726. Dec. 18. Cloth money for Margaret Bennet.
1729. July 26. Robert Bennet and Margaret Blaikie, both in this parish, gave in their names for proclamation, and gave 14s. to the poor.
- „ Oct. 3. Robert Bennet and Margaret Blaikie were married.
1736. Jan. 4. John Watson, in Castledean parish, and Jean Bennet in this parish, were proclaimed the first time in order to marriage—Jan. 18th, proclaimed the third time.
1737. June 5. Andrew Bennet of Chesters and Mrs. Ann Turnbull, daughter to Robert Turnbull of Standhill, were proclaimed the first time in order to marriage. June 12, Chesters being this day twice proclaimed, being 2nd and 3rd time.
1741. Feb. 15. Paid in by Jean Bennet of principal 12 pound Scotts that her deceased husband James Storrie was owing to the poor.
1744. May 13. Miss Barbara Bennet's bride money £6, 6s.

BAPTISMS.

1705. Dec. 27. William Bennet, portioner of Ancrum, a son, baptised James.
1706. Mar. 25. Walter Scott, son-in-law to the Laird of Chesters, a daughter baptised Margaret.
1709. Aug. 1. William Bennet, portioner of Ancrum, a child baptised.
1724. Nov. 29. Andro Bennet of Chesters, a daughter, baptised Barbara.
1727. Mar. 4. Andro Bennet of Chesters, a son, baptised Alexander.
1728. Apr. 29. Andro Bennet of Chesters, a daughter, baptised Jean.
1729. May 7. Andro Bennet of Chesters, a son, baptised Thomas.
1731. Oct. 4. Andro Bennet of Chesters, a daughter, baptised Ann.

1732. Dec. 27. Andro Bennet of Chesters, a son, baptised Ragual.  
 1738. Apr. 2. Andro Bennet of Chesters, a daughter, baptised Helen.  
 1739. Oct. 19. Andro Bennet of Chesters, a daughter, baptised Agnes.  
 1741. Feb. 6. Andrew Bennet of Chester, a daughter, baptised Isabel.  
 1743. Jan. 1. Andrew Bennet of Chesters, a son, baptised John.  
 1744. Sep. 26. Andrew Bennet of Chesters, a son, baptised Robert.

K. W. MURRAY.

CLXXII. HANNAN FAMILY.—I have a copy of an old catalogue of the sale of a library (that of Wedderburn of Blackness) at Dundee in 1710, in which the names of the purchasers of the books are written in the margin. Among them Thos. Hannan appears several times. A. W.

CLXXXV. VILLAGE CROSSES.—Mr. J. W. Small, F.S.A. Scot., Stirling, has printed in a supplement to the *Stirling Sentinel*, 23rd Dec. 1890, a list of old market crosses, with engravings of sixteen. If Mr. Irongray has not seen this we shall be happy to send him the paper. We are informed that Mr. Small has made additions to his list, which we have no doubt he would furnish if requested. Ed.

CLXXXVI. TOMBSTONE, 1645.—

1. From CASSELL'S *Old and New Edinburgh, Its History, its People and its Places.* By James Grant.

On the same side of the loam are the gates to the old mansion of the Warrenders of Lochend, called Bruntfield or Warrender House, the ancestral seat of a family which got it as a free gift from the magistrates, and which has been long connected with the civil history and municipal affairs of the city,—a massive, ancient and dark edifice, with small windows and crowstepped gables, covered with masses of luxuriant ivy, surrounded by fine old timber, and near which lies an interesting memorial of the statutes first made in 1567, the days of the plague, of the bailies of the muir,—the tomb of some pest-stricken creature,<sup>1</sup> forbidden

<sup>1</sup> As will be seen from the engraving (given in the book), Wilson would seem not to have deciphered the tombstone correctly. These lines are inscribed on the tomb:—

This saint whos corps lyes bu  
 ried heir  
 Let all posteritie adimeir  
 For vpright lif in godly feir  
 Wheir judgments did this land  
 surround  
 He with God was walking found  
 For which from midst of feirs (?)  
 he's cround  
 Heir to be interd both he  
 And friends by providence agrie  
 No age shal los his memorie  
 His age 53 died  
 1645.

the rites of sepulture with his kindred. 'Here,' says Wilson, 'amid the pasturage of the meadow, and within sight of the busy capital, a large flat tombstone may be seen, time-worn and grey with the moss of age; it bears on it a skull, surmounted by a winged sandglass and a scroll, inscribed *mors pace . . . hora caeli*, and below this is a shield bearing a saltier, with the initials M.I.R., and the date of the fatal year 1645.<sup>1</sup> The M surmounts the shield, and in all probability indicates that the deceased had taken his degree of Master of Arts. A scholar, perhaps, and one of noble birth, has won the sad pre-eminence of slumbering in unconsecrated ground, and apart from the dust of his fathers, to tell the terrors of the plague to other generations.' In that year the muir must have been open and desolate, so the house of Bruntsfield must have been built at a later date.

2. From *Memorials of Edinburgh in the Olden Time.*

By Sir Daniel Wilson. Second edition.

The 'Statuts for the Baillies of the Mure,'<sup>1</sup> first enacted in 1567, were renewed with various modifications at this period (visitation of the plague in 1645), sealing up the houses where 'the angel of the pestilence' had stayed his boding flight, and forbidding to his victims the rites of sepulture with their kindred. One interesting memorial of the stern rule of 'the Baillies of the Mure' during this terrible year remains in a field to the east of Warrender House, Bruntsfield Links, a central spot in the old Borough Muir. Here, amid the luxuriant pasturage of the meadow, and within sight of the busy capital, a large flat tombstone may be seen, time-worn and grey with the moss of age; it bears on it a skull, surmounted by a winged sandglass and a scroll, inscribed *mors pace . . . hora caeli*; and underneath a shield surmounted by the letter M, bearing a saltier with the initials I.R., and the date of the fatal year 1645. The M over the shield in all probability indicates that the deceased had taken his degree of Master of Arts. A scholar, therefore, and perhaps one of noble birth, has won the sad pre-eminence of slumbering in unconsecrated ground, and apart from the dust of his fathers, to recall the terrors of the plague to other generations.

[A very similar reply has been sent us by R. P. Dollar.—ED.]

<sup>1</sup> 'Statuts for the Baillies of the Mure, and ordering the Pest. For ordouring of the said mure, and pepill infectit thairupoun for clenging of houssis within the toun,' etc. 'That the Thesaurer causs mak for everie ane of the Baillies, Clengers, and Berears of the deid, ane gown of gray, with Sanct Androiss corss, quhite behind and before; and to everie ane of them, ane staff, with ane quhite clayth on the end, quhair by they may be knawn quhairver they pass. That thair be maid twa clois beris, with foure feet, coelorit over with blak, and ane quhite cross, with ane bell to be hung in upoun the side of the said beir, quilk sall make warning to the pepill. . . . That with all deligence possible, sa sone as ony houss sal be infectit, the hail houshald, with their gudds, be depressit towert the mure, the deid buriet, and with like deligence the houss clengit,' &c. Council Register, 1567. Maitland, p. 31.



## NOTICE OF BOOK.

*Nisbet's Heraldic Plates* (1695-1704). Edinburgh: George Waterston & Sons.—This exceedingly handsome and well-printed volume must have caused its talented editors, Andrew Ross, Marchmont Herald, and Francis G. Grant, Carrick Pursuivant, much labour. In the Introduction they give a very full account of the Nisbet family. They completely vindicate Alexander Nisbet, the Herald, from the attacks made against him, and they expose the unfair tampering to which the manuscripts he left behind him were subjected.

The volume does much to complete the work he commenced, and is a proof of the growing popularity of Heraldry as a science. The editors have brought most of the pedigrees up to date, and have thus conferred a boon on genealogists. The style of the engraved achievements belong to the debased period of decorative art, but the drawings are vigorous, and in many cases offer suggestions which might help to tone down the exuberant fancy which, as in Foster's Peerage, distort what should be dignified though conventional. One plate is especially interesting, viz. 'Skene of that Ilk' (p. 76), and is referred to by the editors. Much discussion has been of late going on as to the correct Highland dress. The arms of Skene are supported on the dexter by 'a Highlandman in his proper garb'—that is, in tartan trews, jacket, and plaid across right shoulder; on the sinister 'by another in a servile habit'—that is, with kilted plaid, bare legs, and stockings gartered below the knee, which 'servile habit' is now regarded as the 'full dress' Highland garb, and as such is worn by chiefs and Cockney tourists.

The latter part of the volume is extremely interesting and instructive, though the day has gone by when out-of-the-way charges and divisions of the field find favour with heralds. We would point out what seems to be a misprint. On the achievement of the Earl of Winton (p. 72) is an escutcheon with horizontal lines (*azure*) charged with a star and bordure *or*, but in the letterpress this escutcheon is described as *argent*. If this description is correct, it is a very rare instance of metal upon metal. We may be allowed also to regret that in the index the 'Macs' are placed after the 'Mus.' We are aware that this arrangement is not without precedent, but it is confusing, especially when no space is left between 'Mushet' and 'Macgibbon.'

The work forms a volume of the greatest interest and importance, and as only two hundred and forty-five copies have been printed for sale and presentation, the fortunate possessors may rest assured that it will become exceeding valuable.