

# NORTHERN NOTES & QUERIES

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# Northern Notes and Queries

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### 20. EDITORIAL NOTE.

THE reception which has been accorded to *Northern Notes and Queries* is most satisfactory. It proves that we have the sympathies of the literary public in Scotland and the North. We trust that a steadily increasing number of Subscribers will enable us by next year to double the size of our quarterly issue, or to issue it monthly. If our present Subscribers will interest their friends in our work, and thus secure a sufficient number of regular supporters, the change may be made even at an earlier period. We must ask most earnestly for contributions—Notes, Queries, or Answers. As yet the supply does not meet the demand, and we have to fill the gap. In such a work we wish as much as possible to avoid the use of paste and scissors, and nothing is left us but a most laborious search for matter which is original, or only to be found in the pages of very rare works. Fortunately there are papers of much interest amongst the Ardchattan mss., and we have had, during the last month, an opportunity of searching amongst the treasures of the British Museum and the Public Record Office. But we must ask our readers to increase the usefulness of the work by sending contributions, and making it a valuable organ for interchange of information.

*Economia Rokebeiorum.*—We issue the second sheet of the above curious work to SUBSCRIBERS ONLY. We have only a few numbers of the first sheet left, and would advise an early application by intending Subscribers. The work will form an independent volume complete, with Title-page, Introduction, Index, and Notes, and a very few copies of it will exist. It is sure to be much valued. The ballad of the 'Felon Sow of Rokeby' is referred to in the Notes to Sir Walter Scott's *Rokeby*.

21. '*Archibald Campbell's Baptism*' (Note 14).—It will perhaps interest your readers to know that Archibald Campbell was Bishop of Aberdeen. He was consecrated in this year (1711); and it is certainly curious to find him, while in priests' orders, designed the 'Hon<sup>le</sup> Archibald Campbell, Esq<sup>r</sup>.' This, however, was his ordinary designation, as I have before me his armorial Book-plate with the legend 'The Honourable Archibald Campbell, Esq<sup>r</sup>, 1708.'

I venture to hazard a conjecture that the certificate of baptism was required by Bishop Campbell's Consecrators. A. T. G.

The Rev. Archibald Campbell must have retained the title of Esquire in consideration of his rank. The whole question of the right of clergymen to use the title Esquire is discussed in *Notes and Queries* (2d S. xii. pp. 267, 332), and one striking instance is given, being the entry from the Registers of Burials of the parish of Bemerton in relation to 'Holy Mr. Herbert':—

'Mr. George Herbert, Esq., Parson of Foughleston and Bemerton, was buried 3 day of March 1632.'

A. W. C. H.

22. *Funeral of Queen Mary*.—The following official report of the Funeral of Mary Queen of Scots is transcribed from the original ms. in the Record Office, London:—

A Remembrance of the order and manner of the Burial of Mary Queen of Scots.

On Sunday being the 30<sup>th</sup> of July 1587 in the 29<sup>th</sup> year of the Reigne of Elizabeth the Queens Maj<sup>tie</sup> of England, there went from Peterborough M<sup>r</sup> . . . . Dethick Alias Garter Principall King of Arms, & five Heralds accompanied with 40 horse, and men to conduct the body of Mary late Queen of Scotts from Fotheringham Castle in Northamptonshir to Peterborough aforesaid which Queen had remayned Prisoner in England . . . . years: Having for that Purpose brought a Royal Coach, drawn by 4 horses, and covered with black velvet, richly set forth with Escocheons of the Arms of Scotland, and little penons round about it; the body being inclosed in Lead, and the same Coffined in Wood, was brought down, and reverently put into the Coach, at which time the Heralds put on their Coats of Arms, and bareheaded with Torches light, brought the same forth of the Castle about ten of the Clock at night, and so Conveyed it to Peterborough . . . . miles distant from Fotheringham Castle, whither being come (about 2 of the Clock on the Monday Morning) the Body was Received most reverntly at the Minster Door of Peterborough by the Bishop, Dean, and Chapter, and Clarenceaux King of Arms, And in the presence of the Scotts w<sup>ch</sup> came with the same, it was layd in a Vault prepared for the same in the Quire of the saide Church on the South side opposyte to the Tombe of Queen Cathrine Dowager of Spayne the first wife to King Hen: the 8<sup>th</sup>. The occasion why the Body was forthwith layd into the Vault and not borne in the Solemnity, was, because it was so extreame heavy by reason of the Lead, that the Gentlemen could never endure to have car'ed it w<sup>th</sup> leasure in the Solemne Proceeding, and besides was Feared that the Sowder might ripp, and being very Hott weather might be found some Annoyance.

On Tuesday being the first of August in the morning about eight of the Clock; the Chiefe Mourner being the Countess of Bedford, was

attended upon by all the Lords and Ladys, and brought into the Presence chamber, within the Bishops Pallace, w<sup>ch</sup> all over was Hanged with black Cloath, She was by the Queens M<sup>ties</sup> Gentlemen Ushers placed somewhat under a Cloath of Estate of Purple Velvett where having given to the Great officers their Staves of office viz<sup>t</sup> to the Lord Steward, Lord Chamberlaine, the Treasurer, and Comptroller, she took her way into the great Hall, where the Corps Stood, and the Heralds having Marshalled the severall Companies, they made their Proceedings as followeth,

Two Conductors in black, with black Staves

Poor Women Mourners to the number of 100. 2 and 2

Two yeomen Hawengers

The Standard of Scotland born by S<sup>r</sup> George Savill Knight

Gentlemen in Cloks to the number of 50 being attendance on the Lords, and Ladys

Six Grooms of the chambers viz<sup>t</sup> M<sup>r</sup> . . . Eaton M<sup>r</sup> . . . Byke, M<sup>r</sup>

Ceacavall M<sup>r</sup> . . . Flynt, M<sup>r</sup> . . . Charlton, M<sup>r</sup> . . . Lylle

Three gentlemen Shewers to the Queens Ma<sup>ties</sup> M<sup>r</sup> Horseman, M<sup>r</sup> Fynes and M<sup>r</sup> Marten

Gentlemen in Gowns M<sup>r</sup> Worme, M<sup>r</sup> Holland, M<sup>r</sup> Crewse, M<sup>r</sup> Watson, M<sup>r</sup> Allington, M<sup>r</sup> Darrell and M<sup>r</sup> Foscue

Scotts in Cloks 17 in number

A Scottish Priest, the chaplains to the two Bishops

M<sup>r</sup> Fortescue, M<sup>r</sup> of the Wardrobe to the Queens Ma<sup>ties</sup>

The Bishop of Peterborough

The Bishop of Lincolne

The Great Banner born by S<sup>r</sup> Andrew Nowell Knight

The Comptroller M<sup>r</sup> Melvin

The Treasurer, S<sup>r</sup> Edward Montague

The Lord Chamberlayne was Lord Dudley

The Lord Steward was Lord S<sup>t</sup> John of Basing

Two ushers.

Atchivements of Honor borne by Heralds	}	Helme and Crest borne by Portcullis
		Targe borne by Yorke
		Sword borne by Roug. Dragon
		Coat borne by Somerset

Clarenceux King of Arms with a Gentleman usher M<sup>r</sup> Conningsbye

The Corps borne by Esq<sup>rs</sup> in Cloks

M<sup>r</sup> Francis Fortescue

M<sup>r</sup> William Fortescue

M<sup>r</sup> Thomas Stafford

M<sup>r</sup> Nicholas Smith

M<sup>r</sup> Nicholas Hide

M<sup>r</sup> . . . Howland the Bishops Brother

Eight Bannerolles borne by Esq<sup>rs</sup>

M<sup>r</sup> William Fitz Williams

M<sup>r</sup> Griffen of Dingley

M<sup>r</sup> Robert Wingfeild

M<sup>r</sup> Beville

M<sup>r</sup> Lynne

M<sup>r</sup> John Wingfeild

M<sup>r</sup> Spencer

M<sup>r</sup> John Fortescue of Ay wood

The Canopye being of black Velvett Fringed with Gold borne by 4 Knights viz<sup>t</sup>

S<sup>r</sup> Thomas Manners  
S<sup>r</sup> George Hastings  
S<sup>r</sup> James Harrington  
S<sup>r</sup> Richard Knightly

Assistants to the Body 4 Barons which bore up the Corners of the Pall of Velvett

The Lord Mordant  
The Lord Willoughby of Parham  
The Lord Compton  
S<sup>r</sup> Thomas Cecill

M<sup>r</sup> Garter with the Gentleman Usher M<sup>r</sup> Brakenburye

The Countess of Bedford Supported by the Earls of Rutland & Lincolne Her trayn born up by the Lady S<sup>t</sup> John of Basing, and assisted by M<sup>r</sup> John Manners Vice Chamberlaine

The Countess of Rutland, Countess of Lincolne  
The Lady Talbot, Lady Mary Savell  
The Lady Mordant, The Lady S<sup>t</sup> John of Bletsho  
The Lady Manners, The Lady Cecill  
The Lady Montague, the Lady Nowell  
M<sup>rs</sup> Alington, M<sup>rs</sup> Curle

Two Ushers

Eight Scottish Gentlewomen

The gentlewomen of Countesses and Baronesses according to their degrees all in Black with pis [? Paris style] Heads,

Servants in Black Coats

The Countess of Bedford 10  
The Countess of Rutland 8  
The Countess of Lincolne 8  
The Lady S<sup>t</sup> John of Basing 5  
All Lords & Ladys 5  
All Knights & their wives 4  
All Esquires 1

The Body being thus brought into the Quire was sett down within the Royall Herse which was 20 foot Square and 27 in height covered over with black Velvett and richly set with escocheons of Armes, and Fringe of Gold; upon the Body which was Covered with a Pall of black velvett, lay a purple Velvett Cushion fringed and Tassel'd with Gold and upon the same a Close Crowne of Gold sett with Stones, after the Body was thus placed, and on every Mourner according to their Degree, the Sermon was begun by the Bishop of Lincolne, after which certaine Anthems were sung by the Quire, and the Offering began very Solemnly as followeth

The offering

First the Cheif Mourner offered for the Queen attended upon by all Ladyes

The Coat Sword Targ and Helme was severally Carried up by the 2 Earls of Rutland and Lincoln one after another, and received by the Bishop of Peterborough, and M<sup>r</sup> Garter King at Arms

The Standard alone  
The great Banner alone  
The Lady Cheife Mourner alone

The Trayne bearer alone  
The two Earles together  
The Lord Steward                      The Lord Chamberlaine  
The Bishop of Lincolne alone  
The 4 Lords Assistants to the Body  
The Treasure, Comptroller, and Vice Chamberlain  
The 4 Knights that bore the Canopye

In which offering every Course was led up by a Herald for the More Order.

After which the two Bishops, and the Dean of Peterborough came to the Vault and over the Body began to read the Funeral Service; which being said, every officer broke his staff over his Head and threw the same into the Vault to the Body, and so every one departed, as they came, after their Degrees to the Bishops Pallace, where was prepared a most Royal Feast, and a Dole given to the Poore.

Appended to the foregoing is a sketch of the Banners of arms, etc., mentioned. The eight Bannerolles are as follows:—

1. King Robert impaling Drummond.
2. King James I. impaling Beaufort.
3. King James II. impaling Guelders.
4. King James III. impaling Denmark.
5. King James IV. impaling England.
6. King James V. impaling Guise.
7. France impaling Scotland.
8. Darnley impaling Scotland.

The 'Standard' is in shape a long pennon having next the staff the St. Andrews Saltire, then the unicorn trippant [?] between three thistles. Crossing the field in two bends the motto In my Defence, between which a large thistle, the points of the Standard are ornamented with a running pattern.

23. *Queen Mary's Household.*—The following Memorandum copied from the original mss. in the Record Office may prove interesting as a sequel to No. 22:—

Upon Conference with the French and Scottishe Servantes they Annswere as Followeth

M<sup>r</sup> Melvin now remayninge w<sup>t</sup> M<sup>r</sup> Bagot, prayeth to take London in his way towards Scotland

I have not spoken with the priest remayning with M<sup>r</sup> Greisley, but I fynd by a message receyved from hym of late, that he is willing to go Directlye into Fraunce

Bastian and his wyfe w<sup>th</sup> there two Daughters and one Sonne are desirous to go London, and from thence into Fraunce,

Baltazar will go into Fraunce

Curles Servant is desirous to wayte on his Mrs

Naus servant did once Serve M<sup>r</sup> Pierepont, and doth praye to return unto hym

The Cocher and the groomes of the stable are of Sheffield in Dirby-sheere, and of the parts adioyninge and pray to return thither

Curles wyfe prayeth to go to London

The three Laundresses are of Derby sheere and desire to return thither

24. *Letter relative to the 'Manufactory at Air.'*—The following letter, addressed to Sir William Bruce of Balcaskie, afterwards of Kinross, Architect of Holyrood Palace, etc., copied from the original in the charter-room at Kinross House, is in connection with a patriotic attempt made by Hugh, seventh Earl of Eglintoun, and others (including, it appears, Sir William Bruce himself), 'to carry out the views of the Legislature in promoting the manufactures of the country,' in a factory established at 'the Citadail' of Ayr (erected by Cromwell in 1651 upon the site of the parish church (?) and churchyard of St. John and adjacent grounds), which was gifted to the Earl after the Restoration of 1660, with the privileges of a burgh of regality under the name of MONTGOMERIESTOUN. A writer in the *Scottish Journal* for November 6, 1847, prints a curious Act of Parliament for the employment of 'idle persones and vagabonds' in the works, taken from an original manuscript without date, but which he thinks was probably passed about 1680. It may be remarked, however, that according to Douglas's *Peerage*, Hugh, Earl of Eglintoun—who is spoken of as being alive at the date of the Act—died in February 1669:—

Letter and Account, James Marr, 'Clerk of the Manufactory att Air,' concerning cloth sent to Sir William Bruce.

Mountjomristoun, 10 Marche [16]70.

Rightt Worshipffule

Acording to your honour's desyre I haue sentt be the bearer the Just proportioun off your honour's Cloath bothe off the Lott Anno '68 and Anno '69. I did devyd the ffour peicis in ffour equale halffes, beffoir ttuo wittnesses, as my Lord Stair advyssed me; The lenth off the peices, the two jray peices are ttwentie ffour eles bettwixt them and the ttuo blaks ar the one thretein ele thrie ffourth and  $\frac{1}{2}$ , the other blake is nyn eles and  $\frac{1}{2}$ , the ttuo jray peices ar vallow'd be the marchants, at the casting off the Lott to be worthe 6<sup>s</sup> 10<sup>d</sup> per ele, the on peic blake whihe is 13 ele  $\frac{3}{4}$  [and]  $\frac{1}{2}$  at 5<sup>s</sup> 6<sup>d</sup> per ele, the other att 7<sup>s</sup> 6<sup>d</sup> per ele. Thesse ttuo jray peicies quhen they wer vallowed ver vndressed and theirffoir I depursed ttwentie shillings ffor the Dressing off them, and als much for Argyl's proportioun which is yett by me, which ttwentie shillings I desyre your Whonour tto send be this bearer and also be pleassitt tto let me haue a receptt vnder your honour's hand quhairby I may witnes that your honour hes recaued them in the eas off my Acompts, and shall oblige Sir

Your honour's humble Servantt,

Ja: Marr.

ffor

The Right Worshipffull  
Sir William Bruce  
att Edinburgh  
Thesse.

Edinburgh, 14th Marche 1670.

Received from James Kennewie, servitor to Sir W<sup>m</sup> Bruce the above written soume of twentie shilling sterling for the behooffe of James Marr conform to the above written missive, I say receav'd By me

John Mitchell.

Value of the Air Cloath sent from the said Manufactorie Conform to Ja: Mar his letter.

	Ster money.
	lib. s. D.
24 elnes gray Cloath att 6 <sup>s</sup> 10 <sup>d</sup> ster. p <sup>r</sup> elne is . . . . .	8 4 0
13 $\frac{3}{4}$ $\frac{1}{2}$ elnes black at 5 <sup>s</sup> 6 <sup>d</sup> p <sup>r</sup> elne is . . . . .	3 16 3 $\frac{3}{4}$
9 $\frac{1}{2}$ elnes black att 7 <sup>s</sup> 6 <sup>d</sup> per eln is . . . . .	3 11 3
	15 11 6 $\frac{3}{4}$
Charges in dressing of peeces of gray about . . . . .	1 1 0
Charges in bringing it hither—about . . . . .	— 12 —
	17 4 6 $\frac{3}{4}$

DAVID MARSHALL, F.S.A. Scot.

25. *Episcopalian Clergy in 1712.*—The following papers showing the position, and giving the names of Episcopal Clergy in Scotland in the early part of the eighteenth century, form part of the documents given by the late Mrs. Erskine, the daughter of Bishop Walker, to the Theological College (Episcopal), Edinburgh, and have been kindly sent me by the Rev. Dr. Dowden:—

2<sup>d</sup> distribut<sup>a</sup>

A further List of widowes & orphans in ye Synod of Ed<sup>n</sup> and the Luotns they ar to receive of the Centesima as is appointed this day ye nineteenth of June 1712

	Lib.	sh.	d.
*Imp: to M <sup>r</sup> Auchenleck' former allowance appointed befor viz 4 lib five sh Ster is added . . . . .	00	15	00
2 lib *to M <sup>r</sup> Laulies children there former allowance being five pound Sterl is added . . . . .	04	00	00
*to ye Bishop of Caithness (min <sup>r</sup> of dunbar) 5 daughters . . . . .	15	00	00
*to the Widow of M <sup>r</sup> David Sterling . . . . .	03	00	00
*M <sup>r</sup> Swimcheour of Curries tuo daughters . . . . .	06	00	00
*to M <sup>r</sup> Wood of Cockpen's daughter Shushan Wood . . . . .	03	00	00

Att Ed<sup>n</sup>: 19 June 1712. this further distribut<sup>a</sup> of the Centesima is ordered by ye L<sup>d</sup> Bp of E<sup>d</sup> and the rest of the managers to the persons and according ye p<sup>o</sup>portions above specified as witness our hands day and date forsd

Alex <sup>r</sup> Edinburgen	
C Ma <sup>c</sup> Kay.	A Sutherland
Geo Johnstone.	Will Smart
S Nimmo	Walter Gray
Arth Miller	R. Bannerman
	Pa: Lamy



3<sup>rd</sup> distribut<sup>n</sup>

A further list of the widows & Min<sup>rs</sup> Children who are orphans, in the Diocess of Ed<sup>r</sup> to be supplied out of the Centesima.

*Impr M <sup>r</sup> John Barcl <sup>r</sup> widow . . . . .	two libs .	02	00	00
*M <sup>rs</sup> Cowper Min <sup>r</sup> of humby's relict . . . . .	three libs	03	00	00
*To George Halliwell Min <sup>r</sup> of polwart son . . . . .	two libs .	02	00	00
*M <sup>r</sup> Ninian Patersons daughter Eliz . . . . .	three libs	03	00	00
*To Bp Youngs Ladie . . . . .	ten libs .	10	00	00
*To his daughters . . . . .	five libs .	05	00	00

M<sup>r</sup> Lumsden you are ordered by the present meeting to pay the above mentioned persons according to their several proportions above specified, and this shall be your Warrant, given at Ed<sup>r</sup> 10 July 1712

Alex<sup>r</sup> Edinburghen.

Arthur Miller  
Geo: Johnston  
C Ma<sup>r</sup> Kay  
S Nimmo  
Will Smart  
Jo Wingate  
R. Bannerman

Pa Lamy  
M<sup>r</sup> Rob<sup>t</sup> Moncreiff  
Al Sutherland

The papers are endorsed '2<sup>d</sup> & 3<sup>d</sup> distributione June 10 and July 10 1712.'

26. *Scottish Trade with Flanders.*—The following notes may throw a little light on the subject which was referred to, Note 18. The earlier authorities searched are the Acts of the Scottish Parliament and the Exchequer Rolls; a list has been made of instances given by Chambers, and extracts will be given from 'The Book of the Reckoning of the Deacons of the Scottish Church at Campheir beginning in the year 1616,' now in the Register House.

The 'Scottish Parliament'—references are to the folio edition—

'Carta Roberti Episcopi Sancti Andreæ de Burgo . . . Et in ipso burgo hunc mainardum flandrensem cum regis consensu et ejus firma pace perfectioni fecisse et huic prefato mainardo et heredibus suis in ipso burgo suum servitium nobis et nostris fideliter exhibitum tres toftas scilicet a vico burgendi usque at Rivum . . . concedimus.'—Temp. K. David, vol. i. p. 85.

'Ricardus Flandrensis' at Forfar in 1227, vol. i. p. 91.

'Stephanus Flandrensis' at Peebles, 1259, vol. i. p. 98.

The above three men may have been of the Scottish family of Fleming.

'Chalmers's assertion that the Flemings in Scotland had the privilege of using their native laws rests upon slender evidence,' vol. i. p. 37, Note 6.

'David dei grā Rex Scottorū Camañio N<sup>ro</sup> S<sup>c</sup>e vicecōitib<sup>9</sup> p<sup>o</sup>poitib<sup>9</sup> t̄ eorū bañtis cetisque ministris n<sup>ris</sup> ad quos p̄sentes l<sup>re</sup> p<sup>ve</sup>ñiut Sañtem. Quia manifestū fuit consilio n<sup>ro</sup> tento apud Dunde xii die Novemb<sup>r</sup> p̄ fñatores regni t̄ eorū svientes n<sup>on</sup> t̄ om̄es t̄ singli de Regno n<sup>ro</sup> cuiusuq<sup>ue</sup> cōdicoñis aut status cū om̄ib<sup>9</sup> bonis suis t̄ mcandisis de pl<sup>ib</sup>s flandrie a cōmunionē flamyngor exulati sunt t̄ banniti cū tam̄ bāmēonis

penitē ignoramē und m̄catores fflandriæ ī omēs fflamingos cujusq. condiōnis aut status nautis dūtaret exceptis, a visitaōne ī comūnionē Regni Nri penitus exulamē Itaq ubiq̄ inf<sup>a</sup> regnū nrm a notifiōne p̄senciū lrās aliquis fflamingus potit inveniri tanq<sup>a</sup> bañitus et exulatus captivet ī omnia bona sua ī m'candise at opus nrm cōfiscant<sup>r</sup> tamdiu videl<sup>t</sup> q arrestra m'catir<sup>9</sup> Regni nri nup fca in fflandria stetit no remotu . . . Anno regni nostri decionono.'—1347, vol. i. p. 515.

This serious quarrel shows, however, the existence of an important trade at the time between Flanders and Scotland. A hundred years later, mention is made of a Scots Chaplain at the Carmelite Church at Bruges, and that the appointment was of long standing: 'longe retro acte temporibus fundate.' He was appointed for the honour 'ōipotēt<sup>r</sup> dei dñi nri Jhu Xpi ejusq. gliosisiæ genti<sup>r</sup> v̄gis Mariæ et beat<sup>m</sup> Confessor<sup>r</sup> Niniani.'—1441, vol. ii. p. 57.

In the Exchequer Rolls some indication is given of the nature of the trade between the two countries. Wool was the chief export, but in 1328 (vol. i. p. 119) is a list too long to quote of imports, including cloth, spice, and vessels of brass, 'quatuor magnæ ollæ ereæ.' In 1329 (vol. i. p. 215) is a list of articles imported, the payments being 'pro rebus gardrobe emendis in Flandria.'

Flemish names are also to be met with, either of merchants trading in Scotland or artificers:—'Taskynus Mercator de Brudges,' 1327 (vol. i. p. 77); 'Lambert Poulin Mercator Flandrensis,' 1328 (vol. i. p. 93); 'Bedyn Wlf et Lancius de Castro mercatores Flandrenses' at Inverkeithing, 1328 (vol. i. p. 95); 'Clays Ondestolis Mercator Flandrensis' at Perth, 1328 (vol. i. p. 97); 'Clays de Tore Mercator Flandrensis' at Berwick, 1329 (vol. i. p. 173); 'Johannis Raynerson' and 'Johannis de Hazel de Slus,' 1329 (vol. i. p. 211); 'Johannis Woolcopper Mercator Flandrensis,' 1329 (vol. i. p. 239); 'Petrus Machænæ et Petrus Dafhalle Mercatores Flandrenses,' 1331 (vol. i. p. 371); 'Cristianus Clericus de Flandria,' 1341 (vol. i. p. 3531). In the 2d volume (1359-1379) the following names occur:—'Peter Buste' (p. 51); 'Adam Meteneye' (pp. 79, 90, etc.); 'Paul Meteneye' (p. 80, etc.); 'John Pres' (p. 131); 'John of Oudecorne' (p. 133); 'Denis of Munt' (p. 214). All these are styled Flemish merchants.

In the 3d volume (1379-1406) the following Flemish merchants are mentioned:—'Johannis de Hill et Robertus German de Kingorne' (p. 574); 'Nicholas de Aula,' Bailiff of Stirling (p. 305); 'Hermannus de Holandia' (p. 495); while we find that in 1382 a friar brought certain goods for the King from Flanders. The Editors refer to Flemish trade in their introduction. See vol. i., vol. ii. p. cxiii and xlii note.

(To be continued.)

27. *The Lords of Campvere.*—A correspondent writes: 'Have you ever gone into the subject of the trade between Scotland and Tervere or Campvere in Zealand? It was a factory or free port for the Scotch, and the Lord van Borselen. Heer van Vere was a Scotch peer. Wolfert vi., son of Hendrick van Borselle, Grave van Grampe and Heere van den Veere, by Johanna van Halewyn, daughter of Olivier van Halewyn Heer van Hemsrode and Margriete de la Olyte, born circa 1430. Wolfert vi. married Princess Maria, sister of James I. of Scotland. He was created Earl of Buchan (Bouchane), *vide* Ermerius' Veere, Middel-

burg, 1786.' Douglas in his *Peerages* gives the marriage of Mary, daughter of James I., with John Borselen, but says nothing of the Earldom of Buchan being conferred on him. In *N. and Q.* (6 S. x. p. 300) mention is made of Anne (wife of Antoine, 'le grand Batard de Bourgogne,' son of Philippe le Bon), daughter and heiress of Wolfart de Borsele, Comte de Grandpre, Chevalier of the Order (Golden Fleece) by his second marriage with Charlotte de Bourbon-Montpensier (his first was Mary of Scotland, daughter of James I. by Jane Beaufort). As the Borele lands of Vere and Flushing descended to the son of Anne, it seems certain that Wolferd had no children by Mary of Scotland. The Alliance may, however, account for the close mercantile connection that long existed between Scotland and Campvere. Philip de Comines speaks of it as a Free Port, but that alone would hardly account for the privileges which the Scottish merchants enjoyed there.

28. *Epitaphs from Culross* (Note 10)—*continued*.—On a slab in the churchyard similar to that of John Callender, arms the same, above the shield AC EP | IC MH | Below the shield 1662 | ÆTATIS · | SVÆ 51. Round the shield HIC · IACET · | MARGARETA · HEGEIN · VXOR · IO | HANNES · CAL | LENDER · QVÆ · OBIIT · VLTIMO · MA · ANNO · DO | MINI · 1662.

On a shield Masterton, as above, impaling . . . , a double-headed eagle displayed.

On a slab— 1724 | I.G. I.B.

On a shield a lion rampant (? Gourley, a Culross family).

On a large slab—

HEIR · LYETH · IEIN · BOYD · | SPOVS | TO · ALEXANDER · | SIMB · IN · BORDIE · WEAVER · | WHO · DIED · THE · 25 · OF · | MARCH · ANNO · 1721 · HER · AGE · 40 YEARS. Below on a heart in high relief a monogram composed of A.S.J.B.

On the ground near the east end of the church, inside it, a large slab has been placed since 1877, having been brought from the churchyard. On the upper part is the date 1642, below are the initials I. B. C. C., and below a shield with Bruce, a saltire, on a chief an estoile, impaling Callender, a bend between six billets, and below the shield E. C.

There are other slabs in the church, but in their present position it is almost impossible to say whether they bear inscriptions.

29. *Old Linen*.—Little attention has hitherto been paid to what might prove most interesting to antiquarians, viz. old linen. A careful search would be sure to produce many interesting specimens of the linen weaver's skill, which was often displayed in producing political designs, from which the date of the work may be determined. To show that linen of great age exists, I will only instance three cases, which however unfortunately do not belong to Scotland:—

1. A piece of old Flemish damask linen preserved as a relic in my family. I print the following description of the various designs found on it from a paper read some time since at a Meeting of an Archæological Society:—

1st, St. George (Riter St. George), the patron saint of England.

2d, Opposite to him the orange-tree, the well-known emblem of the House of Nassau, whose chief was Prince of Orange. 3d, At the bottom of the design a female figure called 'The King's daughter' (*des koniges tochter*), doubtless meant for Queen Elizabeth. The part of the design most difficult to understand is a palace in the centre; while the other figures are in duplicate, *i.e.* reversed on the right hand side of the linen; the palace forms a continuous design across it, but of course the right wing is but the left reversed. The designer has placed letters (*SILIA*), over it, forming either a complete word or a part of a word. If a complete word, its position is singularly awkward; it would have been much better placed on either side of the large towers in the wings; moreover, it has a hyphen before it, which a complete word would not require; and, lastly, it is not the name of any place known to exist in any land or any age. If, however, it is but a part of a word, it is a common termination for the name of a place. Of course, it is impossible to assert now what place is represented by this merely emblematical castle, but it may very well be Brussels, the capital of the country, and the centre of most of the stirring events of the time. An old form of Brussels was *Broekselia*, and *SILIA* is probably intended for the last part of the word, the change of *æ* for *i* being a blunder.

The whole design clearly represents the alliance between Elizabeth of England and the 'United Provinces,' and probably may particularly refer to the attempt made in 1580 to induce her to accept the Protectorate—the meeting called for this purpose was held at Brussels. Or it may refer to the 'union of Brussels,' 1577.

2. A view of Somerset House. The history of this cloth I have not been able to ascertain. It came into my possession quite accidentally, and its value was not recognised for some little time. Its age must be great, for it gives a representation of the edifice erected by the Protector Somerset, before it underwent the change which soon was effected on it. The name is given on a scroll above the building over each wing. This design, like No. 1, was woven from *half* the design, which was then reversed, as the scroll over the right wing reads backwards.

3. I had the loan of a tablecloth brought from France at the latter part of last century, and stated to have belonged to Mary Antoinette, the Queen of Louis XVI. In general design it bears some resemblance to No. 1, but the general style shows that it is of later date. The upper part of the design represents a battle-field, with a king, crowned, on horseback, with the words 'Gros Machtige Konig \* \* \* Friedrich August.' The lower part of the design is the representation of a walled city surmounted by the words 'Die stat Crakav.' It is easy to identify this as celebrating the victory of Frederick Augustus, King of Poland, over the Turks, or the Peace of Carlowitz which followed in A.D. 1700.

Dr. Henderson, in his *Annals of Dunfermline*, states that linen-weaving is first mentioned as being carried on there in 1491, when '6 wabsters' are spoken of. In 1715, damask-weaving was carried on at Drumscheugh near Edinburgh. In 1719 James Blake (or Black) a Dunfermline weaver, made use of the artifice employed by Brindley, the iron-founder of Dudley, a century earlier, *i.e.* he feigned imbecility and obtained admittance to the Drumscheugh Works as a buffoon. Possessing a most retentive memory, he learned the secrets of the work, which had been most carefully guarded. He returned to Dunfermline and introduced

damask-weaving there. One of his productions was a table-napkin having woven into it various designs taken from Jacobite medals—probably this was but as a sample of his skill.

We have seen a tablecloth in fine preservation with the armorial bearings of an old Scottish family. From the nature of these it is clear that it must have been woven in the beginning of the seventeenth century. It is probable that much Dutch-woven linen found its way into Scotland, and valuable specimens may yet be preserved. We shall be glad of additional information on the subject.

A. W. C. H.

30. *Curious Legal Solemnity.*—The following is new to me, I having never met with another instance of it :—

There was a John May, portioner of Harvestoun, who had ‘conquest’ certain portions of the lands of Sheardaill. He was alive on 19th January 1637, but died some time between that date and the 3d November 1638, leaving a widow, Bessie Reid. He had a son James, who on 19th January 1637 was designed his apparent heir, but he too must have died in the interim. At any rate, on 3d November 1638, a John May in Harvestoun (whose relationship to the other John does not appear) obtained sentence and decret before the bailie-depute of the regality of Dunfermline against Bessie Reid, the widow, ‘pretended tenant,’ decerning and ordaining her ‘to flit and remove her selfe her servants tenents ‘cornes cattell guds geir forthe and fra the inche and west hauche of ‘Wester Schirdaill’ and other lands lying in the regality of Dunfermline, parish of Dollar, and sheriffdom of Clackmannan, which belonged in heritage to the said John May in Hervestoun.

On 8th December thereafter there was a precept directed by Charles, Earl of Dunfermline, heritable bailie of the regality, to the officers of the regality, charging them to enter John May in the possession of the above lands. This Precept bears to be given under the Earl’s signet of office, and is signed by the Clerk of the regality.

Five days later, John May and William Walwood of Touch, one of the officers of the regality, went to the lands in question, accompanied by a notary and witnesses. There, ‘betwixt ten and elevin hours before none,’ John May presented the above Precept to the officer, and on its being read, asked him to do his office conform thereto. ‘Quhilk William ‘Walwood as officer forsaid Be vertue of the said precept and for obtempering & fulfilling of the samen . . . Lau<sup>lie</sup> & ordorlie enterit the said Jhon ‘Maij in & to the actual & reall possessioun of the forsaid’ lands . . . ‘in maner vnderwritten, viz the said W<sup>m</sup> Walwod officer be teeling and ‘earing w<sup>h</sup> the said Jhon May his own pleuch & guds of ane Litle quantatie ‘part & portion of the forsaid’ lands . . . ‘for the selfe and as representing the remanent Lands before repeatit & in place & stead y<sup>r</sup>of, and ‘therefter be putting of the said Jhon May betuixt the pleugh stiltis & ‘causing him Lykways to teel & eare ane certaine quantatie part & ‘portion of the said’ lands . . . ‘for the selfe representing and in place & ‘stead of the remanent Lands before expremitt as said is conforme to the ‘said precept of possessioun, and to the ceremonie & order obseruit in sic ‘caiss Quhilks premiff being Lau<sup>lie</sup> & ordorlie done as said is the said ‘William Walwod protestit and tuik instrumentis that he had obtemperit ‘& fulfillit the precept above spëit direct to him be the said Charles ‘[Earl] of Dumfermline as ballie forsaid for possessing of the said Jhon

'May in the Lands Abouewrin Lykas the said Jhon May touching his 'possessioun of the samen Lands askit instruments ane or tua of me the 'said Notar publict undersubscriuing.'  
A. T. G.

31. *Arms of Scottish Dioceses.*—It is tolerably well known that most of the arms given in Keith's *Scottish Bishops* are fictitious. It would be interesting to learn how many of them have any authority, and if the correct arms of the various Sees are known. The See of Edinburgh was taken out of St. Andrews in the seventeenth century. The arms attributed to it are the same as St. Andrews (az. a saltire arg.), with a mitre pr. as a difference. Were these arms entered by Lyon King? The whole question is of some importance, as the Bishops of the Episcopal Church frequently impale the arms of their See with their family arms, and cases may occur in which even greater publicity may be given to them by blazoning them in stained glass windows. Such a proceeding would be most improper if the arms given by Bishop Keith (or his Editor, Bishop Russell) have no authority. It would be well to know which Sees possess arms duly registered, which possess arms sanctioned by ancient and general usage, and which are without any duly recognised arms. As Lyon King has still authority in matters armorial, he might make his power felt if an attempt were made to give a prominent display of arms which have no real existence, and which in some cases are instances of an extraordinary style of heraldry.

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## QUERIES.

VIII. *Cheyne of Inverugy.*—Is there any record which supports a statement that the Sir Reginald Cheyne who died shortly before 1312 had a son Francis, who married Isabel, the daughter of John Comyn, Earl of Buchan (or of Badenoch, as some say), by whom he had a son, also Francis, who was the father of the Sir Reginald who died about 1350?

The authorities for the tradition appear to be Hector Boece, and a ms. Genealogy of the Cheynes at one time in the possession of Sir Patrick Leslie of Aden, Provost of Aberdeen.—J. A.

IX. What is the signification of the words *saun dreytis* and *droit matin*?—J. A.

X. Who was the grandfather of the famous Dr. John Arbuthnot, son of Alexander Arbuthnot, Episcopal Minister of the Parish of Arbuthnot?—J. A.

XI. Is any record known to exist of families from England who settled on the Scottish Borders? Many did so in the reign of Queen Mary of England.—R. P. H.

XII. Wanted the entry of baptism of Francis Graham, who was married at Westerkirk, Dumfriesshire, 9th January 1732, and was stated by his granddaughter (born 1763, died 1816) to have come from the Highlands.—G.

XIII. *Sampson Family.*—As I have enough matter for a complete history of the Sampson Family (in whichever way the name might be

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SIR,—Of the cups in the collection to which I drew the attention of your readers in my former letter, at least twenty were supplied to the

spelt), I beg to ask through your columns for any information of the *Scotch Sampsons* your subscribers may have, in order that no fact of importance may be overlooked.—THOMAS SAMPSON, 56 Avenell Road, Highbury, London, N.

XIV. Where can be met with the words of a satirical poem entitled, 'The Brownie of St. Paul's,' the subject being the levying of fees for seeing the various parts of St. Paul's Cathedral, London?—S.

XV. *A Scottish Bible*.—Can any one refer me to Protestant writings, printed or manuscript, of the sixteenth century, containing quotations from the Scriptures in the Scottish vernacular? Translations of passages from the Vulgate are abundant in Hamilton's Catechism and in the Roman Catholic controversial writings of the day. On the other side Principal Rollock occasionally made use of his own translation from the Biblical originals into the modified or literary Scotch in which he wrote. But did any Protestant preacher or writer deliver the Bible to the people in their own spoken language? If sufficient materials existed it would be interesting from a linguistic point of view to place these fragments together. I should be obliged for any indication of likely sources for such a compilation.

T. G. LAW.

## REPLIES TO QUERIES.

IV. The Rev. A. D. Murdoch has kindly placed at my service two letters which appeared in the *Scottish Guardian* in May and June. It will be seen that strictly Pre-Reformation Communion plate can scarcely be said to exist in Scotland. It is possible, however, that the collection brought together by Messrs. Marshall may lead to the discovery of other specimens. We shall be glad to receive any information on the subject.

SIR,—I am sure very many of your readers will be glad to have their attention directed to a collection of Communion Vessels, which has been brought together by Messrs. Marshall and Sons, 87 George Street, and is now being shown by them in their case at the International Exhibition. Will you allow me to point out, in a few words, some of the features of this collection?

The vessels range in date from 1533 to 1789. There is only one vessel that belongs to the period preceding the first General Assembly in 1560. It bears marks indicating that it was made in London in 1533. The bowl is 4 inches in diameter and  $1\frac{1}{2}$  inches deep, on a foot-stalk 5 inches long. It may have been a small ciborium. It was gifted to the Theological Faculty of St. Andrews in 1628 by the somewhat objectionable William Guild of Aberdeen. A large vessel, belonging, like the above, to St. Mary's College, St. Andrews, dated 1567, and described as a chalice, is of special interest, as being the first vessel of the Reformation pattern. The bowl is of wood, mounted with a rim of silver, and having an inserted plate of silver on which is engraved: COLLEGIUM NOVUM SANCTI ANDRÆ, 1567, and the 31st verse of the 10th chapter of 1st

Corinthians and St. John i. 17, from the Vulgate Text. It is of Scotch manufacture, and is clearly an enlarged and somewhat rough imitation of a ciborium without the lid. There are some 15 others of ciborium shape, that is to say, saucer-like vessels on short heavy stems, and though their dates range from 1620 to 1704, they plainly follow, in silver, the type of which the St. Andrews' cup is an early example. The following are some of the parishes from which these examples come :—

Edinburgh—West St. Giles'.	Dunfermline.
„ Canongate.	Beith.
„ Old Greyfriars.	Inveresk.
„ Trinity College.	Duddingston.
„ St. Cuthbert's.	Wemyss.
„ Tolbooth.	Newbattle.
St. Andrews.	Dunblane.

The visitor will be struck, not only by the unusual appearance of these vessels, but by their seeming unsuitableness for their purpose. They are anything but elegant in their shapes, and must have been very awkward for the safe administration of any fluid. They could not have been invented for this purpose. A little consideration of the position in which the Reformers found themselves, when they determined to administer the cup to the laity, will, I think, account for the origin of these vessels. There were probably no chalices with bowls of any size, the necessity for a large bowl having ceased long before, through the Roman rule withdrawing the chalice from the people. Moreover, in many cases, the chalices were the private property of the Priests, and would be carried away. On the other hand, each church possessed large ciboria for the communion of the people, capable of holding some hundreds of wafers. By simply removing the lid, a capacious though somewhat awkward chalice was obtained, the awkwardness however, being minimised by the communicants receiving sitting at a table. It is the absence of the raised and cross-surmounted lid which produces the ungraceful appearance of the vessel, in its present form. My idea then is, that these vessels—the list of which I have given—though not dating from the Reformation, follow a type of chalice originating in the necessities of the Reformation time, which compelled the Reformers to use a vessel intended for communicating the people in the form of wafer for the purpose of a chalice. The ciboria of the churches were the first chalices of the Reformation. The persistence of type may be discovered even in the ornamentation of the lip of these vessels. The lid of a ciborium fits on outside the bowl, and leaves, through use, a well-defined rim. Some of these cups exhibit ornamentation just where this rim would be; this however, may be fanciful. In examining an engraving in the centre of a large dish, presented by Archbishop Sharp to St. Andrews, which is in the collection, I seem to discover two chalices there, following in shape the above type. The other cups in the collection you may perhaps allow me to draw attention to in another number. There are many of them, together with some of those already named, of special interest to members of our Church.—I am, etc.,

ALEX. D. MURDOCH.

ALL SAINTS', EDINBURGH,  
 May 17, 1886.

SIR,—Of the cups in the collection to which I drew the attention of your readers in my former letter, at least twenty were supplied to the

parishes in Episcopal times; eight of these were of the ciborium shape. The Articles of Perth could have had but little effect in the parishes to which such vessels were supplied—for the 1st Article prescribes kneeling at Communion, and these vessels were unsuitable for communicating people in such a posture. It may be to the difference of posture observed in England and Scotland that we owe the disappearance of this form of cup in the former country, and its survival in the latter. It is probable that in both countries alike a beginning in the administration of the chalice to the people was made in ciboria, but the use would only survive where kneeling was the rule, till a suitable chalice could be provided. In Scotland, where sitting was the use, we find Newbattle supplied, during Leighton's incumbency, 1646, with two vessels of this shape; and as late as the eighteenth century we find West St. Giles' and Dunblane provided for in the same way. Among the cups of a different pattern, belonging to Episcopal times, are two from the Isle of Skye, made in London in 1612, and bearing the Macleod arms. They are evidently secular cups, and I believe a cup of the exact pattern is in the hall of a London company. These two cups have been in use in Skye 'from time immemorial.'

The following is a list of the cups provided in Episcopal times:—

Edinburgh—			
West Kirk, . . . . .	1619	Inveresk, . . . . .	1633
Trinity College, . . . . .	1633	Kennoway, . . . . .	1671
Old Greyfriars, . . . . .	1633	Kilwinning, . . . . .	1677
Auchtermuchty, . . . . .	1686	Kingsbarns, . . . . .	1684
Carstairs, . . . . .	1618	Peebles, . . . . .	1671
Craig, . . . . .	1682	St. Andrews, . . . . .	1671
Dunfermline, . . . . .	1628	„ . . . . .	1689
Dalmellington, . . . . .	1633	St. Vigeans, . . . . .	1673
Duirinish, Skye, . . . . .	1612	Wemyss, . . . . .	1684

Episcopal times may also claim the large dishes presented to St. Andrews by Archbishop Sharp.

The vessel which would have been the most interesting of all the vessels in the collection is only represented by a full-sized copy in inferior metal. It is the gold cup of St. John's, Perth, called Queen Mary's Cup. The original is preserved at Perth. The vessel was doubtless a pix, and is very handsome and complete.

The cup of Auchindoir was made in 1557, but has been remade within the present century. The bowls of the cups from Panbride strike one as old; they seem to be set on stems not originally belonging to them. The cup from Shetland bears traces of Scandinavian origin.

The whole collection—embracing upwards of 70 cups, besides other Church vessels,—though of much interest, cannot be said to possess artistic merit in an ecclesiastical point of view. The artistic feeling is of the feeblest, and the execution—except in one or two examples—far below the secular work of the times to which the vessels belong.—I am, etc.,

May 25th.

ALEX. D. MURDOCH.

VII. Cates' *General Biography* says: 'MIEREVELT, or MIREVELT, MICHAEL JANSEN, Dutch painter, was the son of a goldsmith at Delft, and was born in 1568. He became very distinguished as a portrait-painter, and painted many of the sovereigns and eminent persons of his time. Died 1641. His eldest son (no Christian name given) was also a portrait-painter.'—ALS. Y.