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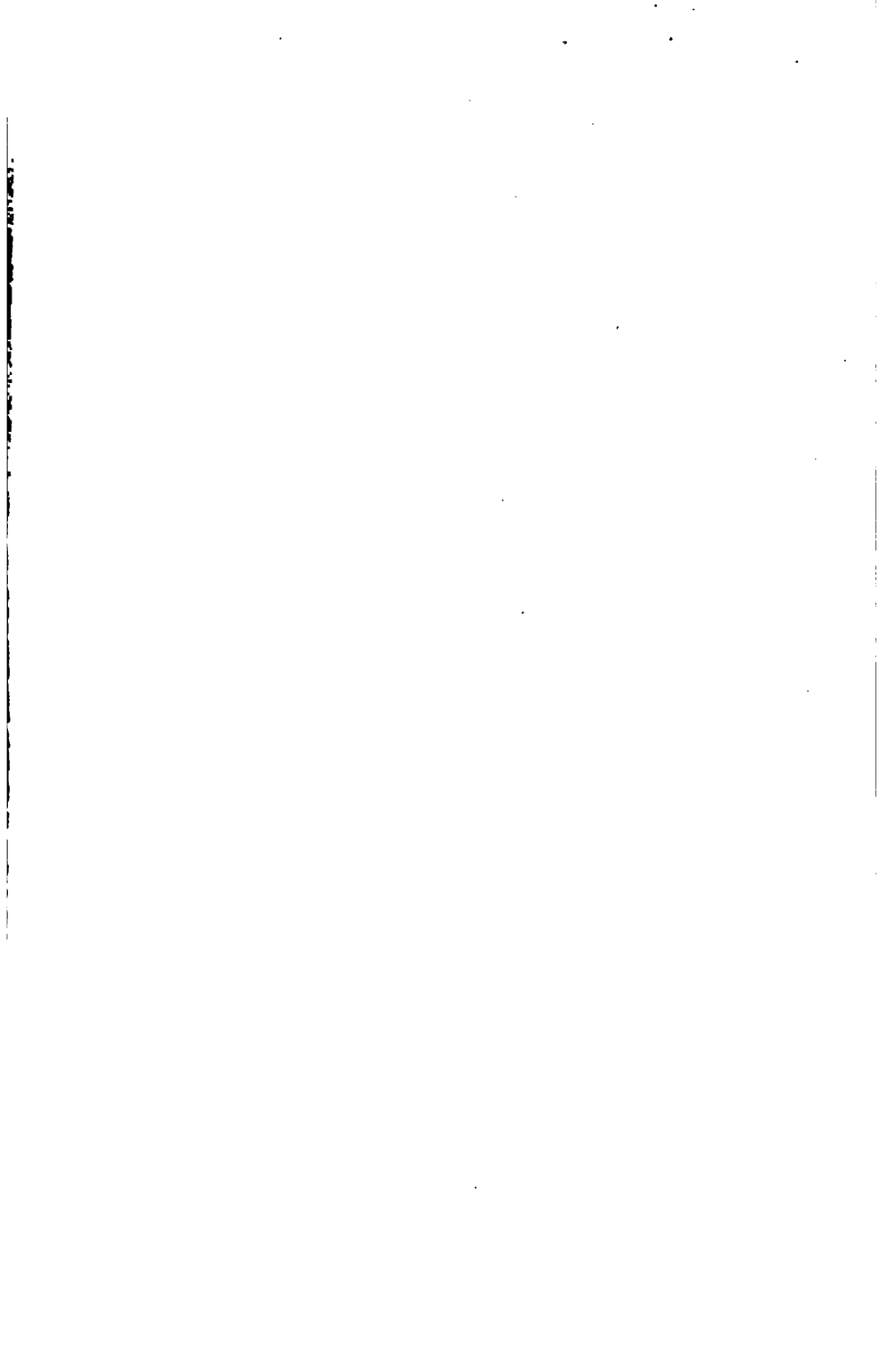
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Landmarks of Old Stirling.





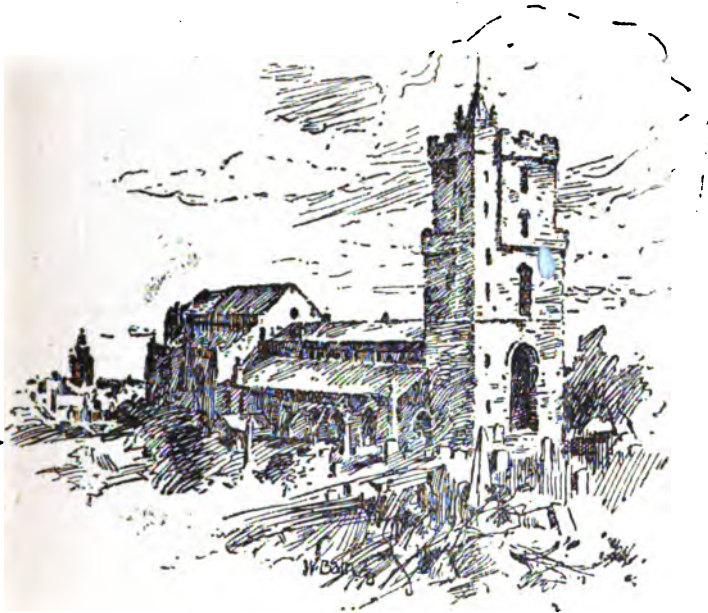


*Yours Truly
James Donald*

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Landmarks of Old Stirling.

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JAMES RONALD.



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P R E F A C E.



WHILE holding office in the Town Council of Stirling some years ago, I had frequent opportunities of scanning the interesting old records and other documents in the Burgh Chambers, and I had not gone far in my perusal of them until I discovered that they contained a perfect mine of materials fitted to throw light on the ancient buildings, lands, and crofts of our good old burgh.

The papers contained in this volume are in great measure the result of these researches, and some of them have already been published in the Transactions of the local Natural History and Archæological Society. These have been revised, and are now republished in book form at the earnest request of many fellow-townsmen and friends.

Two new papers, viz., The Old Market Cross and The Old Parish Manse, have been added, with a list of the Ministers who occupied the Manse until the time when it was pulled down. There is also an Appendix containing copious extracts from the first three volumes of the Kirk Session Records—the case of the Rev. James Guthrie as revealed in the Records, etc.

Some of the buildings referred to, such as the Parish Church, the Old Bridge, and the Town Wall, remain to

xviii.

delight the eye of the visitor and the antiquarian, while others are entirely swept away, leaving no trace of their existence. The drawings of the Church are supposed to represent it as in 1560.

With the aid of the Index, carefully prepared by Mr. William Harvey, it is believed there will be little difficulty in finding anything in the volume which may be wanted.

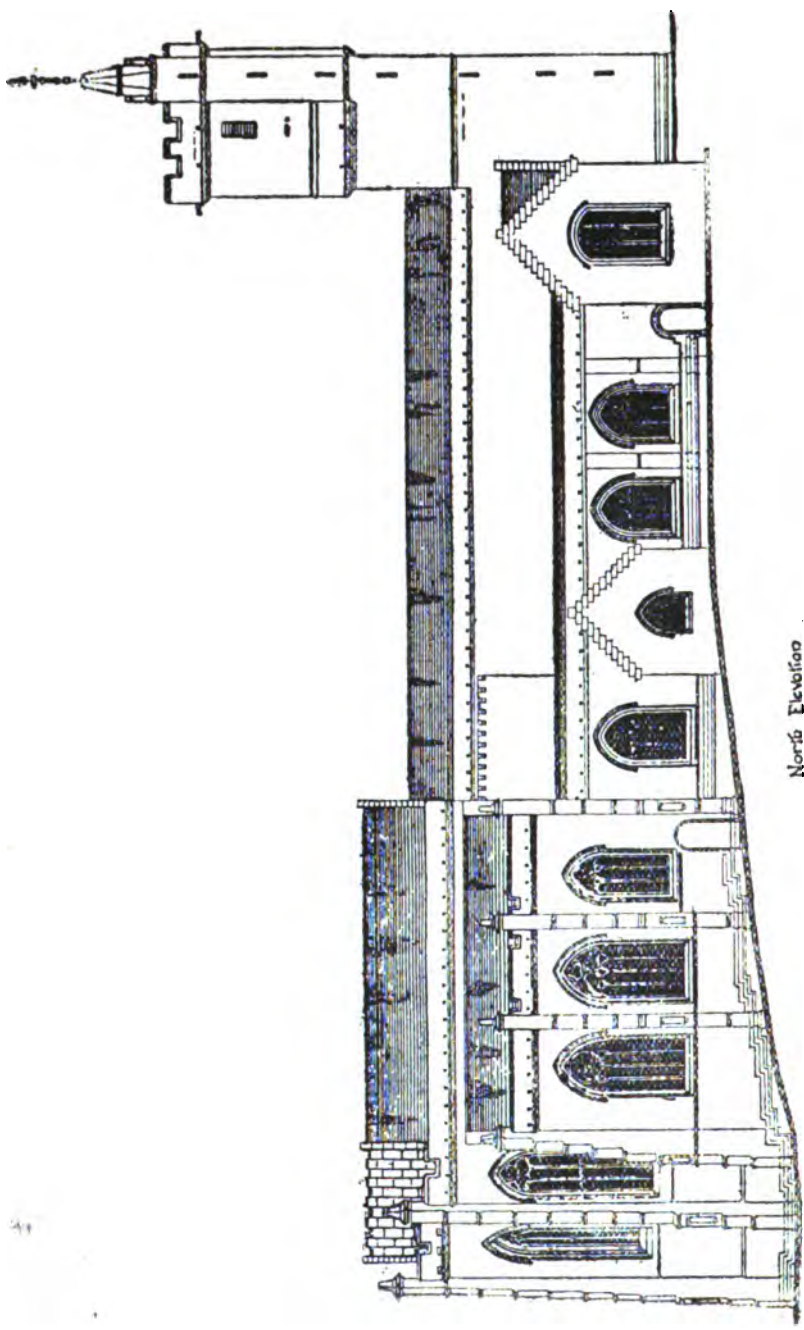
A plan accompanies the work, on which are located, as far as can be ascertained, many of the old lands and crofts. The fact that these are rapidly losing their identity through being feued and covered over with streets and houses, causes the writer to hope that this attempt to localise and preserve them may prove useful and interesting to many; and also that the facts gleaned and narrated in the following pages may be accepted as a humble contribution towards the elucidation of the history of these ancient landmarks.

J. R.

CORRIGENDA.



Page 41, at bottom line,	-	-	-	-	-	omit "the."
" 59, at line 21 from top of page,	-	-	-	-	-	omit "and choir."
" 97, " 11 " "	-	-	-	-	-	omit "in."
" 99, " 13 " "	-	-	-	-	-	for "window" read "widow."
" 252, " 14 " "	-	-	-	-	-	for "1329" read "1326."
" 300, " 18 " "	-	-	-	-	-	for "Chapters" read "Charters."



North Elevation



ILLUSTRATIONS.

— * —

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The Story of the Parish Church of Stirling.

“**W**HATEVER,” says Dr. Johnson, “withdraws us from the power of the senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.” These oft quoted words of our great English sage have often recurred to our mind during our study, and we think them an appropriate introduction to the following remarks in connection with this interesting and ancient building.

What we have learned regarding this church is that, while there is much that is historical and national about it, its history is at the same time peculiarly local and parochial, and what we intend to lay before you is the structure itself, so far as we know it, the alterations and additions which have been made from time to time, the causes which led to their being made, and any information we think bearing on the subject generally.

CONNECTION WITH THE ABBEY OF
DUNFERMLINE.

In the course of our research we were much struck with the long-continued and intimate connection maintained between the Abbey of Dunfermline and the Parish Church. With your leave, at the risk of being tedious, we shall quote extracts from various sources showing this connection. We learn that the church of the Holy Trinity of Dunfermline was founded and partly built by Malcolm III. and his queen, Margaret, about 1074. We learn also that with the view of raising it into an Abbey, Alexander I. founded and finished the monastery and other necessary buildings between 1115 and 1124, but that he died before this could be accomplished. After his accession to the throne, David I. raised it to the dignity and rank of an Abbey, and translated to it a colony of thirteen Benedictine monks from Canterbury in England, thus carrying out the wishes of his deceased brother and predecessor. It is here the connection begins with three charters by David I. between 1124 and 1153. By the first he grants and gives to the Church of the Holy Trinity of Dunfermline, "one dwelling house in my burgh of Striveling;" by the second he grants and gives to the said church, "One dwelling place in the burgh of Striveline, and in the same town two churches, and a carucate of land lying contiguous to the said churches." The third is as follows:—"David, King of Scots, to the Sheriffs and Bailies of Striuelyn; know ye that I have granted to God and the Abbot of Dunfermlyne, the

pennies of my maill of Striuelyn. Wherefore I will and firmly command that ye cause him to have the same, without any trouble as the pennies shall accrue." The churches mentioned in the second charter were no doubt the Chapel of St. Michael and St. Mary, afterward known as the Chapel Royal in the Castle and the Parish Church. We believe the carucate* of land embraced the Rude Croft and other lands on the south side of the town. The Abbot spoken of in the third charter was Gaufrid or Gosfrid, the first Abbot of Dunfermline—one of the thirteen monks translated from Canterbury. He is said to have been an eminent theologian in his day.

It would appear that the monks of Dunfermline entered at once into possession of these gifts, also taking under their care the education of the young people belonging to the burgh, for we learn that at the early period of 1173 there was a "Scole" in Stirling wherein youthful candidates for ecclesiastical preferment were instructed in grammar and logic, of which the Abbots and Monks of Dunfermline were the directors. This is the first mention we find of the Grammar School, which continued with more or less success down through the centuries, until it culminated in the High School of 1854. All these charters were confirmed and ratified by a charter dated 22nd March, 1450, wherein James II. confirms and grants,

* The carucate of land meant 104 acres, Caruca meaning a team of eight oxen. An oxgang was what effieired to the cultivation of one ox—"quhair pleuch and sythe may gang"—and was thirteen acres in the Merse and Teviotdale; 8 times 13 equal to 104 acres.

inter alia "to the Abbey of Dunfermlyn, a mansion in Stirling, and in the same town two churches, and a carucate of land adjacent to the churches, all the tithes of your lordships in fruits and animals, in fishes, and also in money." . . . On 25th July, 1457, Richard de Bothuel "be goddis tholing, Abbote of Dunfermlyn, and ye convente of yt ilke on ye ta pairt, . . . sets to Master Patrick Sandiland, parsoin of Caldore, thyaire tends chafe of ye croft of Sanct Rynanis (St. Ninians) Chapell, lyand within ye parsonage of thare kyrk of ye croft of Strueling, for all ye dais of his lyfe, ye said Master Patrick payand yarefore yierly, ae boll of bere and ae boll aits, at ye fest of Sanct Martyn." . . . Again in 1463, Thomas de Bully, canon of the Cathedral of Glasgow and Dunkeld, granted to (Richard de Bothuel), Abbot of Dunfermling and the convent thereof, on account of favours received, a house in Stirling, as often and whenever the Abbot or his successors choose to go thither, and to remain there as long as they please, holding the said tenement. . . . Also, the grant adds, "When they do go to Striuelyn, the Abbot shall be absolved and free from all claim, demand, or payment." Confirming this entry, there is another on 8th January, 1470-1, "A venerable man, Sir Thomas Bully, canon of the Cathedral of Glasgow, having consideration of the very many gifts, gratuities, and good deeds done, and to be done, to him by a venerable man (Henry Crichton) by the permission of God, Abbot of Dunfermling, gave and granted to Master Duncan Bully, canon of Aberdeen, all his vessels and goods, utensils

and domicils, for serving the said Lord Abbot and receiving him in his lodging within the Burgh of Striuelyn, on the north side of the High Street." By this entry we find that the Abbot's house was situate somewhere on the north side of the Broad Street. We would call your attention to the following entry, dated 2nd March, 1471-3, where "James Cunningham resigns in favour of Alan Burell and Margaret, his spouse, all right he had to a lease of certain acres of the lands of Southfield, pertaining to the Abbot and Convent of Dunfermling, lying near the Burgh of Striuelyn." Also this other—"1472 (Henry Creichton) Lord Abbot of Dunfermling settis to ferm and feu til Mathow Forester, burgess of Stirling, all and hale, ye parsonage of ye Kirk of Stirling, with all and sundry tiendis, &c., belongand and in ye forsaid parsonage for ye term of xix. yeirs. . . . And fourtie acres of land, callit ye Southfield, lyand within the parochin of the forsaid kirk, for al the termis of yeirs before noticed, to the forsaid Mathow Forester. Giffand yeirly fyueti lib. for ye teindis and fruits of the said parsonage, and viii. lib. of ye maill of ye forsaid fourtie acres of landis of ye Southfielde." . . . This refers to the tithes and the carucate of land granted in the charters of David I. We now come to the year 1507, when an agreement was entered into between the Abbey of Dunfermline and the Town Council of Stirling, as to building that portion of the church now known as the East Church. It is so important in our estimation that we give it entire, "Thir indentures maid at Dunfermling the third day of the moneth of May, the yeir of God ane thousand five

hundreth and seven yiers, proportis, contenis, and
 beris witnes, that it is appointit, and finalie concordit,
 betwix ane honourabel fadir in God (James Beaton),
 Abbot of Dunfermyne and the convent of the said
 Abbay on the ta part, and the Provest, Ballies,
 Counsale, and communitie of the burght of Striuelyn,
 on the tothir part, in mannir and forme eftir following,
 that is to say, that the saidis, Provest, Baillies. . . .
 has takin apon hand to big and compleitlie edifye,
 and end ane gud and sufficient queyr conformand to
 the body of the peroch kirk of the said burght or
 bettir and sall deliuer to the saids Abbot and convent
 the said body of their peroch kirk of Struieling, freely
 to remain with thame as ane queir ay and quhill the
 said queyr now to be biggit, be fully and compleitlie
 biggit and endit for the quhilk bigging of the said
 queyr be the saidis Provest, Baillies. . . . in mannir
 forsaid, the saidis Abbot and convent. . . . or
 thair successouris, sall thankfullie content and pay to
 the saidis Provest . . . quhilk for the tyme salbe
 the sum of two hundreth pundis gud and usuale
 money of Scotland, at their termis underwritten, that
 is to say, at the feist of Whitsonday nixt to cum
 efter the dait of thir present indenturis, twenty pundis,
 and at the feist of Sant Martyn in winter, twenty
 pundis, and swa furth termly . . . ay and quhill
 the foirsaid soun of tua hundreth pundis be fully
 assith, content, and pait; and that the saidis Abbot
 and convent shall deliuer and geif to the saidis
 Provost . . . for the reparation of the said queyr
 and hie altar of the samyn, all ornamentis necessar
 baith for holy dais and wark dais that thai aucht to

have as efferis togiddir with ane infestment yeirly of fourtie schillings, vsuale money foirsaid to upholding of the saidis queyr and ornamentis of the said alter ; and frathineforth the Provost . . . shall uphald the said queyr perpetuallie in all things, and als the ornamentis belanging the samyn, swa that the hie alter thairof sall be honestly and honorabilly uphalding in the said ornamentis as thai resave the samyn thairto fra the said Abbot and convent, and discharges thame and thair successouris perpetuallie of the uphalding of the said queyr or the hie alter thairof in ony manner of ornamentis in tyme to cum or ony othir thing except the tua hundreth pundis and the infestment of the fourtie schillings be yeir to be maid with the saidis ornamentis ance to be given to the said altar as said is, and that all thir condicions and appointmentis above writtin, lelely and treulie be observit, keepit, and fulfillit in forme and effect foirsaid athir party ar bundin, oblisit, and sworne, ilka ane to the utheris be the faithis and treuthis in thair bodies in the sikkerrest form and stile of obligacioun that can be maid or duisit, but cauillacoun fraud or gile. In witnes of the quhilk thing.”

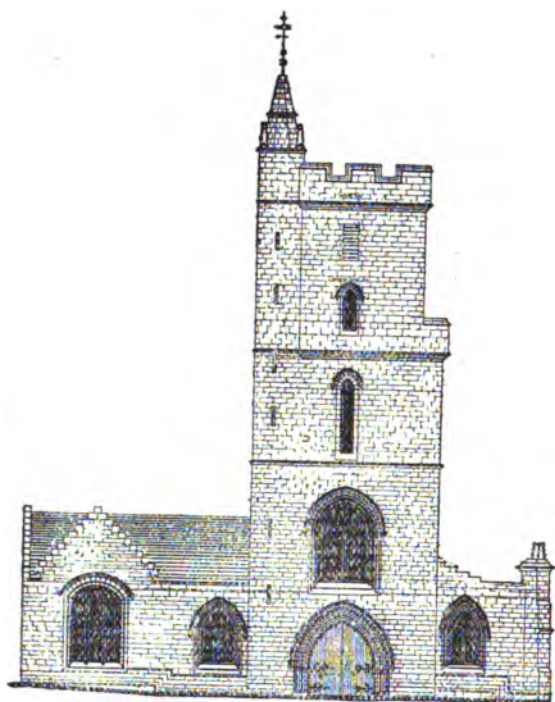
. . . We come now to the last entry we shall refer to at this time, 18th December, 1555, “ It is ordinit be the Counsale that Alexander Watsoun, thesaurir, and James Robesoun, ballie, pas to Lythgow and be admittit Commissaris to compeir befor my Lord of St Androis—(John Hamilton, archbishop, who was executed at Stirling, 1570)—to compline and obtene letteris as efferis upuon the erectioun of the kirk, and appointment betwixt my Lord Dunfermling (George

Durie, the last Abbot) and the town, on the town's expense." We have thus brought the connection between the Abbey of Dunfermline and the Parish Church, down to the time of the Reformation, when a new order of things was entered upon, and the Union, which lasted for nearly four and a half centuries, was dissolved.

THE ANCIENT CHURCH.

We come now into closer contact with the building itself, but in doing so we find it necessary to refer for a little to what has taken place within the last eight years. In 1889 we read a paper on the subject, in which we were enabled, among other things, to fix the date of the erection of the Choir or East Church, but at that time we could not accurately fix the date of the erection of the Nave or west portion. In the interval a number of the ablest architects in the country have visited it, and in their judgement the west portion is not earlier than the fifteenth century. The opinions of those who have made these old buildings their life study are of great value, and not to be lightly esteemed. Neither can we get over the fact that on 5th March, 1405-6, the church and town of Stirling was almost all burnt. The severity of this fire is shown from the following entry in the Chamberlain's accounts for the year 1407:—"For the reparation of the Tron, during the time of the accounts, after the *burning of the town of Stirling*." Also this other in 1414, "The Chamberlain does not charge himself for the issues of one ayre (an itinerant court) held at Stirling, because it was granted to the work of the *burned Parish Church*."

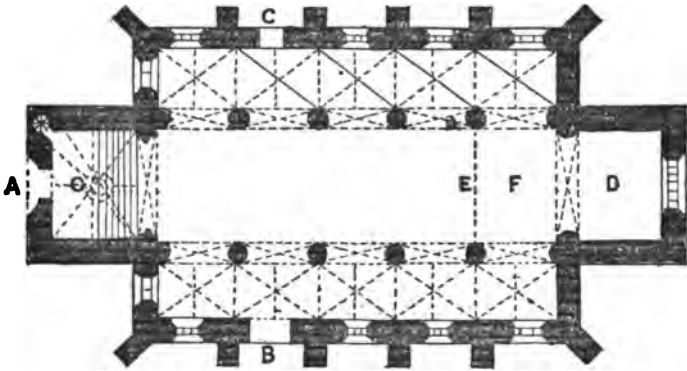
Again, on 24th June, 1456, James II. "gives and grants to the Provost, bailies, burgesses and community of the burgh of Stirling, on consideration of the losses sustained by the inhabitants of the said burgh through the fireraisings, robberies, and depre-dations barbarously and most cruelly sometime done and perpetrated by our rebels and traitors, James of Douglas, Knight, and his accomplices, his right of patronage or donation and gift of the Hospital of St. James, with the lands and revenues belonging thereto *for the building of the parish church of our said burgh. . .*" These extracts may be taken as approximately fixing the date of the erection of the nave or oldest portion. We are therefore indebted to Robert, Duke of Albany, and King James II. for the restoration and rebuilding of our old parish church. We ascribe to the early date—1414—the building of the tower, the nave and small chancel, and the south aisle, and to the latter date—1456—the building of the north aisle, as there is a change of stone in this part.



West Elevation

In attempting to give a description of this ancient building, we begin with the tower. While it is well known that the church was built in separate portions and at different dates, it is not so well known that the tower itself was built in two portions and at two distinct periods. The present tower is a massive structure, measuring 85 feet in height from the pavement at the base to the top of the parapet, and 15 feet more to the top of the stonework of the turret spire, or 100 feet in all. The walls are between four and five feet thick at the base. The west front measures about 31 feet at the base, but the tower differs in its dimensions until it reaches the top, where it measures over the parapet 25 feet square or thereby. It was found, when the recent excavations were made, that the tower was not so deeply founded as the walls of the church, thus indicating a landing and a flight of six or seven steps down to the floor of the nave. We believe that the ancient entrance to the turret stair was from this landing on the inside, and not from the outside, where it now is. There are three apartments in it, which are reached by this stair. From the first apartment access is obtained to the nave roof; the second is used for ringing the bells, with access to two balconies, one on the north and one on the south side; the third or upper apartment is where the bells are placed, and from this stair access is obtained to the roof of the tower. In our opinion the ancient tower would be not more than half the height of the present one, having but one apartment, which contained the "Saint's Bell." The architecture of the upper half is of a more modern date than the lower half, and further

evidence in favour of our contention may be obtained by ascending to the first or lower apartment, where it will be seen that the turret stair is differently constructed, and an entirely different stone used than what is used in the lower portion. The upper half of the tower is built of the same stone, and the roof is constructed of oak rafters of a size similar to those of the East Church. After the East Church was erected, the building would be increased to about twice its



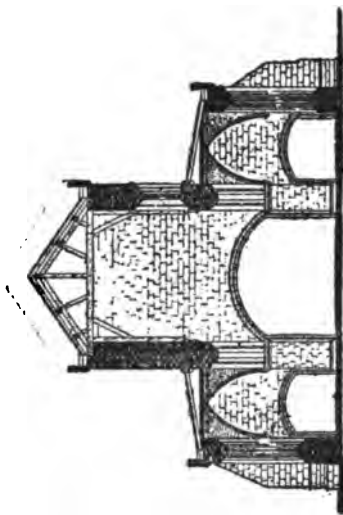
SUPPOSED FORM OF THE ANCIENT CHURCH.

A—West door. B—South door. C—North door.
D—Chancel. E—Rood screen. F—Rood loft. G—Tower with landing and steps.

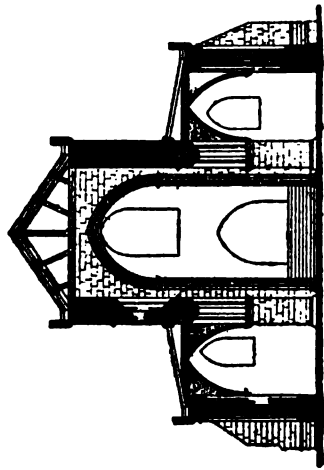
former length. If the tower was dumpy before, it would seem much more so now, and the builders would at once see that it was necessary to raise the tower to the present height to bring it into proportion with the rest of the building. For these and other reasons, we assume that the tower was raised when the East portion was erected. The ancient tower also

contained the main entrance door to the church, with the west window. Before leaving this part of the subject, we may as well state it occurred to our mind, when examining the tower, that the apartments might be put in order and facilities given, or arrangements made, whereby visitors might have easier access to this part of the building. Without speaking of anything else, the view from the roof is simply magnificent, and we think the cost of putting it in order would be soon repaid.

The nave is eighty feet in length, divided from the aisles by two rows of massive pillars, six of these being round and plain, and rather more than four feet in diameter, the other two being ornamental, and moulded entirely different from the others, the reason for this being, in our opinion, that the rood screen was placed here between these two pillars. There are besides four responds or half round pillars, two at each end. These pillars support the arches which carry the clerestory walls and roof. We consider the design of these pillars, capitals, and arches, the clerestory windows on the south side, the nave arch with the vaulted groin arched ceiling below the tower, to be simply perfect. This vaulted groined ceiling is the finest or most difficult work to execute in the whole building, east or west, and we think it well worthy of notice. The plaster groined ceiling does not belong to the ancient building, it is placed too low, and very much hurts the general effect of the internal appearance of the church. It was put up in 1818. It ought to be removed, to show the fine old oak timbers of the roof. This roof is well worth examination, the massive oak



Section of West Church
looking East



Section of West Church
looking West



timbers checked and fixed together with oak-pins or trenails seem as if destined to last for ever ; the tie-beams being about twelve inches square, and all the other timbers from six to eight inches square. We show a drawing of it, which may give you some idea of its strength. In its structure this roof is something like what is called a king post or purlin roof, with main or principal cupples about eight feet apart, one being placed over each pillar, and one placed in the centre of these. They seemed to have been squared with the axe, but looked at from the floor they would appear as if finely dressed with a plane. We believe they had always been exposed to view until this sham ceiling was put up.

Referring to this roof, Mr. G. Washington Browne, F.S.A. Scot., writing in 1891, says—"A watertable built into the east wall of the tower indicates an intention of raising the nave roof some eight feet, but this has never been carried out." Perhaps it has not been raised to this height, but no one can look at the mutilated condition of the hood moulding over the south clerestory windows, the lowering of the corbeling and parapet above, and the relation of the roof principals to the nave arch, without being convinced that originally the nave roof was higher than it is at present, and the "tempest of windis" in 1633 sufficiently accounts for the lowering of it to where it now is. The choir of the ancient church was a continuation of the nave of the same width, and having the same kind of roof. It contained the high altar, and would have an east window, though this would be removed shortly after 1507, when the additional choir or East

Church was erected. The north and south aisles belong to the ancient church, but so many alterations have been made on the outside walls and buttresses that it is somewhat difficult to recognise the ancient structure, the very stones having got mixed up. So much is this the case that it deceived Mr. Geo. Washington Browne, causing him to say "the buttresses were not banded into the church wall, and this suggested that they were an after consideration," the fact being that the original buttresses, of which only two remain on the south side and two on the north, are banded into the wall. The others form part of the restoration of 1818. There has been no alteration on the groin arches inside, which are of stone, and worthy of notice. The aisles were, we believe, originally roofed with lead, instead of slates, at a much lower pitch than the present roofs, evidence of which can be had by going inside the roof by a narrow door at the west end of the north aisle.

The ancient church had three doors, the west, south, and north doors. The grand west entrance was situate beneath the west window in the tower ten feet wide by twelve or thirteen feet in height to the centre of the arch. This door was built or closed up, and disused after the Reformation until 1731, when it was opened up, sashed, glazed, and used as a window "for the further enlightenment of the church." It continued to be used as a window till 1818, when the arch was destroyed to allow of the west window being lowered, and the remainder of it was built up.

The south door, six feet wide, placed at the second west window of the south aisle, was used after the

Reformation as the principal entrance to the church up till 1656, when the church was divided. It then continued as the entrance of the West Church until 1818, when it was built up, and a window put in its place.

The north door, situate at the second west window of the north aisle, three feet wide, was used, we believe, before the Reformation as a private door for the ecclesiastics and choristers, and would be closed or built up after the Reformation. It remained in this condition till 1818, when a window was inserted in that bay. The lower parts of these three doors can still be seen below the respective windows alluded to.

THE STONE.

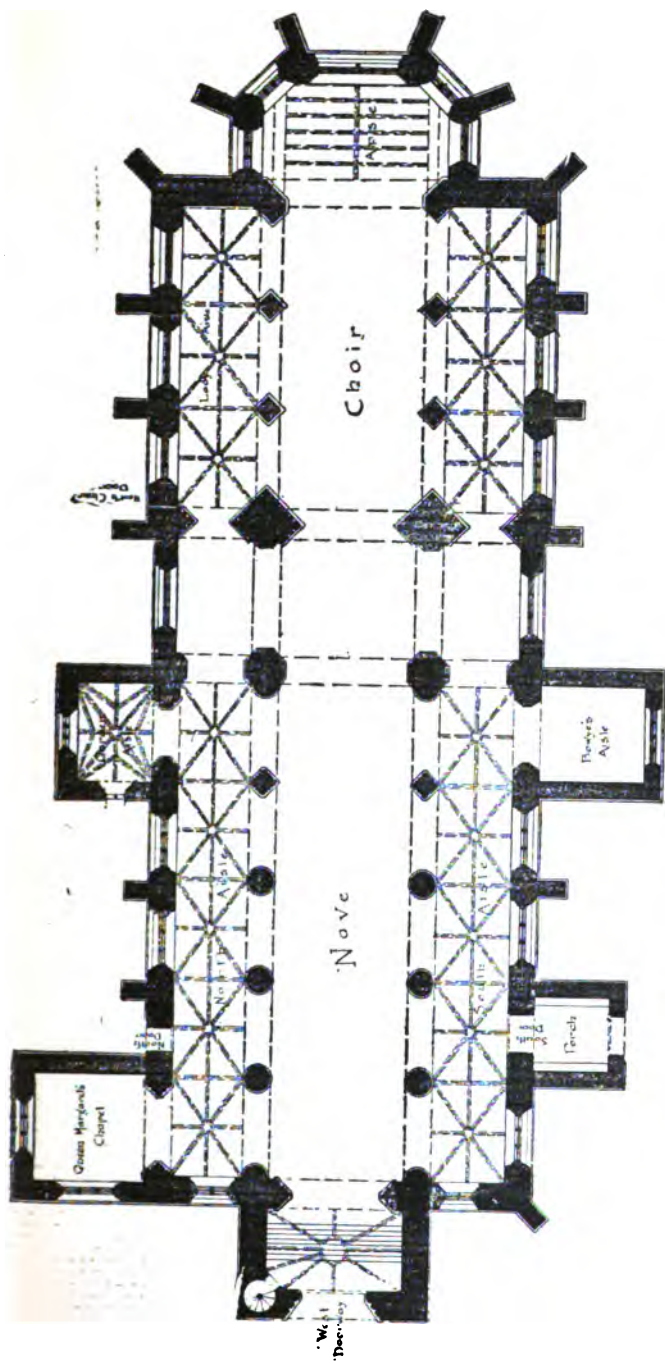
The stone of which the ancient church is built is what is called the Ballangeich stone, got somewhere about the west end of the Castle rock. This stone was largely used in the construction of the Old Bridge, and the most ancient buildings in the burgh. We do not know the exact site of the quarry, but the stone itself is well known among the masons of Stirling, who fall in with it often in taking down old buildings. On examination, it will be seen to be a fine grained stone, and when wet has a dark-blue appearance. It has proved itself to be a splendid weather stone. The ancient masons knew what they were doing in selecting it, and so careful were they, that nearly every stone is laid on its natural bed. You may have observed the five marks or little holes, in the form of a cross, in or near the centre of many of the stones on the west end of the building, we believe

in allusion to the five wounds of Christ. Our reason for calling your attention to these marks now, is that we know of no stone here at the present day that would have retained them for the length of time this Ballangeich stone has done.

Although it does not come in the order of time, it is better that we should here deal with what is now known as the East Church, and so complete the building.

CHOIR OR EAST CHURCH.

In the beginning of the sixteenth century it would seem as if the church was insufficient for the elaborate ritual and the stately processions which then prevailed, and the agreement of 1507 already referred to was entered into between James Beaton, Abbot of Dunfermline, and the Town Council of Stirling, to enlarge the church by building at the east end "ane gude and sufficient quier." We believe the whole of the East Church, from the great pillars eastward, including the two aisles at the transept, were all embraced in this agreement, and all built at one time, and that the story of Beaton's aisle is true so far, the mistake being in confining or limiting the name to the apse or chancel, whereas in our opinion the name of Beaton could with more propriety and truth be applied to all that is embraced in this agreement, to which he was a party. The building would likely be gone on with soon after the date of this agreement, but it must have proceeded very slowly, as we find an entry, dated 27th April, 1523, "all the neibouris beand present for the tyme war content and grantit that David Crag, thesaurer, and Robart Arnot,



Ground Plan

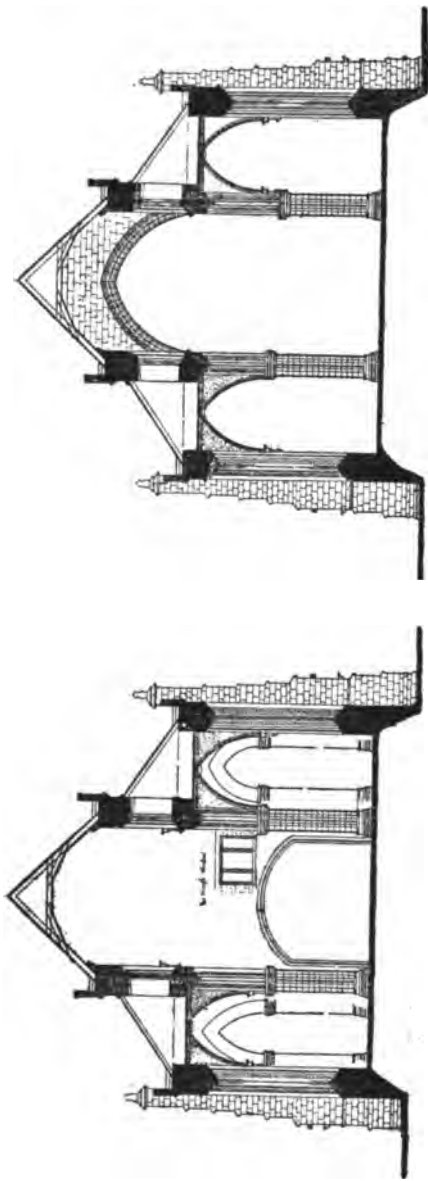


maister of the kirk wark, sould deliuer to Marthing, servand to Euin Allasoun, the soume of xl. pundis in pairt of payment of ane mair soume for temyr for the queir of the kirk of the said bugh." At the same time we think it was so far completed in 1520, that service could be conducted in it, as implied in the following entry of 3rd September, 1520:— "It is ordinit be the Provost, Ballies, and Counsale, then present, that Johen Bully sall mak service in the quier, at mes, mathenes, and euinsang, with surpless on him, as he did in James of Mentecht tyme, and estir the forme and statutis of Syenye (Synod)."

This building belongs to what is called the decorated style, or rather the transition between the decorated and the perpendicular styles of Gothic architecture. At the date when it was erected, Gothic architecture was said to be on the decline, but there are no signs of decline or decay here, or, if so, as another has beautifully expressed it, "the decay is autumnal." As compared with the ancient church, the pillars are higher and richer, the arches are more lofty, the windows larger and longer, admitting more light, and filled in with richer stonework, and altogether everything has a richer and grander appearance. If they had only selected the Ballangeich stone it would have looked grander still. They selected a coarse-grained stone, which is so abundant in this neighbourhood, that it is difficult to say the spot from which it was taken, as it is found at the Raploch, the Abbey Craig, and at Bannockburn (Catcraig). We have an idea that it was taken from one or other of the two first mentioned places; at the

same time we do not attach much importance to this stone. Though a good weather stone, it is in our opinion inferior to the Ballangeich. They bestowed the same care, however, in placing the stones on their natural bed.

The north and south aisles of the choir have very fine windows and rich ceilings of groined stone work. It may be worth noting that while in the south aisle the terminations are carved with heads, grotesque and otherwise, those in the north aisle are severely plain. This also applies to the ancient portion, but we cannot give any reason for it. The apse or chancel is specially worthy of notice, containing as it does the great east window, flanked on either side by two long narrow windows, or five in all, giving a flood of light; also, note the arched corbelling with carved terminations, found necessary to be done to bring the place to the square to suit the waggon-shaped stonework of the ceiling; note also the number of ribs in this stonework are five—the mystical number. The lofty pillars, arches, and triforium openings on both sides are worthy of attention. Messrs. M'Gibbon & Ross, in their recent work on "The Ecclesiastical Architecture of Scotland," vol. iii. page 326, say "there is no triforium, and the clerestory windows, which are round-headed, are brought down to the string course, immediately over the arches of the main arcade." They are evidently not aware that the slated roofs of the choir north and south aisles were removed and flat roofs substituted in 1868, the triforium openings being glazed and turned into windows at the same time. Had they gone outside



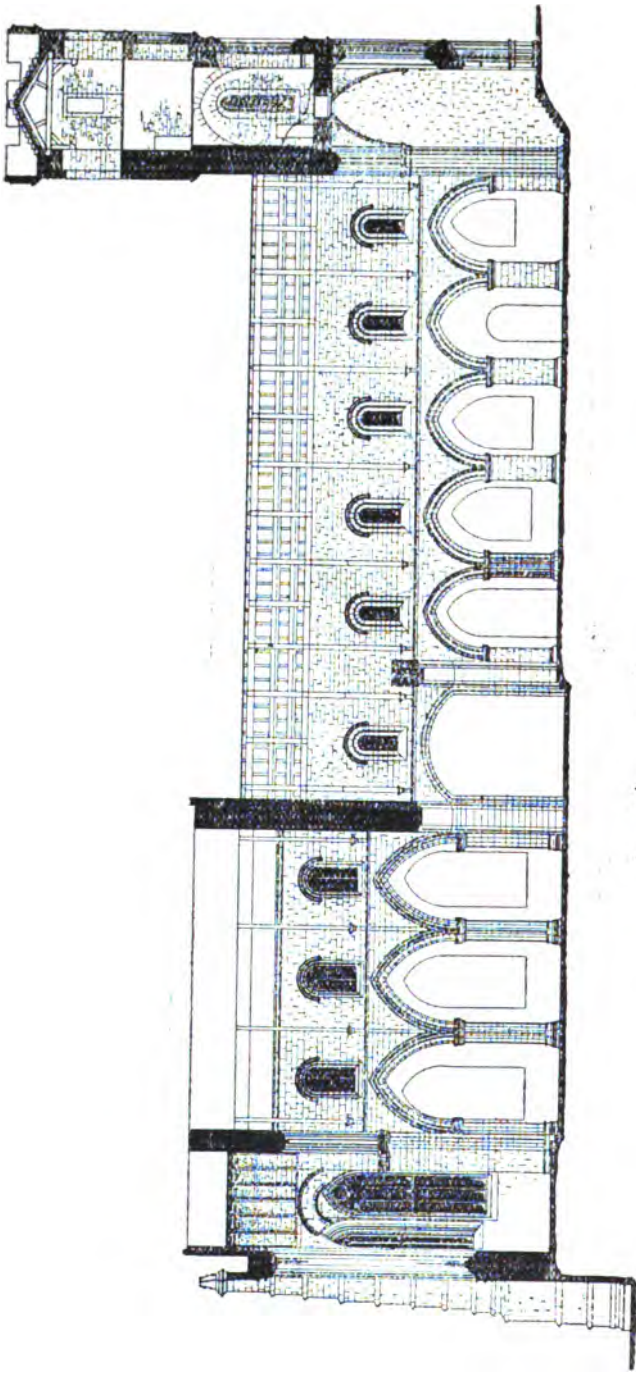
Section of East Church
Looking West

Section of East Church
Looking East

they would have seen the rough masonry of the triforium openings with the water-table above, clearly showing they were never intended to be exposed. Fortunately we have pictures and views of the church prior to this so-called restoration, wherein the old features are preserved. The roof consists of oak rafters, six inches square, about sixteen inches apart, having angle struts, forming five angles, or cants as they are technically termed. These timbers are checked and fixed with oak pins or trenails, and had originally been exposed to view. We think this portion had been covered with slates, as the timbers are just light enough for stone flags. We show drawing of this roof.

The external walls are flanked by strong massive buttresses, continued to the top of the parapet, finished with carved terminals. Originally there were twelve buttresses, of which ten still remain; they form a handsome feature in the building. The ornamental niches are said to have contained figures of the twelve Apostles, with the figure of the Virgin Mary in the niche below the east window. We think it very likely that they contained figures of some kind or another, at the same time they form a complete ornament without the figures. As in the ancient church, there are the parapet walls, stone gutters, ridges, and gargoyles, and the whole completed with the crow-stepped gables.

The choir being now complete, it was necessary that the new and old buildings should be made into one. For this purpose the builder cut the walls and inserted arches between the pillars at the east end of the



Longitudinal Section



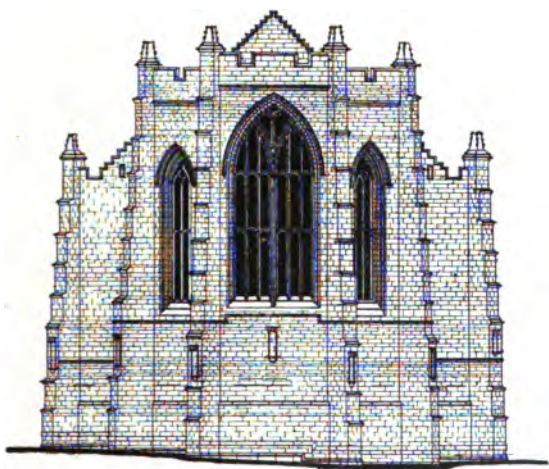
ancient church, as shown on the drawing. After these were completed the church would be open from end to end, and a magnificent building it must have been, extending in length over the walls 208 feet, and in breadth over the walls 64 feet. Inside measurement, 200 feet in length; breadth of choir and aisles, 56 feet; breadth of nave and aisles, 54 feet. The church thus enlarged was well fitted to be the place of the coronation of James VI. The ceremony took place on 29th July, 1567. After sermon by John Knox, the crown was set upon or rather held over the infant's head. When all was over, the Earl of Mar carried the child king back to his nursery in the Castle.

THE BUILDERS.

We believe the builders of the ancient church, employed by the monks, were foreign masons who just travelled from place to place in companies, both architects and masons, erecting churches and monasteries. Although plain in its design, yet in its construction, workmanship, the treatment of mouldings, and other features, it is vastly superior to the Choir or East Church.

The Choir or East Church was built by the Town Council in terms of their agreement with the Abbot and Convent of Dunfermline, and local tradesmen were employed to execute the work. We have on record that Euin Allasoun supplied the timber, and Robart Arnot was "maister of the kirk wark." Evidently John Couttis had something to do with it, as he afterwards was made master

mason, and he is the first person mentioned in the records who received the freedom of the burgh, as on 21st October, 1529, he "entered to the fredoum of the burgesry and gild under the aicht aught and wount, and hus fynis ramitted and for-gevin him for hus gud and thankfull seruice to be doun be him to the rud wark of the said burgh, in the Parocht Kirk of the samyn." Besides, the general character of the work in the choir, and the treatment of the mouldings are peculiarly Scotch. Before leaving this part of the subject we would call your attention to the free use of shells in the bedding and jointing of the stones of the whole building. They seem to be like oyster shells. In the setting of the arch stones they would be very useful in keeping the stones sufficiently far apart, so that the one stone would not injure the other, the mason afterwards pouring in the liquid lime and letting it find its way into the voids. We use slates now for the same purpose, but in the middle ages shells seem to have been more abundant than slates. Another thing worth noting is that in the East Church no two things are alike ; take, for instance, the niches on the buttresses, no two of them are alike either in character or height ; the windows are not exactly opposite each other, nor of the same width ; the spaces between the pillars are not equal, the centre space being wider than the other two spaces, and the east space wider than the west ; or take the groin arches in the aisles, they do not spring from the centre of the piers as we now do them. In fact the whole of the choir or east portion, one would say, has been built in a sort of



East Elevation

ram-stam fashion, and yet it does not take from, but rather adds to, the beauty and interesting appearance of the building.

THE AISLES OR CHAPELS.—EARL OF STIRLING'S
AISLE.

Of these there were three, two on the north side and one on the south side of the ancient church. They appear to have been built, or in some way acquired, by leading persons in the town, prior to or at the Reformation. The one on the south side, now known as the Earl of Stirling's Aisle, but anciently known as "Bowyes iyle," was, we believe, acquired at the Reformation by John Craigangelt of that ilk (he was Provost in 1564). It was known for about fifty years as the "Craigangelt iyle," when it was given over to the "Almous hous or Hospitall" for the use of the poor, as on 26th February, 1618, "The quhilk day, the brethrein of the kirk, understanding that Thomas Craigangelt of that ilk, hes renouncit and simpliciter overgeven his rycht, interes, kyndnes, propirtie and possession that he hes, haid, or any wayes may claim, or have, in and to that ill in the Rude Kirk of Stirling, callit of auld the Bowyes ill, now Craigangeltis, therefore." It now became the property of the Hospital, and was known as the Hospital or "puir's isle," and was reserved for the interment of the "puir." In 1624 it was put into a proper state of repair by the "Maisteris of the Hospitall," and in 1632 it was sold by them to the Earl of Stirling, as on 4th September, 1632, "The quhilk day, the minister, elders, and deaconis of the

kirk of Stirling, ratifies and approves the rycht and despositioun grantit by the Maisteris of the Hospitall thair of in name of the puir of the samyn, with consent of the Provest, Baillies, and Counsal of the burgh, in favours of My Lord Viscount of Stirling. . . . of thair isle, situat on the south syde of thair said kirk, sumtyme callit Bowye's or Craigangeltis Isle, and now the puir's isle." The Earl of Stirling died at London in the month of February, 1640, and his body having been embalmed, was conveyed by sea to Stirling, where it was interred in this chapel on the 10th April. . . . It is called Bowie's Isle in a Council entry in 1698.

QUEEN MARGARET'S CHAPEL OR DUNCAN PATERSON'S AISLE.

The chapel at the north-west corner of the ancient church is popularly known as Queen Margaret's Chapel. With regard to the popular tradition, we wish to say that in the absence of any record as to when or by whom this chapel was erected, and simply judging from what remains of the building itself, there is nothing to interfere with its probability. The arch (whereon the rose and thistle are carved) forms no part of the ancient building, it having been inserted at a later period, and all that was required to be done was to take down the buttresses and remove the window shown on this drawing, insert the arch, and extend the walls of the chapel. In the absence of further information we refrain from disturbing in any way the interesting story connected with it, and we know that James IV. did many more foolish

things in honour of his young queen than building this chapel. We are of opinion that it was acquired by one Duncan Paterson, a merchant burgesse prior to the Reformation, or subsequent to the Reformation, by another Duncan Paterson, rather a notable man in his day, being Dean of Guild in 1595, Bailie in 1597, and Provost in 1613. In any case it was known down to the middle of the seventeenth century as Duncan Paterson's "Iyle." We have the following records regarding it on 26th December, 1597:—

"Ordenes the Thesaurer to tak sex honest neychtbouris with him and see the end of the to-fall (the north aisle of the ancient church is here called a to-fall), betwix the kirk and Patersonis yaill, and to reform the same as neid beis." Also, 4th August, 1606, "nominates and apointes James Short (and five others) to visit the ile called Patersoni's ile, and to report their advyse how the kirk foiranent the said ile salbe theiket, and to meitt this day, and to report on Friday nixtocum." On 3rd March, 1614, the Kirk Session ordained the haill windows of the outer (west) kirk to be glazed, and sic ordour be tane with the proprietors of that Ile called the Bowey's Ile, and my Lord Provost's (Duncan Paterson) Ile, that they may be closed, that the outer kirk may be keipit saif from cauld." Also on 14th March, 1617, "The brethrein of the kirk grants libertie that the corps of umquhile Andro Cowane (John Cowane's father) shall be buried within the kirk before the Patersonis Ile on the north side of the kirk, for which his son shall pay 16 lib, his successors having their corps buried in that place for payment according to the disposition of this eldarship,"

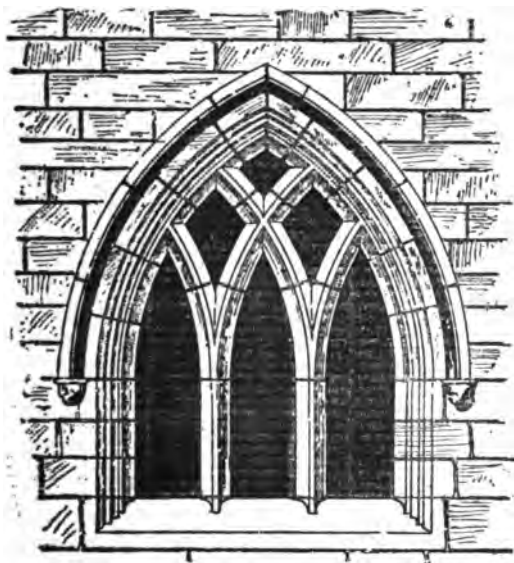
and when "Alexander," John Cowane's brother, and sole executor, paid over the moneys bequeathed by his brother to the Town Council, on 9th October, 1643, he said it was his brother's desire that he be allowed to set up "ane convenient memoriall or monument on the face of the north syde wall of the said kirk, quhar there was ane dur of ald, near to the Patersonis Iyle." We have this "dur of ald" just adjoining this chapel, close to it, proving, to our mind at least, that this is the aisle called "Patersonis Iyle."

It is also of some interest to note that the recent cleaning of the West Church has brought to light the name of Cowane painted in large letters on the pillar near the place referred to in the foregoing extracts. There are strong grounds for believing that this is the place where John Cowane, the benevolent founder of the Hospital that bears his name, is buried.

THE LAIRD OF GARDEN'S AISLE.

The other chapel on the north side, long known as the "Garden Aisle," has recently been identified by Mr. W. B. Cook as St. Andrew's Chapel. We must say we prefer the more familiar name of the "Garden Aisle." The connection of the Garden family in one way or other with this church was a very intimate one, and long continued, dating from the middle of the fifteenth century, perhaps even earlier, making it easy for us to believe that one of the family founded and built this chapel at the same time as the north aisle was built, soon after 1456. The raised letters D.F. on the lintel of a built up opening on the west side seem to favour this contention. It may be

interesting to know that a recent examination has revealed the fact that this opening, which originally was a window with an upright mullion in the centre, had been for some reason or other converted into a door. We found the lower crook still firmly fixed in the stone work, and the upper one with the band



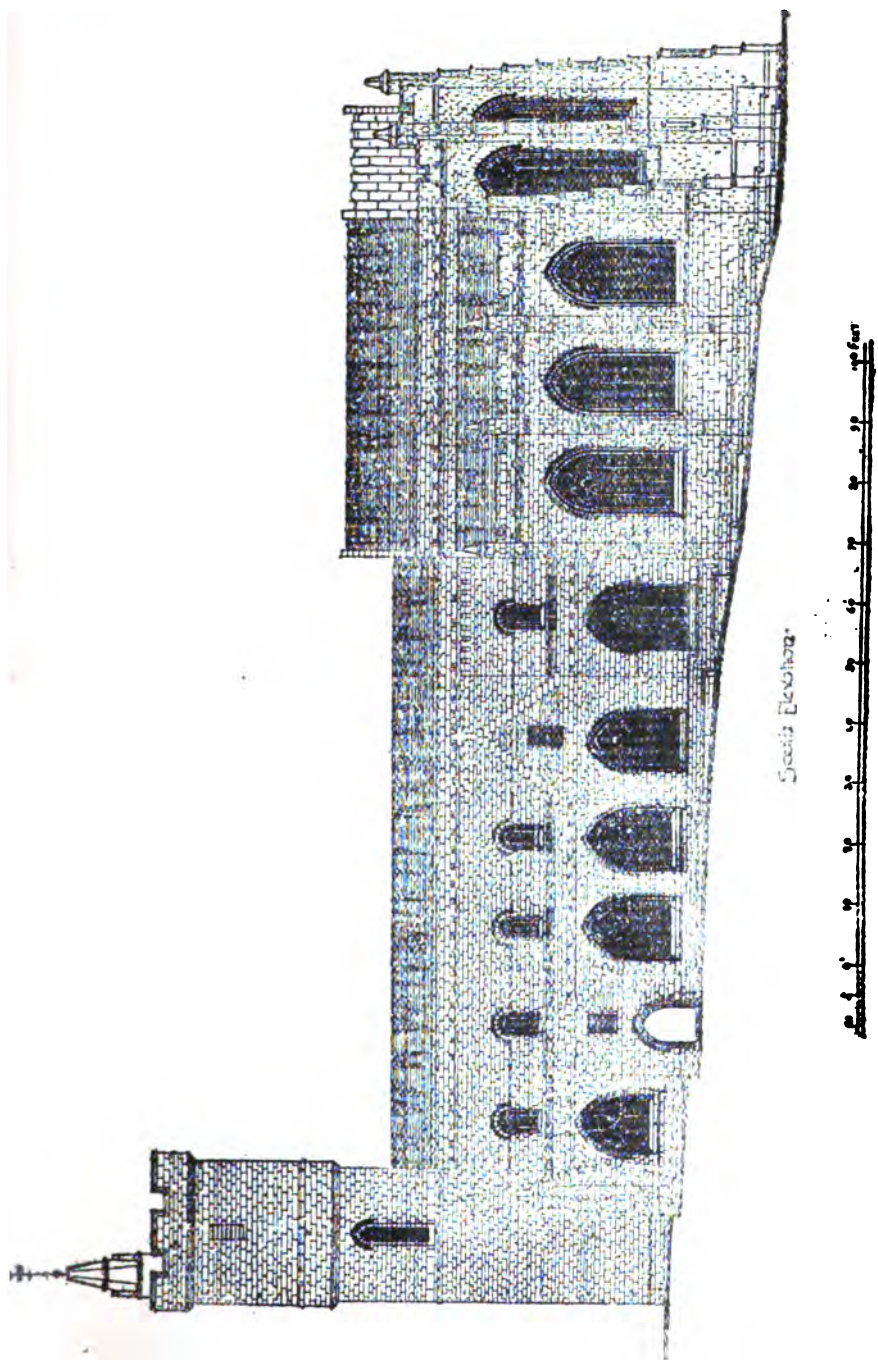
ORIGINAL WINDOW—GARDEN AISLE

attached, had just fallen out and was lying below. The three light window in the north wall is said to be the only window in the whole church which retains the original tracery. The ceiling of the chapel is a groined one, with carved bosses at the intersections of

the ribs, the large one in the centre carrying a shield with a St. Andrew's cross and a hunting horn or stringed bugle. There are many references to this chapel in the records. On 25th February, 1623, we have this entry—"Ilk corps that shall be carriet through the Kirk to the Ile of the Laird of Garden, the procurar of leive thairto sall pay thairfor the soume of ten merkis money." And on 30th June, 1675, the Kirk Session "ratifies Garden's Isle to David Forrester of Dalnovan, he being the nearest of kin of the male gender of the house of Garden." It has recently been handed over to the Town Council on condition that it be maintained in all time coming. They have engaged Dr. R. Rowand Anderson, Architect, Edinburgh, to advise them as to what should be done with it. The restoration of the chapel could not be entrusted to better hands.

PORCH OR BOUROCK.

Besides these there was a porch erected at the south door known as the "Bourock" or "Ballack." On 1st July, 1639, the Session ordained "the visitors for the eftirnoone, to attend lykways at the duir in the foirnoone, fra the first ta the thyrd bell, to restraine the beggars fra cumming up above the stepps, and that nane without exceptione be suffered to sitt ather at the kirk wall or kirk bourock." An apartment over the porch was called the "Stirk Hous." It was used by the Kirk Session in the seventeenth century for the exercise of church discipline on certain defaulters. How it came to be so named we have no idea. It was entered from the



west side of the porch, the ground being raised to such a height as to enable this to be done. [See Appendix.]

These were all handsome Gothic structures with crow-stepped gables, and all having Scotch characteristics and treatment, and we believe they were all erected prior to the Reformation. After the Reformation they were used only for sepulture by their respective proprietors, whose duty it was to keep them in repair, the church having no right of property in them, as on 7th March, 1625, "The Counsall ordained the Maisteris of the Almoushous to put ane ruif on the ile callit Bowyes ile of the kirk on the expensis of the puir folkis silver, in respect the commodities of all buriallis within the the said ile is destinate be the toun to the use of the puir." Also, on 18th January, 1812, "the Council appoint the office-bearers or majority of them as a committee to write to the proprietors of the aisles round the West Church, in order to obtain their consent to remove the upper part of the building, and to enclose the ground in a proper manner, so as to preserve their property, and at the same time to free the church from the dampness occasioned by the present buildings, and to make the church more light." Paterson's Aisle and the Earl of Stirling's Aisle were taken down in the manner described in the previous entry, and the porch or bourock was entirely removed in 1817.

ALTARS IN THE ANCIENT CHURCH.

We find references to twenty altars, or counting the Holy Cross or Holy Rood, two names for one

altar, there would be nineteen altars in the ancient church. The first of these, or the high altar, was situate in the sanctuary or chancel. This altar, besides being used for the most solemn religious services, was used for a variety of other purposes, such as for declarations, payments of money . . . as the following, 17th February, 1470, "Elene Lyne gave her oath before the high altar in the Parish Church (of Striuilyn) that John Gelis never made obligations to her anent a contract of marriage," and this other most interesting one, 16th July, 1472, "Malcolm Makclery of Gartane, Sinclair, and May, and Alexander Scott, clerk of the council of the king (James III.), procuratoris in that part of Lord le Monypenny, at the hie altar of the Parish Church (of Striuelyn), offered to Adam Cosour, burgess, for redemption of the lands of Estir Lekke, and cofferris of Schyregartane, the sum of 300 merks Scots. Whereon Duncan Forestare, one of the bailies, demanded the said Adam's answer, who replied in a schedule of paper, that when he was proffered on behalf of the King siclyke payment as he had delivered to the King's progenitor, he would give such answer as effeired" . . . Also this other of a different kind, 11th July, 1482—"Janet Gulde warned James Redehuch to be present at the hie altar in the Parish Church (of Striuelyn), to receive £20 Scots for relaxation of a booth." Perhaps the parties could not write, and payment made at the high altar would be as valid as though a receipt had been given for the money.

Then there was the Holy Cross or Holy Rood

Altar, said to be founded by Robert II. between 1371-1390, situate in the Rood Loft. This was considered an important altar. We learn that Rood Day, the 14th September, was a day of much sacred observance all through the Middle Ages. The same feeling led to a custom of framing between the nave and choir of churches, what was called a rood screen, with a rood beam supporting the Rood Loft, presenting in the centre a large crucifix with the figures of St. John and the Virgin on either side, a winding stair led up to it, and the epistle or gospel was often read from it. It was an important day here, being a religious festival and parish fair down to the Reformation. It continued to be held as a fair till 1581, when on a complaint made by the Town Council "that thair hes bene tua dayis grantit to thame for halding of fairs yeirly this lang time bypast in the moneth of September, viz., the ane being the lettir Ladie Day, the aucht day thair of, and the uther the Ruid Day, being the fourtene day of the samin moneth, being bayth within sevin dayes efter utheris, and sua being so neir togidder and in tyme of harvest, sua that the samin hes nawayis bene proffitabil to the said burgh, nor nawayis can serve to thair commoditie in tyme coming, quhan no resort of pepill cumis thairto; thairfor our Soverane Lord James VI., with avise of thrie estatis hes alterit and changit the said fair halding of befor yeirly within the said burgh and fredoum thair of, vpon the said xiiij day of September to be haldin in all tymis coming upon the xxij day of October yeirly thair-eftir, and the first fair visit of befor upon the said

vijj day of Septemker to stand and be vsit in the samin sort and maner as the samin wes of befoir, and ordanes." . . . There were the altars of "St. Lawrence" referred to in 1389, "Our Ladie" (1409) situate on the south side; "St. Michael," situate in the north aisle, founded by Thomas Carmichael, Vicar of Strueling about 1450, endowed by James IV., and still further endowed by James V. after the battle of Flodden; "St. James" (1472), situate in the nave; "St. Thomas" (1471), "St. John the Baptist" (1472), "St. Mary" (1473), situate in the north aisle; "St. Ninian" (1474), "St. Andrew" (1471), "The Holy Trinity" (1476), "St. Salvator" (1476), "St. Katherine" (1478), said to be anciently founded; "St. Stephen" (1481), "Holy Blood" (1502). The patronage of the chaplainries of all these altars rested in the hands of the Provost, Bailies, Council, and communities of the burgh. Besides these there were the altars of "St. Anne" (1471), and the "Virgin's Altar" (1473), both situate in the south aisle, founded by Adam Cosour, burgess, who kept the patronage in his own hands and paid the chaplains. Also the altar of St. Peter and St. Paul, founded by Alexander Cunningham of Auchinbowy, situate in the north aisle of St. Mary in the Parish Church. The founder kept the patronage in his own hands; see this entry 4th October, 1474, "Alexander Cunningham of Auchinbowy, patron of the altar of St. Peter and St. Paul, in the north aisle of St. Mary in the Parish Church, before Sir Robert Brus, asserted chaplain of the altar, declared that the altar had not been served by the said chaplain since Whitsunday last, and the chaplain promised to allow

the said patron to dispose of the said altar." After the erection of the Choir or East Church, we read of the altar of "Sanct Mathow," founded and maintained by the community of Maltmen, as on 11th March, 1521, "Johen Hendirsoun hais promisit to gife four schillingis yeirly at tua termis, Whitsonday and Martinmas, be evinly porciounis, to the Dekin of the Maltmen, that beis for the tyme, to the uphald of dyvyne service to be doun at the altar of Sanct Mathow, foundit and situat within the Parish Kirk of the said burgh." 30th July, 1526, "Allexander Crag hais tane apon him to prefe sufficiently that Tam M'Calpy promist xx.s. to the Maltmen and to thair alter of Sanc Mathow, and to prefe the same this day xv dais." Also, the altar of "Sanc Luck." The weavers do not seem to have been able to maintain an altar, but they had their patron saint, "Sanct Severine," as on 17th June, 1522, "Alexander Bennie, dekin of the wobstaris and his hail craft, agreed to pay Sir Robert Brown, chaplain, to say tua messes in the weik at the altar of Sanct Luck, befoir Sanct Severine, thair patrone sanct, for xxvj.s. viij, in the yeir." On 12th March, 1520, "The Provest, and Ballies, Counsall, and communitie hais grantit to thair neibouris the craftismen of the smythis, this privilege, that is to say, that ilke persoun or persounis that bringis ony stufe pertenyng to thair craft to sel within this said burgh, sall pay a penny for help of Goddis service to be doun in the Parocht Kirk in honour of God, the blessit Virgin, Sanct Loye, and all sanctis." 19th November, 1526, "It was grantit be the saidis Provest, Bailyeis, Counssal,

and communiti, that gif ony craftsman of the bakstaris doulland within the fredoume of the said burgh, desobayit the dekin and wald nocht ansour and obay the said dekin and craft, that thar sould ane of the seriandis pas with the said dekin and craft and pund and distrene the persoun or persounis that disobayis, and the wnlaw to be disponit on walx to be brynt befor Sanc Howbart, in honor of God and halykirk." Saint Severan was the patron saint of the weavers ; St. Eloy, the patron saint of the smiths ; and St. Hubert, the patron saint of the bakers. It would seem as if each trade or craft had an image or picture of their patron saint in this church, which they invoked when occasion required. We learn that these altars were generally made of wood or stone, and were placed north and south in the building. They had five crosses cut on the upper surface, two at each end and one in the centre, in allusion to the five wounds of Christ. They were particularly obnoxious to the Reformers, who were very careful to have them utterly destroyed—if of wood they were burnt, and if of stone they were broken to pieces. The instructions of the leaders were to "tak down the haill images thairof, and bring furth to the kirk-zaird and burn them oppinly, and siclyk cast down the alteris, and purge the kyrke of all kind of monuments of idolatyre."

CONSECRATION CROSSES.

These crosses consist of an outer circle twelve or thirteen inches in diameter, containing within it four segments crossing each other, forming a cross within the circle. They are cut in a rude manner on the

internal surface of the walls. And are said to be cut only while the ceremony of consecration is being proceeded with. There are six of these crosses in the Nave or West Church, six in the Choir or East Church, and one in the Garden Aisle. It may be interesting to know that these circles not only denote that the buildings where they exist were consecrated—but also that they were consecrated free of debt.

PISCINAE.

We find a number of these in the church, one in Queen Margaret's Chapel, one in the Laird of Garden's Aisle, one in the Nave, and one in the Choir, and we have no doubt if the wood lining round the walls were taken off, we might see a number more of them, and be able to localise the position of the altars. They were generally placed near the altars, and were used to receive the water in which the chaplain washed his hands, and for rinsing the chalice at the time when mass was being celebrated.

EASTER SEPULCHRE.

You may have observed a recess in the wall of the north aisle of the Choir or East Church, bell-shaped and ornamented with carved work. This was called the Easter Sepulchre, and here they celebrated what was called the Entombment of Christ, of which the following is a description. Costly hangings were placed over this recess. "On the day before Good Friday or Maundy Skyre Thursday, the crucifix was taken down from the high altar and placed here with great solemnity, it was closely watched from that time

till Easter Day, when it was taken out and replaced on the high altar with especial ceremony." There was one of these sepulchres in the Chapel Royal in the Castle, and when James IV. spent Eastertide here, as he did often, "they had plays appropriate to the season, such as the play of the Resurrection, masques, and interludes, performed in the Chapel Royal by the King's players and the clerks of the chapel, who received at this feast £20 for their services."

PROCESSION.

Another ceremony was the procession ; this seems to have taken place every Sunday. We have two theories regarding them, one that the ecclesiastics and chaplains might walk round the entire building in procession, the other being that they came out by the south door where the congregation would be waiting to join them, proceeding round the church to the west door, and then marching through the Nave to the Choir. These processions seem to have been instituted after the Choir or East Church was erected. Strange and quaint they appear to us now, when as on 30th July, 1545, "The assis decernis Agnes Hendirsoun, for aspersing Annapill Graheme, to pas apon Sunday nixtocum befor the processioun, sark alane, ane walx candill in hir hands, and offer the same to the Rude lycht, and on her knees ask hir forgifness."

SEATS, PULPIT, ETC.

Prior to the Reformation, so far as we can learn, there were no seats in the Church, the area being used for the purposes of the interment, the floor being laid

with stone flags or pavement, having "thruchis" or special stones for covering the graves, and only the town's "masoun and his servandis had power to rays and lay, and nane utheris, all layaris and thruchis within the Parocht Kirk of thare said burgh and queir tharof." . . . Although there were no seats, we learn there was a pulpit. On 28th May, 1546, "Adam Andirsoun alias Mulhart disponit and sald ane lair in the kirk, to Johne Nelesoun and his aris, lyand befor the powpeit, and hes ressavit payment tharof, and sall warrand the samyn to him and his aris for ever." We learn that in the early churches pulpits were always placed in the Nave, attached to a wall, pillar, or screen, and the ecclesiastics and others who occupied the Choir during the mass, removed into the Nave to hear the sermon. The pulpit may have been used by the Reformers after the Reformation. They were too sensible to destroy anything that would be useful, the instructions of the leaders being to "tak guid heyd that neyther the dasks, windocks, nor durris, be ony wayes hurt or broken, either glassin wark or iron wark."

KNOK.

The following entries show that there had been a knok in the early church. 13th February, 1519-20, "Johen Bully presentit, in preasance of the Provest and Ballies, ane instrument of Sir Alexander Tresall, the quhilk proporit and bour in the selfe the donacioun aud gift of the parocht clarkschip, and the keeping of the knok for all the days of his lyftyme, as he allegit." The Council seem not to be certain of his appointment, and they withhold his fee. On 17th January, 1520-21,

“Johen” lodges a protest, and the Provost, Bailies, &c., require of him “to schaw ane attentice document of the gift of the keipin of thair knok and what he suld have thairfor, and he sould be ansourit.” “Johen” is now defiant, and along with the “Vicar” serves a summons on the Town Council, as on 6th May, 1521, “David Crag, thesaurar of the said burgh for the time, requirit at the Provest, Ballies, Counsall, and communitie, beand present for the tyme, gife tha thocht expedient to sustene the pleis of thar rychtis touchin the summondis maid apon thame be Master William Hammiltonn, viccar of the said burgh, and Johen Bully, parocht clerk anent four akeris of land of the Boroumaunis Medow of the commoun of the said burgh clemit be the said viccar to pertain to him and hus successouris, and anent a sertane mony clemit by the said Johen to be uptane yeirlic of the commoun gudes for the keip(ing) of the knok as he alleges, the quhilk is dependand the law befor the offissiall of Loudean (Lothian); and the said Provest, Ballies, and Counssal, beand then present, beand avisit, all in (ane) woce concludit that tha wald sustene the plee and defend the said acciounis becaus tha undirstand that thar acciounis perseuit be the saidis viccar and klark war on juste and that tha had na just titill to the saidis akeris nor money.” We have no knowledge of what became of the “viccars plee” [we suspect this to be the glebe] but Johen Bully thought discretion the better part of valour, and resigned his claim, as on 9th August, 1521, “Johen Bully, of his owin fre motife, will, in preasance of the saidis Provest and Baillies in the saidis feussit court, hais rununsit frely

and gifing our the keipin of the knok of the Rud Kirk, and never to clem ony rycht to the samyn, and the guid town to disspou upon the samyn as tha think maist expedient." There are two theories in reference to this "knok." One is that it was a bell, being just another name for a bell. The other is that it was a clock having a bell in connection with it. We are inclined to the second theory, that there was some rude instrument which served the purpose of a clock, with a bell to announce the time to the public. We have not the slightest idea where it would be placed, while for a bell we know the tower was constructed for bells. However, as we have devoted a chapter to the bells, we defer for the present what we have to say on this subject.

NAME OF THE CHURCH.

Before dealing with the story of the church at, and after, the Reformation, we wish to say a few words regarding the statement made on somewhat high authority, that "this church, called by some the 'Greyfriars Church,' was founded together with the monastery of the Greyfriars in 1494 by James IV.," and another statement that in "1500 it became the church of the convent to which it was attached." While we admit that James IV. may have founded the Greyfriars Monastery, we cannot admit that he founded this church, neither can we admit that this church was attached to the convent. We believe, and without difficulty, can prove from the records of the Town Council that the monastery or convent of the Greyfriars, and all the buildings con-

nected therewith, stood on the site of the present High School, and that the Greyfriars or Franciscans never had the slightest connection with the Parish Church.

In the earlier charters it is called the "Parish Church of Stirling," later it is called the "Parish Church of the Holy Cross," and the "Parish Church of the Holy Rood of the Burgh;" it is also called the "Rude Kirk." At the very time when it is said to be the church of the Greyfriars, 1507, the date of the agreement already referred to, we find it called the "Parish Church of the Provost, Bailies, Council, and community of the Burgh of Stirling, their Paroch Church." Also, in a charter, dated 28th January, 1505-6, James IV. (said to be its founder) calls it the Parish Church of Striveling. And on 16th November, 1525, James V. calls it "the Parish Church of the Holy Cross of the Burgh of Striveling." We find on 29th May, 1596, "Thomas Ewing, procurator for the Earl of Mar, delivered to Harie Grahame of Meklewood, four score pounds within the Ruid Kirk of Stirling, for redemption of the lands of Meklewood." While it was connected with the Abbey of Dunfermline, it was also in the diocese of St. Andrews, and there seems always to have been resident here a priest or clerk of the diocese of St. Andrews, who acted as notary-public, and all deeds and instruments relating to the church down to the Reformation were made out and certified by him, with the names of so many burgesses present as witnesses. If it is to have a name it ought to be the Parish Church of the Holy Rood, but the name which seems to us to last and

ring through all the centuries down to the present is simply the Parish Church of the Provost, Bailies, Council, and community of the Burgh of Stirling. We consider this story of the connection of the Parish Church with the Greyfriars to be what the Rev. George Mure Smith calls one of the "trusted and dear old, well-established errors," connected with this building. We believe, for the very same reason, that the statement that "James IV., with a chain round his body, and on his bare knees, did penance in this church for having been partly instrumental in causing the death of his father," to be another of these "errors." He may have done so, but not in this church.

THE REFORMATION.

It may be interesting to know that "James Striveling of Keir" was Provost of Stirling for two years after 1559, and from what we learn of him from the records he seems to have been a cautious and prudent man, just such a man as was required to be at the head of affairs in the burgh at such a critical time. At the same time it is unfortunate that the Records of the Town Council are wanting, or lost, from 18th June, 1557, to 1st April, 1560, as they would be sure to have contained most interesting information. We have therefore to go to other sources.

Buchanan says, "Information being obtained that the Queen Regent was about to send a French garrison to Stirling to cut off the communication of those who were beyond the river Forth with the other parts of the country, the Earl of Argyle and Lord James Stewart, in order to prevent their design, set out in the

middle of the night with the greatest silence from Perth, and having obtained possession of Stirling, immediately destroyed the monasteries of the friars and cleansed the other churches about the city from the detested worship of idols." The other churches beside the Parish Church were the Chapel Royal in the Castle, Blackfriars Church, likely standing within their own grounds; St. James' Chapel on the Crag, and St. Ninian's Chapel at the Well Green. We have no doubt that the Greyfriars also had a chapel within their own grounds on the site of the High School. We have it on record that they had a churchyard there called the "Breitheris Kirkyaird," and we think it quite as likely that they had a church or chapel. Although we have not any direct information from the records regarding the doings of the Reformers, we have some regarding the destruction itself. We have a charter or precept by King Francis and Queen Mary, of May 10th, 1560, confirming a grant by the Friars preachers of Stirling and convent thereof (Blackfriars) of the lands and others formerly belonging to them. "To our beloved familiar servitor, Alexander Erskine of Cangnoir, brother german of our well beloved cousin, John Lord Erskine, and to Margaret Heme, his spouse." . . . We have the charter of Queen Mary herself, dated 15th April, 1569, "granting to the Provost, Bailies, Council, and community of Stirling, the whole of the church property and revenues within the burgh, for the support of the ministry and maintenance of hospitals for the poor and the infirm, in one body in all time coming, "to be called our Foundation of the Ministry and Hospitality

of Stirling." In the Records we have the following, 10th April, 1561, "The Counsale being convenit in the Counsale Hous, ordaines the challeis of Sanct James Alter and Sanct Peters challeis, to be sauld for xxs. the unce, and the money thairof to be applyit to the mending of the calsay." . . . Also, 15th December, 1561, "Anent the proposition of James Striueling of the Keir, Prouest of Striueling, anent the optenyng of the Burrow Mylnis, with the croftis, yardis, and landis, pertenyng sumtyme to the Blakferis in heretage, to the Commone Guid of this toun, to remane thair with perpetuallie, for sic ressonable caussis to be done to the Queenis grace plesour, as may be convenit with hir Majestie, the haile Consall hes thocht the samyn expedient to be laborit, and to tak upon hand thairfoir the biging of the park dyke with sic other thingis (as may) maist easellie be convenit . . . and to that effect hes ordanit commissioun to be given." The walls enclosing the grounds of the Blackfriars had been thrown down, as well as the convent and other buildings, and the Provost's proposal is evidently to build them again, also to labour the land and thus restore it to the profit of the Common Good of the burgh. And, on 2nd November, 1562, "it is condescendit be the Counsal that all the stanes of Sant James Chepell be brought to the utility and proffit of the commoun work." Amidst all this destruction it is pleasing to know that, so far as we can see, no structural damage was done to the Parish Church. No doubt this would be owing to the presence of the Earl of Argyle and Lord James Stewart. At the same time it is likely

that they would clear out and destroy the altars, images, figures, pictures. . . . This took place in the end of June, 1559. John Knox was here in the following November and preached one of his great sermons, very likely in this same church, and from the pulpit already referred to.

APPOINTMENT OF FIRST MINISTER.

The Reformers very soon set to work in restoring order in the church, for we find that early in 1560, John Duncanson, Principal of St. Leonard's College, St. Andrews, and a member of the chapter of St. Andrews prior to the Reformation, was appointed the first minister. It was some time before money matters were satisfactorily arranged, but the stipend aimed at was £200 Scots (equal to £16 13s. 4d. stg.), with the kirk lands. Though it was not a large stipend, we are not sure that he got it all for the first year or two, but in 1562, "The haill Counsall oblist tham and became cautioun and seuerly to Johne Duncansoun, mynister of this brucht, to caus him to be payit yeirly of his stipend, conform to the order tane and to be tane." He relinquished the charge about 1571. In 1584, when he was upwards of eighty years of age, he was concerned in the so-called "treasonable proceedings of the Earls of Angus and Mar, the Master of Glamis, with their colleagues and accomplices, and for reception, support, intercommuning, and defence of the said persons and their associates in the said treasonable act committed in the month of April last bypast." The treasonable act referred to was their seizing and holding the castle and town

against the King (James VI.), whence they issued a proclamation declaring that their only object in seizing arms was to deliver the King from evil counsellors (Earl of Arran and others). The Earl is said to be Provost of Stirling at this time. John Duncanson must have been very active, because he was, along with others, excluded from the remission and pardon and protection granted by the King to the "bailies, councillors, community, and inhabitants, with their wives and children." He died in 1601, when he was about 100 years of age.

APPOINTMENT OF A READER.

They also appointed a reader named Thomas Duncanson, for the "soume of fowrtie merkis (£26 13s. 4d. Scots, or £2 4s. 4 $\frac{1}{3}$ d. stg.) moneye in the yeir," payable quarterly, whose duty it was "to say and reid the prayers ilk wark day, anes in the day, and twys on the Sabboath, and oftir gif he be requyrit." They selected the east portion of the church to worship in. At this time it would be, comparatively speaking, new, having the best light, and altogether the most suitable for their purpose. They erected the pulpit (we think the pre-Reformation pulpit) and reader's lectern on the north side of the church, against the first pillar to the west, and we find in 1599, "The grein clayth on the edge of the pulpet quhair the minister preiches," requires to be renewed, and in 1621, "The pulpet and reader's letrun require to be tane down and re-edifiet again," (and while they are doing this it is proposed) "that they mak commodius seattis about the fit thairof meit for

the maister of the sang school and his bairnis to sit on, for singing of the psalmes in the tyme of the holie service of the kirk."

THE SEATING OF THE EAST CHURCH.

The seating of the church was proceeded with but slowly, as the seats were only erected by those parties to whom the Town Council had given license or authority to build them. Most of them were fitted on the floor like square boxes, removable at will, and they ultimately filled up the centre and part of the aisles of the old choir and chancel. Residence in the burgh was an indispensable qualification, as on 8th August, 1710, "Alexander Dollar, mason (who built the new Town House), petitioned the Town Council for leave to build a seat for his wife on that piece of waste ground below the stair which leads to the Cambuskenneth Loft. On account of his gud service done to the Town" he was granted leave free of expense, the seat to remain his so long as "he or his assigns resided in the burgh."

The galleries or lofts were erected round three sides of the church, and consisted of the King's Loft, situate, we believe, at the west end between the great pillars, where James VI., Charles I., and Charles II., sat when they held Court in Stirling. We are told that on one occasion, in 1598, when King James VI. occupied this seat, Patrick Symson, who was then first minister, exhorted His Majesty to beware he drew not on himself secret wrath by setting up manifest idolatry, in allusion to the Bishop of Glasgow. His Majesty, after sermon, arose "and forbade him to meddle with these matters."

There appears to be some misapprehension regarding the King's seat. One writer referring to it says, "there was over the crossing or entrance hall an upper room known as the King's room, from which the service could be seen. The room was reached by a wheel staircase in the north wall where the door leading to it is still to be seen." This is erroneous. There is not, and never was such a staircase, or even a King's room. What there was is revealed to us in an interesting record of date 16th July, 1633, when "John Johnstone, maister of the kirk wark, is ordaned to take out the nails that are fixed in the timber pillar that upholds the King's seat, where upon hatts are hung and withholds the sycht of the minister from James Robertstone and those who sitt in his seatt." Another extract speaks of the "trap or stair that leads to the Kingis Majesties loft." There was also a window in the west gable of the choir through which the King could see the minister and take part in the service without being himself observed. It would therefore appear that this seat or loft was perched on the top of a wood pillar fixed in the floor of the church, with a wood trap or stair leading up to it. We think there can be no doubt that it was erected after the Reformation for the use of James VI. and succeeding monarchs. This window was removed during the so-called restoration of 1868. In the reign of Queen Anne it was called the Queen's Loft.

The Magistrates' Loft, and the Guildry or Merchants' Loft were situate at the east end. The Magistrates sometimes took a quaint way of asserting their dignity, as revealed in a record, of date 10th March, 1680. "The Provcist, Baillies, and Counsell

being informed that the Gildrie is to cover their foir seat, and the Trades their foir seat wheir the deacones sitt with ane grein cloath and silk fringe conform, which is all the Magistrats hes befoir them, and it being felt meet and expedient that there should be ane distinction betwixt the Magistrats and them, they have appoynted the grein cloath and frenzie in their seat of the church, to be taken of and puttin on at the back where the merchand counsall sits, and in place theirof appoyntes the Thesaurer to by ane sufficient carpett which in all tyme coming is appointed to ly on the foir seatt the Magistrats sitts in." Then there was the Trades' Loft, the Grammar School or Scholar's Loft, with a seat for the Rector and another for the Usher, occupying the eastern arch of the south aisle. The Earl of Stirling's Loft, afterwards the "Argyll Loft," occupied the centre arch. My Lord of Cambuskenneth's Loft occupied the western arch. When the lands of Cambuskenneth were purchased in 1709 from John Erskine of Cambuskenneth and Alva, for Cowane's Hospital, this loft became the property of the Hospital. In 1720 it was repaired and put in order for the use of the Town Council. The Mechanics, in 1719, were allowed to build at their own expense, "ane loft above the Scholar's Loft." Besides those already mentioned, there were the Laird of Garden's Loft, and a number other desks and lofts. It is unfortunate we have no drawing of the loft or galleries. There is, however, in the Town Office, a drawing of the seating in the area of the church, of which we show a tracing.* This

* For tracing with key see Appendix.

drawing shows the box-like seats. With the exception of the Maltmen's seats situate in the east end of the south aisle, and the seats in the apse or chancel occupied by the "haill omnigatherum," they were occupied by the better class of the inhabitants.

From the names of the owners, it will be seen that this was the case. The poorer people, who did not belong to any of the various incorporations or communities, had to stand during the service or bring seats with them to church. The seats were looked after with a jealous eye, and it was a serious offence for a person to occupy a seat which did not belong to him, as witness the following entries:—22nd May, 1627, "The quhilk day the brethrein ordainis Andro Young, kirk thesauror, to build ane seat befor Margaret Erskine, hir seat for the minister his wyfe, and for all succeeding ministeris wyfes efter hir." Things go on smoothly for a few years, when it is found that two ladies are occupying the "minister's wyfe's" seat. The matter is brought before the Session, and on 24th December, 1633, the Session "ordainis Johne Johnstoune and Duncan Watsoun, maisteris of the kirk wark, to goe to the Lady Buchanan and Margaret Erskine, spouse to Mr Thomas Rollock (relatives of my "Lord Marr," perhaps two sisters, or a sister and aunt) to inquyre upon what richt they sitt into, and occupye, that seat quhilk was buildit for the ministeris wyfe, be ordinance of the Kirk Session."

On the week following (31st December) the Session met, and these two gentlemen "reported that the said Lady Buchanan answered, that utheris of bettir judgment should heir of it, thairfor the breathrein ordeanes

Maister Henry Guthrie, minister ; John Johnstoune and James Alexander, to go to my Lord of Marr and acquaint him thairwith." Matters are becoming serious, but as we hear no more of it, we expect that my Lord of Marr settled it.

SEAT RENTS.

In the beginning of the eighteenth century the Kirk Session seems to be drifting apart from the Town Council. For some time previous to 1717 they had been drawing rents for certain of the seats without the consent of the Town Council. In that year the Council had to repair the roof of the church, and they made a claim on the seat rents for payment of the repairs. This claim culminated in a serious division in the Council on 20th December, 1718, when it was resolved by a large majority that the Council take the "setting of the dasks, seats, and pews in the body of the kirk into their own hands. It being somewhat interesting, we will give the whole story. May 16th, 1717, "The Councill, considering the present ruinous condition of the rooff of the church of this burgh, they appoint James Wallace, town treasurer, to cause repair the same, and to gett in from the Session of this burgh the yearly rents of the seats in the body of the church farmed out, towards the defraying the expense of the said reparation. If the rents be found due and belonging to the burgh." On 30th January, 1718, "The quhilk day, the Provest, Baillies, and Town Councill of the said burgh being convened, and considering the great charge this burgh has of late been put to, in repairing the roof of the church, and that

the Kirk Session have for severall years past sett the seats in the body of the church and uplifted the yearly rents thereof, and never compted therefor to this burgh, neither been at any charge in upholding the fabric of the church. Therefore they nominate and appoint James Russall, Baillie, the Dean of Guild, Convener, and Treasurer, to meet with the minister and a committee of the elders of the Kirk Session, and demand ane compt of what the Session has received for the said seats, and that the same may be applied towards the defraying of the expense of the reparation of the kirk, and that the yearly income of said seats may be applied in time coming, and to know the Session's sentiments thereanent, and report to the Council next dyet thereof, that they may take proper measures therein." The Session did not seem willing to meet them, and on 8th February, 1718, the Council heard the report of the Committee, which was unsatisfactory, and they again instruct the Committee to see the Kirk Session on the day of March next. Nothing more is heard of it till 20th December, 1718, "the which day the Magistrates and Town Council of the said burgh being convened. It was overtured by Bailie David Gillespie, Convener Russall, and others of the Councill, that the Town Treasurer should be appointed by act of Councill to sett the dasks, seats, and pews in the body of the church, and Provost Christy protested theiragainst, and that if any plea or process should ensue betwixt the Councill and Kirk Session thereon, the town may be free of the expense thereof, and theirupon took instruments in the Town Clerk's hands. To which protestation,

Patrick Gillespie, Dean of Guild, adhered. Answered by Bailie David Gillespie, for himself and adherents—That he protested against the marking of the above protestation, unless the Provost had two of the Council adhering to him therein, whereas he had only one, and took instruments thereon, in the said clerk's hands, to which Convener Russell and one of the Council adhered. Thereafter the vote was stated proceed or delay as to the overture, and carried by a large plurality proceed. Thereafter the vote was stated appoint the Treasurer of this burgh to sett the seats in the body of the church or not, and carried by a large majority—That the Treasurer should sett the said dasks or seats (which the Kirk Session, for some years past, have sett), appoints their Treasurer to sett on the first Tuesday of February nixt, and the Council by a great majority declair and enact—That in case any plea or proceed shall arise betwixt the Kirk Session and the Town Council, present or to come, as to the setting of the seats, be the toune treasurer for behoof of the burgh—That the toune shall be at and wholly defray the expense the Toune Council present or to come to putt to in any such plea or process, and the Council appoint their Preses to sign this present act in their names.

(Sigd.) PATRICK GILLESPIE,
(Dean of Guild), Preses."

The Town Council in this way vindicated their right to "sett the seats and dasks in the body of the church." In the course of a few years afterwards they became imbued with a more generous spirit, and

renounced or gave back to the Kirk Session, under certain limitations and restrictions, the setting of the said seats.

It may be of interest to state here that the minutes of the Town Council were not formerly in use to be signed, but on 8th December, 1705, "The Magistrates and Council appointed the Clerk to have in readiness against the next Council day, ane book for minuting the acts and overtures of Council, which is to be signed by the Preses each sederunt of Council." It is then we find out that the Dean of Guild is preses or chairman of the Town Council. We believe the Provost sat at his right hand. This continued to 1775. In 1781, when the new set of the Council was formed, the Provost became chairman and Chief Magistrate, conducting the business of the meetings and signing the minutes.

REPARATION OF THE CHURCH.

The church had got into a ruinous condition in 1608, and efforts were made to raise funds in the following manner—"Understanding the grit decay of the present estait of the kirk and the eminent danger and ruing thair of it is thocht meitt, thair be ane sufficient honest man everie Sondag to stand at the Kirk dure and thair to craif and seik for uphalding and reparation of the said kirk, of the charitie and benevolence of the intrantis thairin, and parochiners." . . . This way of doing was not altogether successful, for we find in 1631 that the Town Council "ordanes for the better reparation and uphalding of thair kirk in tyme coming, and for the help and

supply of thair pure, that all the commodities that sall happin to be got for the funeral and buriall places within the said kirk and passages to the iyles thairin, and for privat marriages, togidder with the collectiounes for the puir, penalties, and other accidentis pertenying to the kirk and Session, salbe ingadderit and put up in ane bag or purs, and quhat is necessar for the reparation of the kirk, the same to be first tane off, and the rest to be delt and distribute to the pure." Even the gatherings in this way were not sufficient, for in February, 1633, there was such a terrible "tempest of windis," whereby the kirk was greatly "harmit and skaythit, and seeing thair is not so much reddye moneyis for the present in the said kirkis box as will help and repair the said kirk be the tent pairt," they resolved to advance the "Maisteris of Wark of the said kirk, the soume of ane thowsand merkis money of Scotland," from the funds of the Nether Hospital. There is no doubt that the church had suffered severely at this time, and we are of opinion that this was the time when the roof of the nave and choir of the ancient church was lowered to where it now is, the parapets being lowered and rebuilt at the same time.

INNER AND OUTER KIRKS.

After the Reformation the congregation used the ancient south door as the main entrance to the church, the other doors being closed up except the north choir door, which was used as an exit door.

The east portion of the church was called the "Inner Kirk," and the west the "Outer Kirk." When they entered the church by the south door, they had

to pass through the "Outer Kirk" until they found their way into the "Inner Kirk." There is a curious entry bearing on this point in the Kirk Session Records, dated 14th April, 1618—"The present assemblie understanding that thair is ane ungodlie custume usit be sindrie honest men in ganging in the outer kirk upone the Sabbath befor the minister enters in the pulpit, quhen God his word is red publictlie and the salmis sung in the inner kirk, quhairby the said Holie Word is not reverenced as becumis, and thairfor the present assemblie dischairgis all such perambulation in tymes coming, and commands that all the accustomat doaris thair of sall, uncontinent eftir thair entrie within the outer kirk repair to thair awin accustomat seattis." In announcing public worship the bells were rung three times, this was called the first, second, and third bells. The first bell summoned the people to church, the second bell announced that the reader had commenced the preliminary service. This service consisted in reading the public prayers and portions of Scripture, singing psalms, and sometimes the catechism was used; it usually lasted for one hour. The third bell announced the entrance of the minister to the pulpit to preach the sermon. The offence, as quoted, consisted in these "honest men" perambulating in the "Outer" or West Church while the reader's service was being conducted. However, as we do not hear of any more complaints, it is likely the objectionable practice ceased. In 1615, "The Kirk Session of Lasswade appointed nine o'clock as the hour at which sermon should begin in the summer months, and half-


past nine as the hour of sermon in winter, the reader's service commencing an hour earlier." If this was the case in the church here, we need not be surprised at the "perambulations" complained of. We have an instance of length of sermon on a special occasion. On 5th November, 1622, "Thair was na meitting of this eldarship, in respect the sermond maist for glorifeing God for His Majesties deliverie from the powdir treasone, continued quhill xij houris." This happened seventeen years after the "powder treasone" or gunpowder plot, leaving us to infer that this service was an annual one during the life time of King James VI. On Sacramental occasions about 1597 the Kirk Session ordained the first bell to ring on the Sunday at half-past two in the morning, the second bell at three, and the last bell at half-past three o'clock; and the first bell to the second service to ring at the end of the first service. (See appendix.)

THE BELLS.

Bells, and especially old church bells, have come to be looked upon with great interest in recent times; and we think deservedly so, seeing they are found to be so closely associated with religious sentiment, and the practice of the sacred duties of the sanctuary in old times. There are in the tower four bells; in dealing with these we have numbered them 1, 2, 3, 4, according to age, and the time when they were placed in the building.

THE SAINTS OR "MARY" BELL.

Bell No. 1 is the pre-Reformation bell with the Latin inscription in black letter—"Ave Maria, gratia plena

tecum dominus benedicta tu in mulieribus et benedictu. As translated by Rev. Mure Smith —“ Hail Mary full of grace,  God is with you, blessed art thou among women, and to be blessed.” We call it the “Saints or Mary” bell, and we believe it to have been the bell that was used in the ancient church. We learn “that in these early times people in general possessed nothing like clocks or watches ; they learned by practical observation to judge roughly of the time of the day, but in cases where it was necessary to know the exact hour, they were entirely at a loss. Any implement for measuring time was rare, and belonged only to a public body, and the only means of imparting the knowledge gained from it was by ringing a bell or blowing a horn at certain hours of the day. This practice was first introduced in the Monastic establishments and churches in connection with the various religious services. We learn also that in the early times it was common to have salutations or invocations on bells similar to the one inscribed on this bell. We do not therefore attach the same importance to the inscription that Mr. Mure Smith does, when, because of it, he connects this bell with the Abbey of Cambuskenneth. The first reference to it that we find is in the Session records, on 8th December, 1597—thirty-four years before any of the other bells were placed in the church. We read “that the ancient founders seldom placed their names on their bells, but the black letter inscriptions are often accompanied by their foundry stamps or trade marks.” This bell bears no date, nor name of the founder, but we have the foundry stamp

accompanying the inscription in form of a budding cross. If we could interpret this mark, we might arrive at the age of the bell, or find out the foundry where it was cast. It indicates to us that it was cast by the monks, and we know that bell-founding, like other scientific crafts, was carried on by them.

Mr. Mure Smith assigns it to the period between 1310 and 1340. We quite agree with him as to its antiquity, but we do not admit his claim that it belonged to the Abbey of Cambuskenneth. We learn, while the many great and excellent bells of St. Andrews Cathedral, were, at the Reformation, placed aboard of a ship to be transported and sold, and the great "Mary" bell of St. Giles Cathedral, was in June, 1560, taken down and melted for conversion into cannon, that the small Parish Church bells were preserved. We believe the presence of the leaders at the time of the Reformation would secure its preservation from removal or destruction.

We have therefore the following evidence in favour of our contention that this bell belonged to the ancient church:—In building the tower the masons made preparation for the reception of bells. In pre-Reformation times bells were indispensable, being used as time tellers. In the fact that we find this bell in the church before any of the others were placed in it. The absence of any record of the removal of any bell from the Abbey to this church, and the extreme likelihood that at the Reformation this bell would be preserved.

It is alluded to in the Town Council records ^one.

7th November, 1702. "The Councill appointes Alexander Drapper (beadle) to ring the old litle kirk bell at nine and twelve houris each foirnoone from hencefurth and at ten o'clock at nycht, and that besides ringing of the great bell in the morning and evening as formerlie." It is called an old bell even at this early date. It has proved itself to have been made of the finest metal, as we find no record of anything ever having gone wrong with it. It has been ringing for more than five centuries, and so far as we can judge from a recent examination is as sound to-day as the day it was first placed in the tower. We found it only a little worn on the inside, just where the tongue strikes. It may ring for other five centuries yet if no accident overtakes it. For antiquity, we think it well entitled to a place in the front rank of old Stirling relics.

"LORD MADERTIE'S" BELL.

Bell No. 2, we call "Lord Madertie's" bell, was the first bell introduced to the tower subsequent to the Reformation. It was purchased by "Andro Young, baillie," in 1631, as on 7th June, same year, "Andro Yunge," bailye, reported that he had bought "fra my Lord of Madertie, ane bell to the kirk on the 4th day of Junij, 1631, weightand nynteen stane weight (or 2 cwt. 2 qrs. 24 lbs.), the quhilk the breathrein approved." This extract from the Kirk Session records is confirmed by an extract from the Council records dated 11th July same year, "Andro Young, baillie, productit in Counsall ane act of the Sessioun of the Kirk of Stirling, under the subscriptioun of Maister Patrick

Bell, thair reidar, and clerk of the said Kirk Sessioun, of the dait 7 of Junij last, quhairby thaj had approvin and allowit the said Bailie his procedingis in bying of ane bell to the kirk, fra my Lord Madertie, quhilke wes hung up in the kirk steeple for the quhilke the said Bailie had satisfeit and maid the rest of the expenssis in hinging the saim, to be allowit be him as maister of the kirk wark in his comptis. Lykas, the saidis Provest, Baillies, and Counsall, appreves and allowis the said Andro Young, baillie, his hail proceedingis and doinges thairin, to the great credit and decoratioun of the toun and kirk." It would seem as if they were glad that they had now, as it were, got a bell of their own, as they would have no sympathy for the pre-Reformation one. It came to grief in 1657, as we find an entry of date 29th August same year—"The Majestrates and Counsall haveing considerit the necessatie that thair is for causeing renew that bell in the churche whiche is now riven and unprofitable, they have ordeanit that it be sent over to Holland, to David Stevinsone, merchand, burges of this burgh, who is thair for the present, to cause cast the same of new againe and make it fyve hunderithe weight or thairby, for whiche effect James Stevinsone is heirby authorized to writt to his brother, and to desyre him to put about the bell in lettres: A bell for the burgh of Stirling, and the yeir of God in figures, and George Hendersone, thesaurare, is ordanit to send over money to satisfie for the same." This bell is still in the church with the inscription, "Cornelis Ovderogge Fecit, Rotterdam, 1657, Soli Deo Gloria"—glory to God alone.

On a lower line in beautiful English letters (slightly altered from the instructions given) there is the following:—"To Sterling town I doe belong." It is called the tenor bell.

OVER HOSPITAL BELL.

Bell No. 3, or what we call the "Over Hospital" bell, seems to have been got for the tower of the Guild Hall or Over Hospital as it was called at that time, but being found too big for this small tower, it was put into the church tower instead, as see the following entry of date 11th March, 1669, "The Councill appoynts the Thesaurer to send over the old knock bell to Holland, and to caus cast a good new one, and the new bell which came home for the Over Hospitall to be put up and hung in the kirk steeple, and the bell that is for the present in the knock house (Broad Street steeple) to be hung up in the steeple of the said Hospitall." This bell is the largest in the tower, and it has also been the most unfortunate. On 3rd August, 1728, an account of "sixteen pounds ten shillings" is paid "for making a new wheel to the bigg bell in the church steeple," and on 6th May, 1738, "The Councill considering that the largest bell in the church has been for some time rent, and that it is necessar the same be founded of new, and that it is advised that it may be done as well and cheaper at London than anywhere else, they therefore appoint John Jaffray, baillie, to send the said bell to London, to Mr. Claud Johnstone, factor there, the said baillie's correspondent, in order that he may get the same founded of new." It comes to grief in 1780, when it

is sent to London to William Chapman, bell-founder, Whitechapel, to be recast. It again comes to grief in 1852, as we find in 1853, "It was resolved to have one of the bells in the tower of the West Church recast." This time it is done in Glasgow by David Burgess, founder. It bears his name and the date 1853.

THE MANAGERS' BELL.

Bell No. 4, or what we call the "Managers'" bell, was put in the tower in accordance with the following resolution. It is so very important that we give it in full :—

Stirling, 5th June, 1781.

Messrs. David Gourlay, Robert Banks, Alexander Jaffray, Dr. Robert Graham, Alexander Cunningham, John Glass, John Sawers, James Stevenson, managers.

Which day the above named Managers of the Burgh of Stirling, being convened. They authorise the Committee, named at their last meeting, to commission a fourth bell for the church, weighing about three hundred weight and three quarters, so as to compleat the chyne, and to agree with Mr. Turner to put up the necessary machinery.

(Sigd.) DAVID GOURLAY.

The reason why Managers are mentioned here, is that for nearly six years previous to the date of this extract a dark cloud had overshadowed the burgh in the shape of disfranchisement. For that period there had been neither Provost, Bailies, nor Council, and the

burgh was deprived of all her rights and privileges. But the dark cloud had now disappeared. On the 23rd May of this year King George III., in answer to a petition from the burgesses and inhabitants, was graciously pleased to restore the burgh, and to direct a Magistracy and Town Council to be chosen, and appointed the eleventh of June for the day of election. Need we wonder that the Managers in their joy commissioned a fourth bell for the church "to compleat the chyne?" We are told that on the 14th June, when the election was over, "great enthusiasm prevailed among all classes, the bells rang merry peals, in the evening bonfires were lighted, feasting was the order of the day, bumpers were drained and healths drunk, in particular the health of His Most Gracious Majesty King George III., and all others who aided in any way in bringing about the restoration of the burgh."

During the period referred to, the Court of Session appointed eleven managers with full powers to manage all the affairs of the burgh and hospitals, of whom five were burgesses, four members of the Guildry, and two members of the Trades, with the Sheriff-Substitute as Dean of Guild. David Gourlay of Kipdaroch was chairman of the managers during the whole time of the disfranchisement. He conducted the affairs of the burgh in such a prudent and judicious manner, and made himself so popular, that we find him elected as Provost for several years after the restoration. This bell is therefore a reminder of a most important time in the history of the burgh. It is known as the treble bell. It bears the name of the founder, "Wm. Chapman of London, Fecit A.D., 1781."

INTERMENTS OR BURIALS WITHIN THE CHURCH.

We find that before and after the Reformation, the practice of burial within the church prevailed to a great extent, so much so that in 1623 the Town Council and Kirk Session, "for avoyding of the great abuse and prophanatioun of God his hous in bureing of deid corps within the samyn, ordenit that fra this forthe thair be na bureall within this kirk, except be licience first socht and obtenit." At this time they restricted burials to the North Aisle and under the tower of the West Church, and to the east end of the East Church. For burial in the North Aisle the price was "fourtie pundis," under the tower "thretty pundis," and "in the east end of the kirk at the bak of the Merchandis Loft, ane hundreth merkis or £66 13s. 4d. Scot, and ilk corps that sall be careit through the kirk to the ile of the Laird of Garden or to the ile of Duncan Paterson, the procuraris of leive thairto sall pay thairfor the soume of ten merkis (£6 13s. 4d.) Scots money," all which payments were to go for the use of the "kirk and puir." Through course of time this regulation had fallen through, and the abuse had increased, as we find on 6th July, 1772, "The same day the Councill resolve that for the future no burial places shall be allowed in the East Church of this burgh, but those who are entitled to the minister's burial place in the east end of the church. But that any person who makes application for burial ground in the West Church shall be allowed the same on paying a half-guinea for each funeral to the poor, and on their engaging to lay the through stones suffi-

ciently." We are afraid, therefore, that interments in the church must have continued down to recent times, or at least to the beginning of the present century.

SECOND MINISTER.

After this long digression, we come back to the story of the church, and say a few words on the institution of the second minister, or second charge as it is called. It was begun in 1607, when Robert Mure was appointed at a stipend of "tua hundred pundis yeirlic." He remained seven years, and then was translated to Drymen. As there were not funds to make a sufficient endowment, the charge fell into abeyance. Between this date and 1643, various benevolent persons bequeathed sums of money to be devoted for "the use of the second minister." The Cowane family gave largely towards this object. It may be of some interest if we give the names of the donors and their gifts in detail, "Sir Thomas Erskine of Gogar gave five hundreth merkis; Mr. Robert Murray, Levingland, commissar of Stirling, gave five hundreth and twentie five merkis; John Cowane, five hundreth merkis; Andro Cowane, merchant (John's father), one hundreth pundis; Issobell Alexander, relict of Andro Cowane (John's mother), five hundreth merkis; Janet Alexander, spouse of Walter Cowane, merchant (John's aunt), ane hundreth pundis; Agnes Cowane (his sister), spouse of James Short, merchant (Provost in 1612), ane hundreth merkis; and Alexander Cowane of Wester Polmaise (his brother), gave 'ane quarter of the landis of Southfield,' which were rouplit and sauld for ane thowsand merkis." These sums

added together amount to £2283 6s. 8d. Scots, "to be employit in yeirly rent for the use of the second minister." The Council considered this endowment warranted the revival of the second charge. Accordingly, on 9th October, 1643, the Town Council "ordained that there be ane uther actual minister adjoyned to Maister Harrie Guthrie, present minister at the said kirk, speciallie seing the charge of the said parochine is so grite and wechtie, that it can not be commodiouslie done and exercit onelie be ane minister, and heirby thay, for thamselvis and thair successouris, acts and ordanis that thair sal be tua ministeris to serve the cure at the said kirk in all tyme coming. And for the provisioun of that uther now appoyntit to be presentlie socht and adjoynit as said is, the said Provest, Baillies, and Counsall, caus thair tounes Thesaurer present and to cum, mak gud and thankfull payment to him of ane thowsand merkis yeirlie."

In relief whereof the Thesaurer is to receive the annual rent of the Mortified Money or £182 13s. 4d., to which was added yeirlie out of the Commoun Gude, £217 6s. 8d.; from the Guildry, £100; Crafts or Trades, £100; Maltmen, 50 merkis or £33 6s. 8d.: the haill Omnigatherum, £33 6s. 8d. The Mechanics paid £20 of the latter sum, and the remanent members of the Omnigatherum the rest. These sums added together make £666 13s. 4d. Scots, or £55 11s. 1½d. stg., equal to "ane thowsand merkis," the second minister's stipend.

The payments made by the various incorporations and communities gave them a voice in the appoint-

ment of the second minister. John Allan got the first appointment, and was admitted to the charge in 1645—he did not keep it long, being deposed for malignancy in 1648. David Bennet was then appointed, but he died in 1654.

DIVISION OF THE BUILDING INTO TWO CHURCHES.

After the death of David Bennet, James Guthrie, who was first minister, and two or three elders, with the concurrence of a minority of the incorporations and communities, appointed Robert Rule as his successor, in opposition to the great body of the incorporations and inhabitants of the town. Feeling ran very high and there were serious riots. Dr. M'Crie tells us that "on one occasion the mob rose against Guthrie on Sabbath as he was repairing to church, and pelted him with stones and mud. A popular tradition maintained to the present day is that the butchers of the town, who were foremost in the wild halloo, actually hounded their dogs upon the good man to tear him to pieces. As it was, he was struck down, and would probably have been murdered on the spot, had he not managed to escape into a friend's house."

The case was appealed to the Synod, who declared the appointment of Robert Rule illegal, and this decision was confirmed by the General Assembly. On Sunday, 15th July, 1655, William Row, minister of Forgandenny, made public intimation to the congregation of the Act of General Assembly nullifying Robert Rule's admission, and the Act of the Synod or Provincial Assembly of 10th July instant, intimating the deposition of James Guthrie, also the Act of

General Assembly concerning the deposition of the said James Guthrie, dated the 30th July, 1651. The great majority of the congregation now treated James Guthrie as a deposed minister, leaving the church in a body, and threatening any who should go to hear him with the censure of the church. Steps were taken to appoint another minister in his room, and the congregation were recommended to choose Matthias Symson, minister of Kirkandrew, in Cumberland. The induction was fixed for the 20th November, but as there existed at this time a greater power in the country than either Synod or General Assembly, in the representatives of the Commonwealth, the induction was not allowed to proceed. George Bennett, minister of St. Ninians, "who was appointed to preach, went to the pulpit, and having prayed, as he was about to read the edict, Captain Goslon, one of the captains of the garrison, came in and interrupted the said Mr. George, desiring there might be a forbearance of admitting ane minister in Stirlin until that matter shall be decided by the Council of State, before whom it was depending." A deputation went to the Castle and waited on the Governor, but without effect; they were not allowed to proceed. The Acts of Assembly had no effect upon James Guthrie, who continued to preach to those who came to hear him as if no such sentence as deposition had been passed upon him. The decision of the Council of State was made known on 20th August, 1656, James Guthrie remaining first minister, and Matthias Symson established as second minister. Symson was what was called in these days a Resolutioner—James Guthrie being a Protester, and

also a man characterised by Cromwell as, "the short man that would not bow," declined and refused to allow Symson to occupy his pulpit, or in any way to preach in the East Church. The whole matter is so quaintly described in the records that we prefer to give it in full, 1st September, 1656, "The Proveist, Ballies, and Counsell, having heard a report from sutche of their number as they had appointed to goe allongis with Maister Matthias Symson to Maister James Guthrie, for requyreing of him their awin liberty for preitching in the churche conform to the ordour of the honorable Lordis of his Heighnes Counsell, that the said Maister James hes refusit any access for the said Maister Matthias to preitch in the churche, they have thairfoir resolvit and concludit that according to the ordour of his Heighnes Counsell, whairby their lordships his gevin warrand to cause build up a partitioun in the churche, to go on for shunning of farder controversie, and in the meantyme till it please the Lord to grant the toun that libertie, which they are confident is dew to thame as will be afterwards fund, and to caus make up the divisiou at als easie a rate as can be, and ease thamselvis with sutche seats as they can carrie in and out with thame on prettching days and sutche lyk, trusting that God will in his awin appoynted tyme grant thame wha are the suffereris, that which is thair awin dew rycht."

From this time the building is divided into two churches, known as the East and West Churches. In building up this partition, they deprived the East Church of their entrance. It was necessary, therefore, that a new entrance be made, and this was effected

by making a new door at the transept on the south side. With the exception of an exit door made by the Maltmen below the eastmost window of the South Aisle, in 1714, no further structural alteration was made on the East Church until the beginning of the present century. The Church of Scotland was in a most unhappy condition with this split between Protesters and Resolutioners. James Guthrie was the chief of the Protesters, and in the Session Records occurs the following entry, 5th November, 1657, "The congregation have been without that healing ordinance (the Lord's Supper) for the space of nine years." It was then appointed "that the Communion should be celebrated on the two Sabbaths, 15th and 22nd of the current month, and that the 12th of the month be set apart for public solemn fasting and humiliation." We believe this to be the institution of the Sacramental Fast Day, which is now in process of being abolished. Both Protesters and Resolutioners had a difficulty in regard to celebration. "The whole community was at variance. Was there to be Communion without reconciliation? There were charges of spiritual defection and counter charges of ecclesiastical contumacy—and who was to judge in these matters, or settle who should be received, and who should not be received at the Lord's Table?"

WEST CHURCH AFTER THE REFORMATION.

After the Reformation this church was left pretty much to take care of itself, and allowed to go to ruin by neglect. Even after the division was made, Matthias Symon did not preach long in it. After the

deposition of James Guthrie, the Council would have preferred Henry Guthrie to be first minister. On 23rd March, 1661, "They appointed Robert Stevinsone, late proveist, and Robert Russell, baillie, to ryde to Kilspindie, on Monday next, to the said Maister Harie, and in their name to acquaint him of the earnest desire that they unanimously have to enjoy him againe for thair minister." On 9th April, "The Councill receavit a littre from Maister Harie Guthrie, shewing that in regaird of his weaknes of bodie to do service in the ministrie at this burgh, therefore he is forced to decline the Councillis invitation." On the 13th April, "the Proveist, Baillies, and Council, have written an lettre to Maister Harie Guthrie, earnestlie againe inviteing him to return to his former charge of the ministrie here, and appoints Robert Russell (baillie), and James Stevinsone (Dean of Guild), to ryde to him to Kilspindie on Monday next, with the said lettre, and bring his possitive ansuer thairunto." On the 18th April they reported "that notwithstanding all the persuasions they could use with Maister Harie Guthrie in fortificatioune of the Councillis lettre, yet he does absolutely refuse to return to the ministrie here in respect of his infirmitie and weaknes of bodie, which he desired them to signifie to the Council as his possitive ansuer, and soe they may not delay time in seekeing another."

The patronage of the church was at this time vested in the Crown and Charles II.'s Commissioners. General Middleton took the matter in hand. On 30th May, 1661, he "desyred a positive answer to be given him betwixt and Sunday next, whether or not

the toun will assent to the said Maister Matthias his presentatioun ; whereupon the Councill called for the said Matthias and shewed him that seing the said matter could not admitt of furdre delay they were content that he should accept the said presentatioune whenever he pleased."

The appointment of the first charge was given to Matthias Symson, but it was given in a half-hearted way. At this very time James Guthrie was lying in the Tolbooth of Edinburgh, and two days after the date of Symson's appointment, he (Guthrie) was executed at the Mercate Cross, and his head fixed on the Nether Bow Port, where it remained for twenty-eight years. It was taken down at the risk of his life by a young student named Alexander Hamilton, who afterwards became first minister of this church. It is difficult for us at the present day to realise the meaning of such a barbarous and cruel deed. Even Charles II. himself was sorry when he heard of the execution of James Guthrie, and said that "if he had known they had spared (Patrick) Gillespie he would have spared Guthrie." He rather liked Guthrie, who was always loyal to him, and looked upon Oliver Cromwell as an usurper. Matthias Symson, on attaining the first charge, went into the East Church, and the West Church was again neglected, and remained unoccupied until 1731.

INSTITUTION OF THE THIRD MINISTER.

At the end of 1730 the Town Council received a petition from the various incorporations and communities of the burgh, to the following effect :—"That

there is not sufficient accommodation in the East Church, which is now made use of for public worship of God, for the considerable part of the inhabitants of the burgh. . . . It is found necessary that there should be a minister called for dispensing the ordinances in the West Church . . . and they bind and oblige themselves to make due and thankful payment to any person to be settled here, minister as aforesaid, of the sum of twelve hundred merks, £800 Scots." The Town Council had a difficulty as to how this money was to be raised. Numerous meetings were held and various proposals made with a view to settling the matter, but none of these was agreed to. At last it was finally resolved that the West Church should be fitted up and a third minister called, on condition that the various incorporations and communities consented to enter into an agreement "to perpetuate the multure to 18s. 8d. per boll of malt, in order to raise a fund for the payment of the stipend." A proper agreement was drawn up and signed by the various incorporations and communities, by which they "thirled and astricted themselves to grind their malt at the town mills on condition that they would be relieved of the stipends, both of the second and third ministers, and of the town's debts, etc." "The Council, on 6th January, 1731, passed what was called the "Act of Relief," in which the above conditions and resolutions were embodied. On 23rd January, 1731, "The Town Council resolved to call a third minister, fit up the West Church, and bind themselves and their successors in office for payment of a yearly stipend of twelve hundred merkis Scots." They

intimated their resolutions to the Presbytery, and on the 6th February following "The Presbytery having taken the same into their most serious consideration, did, and hereby do, unanimously approve of them, and thanked the Magistrates for their zeal for the interest of the gospel in the place." Mr Ebenezer Erskine, minister, Portmoak, was called to the appointment and settled on 8th July, 1731. The Town Council were so proud of securing the services of so eminent a minister as Mr Erskine, that they added two hundred merks to his stipend, £933 6s. 8d. Scots, or £77 15s. 6 $\frac{2}{3}$ d. stg.

In the meantime the church was being put in order, as on the 5th July same year, the Council appointed "Andro Muirhead, town's treasurer, to cause build up the partition wall betwix the East and West Churches of this burgh, and to repair the roof and windows of the said West Church, and to do everything necessary to be done therein, and to form and provide a grein cloath with fringes for the pulpit of that church, etc." On the 20th November same year, the Council also appointed "Andro Muirhead, town's treasurer, to cause open the undermost window below the steeple of the West Church, and to sash the same for the further enlightenment of the church." This was the ancient west entrance prior to the Reformation, which had been closed or built up, but now utilised as a window.

SEATING OF THE WEST CHURCH.

The pulpit (likely Matthias Symson's pulpit) was erected at the second eastmost pillar on the south

side. Before resolving on the seating, the Town Council offered to the Kirk Session "all right and title they had to the body of the church for five hundred merks." The Kirk Session would have nothing to do with it. Accordingly, on the 25th June, 1731, the Council resolved that the church should be seated; and the way they went about it was very curious. They chalked on the stone floor spaces for probable seats and dasks, and "that the same as it is chalked out into seats, dasks, and pews, be disposed on to such persoun or persouns, inhabitants, as shall offer most therefor, in the terms and under the provisions and conditions always hereafter set down, viz.:—That each purchaser do build and erect a seat, desk, pew, or loft on his purchase immediately after his acquiring thereof on his own proper charges. . . . Item.—That the privilege of building and erecting of such seats, dasks, pews, be granted to the purchaser and their heirs or assignees, under this provision or restriction, that they shall be oblidge to make use of them for their own familys, or sett them to others who have their residence in the place, or else to keep the doors open when there is any sermon or divine service in the said church, and that in case they fail in so doing, then it is to be in the Council's power to cause make the same open. And siclyke under this provision that the said seats, dasks, and pews, shall be removed and lifted when any person having right, prior to the date hereof, to bury below, shall have occasion therefor." . . . The Council further "reserved the power to lift and set down the same at

time of Communion." By the sale they realised a good round sum, and the purchasers, after building their seats, would be saved from paying seat rents. Each pew realised from £9 to £9 10s. stg., and each dask from £4 to £7 stg. On 15th September, 1733, the Town Council had before them a "petition from Walter Craig, coppersmith, shewing that when the Council granted liberty for building seats in the West Church, there was the room for a dask left vacant of purpose, to have been given to any one who would furnish the Council with a candlestick to the said church, equal to the value of the dask (£7 2s. 6d.) The Council grant the petition and appoint him to provide the said candlestick at an expense not exceeding that sum ; if less, he is to pay the difference." The candlestick was furnished and Walter Craig got his dask.

We show a drawing* of the galleries or lofts introduced at this time, containing the Magistrates' Loft, situate in the eastmost arch of the North Aisle ; the Maltman's Loft, for which they paid £24 stg., situate in the centre arch (North Aisle). A loft built by the town, "to be sett to the best advantage," occupied the second westmost arch of the North Aisle. The Guildry Loft occupied the east end of the nave. We believe this loft to have been in existence since Matthias Simpson's time, because the Guildry gave five hundred merks for confirming their right to it, and not so much for that either, as to assist the Town Council on account of the great expense to which

* For drawing see Appendix.

they were put in repairing the church. The Tailor's loft, with Bailie Gibb's seat, for which he paid £12 1s. stg., were situate in the eastmost arch of the South Aisle. The westmost arch, South Aisle, was enclosed for the Session House. Provost Littlejohn's loft cost £15 stg., Bailie Muirhead's loft and a number of other lofts and seats occupied the west end of the nave. They must have been very quaint, confused, irregular-looking churches with these galleries or lofts, and the narrow trap-looking stairs that led up to them.

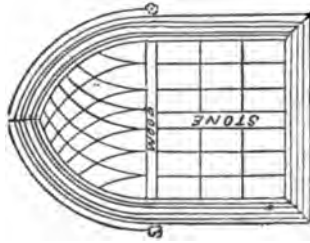
DEPOSITION OF EBENEZER ERSKINE.

The West Church remained seated in this manner up till 1818, but we must go back to 1731. Things did not remain long in the happy, thriving condition we have described. Erskine was a member of the Assembly in 1732, when an act was passed anent the planting of vacant churches, of which he strongly disapproved. On coming to Stirling he spoke very strongly against it, denying its being stamped with Divine authority. For this he was called to account by the Synod, and appointed to be rebuked and admonished. On this he, and three other ministers, William Wilson, minister of Perth; Alexander Moncrieff of Abernethy, and James Wilson of Kinclaven, appealed to the Assembly, who approved of the proceedings of the Synod, and appointed Mr. Erskine to be rebuked and admonished at their own bar by the Moderator (Mr. John Goudie), which was done accordingly. They were afterwards restored to their former situations. Instead of compliance, in 1734 the four brethren met at Gairneybridge and constituted them-

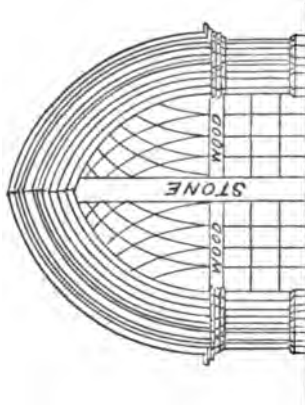
selves into the Associate Presbytery, which, after many changes, merged into the United Presbyterian Synod. As time went on, the differences increased, until finally Mr. Erskine was deposed in 1740. He then left the West Church with the greater part of his congregation, to whom he preached in the Valley until a meeting-house was built for them on the site (then known as Bailie Gibb's garden), where his monument is now erected in St. John Street. No successor was appointed to Mr. Erskine, the Council considering there was no need when so many of the congregation had left with him. Also, on 14th April, 1747, the Synod found that no sufficient foundation had been made for perpetuating the establishment of the third charge. It went into abeyance. The West Church was again unoccupied and suffered much from neglect, the porch being used as a coppersmith's workshop in 1779.* In 1795 (the congregation of the East Church becoming too numerous for the accommodation) the Town Council prepared to clear out the old seats, lofts, and galleries, and to seat the church anew. This proposal met with serious opposition on the part of the Guildry and the Seven Incorporated Trades, who were in favour of reviving the third charge, the

* 7th Sept., 1779.—In answer to a complaint from a number of the inhabitants of Baxter's Wynd (Baker Street), the coppersmiths and coopers were prohibited from working at their trades on the public street. The coopers were ordered to remove their work to some back place off the street, but the coppersmiths were allowed "in time coming to work in the porch of the West Church, unless when sickness in the neighbourhood or other circumstances rendered it inconvenient." We believe this porch was used as a workshop until it was taken down in 1817.

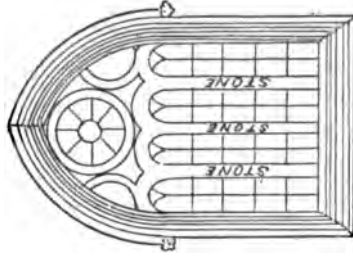
aisle windows



ancient west door, utilised as a window.



west window tower.



windows of west church as restored 1797. remaining till 1818.

Guildry offering to pay £50 a year towards the stipend of the third minister. The Town Council after considerable discussion resolved to adopt conciliatory measures. A compromise was effected by resolving "to put in proper repair the walls, windows, and roof of the West Church." This was carried into effect in 1797. We show drawing of the way in which the windows were put into what was considered "proper repair,"—a strong wood lintel being inserted at the springing of the arches, resting in the centre on a stone mullion. We also show drawing of the ancient west door used as a window, with original window over it. In our opinion this period was the dark age, so far as church architecture was concerned.

It was further agreed that the second minister be asked to preach in the West Church for a year or two to see if a congregation would be gathered sufficient to warrant the revival of the third charge. The second minister refused. By yielding in this way the Town Council overcame the opposition, and carried their point of clearing out the old seats, desks, galleries, and lofts of the East Church. Mr James Miller, a local architect, was employed, and plans were submitted by him to the Council for their approval. Part of this plan was to remove an old arch which then existed between the two great pillars at the west end of the church. Considerable difference existed in the Council as to the safety of its removal.

Ultimately it was resolved to submit Mr Miller's plans to be examined by Dr John Robinson of Edinburgh, who reported that if this arch was removed it might effect the stability and safety of the building.

In the end it was agreed to adopt Mr Miller's plan, with the exception of removing the old arch. It was at this time that the King's Loft was removed along with the Garden Loft, and the space turned into a hall known as the Presbytery Hall or Session-House. Estimates were taken in and the work executed in 1803. During the time the work was in progress the congregation worshipped in the West Church.

The pulpit was placed in the west end between the two great pillars, the seats or pews placed across the church looking west, and a new gallery was erected along the aisles and across the east end. By this means the accommodation was largely increased, the church being said to hold from 1200 to 1400 persons. At this time the old north choir door and the maltmen's door were built up, and a new door and window (the present ones) made on the north side of the transept.

Nothing being done in the way of providing a minister for the West Church, we find on 23rd November, 1805, "Which day the Magistrates and Town Council of the burgh of Stirling, being convened, and having resumed consideration of the memorial and petition from the Kirk-Session relating to the procuring of an assistant minister for the West Church, and having examined the acts of the Guildry, dated 12th January, 1797, and 10th May, 1800, with the acts of Council of 12th January and 27th February, 1797, and having reasoned thereon at great length, they, before coming to any determination on the subject, resolve in the first place to ascertain whether there will be a sufficient number of persons belonging

to and residing in the parish, who want accommodation as will make it necessary to open the West Church, and for that purpose they recommend to the Kirk Session to cause the elders to go through their respective quarters and take up lists of those who want seats, with the number in their families above six years of age, to cause such subscribe their names as engaging to attend, and condescending on the number of seats which they want, and to report." We have no knowledge if ever this report was given in to the Council by the Kirk Session, but nothing was done although complaints continued to be made regarding the want of accommodation in the East Church.

At this time and up to 1817, Dr. Somerville was first minister, and Mr. John Russel (Burns' "Black Russel") was second minister. Russel is described as being "uncouth and robust in person, and remarkably dark complexioned, with a stern and gloomy countenance. He was a bold, fearless, and popular preacher, so that the poet drew a faithful portrait in saying—

"What herd like Russel tell'd his tale,
His voice was heard through muir and dale.
.
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.
His piercing words, like Highland swords,
Divide the joints and marrow;
His talk of hell, whaur devils dwell,
Our verra soul does harrow."

It is said that he grew more temperate in his sermons as he advanced in age, and notwithstanding his stern appearance, he had a tender heart.

He must have been very popular here, for on 7th July, 1805, he received an addition to his stipend of

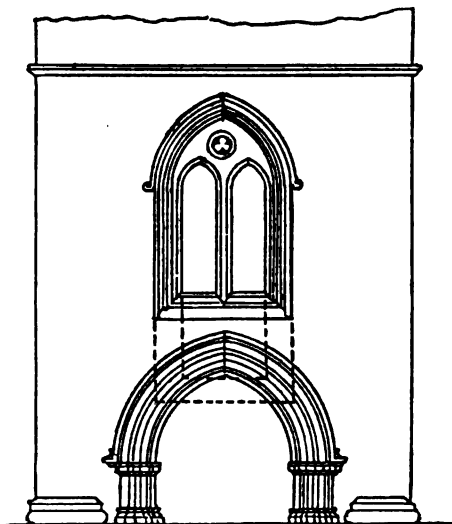
£28 15s., on 1st April, 1809, another addition of £30, and a week before his death, another of £20. Dr. Somerville and Mr. Russel both died in the beginning of 1817, within a month of each other.

RESTORATION OF THE WEST CHURCH.

The complaints as to the want of accommodation in the East Church were renewed. In order to obviate these, the Town Council passed an act resolving to fit up and restore the West Church, to raise a fund of £150 yearly for salary to an unordained assistant, who should, with the first and second ministers about to be appointed, preach alternately in both churches. An eminent architect, James Gillespie Graham of Edinburgh, was employed to conduct the work of restoration, which he did so effectually as almost to obliterate and efface the ancient appearance of the building altogether.

He altered the west window by making it seven or eight feet longer and lower than it was before, thus cutting away the arch of the ancient west doorway, and building what remained of it, in the manner shewn in the drawing. He built up the ancient south door, and by making a larger opening in the bay, turned it into a window. He did the same thing with the ancient north door. He removed the south porch, and caused the two chapels or aisles (known as Queen Margaret's, and the Earl of Stirling's), to be taken down to within three feet of the ground, converting the arches (entering from the church into these chapels) into windows, and fitting new stonework, mullions, and tracery into all the windows, of

an entirely different character and style from what belonged to the ancient church. He also caused to be put in the plastered groined ceiling in the nave, cleared out all the old seating, with the galleries and lofts. He caused it to be seated anew, placing the pulpit in the centre at the west end below the nave arch, and the seats in the position they now occupy,



ANCIENT WEST DOOR AND WINDOW IN TOWER, SHOWING
HOW ARCH OF DOOR WAS TAKEN AWAY.

with one gallery across the east end, [which was removed in 1868, the pulpit also being shifted to where it now is at the same time,] and by making a door in the centre of the partition wall erected in 1731, the congregation entered the church from the transept on the south side. This work was done at an expense of £1400. Although no doubt Mr Gillespie Graham

was an able and skilled architect, as may be seen from other churches designed by him, notably Doune and Muthill Parish Churches, yet he was not the man to be entrusted with this kind of work, for he seemed to have no sympathy with the ancient building or its architecture, and evidently tried to make it Gillespie Graham's church. It seems to us that, in any future restoration of this building, the most of his work would require to be undone, and its ancient features restored.

Dr Wright of Markinch was chosen first minister. A competition ensued betwixt the friends of Dr. Small of Stair, and Mr Archibald Bruce, preacher in Torphichen, in regard to the second charge, which was finally decided by the Council resolving in the first place "that the said Mr Archibald Bruce shall be ordained third minister of this town and parish, and that he and the other two ministers shall preach alternately in both churches, so as always to form only one parish with one Kirk Session, and having the Sacrament dispensed by all the ministers alternately in the East Church." They then agreed to grant a presentation in favour of Dr. Small to the second charge, which was accordingly done.

TRANSEPT.

The next alteration was a new entrance doorway at the transept, built by subscription in 1867. Any one can see that this is not in keeping with the rest of the building. Had they even kept the courses of ashlar work of the same height as those in the old building, and laid the stones on their natural beds, it would not

have been so bad, but they did not even attempt to do this, and in consequence, this alteration looks as if it did not belong to the building.

RESTORATION OF THE EAST CHURCH.

The restoration of the East Church in 1869 was carried out at the instance of the congregation with consent of the Town Council, and the work was entrusted to Mr. James Collie, architect, Bridge of Allan. The gallery, which was erected in 1803, was entirely removed, the pulpit placed where it now is, and the seats reversed to look eastward. He took down the old arch between the two pillars (the arch which was not allowed to be removed in 1803), inserted instead a lofty moulded Gothic arch, removed the old Presbytery Hall at the transept, and erecting the present end gallery in its place, removed the old plaster ceiling and lined the old oak timbers of the roof with wood lining. Over this arch he inserted a window in imitation of the leafed window in the west gable of Dunblane Cathedral. He abolished the triforium by removing the slated roofs of the north and south aisles, and inserting glass in the triforium openings. He redressed the whole internal stonework of the church. This has been objected to by some, but by far the worst thing he did was to remove the triforium and the interesting old three-light window at the King's Loft. We are told that the Rev. Dr. Alexander, during whose incumbency this restoration took place, was very sorry when he saw the masons removing this fine old window, but the work of destruction was too

far gone, and it was allowed to be demolished. In any future restoration the triforium could be restored, but we are afraid the King's window cannot be restored. It was found that considerable damage had been caused to the pillars and arches by the insertion of beams in connection with the old gallery; this had to be made good. He also inserted new mullions and tracery into a number of the windows.

Recent excavations on the north side of the nave have revealed the fact, somewhat unusual for buildings of this kind, that the dressed stone on the outside of north aisle and buttresses is not carried down to the level of the floor inside, but is about two feet higher than the ashlar inside, the two feet being built with very rough undressed rubble—indicating that all along the earth outside had been somewhat higher than the floor of the church.

We have now come to a close with the story of the Parish Church, and we confess that we have found the subject so attractive as to awaken in us an interest in this building which we did not before possess. We believe it to be, without exception, the most ancient and interesting building we have in the burgh. If we look at it as a building dedicated to the worship of God, it reminds us of forms of worship and phases of theological thought exceedingly different from each other; the Roman Catholic, the Episcopalian, and the Presbyterian, having at different periods held its keys, and worshipped within its walls. If we look at it in its connection with the burgh, and the rise, progress, and development of burghal life, the interest

becomes intense. Just think that for more than five hundred years, we may say from the infancy of the burgh, through its long youth of monopoly and exclusive privilege, up to the full manhood of civil liberty, this church has been standing there a silent witness, reminding us in the words of the late poet laureate that—

“ Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.”

We began this story with Samuel Johnson, we will end it with John Ruskin. He says, and we believe it to be specially true of this building, “that the greatest glory of a building is not in its stones or in its gold ; its glory is in its age, and in that deep sense of voicelessness, of stern watching, of mysterious sympathy which we feel in walls that have long been washed by the passing waves of humanity.”

As has doubtless been noticed, our main sources of information have been the charters and other documents, and extracts from the records of the burgh already published, but besides these, through the kindness and courtesy of Mr. Galbraith, our respected town clerk, we have had full freedom of examining the minutes of the Town Council, and other papers and documents in his possession. Besides the records, the other authorities referred to are—Sibbald’s History of Fife and Kinross ; Aikman’s Buchanan’s History of Scotland ; John Knox’s Works ; Annals of Dunfermline, with extracts from the Registrum of Dunfermline ; Parker’s Glossary of Gothic Architecture ; Kirk Session Records, from 1600 to 1648 ; Accounts of the

Lord High Treasurer, from 1473 to 1498; Scott's *Fasti Ecclesiae Scoticae*; Dr. M'Crie's *Life of James Guthrie*; Dr. Rogers' *Social Life in Scotland*; Chambers' *Book of Days*; Edgar's *Old Church Life in Scotland*; Report of the Royal Commission on Municipal Corporations, 1835; Nimmo's *History of Stirlingshire*, with extracts from Robertson's *Index and the Cartulary of Cambuskenneth*.

Old Landmarks, &c., in and around Stirling.

THE NAMES AND LOCALITIES OF THE OLD LANDS AND CROFTS IN AND AROUND STIRLING.

THE town of Stirling is well-known to have been a place of great importance, while Scotland remained a separate monarchy. Along with Edinburgh, Berwick, and Roxburgh, it formed the Court of the Four Burghs established by David I. In the twelfth century its castle was a most important stronghold, in the thirteenth it was the most frequent abode of royalty ; but it was while the Stewart kings occupied the throne that it reached its highest point of grandeur as a royal residence. Many of the most important events in the history of the country have taken place in and around its neighbourhood. Historians have loved to dwell on these events, and justly so, giving them the first place without being so very careful as to the exact locality in which they occurred. In this way errors have been made and repeated by succeeding writers, until they have got so firm a hold, and become so well established, that it is extremely difficult to steer clear of them. Our business is to give the first place to the old names

and localities, so far as we know them, in the belief that when these are accurately known, the important historical and local events will be the more easily and intelligently understood. For the sake of order the lands in and around the burgh may be divided into Crown lands, common lands, Church lands, and lands given by the Crown to individuals for service rendered or otherwise.

CROWN LANDS.

We are aware that in a sense the whole lands of the kingdom were Crown lands. We are also aware that Stirling being a royal burgh, the whole lands within it were in a peculiar sense, Crown lands, and the burgesses had the honour of being crown vassals. What we mean by Crown lands are lands reserved by the Crown for their own immediate use or pleasure, annexed to the Castle. In the end of the twelfth or the beginning of the thirteenth century. (a) William the Lion annexed a piece of ground on the south side of the Castle, and enclosed it for a park, calling it "My Park." After he had constructed it, he found that he had included land belonging to the Convent of Dunfermline, we believe part of the carucate of land given by David I. fifty years previous to the Church of Holy Trinity of Dunfermline. For what he had taken, William, by charter to the said church, gave in exchange "the land (Southfield) which is between their land, which they have outside of the park, and the boundaries of the land of Kirketoun" (St. Ninians.) The extract

(a) Registrum De Dunfermlyn, No. 72, page 38.

is so important that we give it in full. Instrument of excambion of the reign of William the Lion (1165-1214), translation:—"William, King of Scots, to all good men, clerical and lay, greeting; Wit ye me to have granted and given, and by this my present charter confirmed to God, and the church of the Holy Trinity at Dunfermline, and the monks there serving God, and to the Chapel of my Castle of Stirling, in exchange for their land which I find included in my park, when I first enclosed in my park. The land (Southfield) which is between their land and the boundaries of the land of Kirketoun (St. Ninians), and on the other side the and (Craigforth) which is between Cambusbarron, the land of Peter of Stirling, and the land of Roger, son of Odo, as the high road leads to Cuiltedouenald (supposed to be Kildean). As Richard de Moreville, constable; and Robert Avenel, justiciary; and Ralph, the Sheriff; and Peter of Stirling, perambulated it. To hold in perpetual alms, as freely and peaceably as they hold their own alms." To William the Lion, therefore, belongs the distinction of having constructed and enclosed the King's Park, and very probably the King's Knot as well. (a) In 1263, in the reign of Alexander III., we find the sum of £83 16s 3d expended in constructing a new park or chase, and putting the old one in repair. In (b) 1290, under the Guardians, payments were made by the Sheriff of Stirling for the feeding of does in winter, for the wages

(a) Exchequer Rolls, Vol. I., pref., page 49.

(b) Exchequer Rolls, Vol. I., pref., page 50.

of a foxhunter to destroy vermin, and for a strong wooden paling to enclose the new park. In (c) 1319, in the reign of Robert the Bruce the old park was of new brought under cultivation, and the right of receiving the teinds was found to belong to the Abbey of Dunfermline, excepting the teinds of Hugh Parker's Croft (Parkfield or Inclosure), lying in the fore-mentioned park. We do not know the respective boundaries of the old and new parks, but both combined embraced all the lands on the south side of the Castle, from the Bridge Mill lade or Raploch Burn, to Bennie's Croft and the Leper's Croft, or Allan Park and the Glebe; excepting a small strip of ground along the foot of the Back Walk called the Rude Croft. It is quite clear to us from these, and other references to be afterwards alluded to that, either in the time of William the Lion, or previous to that time, the Roman road had ceased to be used as a road, and that another road had been substituted from the south through the town by Port Street. With the exception of the rock on which the Castle stood, there was no land annexed on the north side till the year 1506. (a) In that year an Act of excambion was entered into between the Crown and the Burgh, the Burgh giving up their common lands of the Gallowhills (now known as the Gowan Hills) to the Crown, in exchange for the lands lying between the present park (now all covered with streets and villas), and Allan Park and the Glebe. The whole lands were enclosed with high

(c) Cartulary of Cambuskenneth, page 391.

(a) Burgh Charters and Documents, page 69.

walls, excluding them from the burgh, and forming what is called the Constabulary of Stirling Castle and this arrangement remains to this day. We show it on the plan, and it may not be out of place now to say something regarding the old names and localities in connection with these lands. Some are well known, such as the King's Knot and Gardens, put in order by James II., 1453, and carefully attended to by James Wilson, gardener to James III, from 1461 to 1476; the Haining, called "the Heuch" in 1635; and the Butt Well, called the "Spout Well" in 1582. Parkhill is referred to on the 16th April, 1582, when Annabella, the widow of the Regent Mar, obtained from the Crown a charter of Parkhill, which embraced what we know as the Lady Hill, the Crandy Hill, and the Haining, all which still belong to the same family. Then we have the Butt Park, notable as the place where the Court practised the science or sport of Archery. Others are not so well known, such as the Park Loch, to which we have a reference in (b) 1434 when a net (herrywater) is provided evidently for fishing in it, and the same year a payment of xiijs. iiijd., is made to the keeper of it. It is evident from these references that it was a sheet of water of considerable area, what is shown on the plan represents a loch of about six acres in extent. It is again referred to in (c) 1631, when the Treasurer is ordained to cause mend, and repair the causeway at the "Barresyett" and the town wall at the

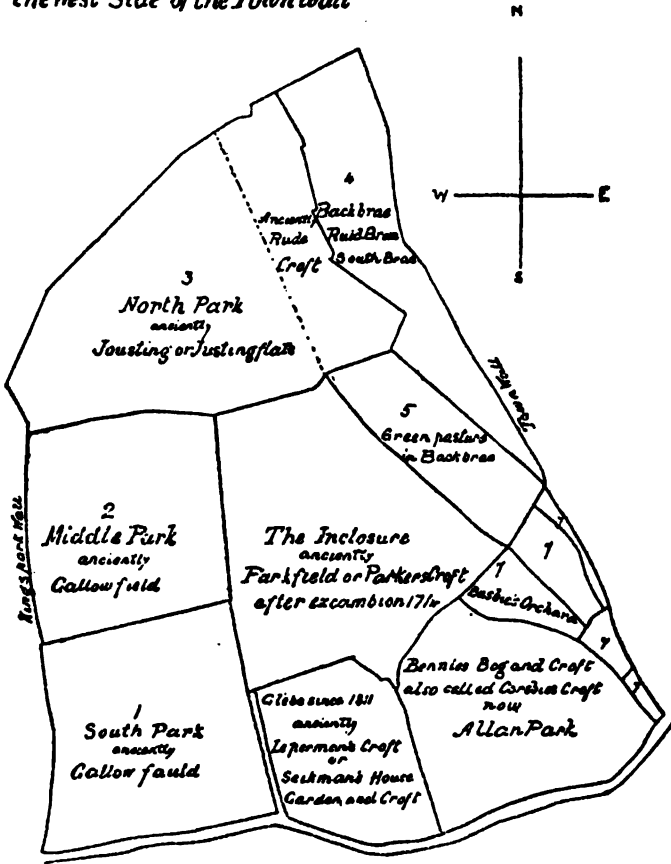
(b) Exchequer Rolls, Vol. IV., page 593.

(c) Burgh Records, Vol. I., page 165.

“Dirtraw, which were broken yesterday being Sunday, by the great spate of water that burst out of the Park Loch.” The Town Burn had its rise out of this loch. We have had in our own day similar experiences of damage at Port Street from floodings. It may have been to prevent these floodings that we find in (a) 1654 a sluice erected at the loch, regarding which an item appears in the burgh accounts, “For making the clouse of the Park Loch, and tarring of it, £1.” We believe this loch existed to the end of the eighteenth century, or till the race course was formed, when they had lowered the burn, and thus drained it. There were also the Jousting or Justing Flats, which occupied the western division of the excambed lands in the immediate vicinity of the King’s Knot, and which were, we believe, the scene of the joustings and tournaments of the fourteenth and fifteenth centuries. We think it an error to say that these sports took place in the Valley. We have here the Park Loch, the Justing Flats, King’s Knot, Gardens, and Butt Park, adjacent to each other, and suitable for all the Court games and sports. The current stories of canals being cut round the Knot with barges, &c., are fanciful and imaginary. The inventors of these stories evidently did not know of the existence of the Park Loch. The other names of the excambed lands were Parkfield, now the lands of Inclosure occupying the centre division. Gallowfield and Gallowfauld occupied the south-west division. After the excambion, these lands became common lands, and were called the South or Park Acres.

(a) Burgh Records, Vol. II., page 320.

The several Parks on
the West Side of the Town wall



GOWAN OR GALLOWHILLS.

At a time long prior to any record we have, the Crown granted to the burgesses and community of Stirling, the lands of the Gallowhills of the said burgh for services to be rendered by them in return, we suppose the service of "body, gudes, and geir." (a) Before proceeding any further, we wish to call your attention to the name which many writers, following the example set by Nimmo, have given to these hills, calling them the Gowlan and Gowling Hills. We consider these names a mistake. In all our researches we have never once come upon either of them. We find them called Gallowhills, Govane, and Gowan Hills, and in support of our contention we lay before you the following evidence. In the Act of Excambion of 1506, they are called the Gallowhills, and on 18th July, 1566, Queen Mary and King Henry granted to John Earl of Mar the "captainship and custody of the Castle, with the park and meadows, the Buttis, and the Gallowhillis." We have seen titles of property having boundaries with the hills, and the invariable expression is "bounded by the Gallowhills." We therefore think the name Gowlan or Gowling must have arisen through some mistake, or some corruption of the word Gallow, and been repeated by succeeding writers. On looking up Jamieson, we find the meaning of *Gallowhill* to be "an eminence from which a view can be obtained." Originally these hills embraced the whole slope facing the north, extending to

(a) Nimmo's History of Stirling, page 282.

the foot of Irvine Place, and when the excambion took place and the wall enclosing the Crown's portion was erected, the part taken by the Crown was excluded from the burgh ; in fact, this wall became the burgh boundary. The remaining portion left in the burgh is described in the Governing Charter of 1641 as the Whins and Gowanhills, the Whins being on the west side of Bridge Street at its junction with Cowane Street. The last almshouse belonging to Spittal's Hospital was situated on a rocky portion of ground on the south side of Irvine Place, and in the title deeds it is described as being "on the little Gowan Hills." This place is also called in other deeds the North Craigs or Gallowhills, also the Govane Hills, which we take to be the same as Gowan Hills. But to return to what are now popularly known as the Gowan Hills, the old names and localities here are all familiar. The most northerly eminence was anciently called the Mote Hill, afterwards the Heading Hill, and now "Hurly Hawky." Regarding this ancient and interesting mound we have nothing new to add; as a mote-hill it existed long before our records begin. As the "Heidden Hill" we have the following record, which may be interesting:—

(a) On 16th October, 1525, "Robert Mentecht" was convicted by the said assise and doom pronounced on him, to be taken to the "Heidden Hill" and the head to be stricken from the body, and the said doom was given by "Willie Forsycht, dempstar for the tyme." It is evident from the persons composing the assize,

(a) Burgh Records, Vol. I., page 24.

that "Robert" must have been a person of some note, but the record is silent as to his rank and his crime. The indifference to human life, as shown in this and other records, strikes us as being very remarkable, and makes us very sceptical as to the lamentations said to have been made over the execution of Murdoch Duke of Albany, his sons, and his father-in-law, a century previous, at the same place. Near the Castle was the pass of Ballangeich, which went round it on the north-west. We believe that up to the end of the sixteenth century the wall enclosing the hills was entire, and that there was no road for the town's people by that way, but after the Court left Stirling, the same liberties were used as exist at the present day. The road now existing is of recent construction, having been made at the beginning of the present century at considerable expense for the convenience of country people coming to the markets, which were then held in the higher parts of the town. We now come to another portion of Crown lands,

THE RAPLOCHS.

Of these there were two. The one which we now know as the Raploch Farm was called the "Kingis Raploch." The other was situated at the head of the Raploch, and was called the "Over Raploch." The Kingis Raploch comprised upwards of one hundred acres of land lying between the Bridge Mill lade and the river to the north-west of the town. It comes before our notice in an interesting way. At the Parliament held in Cambuskenneth in

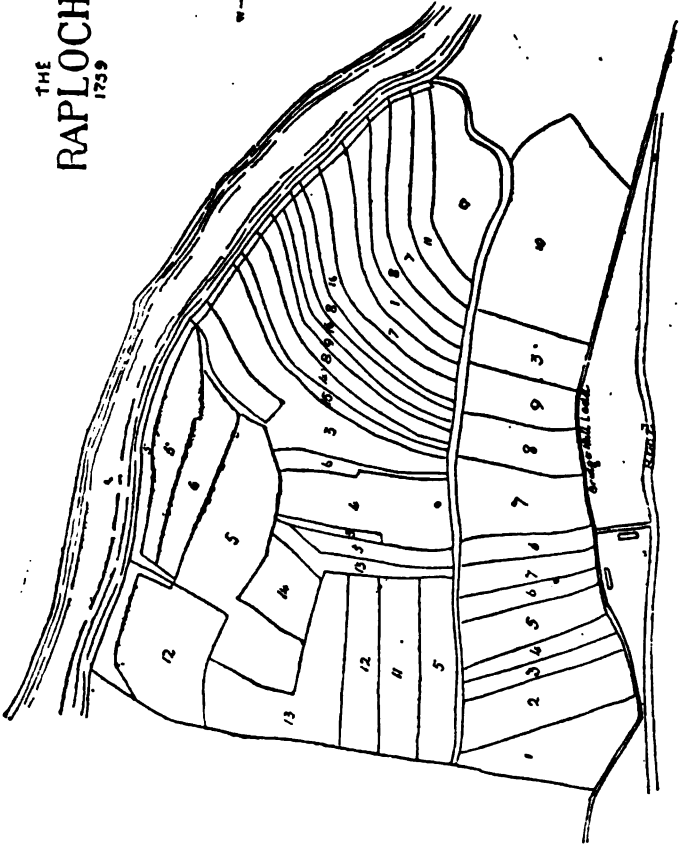
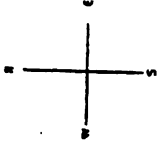
1326, Robert the Bruce complained (*a*) "that the lands and rents which anciently belonged to the Crown had been so much diminished by different grants and transfers made on the occasion of war, that he had not sufficient sustentation suitable to his rank." We are not surprised therefore to find that in 1329, (*b*) the lands of Raploch, along with Craigorth (Craigforth), Skeoch (near Bannockburn), the two Tulchs (we suppose Touchadam and Touch Mollar), and Auchinbothy (Auchenbowie), were annexed to the Castle, and the revenue derived from them went to support the Crown. The lands of Raploch continued to be feu farmed by the Crown to various persons at a rental of somewhat about £8 16s. per annum. In the seventeenth century we find them in the possession of the Earl of Mar, from whom they were acquired by the Town Council (in 1677) for Cowane's Hospital at the sum of £22,500 Scots. In the survey of 1759 we find them cut up into upwards of forty divisions, in the hands of seventeen tenants. The Over Raploch formed part of the patrimony of the Chapel Royal in the Castle. (*c*) It consisted of fourteen acres of land, which were called the "Preistis Aikaris." It is still called the Ministers' Brae, and a narrow lane through it is called the Ministers' Row. Below this place is a small triangular park now intersected by the road leading from the village of Raploch to the Old Bridge, which James V. gave by letters

(*a*) Cartulary of Cambuskenneth, introduction xliv.

(*b*) Exchequer Rolls, Vol. VI., pref. page lxxv.

(*c*) Book of Retours.

THE
RAPLOCHS
1739



under his seal to one John Adamson and his wife, for the "service of keeping the washers tubs, and setting furms, binks, and other plantery for the washers and drying of the Kingis cloathes." This grant was confirmed by Mary of Guise, the widow of James V. (a) It was again confirmed by a charter granted by James VI. at his Castle of Stirling in 1594. The park is still known as the King's bleaching green. On the south side of the Castle adjoining the Old Park were three crofts already referred to, which perhaps we had better deal with now.

THE RUDE OR ROOD CROFT,

called also Ruid Croft, was a narrow strip of land where the Public Halls, Episcopal Church, and the Dumbarton Road villas extend west to the Royal Gardens. Its annual revenue generally amounting to eight pounds went to support the Chaplain of the Rood Altar in the Parish Church. Prior to the Reformation what we call the Back Walk above the "Ruid Croft," was called the "Ruid Brayis (b), the revenue from which too went to support the Rood Altar till after the Reformation, when they were given to support the poor in the burgh hospital. In the early days no trees were allowed to grow on the Back Walk, and the brae was let to tenants and laboured. Even at the end of the sixteenth century the tenant was only allowed to plant one "gang" (row) of trees along the marches. We think the row of fine beeches at the

(a) Chambers' Picture of Stirling, page 15.

(b) Burgh Records, Vol. II., page 377.

west, bounding with the Haining, would be planted about 1592.

BENNIE'S CROFT,

also called Corsbie's Croft, now Allan Park, is brought before our notice on 7th May, 1471, when an "Inquest was made at Wolf's Craig at the end of the town before William of Moray of Touchadam and baron of Buquhadrock in his court of barony, who returned Patrick Corsby as son of Maurice Corsby, and sasine was given to him of a croft on the south side of the burgh." After being in the hands of the Corsbies it came into the family of Bennies, and was called Bennie's Croft. The lower part of the croft next the town burn, or what is now the road, was called Bennie's Bog (*a*). This croft was bounded on the north of the town burn, and on the south by the Leper's Croft. Between the burn and the Town Wall, where Allan Park Church now is, was an orchard called Busbie's Orchard, being the name of its owner. Bennie's Croft, including Busbie's Orchard, was purchased by the Town Council from Captain C. Stewart in 1735, and sold by them to Allan's Mortification in 1740. It would be after this date that it would receive the name (Allan Park) by which it is now known.

THE LEPER'S CROFT.

The Leper's Croft, called also the "Lepermanis Croft," and "Seikmanis Croft," was situate as we have stated on the southern boundary of Allan Park, that is to say the present Glebe occupies the site of

(*a*) Titles of Allan Park.

the old Leper's Croft. A peculiar interest attaches to this croft. As is well known, Robert the Bruce suffered from the complaint of leprosy; he is said to have received much good from using the waters of a mineral spring at Prestwick, near Ayr, and in token of his gratitude, to have erected and endowed an hospital for lepers near this well. Whether from his example or owing to a prevailing necessity, it came to be that hospitals for lepers were erected in the vicinity of almost every town. An hospital was erected on this croft, to which lepers were put as to "ane desert place;" there is also mention of a garden, the name being the "Seikmanis House, Garden, and Croft." They would also have the advantage of the plentiful supply of water from the spring which rose out of this croft, and joined the town burn at the foot of Allan Park. The disease of leprosy seems to have been prevalent here from the twelfth century, and it may be before that time: it was especially so from 1464 to 1550. In 1464 (*a*) and two succeeding years, we find gifts from the Crown of eight bolls of meal to the lepers near Stirling. They are not always so kindly treated, for we find a local statute passed in 1529 (*b*), that flesh found in the market unfit for food, was to be confiscated and given to "Goddis foulkis" as the lepers were termed. We have no record of any lepers being in the burgh after the middle of the sixteenth century.

COMMON LANDS.

By the old burgh laws it was necessary that each

(*a*) Exchequer Rolls, Vol. VII., pages 246-393-444.

(*b*) Burgh Records, Vol. I., page 37.

burghess should possess at least a rood of land, which he held directly of the Crown on payment of a yearly rent. These rents along with the petty customs and fines of court were collected by the Magistrates, who accounted for their intromissions to the Chamberlain. After a time it was found more convenient to let these lands to the burgh on lease for a slump annual payment (in 1327 (*a*) this payment was £36), allowing the burgh to keep the management and revenue over that sum in their own hands. This again led to perpetual tacks being given to burghs. In consequence of the town having suffered great damage by fire in 1385, it received a perpetual lease of the Common Lands on very reasonable terms. By charter dated 13th July, 1386 (*b*), Robert II., "Set and in ferme let to our beloved burgesses . . . their burgh of Strivelyne, with our fishings of the water of Forth . . . with the ferme of the Burgh, small customs, and others partaining to the same. . . . Paying our said burgesses and their successors, to us and our heirs, sixteen pounds sterling yearly at Whitsunday and Martinmas, in equal portions." We believe this to be the origin of that most important fund of the burgh known as the "Common Good." The charter of Robert II. is confirmed, and the whole of the Common Lands detailed in the charter of 1461 granted by Charles I. That these were very considerable will be seen when we state that they embraced, as already referred to, the whole of the

(*a*) Exchequer Rolls, Vol. I. pref. page 88.

(*b*) Burgh Charters, page 21.

Gowan Hills. After the excambion in 1506 they included the Whins and Gowan Hills within the burgh, the Burgh Roods, Burghmuir, Borrowmeadow, South Acres, the Bridgehaugh, and the Valley. The two mills, the Burgh Mill and Bridge Mill, may also come under this head. Some idea of them may be formed from the plan. (See Appendix). At an early date these lands were divided into allotments and crofts, which were called after the names of the owners. In the Castle Hill, immediately under the shadow of the Castle, clustered a number of houses or huts with gardens; hence we have the old names of the "round yaird" the "hinging yaird" the "low yaird," named of old the "playfield." These were adjacent to Ballangeich. Lower down we have Brown's Croft, Knockhill, and the Daw Well, where the married soldiers quarters are; at Bridge Street we have Forrester's Croft now Whinfield, the vacant piece of ground there called the Dow Know, with the Dow Well, and the Dow Well Croft; Ladyland and the Ladyrig, and the Laird of Randifurd's Lands were all in the same quarter. The (a) "Littil Croft," and the Mekill Croft, and Parlane's Croft, were between Bridge Street and Cowane Street, extending to Queen Street.

The "Old Playfield" above referred to has been identified and located by Mr. W. B. Cook in a recent most interesting paper on the subject, as "that hollow in which the westmost houses in Lower Castlehill, Ballangeich Cottages, and Mitchell Place have been

(a) John Cowane's Deed of Foundation.

built." This valley, surrounded by rising ground on three sides, would form a most suitable place for the exhibition of the pageants, processions, and miracle plays which prevailed during the fifteenth and sixteenth centuries.

THE BURGH ROADS

were situate as nearly as we can ascertain between Viewfield Place and the Railway, or to speak more correctly, between Viewfield Place and the stank or ditch, which in the early days formed one of the northern defences of the town extending from the Shore Road to Douglas Street, also on the north side of the Shore Road as far as the parish boundary. This boundary extended in a line drawn from the foot of Park Lane to the Shiphaugh Road. They seem to have been disposed of very early. We have the old names of "Muschettis Croft," "Cairnis Aiker," "Gourlay's Lands," and many others in connection with them. They appear to have been wholly acquired by David Forrester, from whom they were purchased by Alexander Cowane, brother of John Cowane, and by him transferred to the Town Council for behoof of decayed members of the Guildry under the deed of foundation in 1637. They still form part of Cowane's Hospital lands.

BURROWMUIRS,

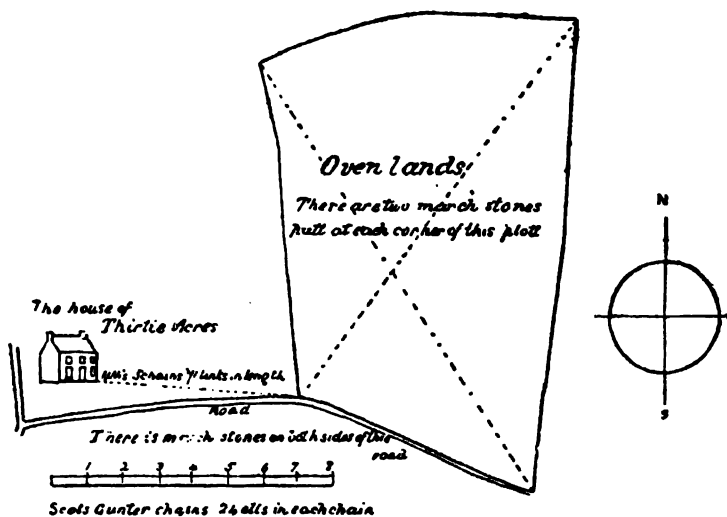
called also the "Old and New Mures" embraced all the lands belonging to the burgh from Goosecroft and Meadow Lands (Rockvale Mills Park), to the extremity of the burgh at Loanhead. This common abounded with many curious and quaint names, such

as the Skinners maling, now part of Messrs. Paterson's tanwork, the "Hangman's mealing" a small patch of ground on the west side of the road leading to Borrowmeadow, the "Hungrie Aikre" part of Clay-

Part of Burghmuirs

1788

Robert Scouse



holes, Braikenhouse, Blacklands, Ovenlands (now part of Forthbank, are referred to in 1359), Burnthouse, Whitehouse, Short's Acres, Hill's Acres, and many others. In the survey of 1759, all the above lands

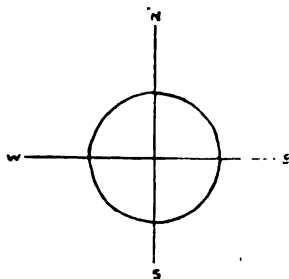
Detached Grounds
in the
Burrowmires
1759

2c
Tus godungs
hard by
Skinner's mealing

5 ridges near
Thirlic Acres
1c

D4

N/A
hard by Clay Holes
3B
1B
2B



Hungry
Acres
2A

2c
2 ridges
at Clayslaps

are disposed off, leaving only a few detached pieces extending to about nine acres, which are described as the Hungrie Aiker, twenty-eight ridges hard by Clay-holes, two ridges at Clayslops, and two geddings (one geding equal to 18 falls) hard by the Skinners' Mealing.

BORROWMEADOW, OR

Borrow-manis-meadow, also called the Meadows of the Burgesses, occupied a loop of the Forth on the south side opposite to Cambuskenneth, and is first brought before our notice in the year 1200 (*a*). The Abbots of Cambuskenneth had their residence at Throsk, and reference is made in that year to the "Abbots great carriage road leading past the Meadows of the burgesses," evidently from Throsk to the Abbey Ford. The above date shows that these Common Lands had been acquired at a very early period. In the burgh accounts for 1652 a revenue of £10 seems to have been derived from Borrowmeadow. Soon after the above date we find it disposed of to David Forrester of Denovan, who was Provost of Stirling in 1654. It is now the property of Lord Balfour, but held of the town.

SOUTH ACRES,

called also the Park Acres, were the lands of the "Old Park" already referred to under the head of Crown lands, given to the town in 1506 in exchange for the Gowan or Gallow Hills. After the excambion these lands were used as Common lands, and were

(*a*) Cartulary of Cambuskenneth, page 358.

divided into small allotments or acres, at the same time still retaining the old names of Justingflats, Gallowfauld, and Gallowfield, till 1713, when they were acquired by Spittal's Hospital, and called the new Hospital Park. They were then laid down in grass as shown in the survey of 1759. Parkfield or Inclosure Lands were purchased from Mr. Hamilton in 1828 for Spittal's Hospital, at the sum of £2450.

THE VALLEY

was a piece of ground of about one acre in extent occupying a natural hollow, adjacent to the Ladies' Rock. It is recognised as common land in the charter of 1641. There are grounds for believing it was the scene of several days' sport, engaged in at the baptism of James VI. in 1566, and also of the chivalric sports at the grand ceremonial of the baptism of Prince Henry in 1594. But when it comes before our notice in the records in 1639, the scene is somewhat changed. On 18th February of that year the Council ordains that the weekly horse market of this burgh shall be "keipit and halden in the Valey, and in na uther place of this town." On 14th September, 1646, the Town Council held their meeting here and ordained the Dean of Guild to acquaint the merchants out of the town, and the Convener to acquaint the crafts, to come in and attend to the watching of the town. Merchants and tradesmen had fled from the town on account of the terrible scourge of the plague the preceding year. In 1652 it is the scene of an execution, and money is paid for erecting the "Gallows." We have reason to believe that this was

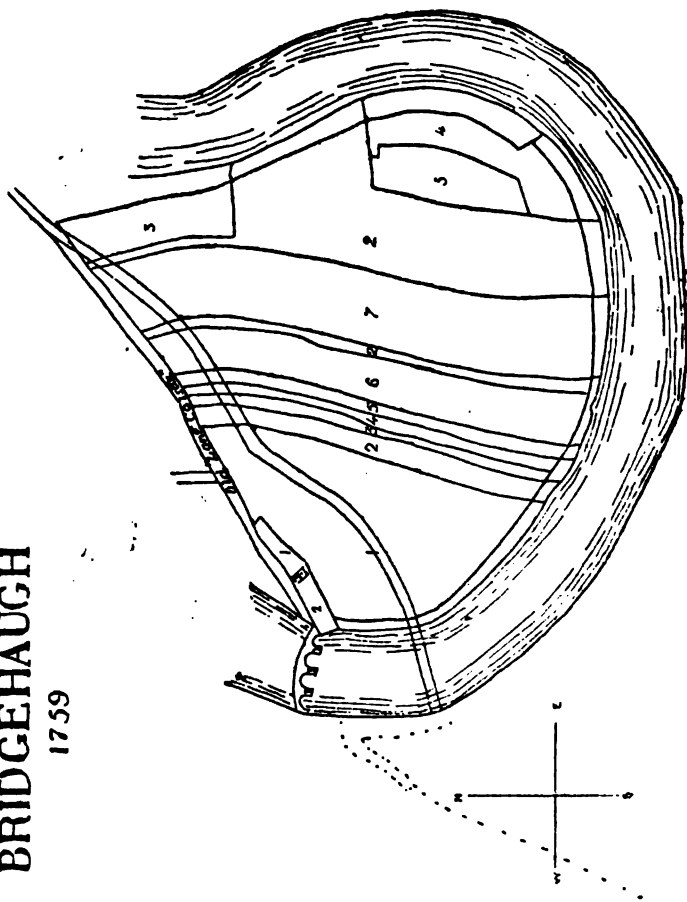
not the only execution, but that for many years in the seventeenth century, the "gallows" was a permanent institution here. On the 8th August, 1715, on account of the alarm caused by the ill-concerted rebellion of that year, the whole fencible men within the burgh between sixteen and sixty years of age, were warned to repair to the valley, "to-morrow, against nyne a'clock foirnoon," that it may be considered who are sufficiently provided with arms, and who not, that they may be furnished therewith. From the above it will be seen that the Valley was a most important place, and the scene of many local events.

BRIDGEHAUGH

lay at the north end of the Bridge and occupied one loop on the north side of the river, having as its northern boundary the public highway known as the "Lang Calsay." In ancient times it was called "ane part of the Kers of Spittal," but it is recognised as Common land in the charter of 1641. In 1606 the burgh was visited with the plague or pest; wooden huts or "lugis" were erected here, where the sick were lodged and attended to. In this visitation six hundred of the inhabitants died, and the town's people were in great alarm. The burials of the dead took place at night, and we believe those who died were buried in the Burrow-muir a little below Springkerse, at the place still known as the "Death Rig." From the survey in 1759 we find this land divided into thirteen allotments in the hands of seven tenants; it contained thirty-three acres of valuable land, and was sold by the Town Council to Cowane's Hospital in 1708.

BRIDGEHAUGH

1759



TOWN MILLS.

In the early days every burgh, town, and hamlet had its mill. Meal and malt, cakes and ale, were the staple food and drink of the common people of the country; hence mills became an absolute necessity. Here we had two mills, the Burgh Mill situate near the Gas Work, and the Bridge Mill situate near the Bridge. They were constructed by the King and included with the Common lands in the sett of the Burgh. The mill dams were supplied from two artificial streams known as the Easter Burn or Burgh Mill lade, and the Raploch Burn or Bridge Mill lade; anyone can see they are artificial works, in fact they are among the oldest things we have in the burgh (*a*). The Burgh Mill is referred to in 1150 as the "Kingis Mill." In 1361 the Blackfriars were allowed for payment to grind their corn at the town mills (*b*). Some time before the Reformation we find them in the possession of the Blackfriars, by whom they were sold to Alexander Erskine of Cangnoir. They remained in the Erskine family till 1652, when they were acquired by the town (*c*). From this date the mills bore a most important part in burgh life, but it would be too long a story to enter upon here.

We therefore proceed to speak of the

CHURCH LANDS.

The Church Lands, or as they were termed in the quaint language of the early days, "the lands of

(*a*) Cartulary of Cambuskenneth, page 338.

(*b*) Exchequer Rolls, Vol. II., page 61-146.

(*c*) Burgh Records, Vol. I., page 204.

religious men," comprised the lands belonging to the Black and Grey Friars, St. James' Hospital Lands, Chapel Croft, Winchelhaugh, Spittal Lands, with the various lands and tenements belonging to the Church within the burgh; also the lands of Southfield, and the lands of Cambuskenneth, without the burgh.

THE LANDS OF THE BLACKFRIARS,

or as they are sometimes called, "Dominicans or Preaching Friars," embraced the land from Friars Wynd eastward to the stank or ditch already referred to, extending to the Burgh Mill (*a*). At the Reformation they included the "Orchard with the Friars Croft lying near the said orchard, Broun Yards, the Burrow Mill, St. Michael's Hill, and Rail's Croft, lying next to the said mill; also the Brig Mill." The Monastery was founded by Alexander II. in 1233 (*b*), and was situate on the south side of the Friars Croft, we think near to Friars Wynd. The church was erected in 1397, in all likelihood adjacent to the Monastery. The Blackfriars foresaw the evil day coming, and sometime before the Reformation they sold their lands with the mills, as already stated, to Alexander Erskine of Cangnoir. They remained in the hands of this family till 1652, when they were acquired by the town for the "soume of sextene thousand merkis money of Scotland." They were sold by the town to Cowane's Hospital in 1708.

(*a*) Burgh Charters, page 90.

(*b*) Exchequer Rolls, Vol. III., page 428.

THE LANDS OF THE GREYFRIARS

embraced the square on which the High School, Free South Church, and the Trades Hall are built. One of the errors to which we have already referred still clings to these lands; they are still believed by some to have been adjacent to the Parish Church. The following should be sufficient to dispel any doubt on this point. On 16th April, 1561, "The Council granted the Treasurer power to erect 'ane pair of butts' in the yard called the Greyfriars Yard, at the expense of the town." In the petition of the Seven Incorporated Trades to the Town Council for liberty to erect the Trades' Hall in 1751, these words occur, "They (the Trades) think it a proper time to alter their place of meeting to a place more central and convenient, and the place thought of was the head of the Hospital Yard. . . . which was formerly bestowed on the archers who had butts there, and affords a walk at present." So that the local butts for archery occupied the grounds of the Trades Hall. The Greyfriars' Lands were acquired by, and are now the property of, Spittal's Hospital.

ST. JAMES' HOSPITAL LANDS

were situate near the bridge, and comprised the Orchard, also "two rigs of St. James the Apostle," which lay alongside the river bank, near the bridge. This was not an hospital in the sense that we understand the term, but a place of refreshment—an Hospice, an inn or hotel. In 1402, Robert III. gave

this Hospital, with its lands and possessions, to the Abbey of Cambuskenneth ; but in 1456, James II., on account of losses sustained by the burgesses, with the fire-raising, robberies and depredations of James of Douglas Knight and his accomplices (a), gave the Hospital and lands, with the revenues arising therefrom, to the Burgh.

CHAPEL CROFT.

These lands embraced St. Ninians Well Park, Pitt Terrace, and part of Port Street. The revenue from these lands went into the coffers of the Abbey of Dunfermline. An old chapel called St. Ringans Chapel stood near the well. King James IV., in passing from here to Holyrood or Linlithgow, used to call at this chapel and leave an "offerand" — 18s. — with the chaplain. It comes before us in the records as being the place where those who died of the plague in 1645 were buried, "and the burial of those that dyes of the plaige to be at the Chapel Well." This land was sold by the town to Spittal's Hospital. Two acres of land adjacent to Chapelcroft, called the "Isle of Canty," were acquired by Spittal's Hospital and added to St. Ninians Well Park in 1712. We have no idea of the origin of this curious name. According to the survey of 1759, this land seems to have been mostly pasture and bog.

WINCHELHAUGH

is the modern name for the park lying between the south end of the Bridge and the lands of Raploch.

(a) Burgh Charters, page 37.

It embraced St. Laurence Croft, the lands of St. Roch, and two rigs of St. James the Apostle ; it was also part of Spittal Myre. The main interest, however, attaches to the Croft of St. Laurence, anciently called the Ferry Croft. Early in the fourteenth century, after the destruction of Stirling Bridge, we find a ferry instituted here, hence the name Ferry Croft. In 1361 (*a*) we find this ferry with the croft included, in the burgh lease. David II. died in 1370, but sometime before his death he gave the ferry and the Ferry Croft, with the revenue arising therefrom, to John de Burgh, a wealthy Stirling merchant, and a great favourite with the King. At John's death, and with the consent of his relatives, Robert II. granted to the Chaplain of the Altar of St. Laurence, in the Parish Church (*b*) this ferry and croft, with the revenues derived therefrom, on condition that the chaplain "caused the foresaid ferry to be sufficiently served with a boat, attendants of the said boat, and other necessaries for the foresaid ferry." It may be interesting to know that the chaplain received from the Crown annually the sum of twenty shillings for taking across the King's horses when occasion required, and that this payment continued long years after the bridge was erected and the ferry ceased (*c*). This croft is afterwards known as St. Laurence Croft.

SPITTAL-LANDS,

called also Spittal-ton, Spittal-myre, and Spittal-kerse, embraced all the lands within the burgh on

(*a*) Exchequer Rolls, Vol. II., page 61.

(*b*) Burgh Charters, page 23.

(*c*) Exchequer Rolls, Vol. I., page 388.

the north side of the Forth, from the Bridge to the extremity of the burgh in Airthrey grounds, also Spittal Myre Park on the south side of the river. This is a most interesting portion of Church Lands, if its history were fully known. An hospital, with a chapel and churchyard stood on the rising ground near to Spittal Farm, and belonged to the order of Knight Templars. After that order was suppressed in 1312, their property was given to the Hospitallers of St. John of Jerusalem, whose head-quarters were at Torphichen. We have payments to Torphichen by the Magistrates from 1327 to 1332, but they don't seem to be continued. The lands, as described, belonged to this hospital, and they come before our notice in 1220 in a case of arbitration (*a*). A dispute or controversy had arisen between the monks of Dunfermline and the nuns of North Berwick as to the tithes of Airthrey and Cornton. The Church of Logie belonged to the Nunnery of North Berwick. In the decision given by the arbiters, mention is made of the "Head of the Causeway next to the Hospital," also to the "Hospital Lands lying between the Causeway and Cornton," just as they do to-day. Mention is also made of the Bridge of Stirling, showing clearly that the "Lang Calsay" or road leading from the Bridge to Causewayhead, existed at this early date. This important extract was translated from the original by Mr. William Troup, Bridge of Allan, who very kindly placed a copy at our disposal, which, having both his approval and also that of Mr.

(*a*) See Reg. of Dunfermline, No. 216, page 131.

R. Renwick, Glasgow, must be correct. It is as follows :—Decision of the arbiters in the controversy between the monks of Dunfermline and the nuns of North Berwick, regarding the tithes of Airthrey and Cornton. “To set the said litigation at rest forever, the foresaid arbiters determined in this manner, to wit ; that the monks of Dunfermline shall, without objection or trouble, pay to the nuns of North Berwick yearly, at Pasch, three chalders of oatmeal by the hands of the minister serving for the time in the Church of Stirling, from the teinds of Cornton, in the town of Cornton. . . . Moreover, the said nuns shall, without objection and trouble, have the whole tithe of the Mill or Multure of Airthrey, and of Cornton, with the whole sequels of the said mills, that there shall remain in the hands of the foresaid monks, safely and quietly, from all claim and question, all the tithes of the grain and fishing, both of Airthrey, and of Cornton, towards the west, from the *head of the Causeway*, at the point next to the hospital, as far as the peat moss of Airthrey (opposite the Lodge gate), along below the hospital, and then along the south part of that moss by a ditch opposite Burgrevisflat (part of Airthrey Carse farm), and so by another ditch opposite the town of Airthrey (Blawlowan), as far as the burn called Geffrais Burn, and from that burn beyond the hill to Glackinlouy, and so as far as Albethy, and so as far as Allan (the river), except the tithes of the pendicle of Burgrevisflat over against the peat moss, which is wont to be cultivated, towards the town of Airthrey, and from the bridge of Stirling ; and except the six crofts of the grassmen of Airthrey

and all their delvings, of which the nuns shall uplift the tithes. Moreover, the nuns shall uplift all the tithes of Airthrey towards the east, betwixt the marches above specified and the Church of Logie, except the tithes of the Floors (known to this day as the Floors park), and the piece of land on the east side of the *road which leads from the hospital to the town of Airthrey*, which the said monks shall uplift, and until the said monks shall have obtained and hold in peace the tithes of the *hospital lands, lying betwixt the Causeway and Cornton*, which the nuns claim wholly from them, they shall demand from the said nuns undisturbed possession of the tithes of the Floors, with the other piece of land adjacent for ever."

Some time before the Reformation this Hospital had ceased to be of any importance, and the lands had fallen into neglect, when they were taken possession of by William Bell, the treasurer for the burgh, who seems to have laid claim to them. The town resisted his claim, and the question went to arbitration. The arbiters decided that William Bell was to resign, purely and simply, all claim he had to Bridgehaugh (a), but he was to retain the Spittal Lands on payment of an annual feu-duty of £13 6s. 8d. He was accordingly infested in these lands in 1555. The lairds of Spittal were some of them notable men, the Bells, the Somervilles of Plean, the Grahams of Urquhill, and the Dons of Seabegs. John Don, Sheriff Clerk of Stirling, or Clerk Don, as he is familiarly called in the records, was laird of Spittal,

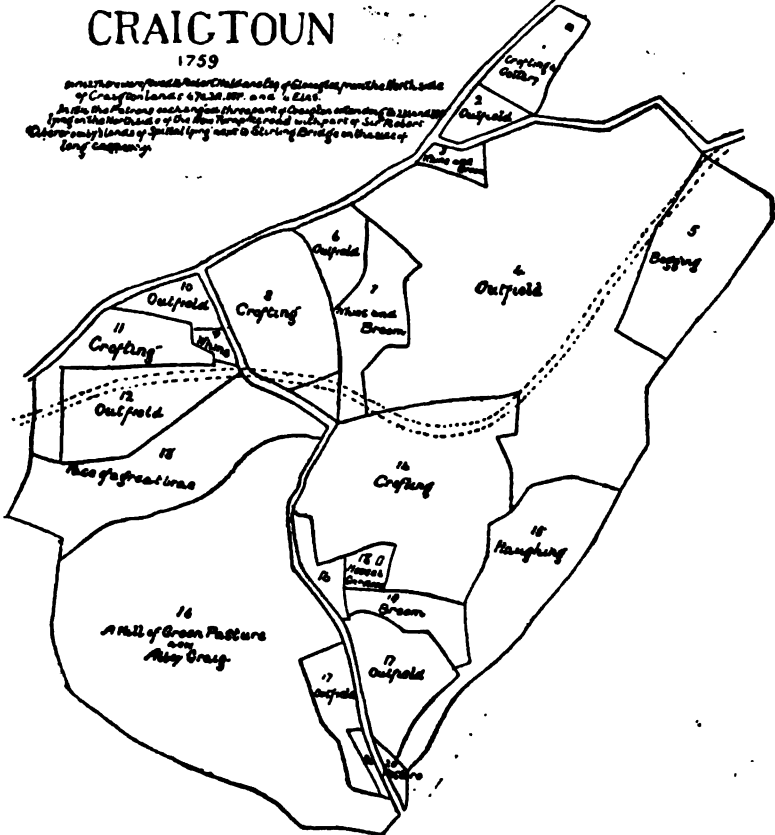
(a) Burgh Records, Vol. I., page 63.

CRAIGTOUN

1759

an irregular tract of land between the line of the North side of Craigton lands 472, 38, 39, and 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

In the the same exchange three parts of the lands adjoining to the road lying on the North side of the New North road with part of the lands of Robert Craig's lands of Spittal being near to Striving Bridge on the side of Long Craigh.



and he and his son, William Don of Seabegs, were famous men in Stirling in the last century. The Spittal Lands were sold by William Don to the Haldanes of Airthrey about 1760, but held of the town as superior. In 1814 the patrons of Cowane's Hospital exchanged part of the lands of Craigton for a portion of the lands of Spittal, lying next to the Bridge of Stirling, so that we are still in possession of a portion of these interesting lands. There were other lands and crofts within the burgh pertaining to the Church of less importance, such as

BERKHOUSE CROFT.

This croft lay on the east side of King Street, the annual rent of which, amounting to 10s., was given in 1531 to the founded chaplains in the Parish Church, by John Brady of Easter Kennet, a wealthy burghess of the burgh, to relieve himself from the censures of the Church.

MOBBIS CROFT,

also called Bawenis Croft, appears to have been the ancient name of Forthside (*a*). It belonged to the Abbey of Cambuskenneth. About the year 1150 it is described as being "the land lying between the Forth, and the road leading from Stirling down to the ships as far as the stream, which comes down from the King's Mill (Burgh Mill), on the Forth." As Bawenis Croft, in 1560, it is said to be on the north of the Blackfriars Croft.

(*a*) Cartulary of Cambuskenneth, page 388.

By the charter of Queen Mary in 1567 (*a*), the whole of the Church Lands within the burgh, with the exception of the Blackfriars Lands, were given to the town, and became Common Lands, the Town Council feuing, farming, and leasing them, very much in the manner shown on these drawings, in allotments or acres for the common good of the burgh. But what with the departure of the Court in the end of the sixteenth century, the plagues of 1606 and 1645 decimating the inhabitants, paralysing trade in the burgh, and bringing poverty and ruin in their train; what with the troubles of the Commonwealth, the Restoration, and the Revolution, the seventeenth century left the burgh in great difficulties and hopelessly plunged in debt. In the beginning of the eighteenth century the Town Council applied to the Convention of Royal Burghs for liberty to sell the Common Lands. By Act of Convention, 1705, they were authorised to do so. Happily for us to-day, the Town Council in their wisdom sold the Common Lands to the Hospitals (Cowane's and Spittal's), so that in a measure they are very much Common Lands still. The whole lands were then disposed of except the Valley, and some three acres at the Burgh Mill, which remained with the town until, in the one case, the Gas Work was formed about 1834; and in the other, the Valley was incorporated with the Cemetery in 1857.

We now proceed with the Church Lands, without the burgh, which were not included in Queen Mary's Charter of 1567.

(*a*) Burgh Charters, page 93.

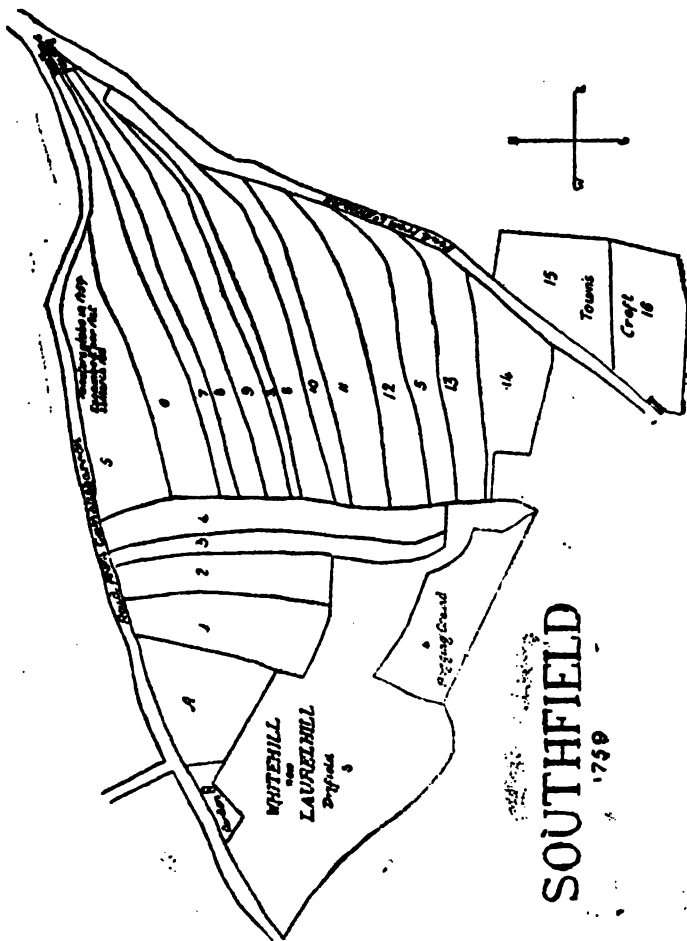
THE LANDS OF SOUTHFIELD.

embraced what we now know as Southfield, including Southlodge, Randolphfield, and part of Laurel-hill Park. We believe Southfield to be the lands given in exchange to the Abbey of Dunfermline, by William the Lion, for what he had taken from them when he enclosed the King's Park. At the Reformation, so far as we can gather, these lands were annexed to the Crown, and were by the Crown leased and farmed. We find Alexander Cowane—John Cowane's brother—in possession of one-fourth of these lands, which he sold for behoof of the second minister (*a*). After this we find they were wholly acquired by John Stirling of Keir, who sold them to Spittal's Hospital in 1682, for "fourteen thousand merkis, and two hundred merkis to his Lady in lieu of her gown," an old custom similar to the giving of earth and stone at the purchase of a tenement. We show survey of these lands in 1759, and it is somewhat interesting to find the Parish Minister's Glebe here at that time. We believe this to have been the original site of the Glebe, as it appears in the inventory of lands belonging to the Abbey of Dunfermline in 1560, at the annual rent of £10. The Glebe was changed to where it is now on the opposite side of the road, by Act of Excambion, dated 23rd March, 1811.

THE CALLOUS MAILING.

The piece of ground now enclosed at the Black Boy Fountain was formerly waste ground, known as the

(*a*) Burgh Records, Vol. I., page 185.



SOUTHFIELD
 1739

“Gallows Mailing.” It is referred to under that name in 1641. It is said to have been in former days the place of public execution, and this is borne out by the finding of human remains here at different times. Although it adjoined the lands of Southfield, judging from the survey of 1759, it does not seem to have formed part of these lands. It rather seems to have been always common or waste land. (*Note.*)

CAMBUSKENNETH ABBEY LANDS.

These lands occupy a crook of the Forth on the north side, and are famous for being the site of the Abbey said to have been founded by David I. about 1147. This Abbey is notable as being the place of meeting between Robert the Bruce and William Lamberton, Bishop of St. Andrews in 1306, when they entered into a mutual compact, and where Bruce decided on rising against Edward I. So frequent and so notable were the Parliaments held here, that one of the buildings was called the Parliament Hall. It was in this hall where we have direct evidence of the first Parliament held in Scotland where burgesses and freeholders took part in the proceedings. At this meeting, held in 1326,

Note.—Since writing the above, we have seen in the Town Clerk's Office, a statement of the roads upheld by the Town, dated 12th February, 1785, from which we extract the following:—“From the end of Cambusbarron Road at the Jibbet to the Junction of the Shore Road at Provost Don's Factory, measures 668 yards.” This is from the Black Boy Fountain along Port Street, up King Street, down Friars Wynd and Maxwell Place to the head of the Shore Road, measured 668 yards. It is also interesting to know that the gibbet or “Gallows” was standing here at that date.

Robert the Bruce earnestly requested that "as he had both in his person and property suffered many inconveniences in the efforts he had made for recovering and preserving their liberties, the Parliament (*a*) would be pleased from the gratitude due from them to find ways and means by which he might be maintained in a manner corresponding with his rank without oppressing his people." The petition was regarded as just and reasonable, and the Parliament "unanimously, thankfully, and lovingly granted the King annually for his lifetime, to be applied wholly for his own use, the tenth penny of all their farms and rents." Of the buildings which were erected in the twelfth century we believe nothing remains but the foundations; and that what we see now is a second tower, part of a second church, chapter house, and hall erected in the end of the fifteenth and the beginning of the sixteenth centuries, and that this is the true reason why the buildings are so ornamental in design and construction. We give the following evidence in favour of our contention. We have a Bull by Pope Clement V., dated 15th September, 1306, conferring on the Abbot and convent the perpetual vicarage of the Parish Church of Clackmannan (*b*). "On account of the losses they had suffered by the wars, which had for a long time raged in these parts, by the conduct of certain sons of iniquity who had seized and carried off the chalices, books, and the rest of the ornaments of

(*a*) Cartulary of Cambuskenneth, Introduction, page xliv.

(*b*) Cartulary of Cambuskenneth, page 343.

the altars, and through the destruction of the bell tower by lightning, which had so reduced their circumstances that they were totally unable to repair the choir of the Abbey, which was going to ruin." We have the same complaint repeated in 1361 (*a*) and intensified by the statement that the Abbey was "disfigured by ruins." There are besides repeated complaints of poverty through the whole of the fourteenth century, indeed down to 1433 (*b*), that former Abbots had given away to its great injury the property of the Abbey. The restoration seems to have been begun about this time and gone on to 1521, when we have a dedication of the Abbey Church and the two cemeteries thereof, one at the east and the other at the west end, with the chapter house and enclosure (*c*), and the consecration of the great altar. We have, besides, a reference to the new hall in 1520. It is well known that James III. and his Queen, the Princess Margaret of Denmark, were buried here (*d*), but it is not so well known that James IV. intended that his own mortal remains should rest here, and that between the years 1501 and 1511 he employed workers in stone and marble, painters and artists, to construct a lair or place of burial in the Abbey. The intentions of James IV. were frustrated by the fate of war, as he died at Flodden and was buried in the Abbey of Shene or Richmond. Though James IV. was not buried here (*e*), it is said that the costly

(*a*) Cartulary of Cambuskenneth, page 225.

(*b*) Cartulary of Cambuskenneth, page 335.

(*c*) Cartulary of Cambuskenneth, page 395.

(*d*) Cartulary of Cambuskenneth, Introduction, page cxxxiii.

(*e*) Cartulary of Cambuskenneth, Introduction, page cxxvi.

seulpture prepared for him was used for his second son, Alexander, Duke of Ross. The site of this monument or lair is in the nave, the foundations of which are still to be seen. With the exception of the entrance doorway and the tower, no part of the buildings remain standing. In the words of the poet—

“The earth where the Abbey stood
Is layman's land; the glebe, the stream, the wood,
His oxen low, where monks retired to eat;
His cows repose upon the prior's seat.”

The excavations made in 1864 laid open the foundations of the nave, transept, chancel, and chapterhouse. The walls of the Parliament Hall, with a portion of the dovecot, are also seen. The walls exposed show that the buildings had been extensive and substantial. The stone of which the various buildings had been constructed, seems to be from Causewayhead Quarry, and the carved, moulded, and ornamental stones are from Langannet, near Kincardine-on-Forth. The latter stones have stood the weather of the past three centuries so well that the carvings look as keen and distinct as if newly cut. At the Reformation, Queen Mary, by charter, dated 30th June, 1562, granted to John, Lord Erskine, the Abbey of Cambuskenneth, with the whole lands. These remained in the Erskine family till 1709, when they were acquired by the Town Council for Cowane's Hospital. The lands are described in the disposition as comprehending “The Manor Place, tower, and habitation of Cambuskenneth, with the yard, orchyard, dovecot, houses, biggings, and tenements, aikers, and tower, lands commonly called

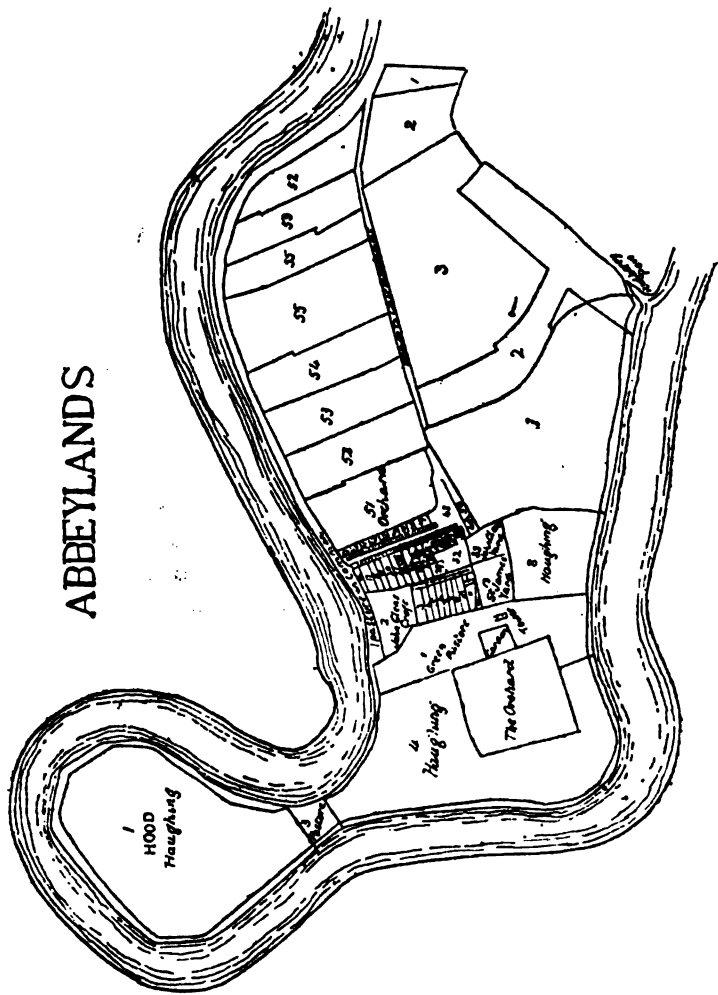
the Hood (Abbotis hude in 1532) of Cambuskenneth, the Waird damside and lands of Craigie (Craigmill) and dovecoat, with the miln, milnlands, multures, sequels, and pertinents of the same, the salmon fishings of the Forth belonging to the lands disponed, the Ferry boat of Hood, with the liberty and privilege of keeping the same, and the right of exacting the dues, rents, and casualties thereof, as had been in use for several years by past." From this it would seem that the ferry was of recent origin. We show survey of these lands in 1759, from which it will be seen that there is not much difference from the present day. There seems to have been no churchyard at that time, the oldest stone in the church bearing the date 1795. We come now to miscellaneous lands and crofts, which do not belong to either of the classes referred to, but which are also interesting and of some importance.

BISSET LANDS AND THIRTIE AIKERIS.

Bisset lands embraced Viewforth, Springbank, Viewfield, and Annfield, and were, we believe, so called from the name of a former owner. "Thirtie Aikeris" was part of what is now called Forthbank, the "House of Thirtie Aikeris" being Forthbank House. They are both brought before our notice in a contract of marriage on 17th July, 1520, between Thomas Besat of the Quarell (near Stenhouse), on the one part, and George Crechton on the other part (*a*); that is to say that "Alexander Besat" shall complete marriage with "Jonet Crechton," daughter to the said

(*a*) Burgh Records, Vol. I., page 4.

ABBEYLANDS



George, for which "George" shall be content to pay to the said "Alexander" eight score merks, and the said "Thomas" shall, therefore, infest the said Alexander and Jonet in conjunct infestment in the south half of the lands of the "Besat land, together with all and whole his lands of 'xxx Aikaris,' after the tenor of their appointment and contracts thereupon." The Bisset lands appear latterly to have been acquired by the town, as they appear in the accounts of 1752, the revenue derived from them at this time, including part of Livilands, being £28 16s. In the survey of 1759 they seem to be laid down in pasture.

THE TOWN CROFT,

formed part of the ancient St. Ninians Glebe, lay on the east side of the road leading to St. Ninians, and opposite to Southlodge, Randolphfield, and Clifford Park. It was acquired from the town within the present century, and now forms part of Wester Livilands.

GOOSECROFT

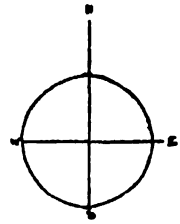
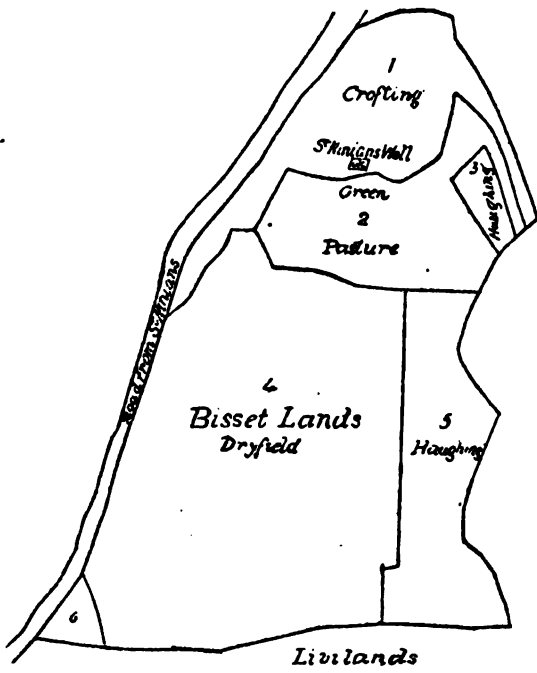
is a portion of land lying between the Burrow Muirs and the Burgh Mill. It is mentioned as early as 1359 (*a*), when it is stated that its reddendo yearly to the Crown was one pound of pepper. This reddendo continued to be paid at least to 1479. It is now part of Forthbank lands, but held of the town.

CLAYCROFTS OR MEADOWLANDS

(north and south.) The north division of these lands

(*a*) Exchequer Rolls, Vol. I., page 576.

CHAPEL CROFT AND BISSET LANDS



is the park in which Rockvale Mills are situated, and the south division is the adjacent park now part of Wester Livilands.

CRAIGFORTH

or Craigothe, as it was originally called, we believe to be the land given, along with Southfield, by William the Lion, to the "Chapel of my Castle of Stirling," for what he had taken from it when he enclosed the King's Park. In 1329 we find it annexed to the Castle as Crown lands. Afterwards we find a considerable portion of the revenue derived from it again given as endowment to the Chapel Royal in the Castle. After the Reformation we find it in possession of Lord Elphinston. It continued in the possession of this family till the end of the seventeenth century, when it passed into the hands of the Callendar family. A traditional story as to how the Callendars became possessed of these lands, is told as follows:—The blacksmith who constructed the curiously wrought iron gratings which protected the windows of the Royal Palace (in the Castle) erected by James V., having been unable to procure payment for his work from the Queen Regent and her royal daughter, made application to James VI. at London, after his accession to the English throne, for a settlement of his claims, and having procured an order from the Monarch for the amount due, presented it at the English treasury, and received it in pounds sterling, or twelve times the amount of his account, which was rendered in pounds Scots. After coming home the fortunate blacksmith made a loan of his money to the proprietor of Craigforth on a mortgage, on which he

afterwards took possession of the property. So runs the tradition; but we find on 30th May, 1655, "Alexander Lord Elphingstoun entered as heir of Alexander Lord Elphingstoun, his father, in the lands, lordship, and barony of Elphingstoun, comprehending (among many other lands) the lands of Craigforth." The Elphinstouns were frequent visitors in Stirling, and on one occasion Lady Elphinstoun and Lady Touch visited Stirling and were entertained by the Provost, as appears in the accounts of 1683-4. "Item, tuo pound of cordicidron (citron peel) to the provost (Robert Russall) quhich he gave to my Lady Elphinstoun, £4. Item, tuo pound of cordicidron, quhich he gave to my Lady Touch £4. Item, tuo buist (boxes) of confections, quhich was given to them, £1." The first mention we have of the Callendars of Craigforth is in 1695 soon after they came into possession of the property. It is a far cry from James V. to the end of the seventeenth century; we are afraid, therefore, that the story of the blacksmith requires to be recast. These lands, like the others already mentioned, were let to small tenants who gave considerable trouble to the birlawmen, with encroachments on the banks of the mill lade (Raploch burn.) (*Note.*) The birlawmen were men appointed

Note.—Four birlawmen, with one birlaw officer, were appointed for the north and west ends of the burgh, and four birlawmen, and one birlaw officer, for the south and east ends of the burgh. Each of the birlawmen received 1s. 6d., and each of the officers 4s. The real work of walking the marches and reporting encroachments, &c., devolved upon them, while the dignified part was performed by the Town Council, winding up with a grand dinner in the Guild Hall, to which the principal inhabitants, merchants, and others, were invited. The last perambulation of the Marches took place, 30th August, 1898.

by the Council whose duty it was, while walking the marches, to report all encroachments, removal of march stones, condition of the bridge, the mills and the causeway, if in need of repair; indeed, everything they thought necessary was reported to the magistrates. Some of these reports are interesting, as in 1716, the perambulants (birlawmen) find that the possessors of Craigforth lands adjacent to the Bridge Mill lade on the west of the Stirling Park Dyke, have laboured their arable land too near the said aqueduct, and thereby encroached upon the privilege thereof—being six quarters of an eln (about four feet eight inches) of the aqueduct for the casting forth of the redd thereof upon. “Recommend to the Magistrates to acquaint Craigforth of the same, that he may discharge his tenants from the practice in time coming.” It may be permissible here to call attention to the old quarry, popularly called the Raploch Quarry. There is a reference to it in 1707, where it is called correctly “Craigforth Quarrie.” Even at this early date it is called an “old quarrie.” We believe the stones of many of the oldest buildings in the burgh were got out of it, fine stone, as well as coarse grained stone, being found in it. It is an ancient quarry.

SHIPHAUGH

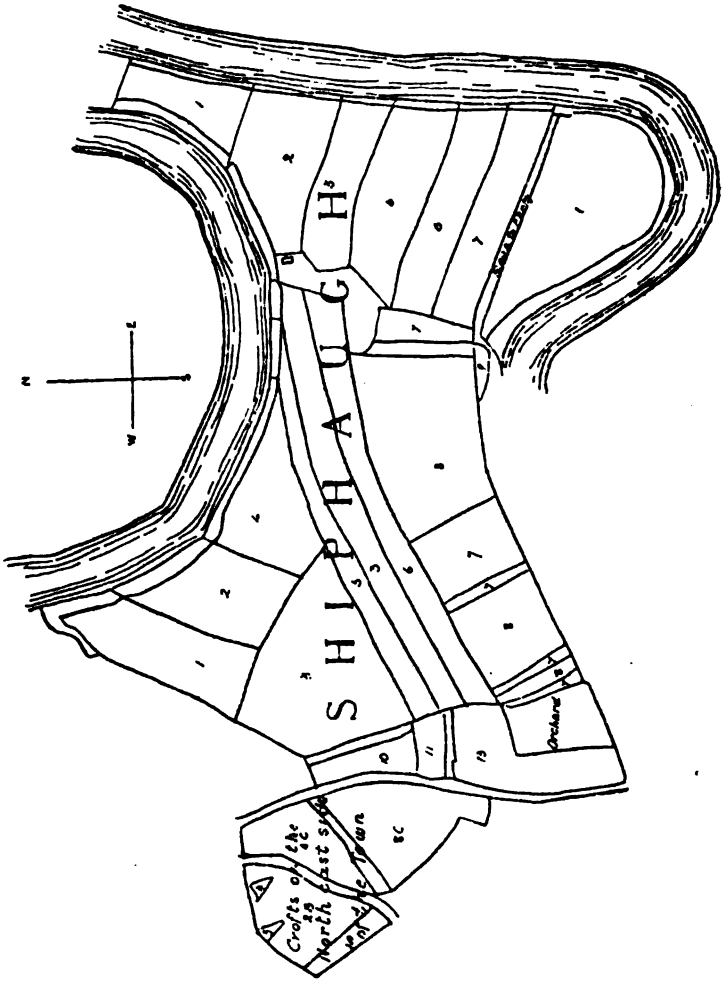
was a large tract of land upwards of eighty acres in extent, extending from the stank or ditch on the north side of the town to the river, and bounding with Queenshaugh. (This is scarcely correct, as a portion of the land to the north of the Shore Road as far as

the parish boundary, ought to be excluded.) William of Moray, of Polmaise, was keeper of Stirling Castle about 1455. He seems to have been in high favour with the Court of James II., and may have got these lands at that time, in any case we find them in the possession of this family in 1568. They were acquired by the town for Cowane's Hospital in 1655, at the sum of £10,000 Scots. As shown in the survey of 1759, they are divided into twenty-five allotments, in the hands of sixteen tenants.

QUEENSHAUGH

is a valuable portion of land occupying one of the loops of the Forth on the south side, adjoining Shiphaugh. It is brought before our notice in rather an interesting way. James III. seems to have been born in Stirling on 10th July, 1451 (*a*). At the time of his birth, his father, James II., was in Edinburgh attending Parliament. The tidings was brought to him by his faithful servant, Robert Nory, to whom the King in reward for his news granted the lands of "Queenshalch" in the Sheriffdom of Stirling. These lands remained in the hands of Robert till his death two years after. They then passed into the hands of the Queen (Mary of Gueldres) who held them till her death in 1463. By her command trees were planted and the lands laboured and occupied with her property. In 1479 they again revert to the Nory family. In the seventeenth century we find them in the hands of Duncan Forrester, and now they belong to Easter Livilands.

(*a*) Exchequer Rolls, Vol. V., preface, page 89.



CHIRMERLANDS.

In 1359 (*a*), these lands are called Cherymothelands; how they come to be called Sheriffmuir lands we do not know. They were situate just outside the burgh boundary, adjacent to Bridgehaugh, and lay between the "Lang Calsay" and the river. They are notable as being the lands on which the "lodges" or huts were erected, and where the "seik folkis" were put and attended to during the terrible plague in 1645. It raged with fatal violence from the middle of July to the end of October, when it gradually diminished. In July the Town Council, whose conduct during the whole period was worthy of the highest praise, issued orders for the regulation of the burgh. This time it was even more fatal in its effects than the visitation of 1606. It proved most disastrous to the members of the Town Council, the four Bailies, a number of the Councillors, and the Town Clerk, having fallen victims to the dreadful scourge. The Provost, the Treasurer, and the Dean of Guild, appear to have been spared. The last, named James Fotheringham, appears to have been a brave fellow, as upon him fell the heaviest share of the work of bringing the town into order and restoring confidence among the inhabitants. So terrible was this plague that the town was left almost desolate, the living having fled from the place. We may be permitted to speak of the election of this year, in some respects a remarkable one. It took place at Michaelmas in the King's Park in the open air, very few being present. The Provost

(*a*) Exchequer Rolls, Vol. I., page 576.

was absent, perhaps he was ill, as he does not make his appearance till November ; yet he was elected. The Town Clerk was elected at this meeting, and the four vacant bailiements were filled up. Thomas Bauchop, the treasurer, was absent (evidently he was thought dying), yet he was elected with this extraordinary proviso, "and failing of him be deceased, Alex. Browne, merchant, be made to supply his place for a year to come." However, Thomas got better and served out his time. After meeting some time in the Park the Council held their meetings in the Over Hospital (Guild Hall), the Nether (Spittal's) Hospital, the Valley, and sometimes on the Hiegait. The election of 1646 took place in the Valley, after which they seemed to resume their meetings in the Council House. On 6th May, 1646, the Dean of Guild and Duncan Nairn, bailie, were appointed to ride to Edinburgh to "supplicat the Committee of Estatis anent the rynawayis of Sterling to abyde at hame." We do not get any record of the number of deaths from the plague at this time, but it was evidently a much greater number than in 1606. The plague which visited London in 1665, does not seem to have come here, although it is stated by some of our local historians to have done so.

This closes the subject of the lands and crofts with their old names, and we hasten now to conclude this part of our subject with some remarks on the oft disputed question of the site of

THE ANCIENT BRIDGE OF STIRLING IN 1297.

That a bridge spanned the Forth at, and prior to, that date, is admitted by all, but the place where

it stood is a matter of dispute. Some hold that it was situate at the Abbey, and ought to be called the Abbey or Cambuskenneth Bridge. Others, and certainly they are the greatest number, hold that it stood at Kildean. Sir Robert Sibbald states—"It is thought that Julius Agricola first laid a bridge over the river here (at Stirling); it was for a long time only of timber, but in later times it was built of stone."

Lord Hailes says :—"It is the general tradition of the country that in those times the bridge was about a mile higher up the river than the present bridge." Sir Walter Scott repeats Lord Hailes' statement, but so far as we have seen, Nimmo is the first who names the site Kildean, and most of the later writers adopt Nimmo's statement, laying great stress upon the fact that the Roman road led this way to the north of Scotland. We think those who support this theory do not sufficiently realise or take into account the great change that had taken place in Scotland during the two hundred and twenty years preceding the date of the battle of Stirling Bridge.

During that period towns had sprung up, burghs were formed, and the whole country was divided into parishes, with properly defined boundaries. There had been originated both a home and foreign trade, and ships laden with costly merchandise visited its shores. Berwick, then a Scottish possession, had become the greatest port in the island of Britain; it was called the "Alexandria of the North." In 1292, twenty-three castles were, by the directions of Edward I., delivered into the hands of

John Balliol, the vassal King of Scotland, which were the great garrisons of the county. But over and above these, it was known that Alexander III. owned castles, manors or halls, in nearly every county of the Lothians. A remarkable revival took place in architecture, and building received an impetus never before experienced in the country. By the favour of the Scottish Kings, abbeys, monasteries, churches, and chapels were erected almost everywhere, the Church enjoying great prosperity, until in the reign of Alexander III. it had become a mighty power in the land. Schools in connection with the Church were erected in several important towns. The Stirling School is referred to in the Register of Dunfermline as being in existence in 1173. New and convenient roads, suitable for carriages, were made throughout the country. For a hundred years previous to the death of Alexander III., the people had enjoyed the blessings of peace and were settled down to habits of industry; the din of the anvil was heard in the village streets; the shuttle of the weaver plied its busy labours; cattle lowed on the hills, and plenty abounded in the land. Dr. Ross says in his *Early Scottish History and Literature*—"In a word, the kingdom was completely changed," and Lord Hailes called it a "blessed period." So it was, but it was followed by eighteen years of war, devastation, and foreign occupation, which made the Scotland, whose freedom was achieved at Bannockburn, extremely unlike the happy and prosperous Scotland of the days of the Alexanders. Her resources were gone,

and her people had for a generation been unused to peaceful pursuits. Arts which had flourished previous to this unhappy period, were at its conclusion lost, and some hundreds of years elapsed before they were generally recovered.

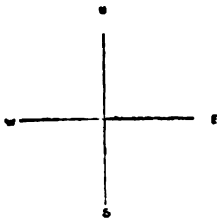
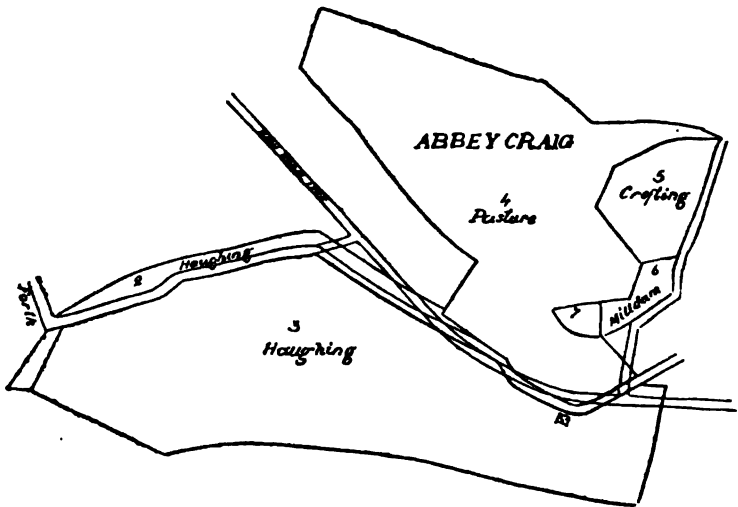
But to return, besides those who believe in Kildean or the Abbey as being the site of the ancient bridge, there are others, and we confess to be of the number, who decline to believe that the bridge was situate at either of these two places, and who hold that there are good grounds for believing that it stood on the site of the present old bridge. We have already expressed the opinion that when the King's Park was enclosed and constructed in the reign of William the Lion, the Roman Road had at this part ceased to be used as a road. We attach great importance to old roads, and it may not be out of place if we give a short description of the roads in the vicinity of, and leading to and from Stirling in the thirteenth century. Take the north side of the Forth, within a small radius we have the Abbey of Cambuskenneth, the Mills of Craigie (Craigmill), where the corn of the great Abbey was ground ; the Church of Logie, the town and Mill of Airthrey, and the town and Mill of Cornton. Extend the radius and we find churches in Tullibody referred to as existing in 1220 ; in Alva, in 1180 ; in Tillicoultry, in 1220 ; in the Blare, in 1207 ; and in Lecropt, in 1260. It is a reasonable thing to suppose there would be roads to these places, so we find in 1220 the causeway leading from the north end of the bridge to the Hospital at the head of the causeway, and from thence to the town of Airthrey,

CRAIGMILN

1759

*A Small Angle purchased from John Campbell
in 1795 when the new turnpike road was made
in Clackmannanshire*

*NB Thefeus sold to Robert Marshall and James
W. Bae are included in this mensuration.*



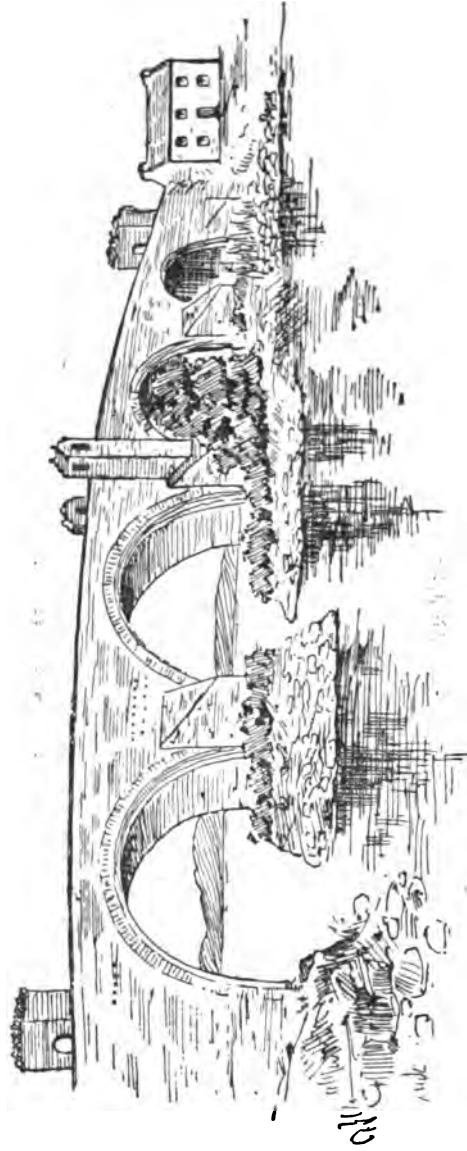
with a branch road leading to the Church of Logie, and likely to Alva and Tillicoultry. The road to Cambuskenneth Abbey was from the causeway by Chirmerlands along the river side, with a branch road leading to the Mills of Craigie, and thence to Tullibody, and there is no doubt that there would be a road from the causeway to the town of Cornton, and thence to Lecropt and Dunblane. All these roads remained to the end of the eighteenth century, and many of them still exist. At this point we would call the attention of those who have studied the Roman roads to this question. Why is this part of the road between the north end of the bridge and Causewayhead, at the early date of 1220, called the causeway (*la chaussée*), and is it possible this may have been a part of the Roman road or causeway? It strikes us as being somewhat peculiar.

On the south side of the Forth and of the burgh, we have the town of St. Ninians, with its church referred to in the reign of David I., the town of Cambusbarron and its mill, and the burgh of Airth with its church. It is reasonable to suppose there would be convenient roads to these places, so we find on 7th July, 1242 (a) a "charter by David Benham, bishop of St. Andrews, granting to the church of St. Ninians of Kirketoun in name of endowment, that land which lay near the church (the Glebe land), on the north side between the great road from Stirling to Kirketoun (St. Ninians) and the footpath leading from the said road to the Bishop's houses, near the church." That is to say, all the land between the main road leading from Stirling

(a) Cartulary of Cambuskenneth, page 359.

to St. Ninians, and the road, then a footpath, leading from the main road at Mr. M'Jannet's property to Braehead and the Calton is comprehended in this endowment and constituted the ancient glebe of the St. Ninians Parish Church. There would, no doubt, be a road to the town of Cambusbarron and its mill. Airth was a king's burgh in 1214, having a church in connection with the Abbey of Holyrood, and we have no doubt there would be a road leading to it from Stirling by the Craigs. These roads remain with us to this day, of course very much improved, both in width and in gradient, but the fact that they were in existence in these early days, disposes, at least to our mind, of the argument that this portion of the Roman road was in use in 1297. Again, we call your attention to a statute passed about 1230, in the reign of Alexander II., "That if a knight or a son of a knight, or any tenant in knight's fee, or any by charter, or by free service, or their sons, accused any man of reif, or of manslaughter, or of theft, or of revising, or any other misdeed by which battle may be raised," it is lawful for them at "the brig of Strivelyn," in the King's Court, or any other Court, to choose another person to "debel the defendour," that is to knock him down. We are of opinion that the importance of this statute lies in the fact that according to our theory the bridge was within the Royal burgh. Again, after the destruction of the bridge, either at or soon after the battle in 1297, we find the institution of a ferry at Winchelhaugh Park, near to the present old bridge, and convenient to the existing roads. It occurs to us that if the bridge had been at Kildean, with roads

leading to and from it, it is natural to suppose that the ferry would be erected there, but as already stated, the ferry is found at the Old Bridge. We have also the statement by Lord Kames in his "Art of thinking," that in his day there was a stone in the bridge bearing upon it the date of 1211, which evidently applied to a former bridge. And lastly, what is most remarkable is the complete and entire absence of all mention of Kildean in old papers and charters. In all our researches we have only once come upon anything like a reference to Kildean, and that we have already mentioned by the name of Cuilte-Donenald, but never once have we found any reference to the bridge being there, and we have seen no authority for the statement except the tradition referred to by Lord Hailes. We therefore claim that the evidence here adduced, taken collectively, is conclusively and distinctly in favour of our contention, that there are good grounds for believing that the bridge over which part of the English army crossed on the ever memorable day of the battle of Stirling Bridge, the bridge engraven on our old burgh seal, was really and truly the ancient Bridge of Stirling, and that it stood on the site of the present Old Bridge; within the bounds of the Ancient and Royal Burgh of Stirling.



OLD BRIDGE OF STIRLING AS IT WAS PRIOR TO 1745.

The Old Bridge.

THE Old Bridge of Stirling is without doubt one of the oldest and most interesting erections of the kind north of the Tweed. It is nearly a century older than the Ayr bridge, immortalised in verse by our national bard. It is older than the existing buildings of the Castle, and with the single exception of the West portion of the Parish Church, the oldest building of any kind within the burgh. We believe Stirling owes much of its early importance and prosperity to the fact that for nearly four centuries the bridge was the only highway of communication between the south and north of Scotland. There are numerous indications through the centuries that our forefathers realised and appreciated its importance, and we have no doubt that often, in the words of Prince Henry, they invoked

“God’s blessing on the architects who build
The bridges o’er swift rivers and abysses
Before impassable to human feet ;
No less than on the builders of cathedrals,
Whose massive walls are bridges thrown across
The dark and terrible abyss of death.”

Dating as it does, in its erection, from the beginning of the fifteenth century, it has now been nearly five

hundred years in existence. Sir Robert Sibbald, in his "Fife and Kinross, 1710," styles it "a stately bridge of hewn stone, consisting of four large arches, with an iron gate upon it, laid over the Forth from the south to the north." Robert Chambers, in his "Picture of Stirling, 1830," characterises it as "by far the most noted structure of the kind in Scotland." But we hold it not only a noted and stately bridge, there are times when it may be said to be even beautiful. As seen from the neighbouring bridge on certain days, the sun shining brightly, the river full and calm, with scarce a ripple on its surface, it forms, as it were, two complete bridges—one above, and the other, its shadow, inverted below—making what appears to us a picture of exquisite beauty.

That it does not enjoy an equal share of popularity with the Castle and the Church may be partly accounted for by the nature of the building itself, with its peculiar out-of-the-way situation, and mainly because few people know anything of its exceedingly interesting history. Yet it has many real and enthusiastic admirers for its own sake. We know of one who, every time he comes to Stirling, must, before he leaves, feast his eyes upon it, if only for a few minutes; while others show their love by privately taking photographic views of it. Should this notice be the means of rescuing it from the obscurity into which it has fallen, and thus making it better known, we will be amply rewarded.

THE BRIDGE IN RECORD.

In a previous paper we referred at some length to the ancient bridge of Stirling, its destruction at

or soon after the battle in 1297, and the institution of a ferry with boats at Winchelhaugh. This ferry existed and was in full operation down to the end of the fourteenth century. In the beginning of the fifteenth century the present old bridge was erected between the years 1400 and 1415. The first reference bears the date 10th March, 1402, when Robert III. granted "to God and the blessed Virgin Mary, and to the Canons in the monastery of Cambuskynneth, serving God there, and to serve for ever, the Hospital of Saint James at the end of the roadway of the Bridge of Striveling within your bailliary, saving to John Palmer, who has upheld the said roadway for a long time, the usufruct for the whole of his lifetime, of the lands of the said Hospital, in recompense of his expenses, and this in no way ye omit." This John Palmer seems to have been a wealthy burgess of Stirling, of considerable note and on intimate terms with the officials of the King. It is quite clear from the foregoing charter, that operations are advancing in connection with the bridge. This is borne out by the next reference found in the accounts of the Chamberlain, from March, 1406, to March, 1408, where it is stated, that Robert, Duke of Albany, "gave twenty pounds from the relief (a payment made to the superior at the entry of an heir) of the lands of Gargunnoch, for the soul of the late King, towards the building of the bridge of Stirling." This remarkable expression, "for the soul of the late King," refers to Robert III., who died on Palm Sunday, 4th April, 1406. Again, in the same accounts for the year 1414-15, Albany gives the issues of an aire (an

itinerant court) held at Stirling, amounting to twelve pounds, to be applied to the same purpose. In 1412, it appears incidentally in the title deeds of a tenement, the eastern boundary of which is the "Hill Wynd (the original name of St. Mary's Wynd) leading to the bridge of Forth." Again, in 1456, James II. granted to the community of Stirling, "the right of patronage of the hospital of St. James, near the bridge of Stirling, together with the lands, obventions, rents, possessions, and profits whatsoever belonging to the said hospital . . . for the support and maintenance of the roadway, commonly called the Calsay, near the said bridge of Stirling." In 1492 and in 1526, there are similar references; indeed, all through the centuries the records are continuous and conclusive, showing clearly that the bridge is as old as the time we state. There does not seem to have been any suitable provision made for maintenance or repairs, and for two hundred years after its erection, the whole expense of upholding and repairing the fabric seems to have been borne by the burgh alone, by a stent or tax levied upon the inhabitants. About the end of the sixteenth century this burden had become too grievous, as we find by an Act of the Convention of Royal Burghs, dated 4th July, 1598, the Burgh of Stirling was authorised to apply to His Majesty James VI. for, "ane gift of the import for upholding and repairing of their causeway and bridge, for the space of three years." The application was successful, and accordingly what was called the "new custom" was exacted on all goods, horses, and cattle entering the town by the bridge. This is the origin of that

important part of the Common Good known as the bridge custom, and the first time it became a lettable subject. From this time it has continued to be let year by year down through the centuries to the present day. It was let on 12th January, 1599, to William Soirle and William Thomson in the Whins, equally betwixt them, to the term of Martinmas, for the "soume of fourtie poundis money." As this was only for ten months, it meant £48 Scots or the modest sum of £4 sterling for a whole year. As showing the increase of traffic, in 1750 it was let for £1866 Scots, or £155 sterling; and in 1830-1, a year or two before the custom was transferred from the old bridge to the new, it was let for the sum of £667 10s. sterling. Now it is just about a fifth of that sum. The bridge custom was renewed by Act of Council, 5th November, 1612, "to exist for all time coming, for the upholding of the bridge and causeways thereof which are daylie decaying." It was finally renewed and confirmed in the great charter of 1641 granted by Charles I. in the following terms:—"And because we, taking into our consideration that the bridge of Stirling upon the said water of Forth and the long street or causeway leading to and from the said bridge requires great charges and expenses for upholding the same, and because the Provost, bailies, councillors, and community of our said burgh have also been much burdened in upholding their walls, ports, and causeways, therefore we with consent foresaid have given granted and disponed to the foresaid Provost, bailies, councillors, and community of our said burgh and

their successors in office the custom of the said bridge." By this means they were enabled to realise money for keeping it in repair. On the 12th May, 1617, the Treasurer is ordained (for the coming of the King James VI.) to repair the bridge, and for that effect to cause "cast feall (turf) to serve the turn out of the furrows of Bridgehaugh." We confess we had some difficulty in ascertaining what could be the use of turf in repairing the bridge, it seemed rather a primitive mode of doing, until we saw a picture, which satisfactorily explained the difficulty, it being only the archways through which the King would require to pass that were covered with turf. In 1634 we find a sum of £220 spent in repairs, but towards the end of the seventeenth century it must have got into an unsafe condition, for we find on 21st May, 1680, that, "the Treasurer acknowledged he had received frae John Chambers twentie pundis Scottis money for his fyne for taking of ane cairt laden allongis the bridge, for which he is to count."

However, a few years after the condition of the bridge was improved, Tobias Bachop, mason, being paid a 1000 merks for repairing it, and on 15 Feby., 1692, "the second ministers stipend being vacant," the council resolved to "mortify" it towards the reparation of the bridge. In 1699 the "Theasurer is appointed to help the bridge, and build up the fallen down and loose stones about the pillars (piers), and do what else is necessary for the preservation thereof." In November, 1715, after the undecided battle of Sheriffmuir, a train of artillery had to be taken across the bridge, and so careful were they,

that they carried over every portion of it, the operation lasting five days ; during which time three men were appointed by the town to wait on the bridge, and see that no harm came to it. But notwithstanding all the care and money spent upon it, it was evidently getting into a shaky condition, for we find by an act of Council, dated 3rd January, 1736, " That no heavy carts are to be allowed to be taken over the bridge, but the tacksman is instructed to see them unload their carts, roll the load over, and then take the cart over." This would hardly suit the go-ahead style of the present day. It was not the case, as stated by some of our local writers, that the bridge was originally without ledges or parapets. We find on 9th August, 1711, that the Council " appoint the ledges of the bridge of Stirling, especially on the north end without the gate, to be repaired and built by the Treasurer," also in 1741, " the bridge ledges are reported to be insufficient, and the safeguards around the pillars are much carried off by the late storms and spates, it is recommended they be attended to at once."

This brings the record down to the rebellion of 1745, when the south arch was cut to prevent the Highland army entering the town. In the month of December, Major General Blakeney, governor of the castle, finding the town surrounded on all sides by the Highland army, and having only about a hundred men in the castle with four hundred Stirling militia in the town, used the precaution to cut one of the arches of the bridge. Indications are not wanting during the course of the rebellion, to

show that the Town Council did not co-operate heartily with the governor in his arrangements for defending the town. And in this matter of the cutting of the arch they were directly opposed to him, as appears from the following items in the accounts, "To instruments on the protest by the Magistrates against Captain Grozart when working at the bridge, about to lodge powder under one of the arches in order to blow up same; 12s." And again "To instruments on the protest by the Magistrates against Mr Campbell when cutting the arch of the bridge; 12s." Probably one of the protests refers to the south archway, and the other to the south arch of the bridge. A glance at the picture will show that it was necessary to remove the one before proceeding to cut the other. Their protests were however unheeded, and the cutting of the arch proceeded with, the broken arch being still quite easily traced in the existing masonry. On the 2nd February, 1746, the Duke of Cumberland arrived in Stirling, the Prince and his army having made a precipitate retreat the day previous by the ford of Frew. The royal army remained in Stirling till the arch was mended. "By six o'clock in the morning of the 4th it was repaired with timber mostly provided by the rebels for the same purpose, and that day the army passed over." This delay prevented the Duke overtaking the Highlanders till the 16th, when the battle of Culloden was fought, ending in the utter defeat of the Prince and the dispersion of the Highland army. After considerable delay and negotiation the arch was rebuilt at the expense of the Government, mainly

through the influence of General Bland. It was completely finished in the spring of 1749, the burgh having been deprived of the use of the bridge for upwards of three years, and put to great inconvenience and expense. In the interval a ferry had to be instituted, and the traffic carried on by means of boats; each person passing or repassing had to pay sixpence Scots for the passage, man and horse eightpence, and everything else in proportion. We need not follow the records further in the meantime, but pass on to give a description of the bridge in its original form.

DESCRIPTION OF THE BRIDGE.

We have no information as to the architect or builder of the bridge, neither are we informed as to the means used in its construction, but whoever he was, the bridge remains to this day a noble monument of his engineering skill. While it might not be difficult to secure a solid foundation for the piers on the south half of the river, considerable difficulty would be experienced in obtaining a suitable and solid foundation for the piers on the north half. It is well known to those who frequent the river, that there exists near the north arch one of the deepest and most dangerous holes in the river. On sounding this hole recently we found it to be from eighteen to twenty feet deep at low water. This of itself, would constitute a serious difficulty, requiring at this early date, a considerable knowledge of engineering science, before it could be overcome, and satisfactorily dealt with. As we believe the present bridge occupies the site of the ancient one, it is just possible that its

foundations may have been of some assistance in founding the present one. As is well known, the bridge is built of hewn stone—mostly Ballangeich—consisting of four large arches, nearly semicircular in form, each having different spans. It looks as if they had built each pier just where it was found to be most suitable, without any regard to equality in width, and then formed the arches accordingly, the south, or, as we call it, arch number one, having a width between the piers of thirty-eight feet three inches, arch number two, fifty-four feet nine inches, arch number three, fifty-six feet, and arch number four, or the north arch, having a width of forty-eight feet three inches. The same reason may account for the fact that the bridge is not built in a straight line across the river, there being a bend down the stream of about two feet towards the centre. The piers are strong and massive, about fourteen feet nine inches in thickness by the width of the bridge, protected up to high water mark by boulders regularly put together but without mortar. They are still further strengthened by V shaped triangular abutments, or as they are technically called cutwaters, constructed to withstand the current or whatever the current may bring along with it. More than once during the centuries has the bridge been in danger from masses of ice being dashed against the piers. One notable instance is on record in the severe winter of 1683-4, another is within our own recollection in the winter of 1860-1. The width of the bridge over the parapet walls is fifteen feet, and the roadway thirteen feet. The entire length of the bridge over the pillars at each end is two hundred and sixty-seven

feet or thereby, and the rise on the roadway from either end to the centre, eight feet or an incline of about one in fifteen. The cutwaters already referred to are weathered at from ten to fourteen feet below the roadway. On the weathering of the cutwaters of the centre pier square buttresses are formed, which when carried above the roadway form recesses about six feet by four feet six inches within the walls. Originally the walls of these recesses were raised sufficiently high above the roadway as to form little houses with crow-stepped gables. They were also roofed over and provided with doors and windows. In all likelihood they were used as places of shelter for the keeper of the gate, and where he would be within call of anyone who wished to enter when the gate was closed. A massive hewn stone archway, part of the foundations of which are still to be seen, was erected just where the present pillars stand at the north end of the bridge. On this archway was hung a strong iron gate, to which we will refer later on. A similar archway existed at the south end, but so far as we have ascertained it had no gate. The present pillars or "pyramids," as they are called in the records, are modern. The picture in the Council Chambers, which formed one of the panels over the door of the old Council Chambers in Broad Street, represents the bridge as it existed previous to 1745. The view is taken from the east side. You have the quaint old archways one on either end, covered over with the Bridgehaugh turf of 1617, and the little houses in the centre. On the north bank of the river may be seen Bridgehaugh

house very much as it is to-day ; on the south is St. Marrokis Chapel* converted into a dwelling-house, the tron or weigh-house ; the old bridge mill, the mill wheel and the mill race, with the river flowing between, all are vividly portrayed on the old panel. We may mention that there is a drawback to this picture, in as much as it does not seem to agree with Slezer's one, said to date from 1693. With the exception of the north gateway, no erections are shown on the top of the bridge, that is to say the south archway and the little houses are not shown on it. But when we tell you there are other important parts, such as the square buttresses on the centre pier which undoubtedly belonged to the original structure, and which are not shown in this view of Slezer's, we have no hesitation in saying that it is inaccurate. Besides the scale to which it is drawn is so small, that it requires the aid of a magnifying glass to properly examine it. When we take into account the position held by this picture in the old Council House, where men who knew the bridge thoroughly would be seeing it every day, also the large scale on which everything is so plainly and distinctly represented upon it, we think we are justified in preferring it to Slezer.

* It may be interesting to know that this chapel existed in 1497. On the 19th April of that year, James IV. made his devotions here and left an offering of xiijs., and on the 19th of the following month "xvs. vjd. was gifin be the Kingis command to the preist of Sanct Mawrokkis." It does not appear to have been destroyed at the Reformation, and is the only pre-reformation chapel in Stirling the site of which can be accurately ascertained. The name "St. Marrokis Chapel and yaird" is carried down in the list of the Town's feu duties to the end of the eighteenth century.

While there may not be much merit in the picture considered as a work of art, we believe it to be of great value as a representation of the original form of the bridge, and worthy to continue to occupy an honoured place in the Council Chambers. The Town House in Broad Street was completed in 1705, and in all likelihood this picture would be placed in the building either at or soon after its completion. The archways and the little houses were most interesting portions of the structure, and were we believe as old as the bridge itself. The south archway was taken down when the arch was cut in 1745, and the present pillars erected in its place, on the completion of the building of the broken arch in 1749.

The north archway remained unaltered till 1749, when the exigencies of traffic required it to be widened and enlarged. It was entirely removed in 1773 in accordance with the following minute of date 7th August same year:—"the Councill considering that the arched gate (way) upon the north end of the bridge, is a great load thereto, and thereby tends to weaken the same; they order it to be taken down and two pyramids built in its place, of the same construction as those on the south side, and the remainder of the stones to be carried to the shore to repair it as far as they will go." The work was entrusted to Duncan Campbell, then the principal mason in the burgh, and executed in terms of the minute, only the remainder of the stones, instead of being taken to the shore, were used in repairing the floor of the Town Clerk's Office. The picture by J. Harvie, the approximate date of which is 1790, represents the bridge as it was prior to

1804 and subsequent to 1773, in process of being dismantled, the north and south archways are gone, but the little houses remain. It is engraved by D. Lizars, a well-known engraver at that time in Edinburgh, and dedicated by J. Harvie and A. Foulis, to the honourable Provost, Magistrates, and Council of Stirling. It is now very rare, but a copy has been kindly placed at the writer's disposal for the purpose of description by Mr. T. L. Galbraith, Town Clerk. The view is taken from the west side of the bridge, and bears the motto, "Oppidum Castrumque Sterlini," the Town and Castle of Stirling, with a representation of the Wolf on the Crag, and the Castle beneath it.

The little houses "in the centre of the bridge were used as sentry boxes during the rebellions of 1715 and 1745, remaining intact till 1804. On the 30th June of that year the Council empowered the office-bearers, if they thought proper, to cause the pillars below the pyramids to be lessened and the roofs to be taken of the small houses, so as to afford recesses for passengers." The pillars were not touched, but the roofs were taken off the small houses, the walls lowered, and made into recesses in accordance with the minute. Indeed with the exception of repairs and pointing at intervals, the bridge remains to-day as it was then. But allow us for a little to direct your attention to the

GATE.

The gate was, historically speaking, the most interesting part of the whole structure. It was constructed of iron, strong and massive, and at the same time ornamental, bearing as it did upon its front, the town's

arms, "to witt, the wolf upon the craig." At the walking of the marches in April, 1731, the birlawmen reported that the iron gate of the bridge "wanted one of the hinges or bands, and recommended the same to the Councill to be repaired." It was, therefore, in all likelihood what is called a crook and band-hinged gate, hung on one of the sides of the north archway, and, like the burgh gate at the south entrance to the town, provided with a lock and key. Silver duplicates of these keys are still preserved in the town house, their primary use being for presentation to Royalty when it deigns at rare intervals to visit our good old town. Through the kindness of their custodian, Mr. Galbraith, we have been favoured with a sight of these silver keys. The earliest record we have of them is on 6th November, 1675, when "Duncan Watson, younger, is appointed to keep the townes keyes, which were in Duncan Watson, elder, late deane of gild, his custody till michaelmas nixt, in respect of the said Duncan Watson, elder, would not accept of his place at michaelmas as deane of gild, albeit he was chosen to exerce the said office." The Dean of Guild at that time seems to have been the custodian of the silver keys. So far as we have ascertained there is no record of when they were first procured, but some years ago they were submitted to an authority on such matters, who stated that they did not seem to him to be of great antiquity. There are reasons for believing that they were procured and presented for the first time to Charles I. on his visit to the town in 1633. On that occasion great preparations were made

way, the same being too low and strait." This was done, and of course involved the removal of the iron gate. A story is told in some of the local histories, that it was sold by frugal magistrates for three halfpence the pound. So far from this being the case, we find the magistrates went about the matter in a proper business-like way, and sold the gate by auction to the highest bidder. On the 18th May, 1751, the Council appointed the Treasurer to "sell the old iron gate of the bridge, by way of roup, upon the twenty-eight instant, at twelve o'clock forenoon, and to cause intimate this thro' the town Friday next." This was done, and it was sold on the day appointed to the highest bidder, and realised the sum of £109 4s. Scots. We confess we should like to know what became of the gate, whether it was broken up or had an honoured place assigned to it, but the records are silent on these points. After its removal, a larger and wider gate constructed of wood was erected in its place. It continued to be used for fifty years. But the old order was changing, giving place to new, and the wooden gate in its turn was swept away on the advent of stage and mail coaches. And on 31st May, 1792, "the freedom of the burgh was given to John Palmer, Esq., comptroller of the General Post Office, London, who established that great boon to the nation, the institution of the mail coaches."

THE BRIDGE IN HISTORY.

From the fact that the bridge formed the only passage over the Forth, from the date of its erection down to 1769, when the bridges at Drip and Frew

were erected, it can be easily conceived that it would occupy a most important and conspicuous position in history, and be the silent witness of many notable scenes and events. But before dealing with it in its relation to history, we may be allowed to give a resumé of the state of matters in Scotland at and about the period of its erection. As already stated, we ascribe the erection of the bridge to the liberality of Robert, Duke of Albany, Earl of Fife and Menteith, who for the long period of thirty-seven years was king in everything but name. He was Lieutenant, Chamberlain, Guardian, Governor, and Regent. During his regency he resided for the most part in Stirling, and carried out several other important works. One of these was the restoration of the Parish Church after the great fire in 1406; the town, then consisting mainly of wooden houses, being almost all burnt. He also erected a chapel in the Castle and other buildings, none of which are now in existence. His character as a public man has been variously estimated. It is not our purpose to deal with his character further than to say that he seems to have been the only man of his time competent to rule or conduct the affairs of the realm with any degree of satisfaction. His father, the gentle and peace loving Robert II., in the end of his days did not care to rule, but delighted more in retirement. His brother Robert III. for sickness of his person was not fit to govern the realm, nor able to "travail to restrain trespassers and rebellers." The Duke of Rothesay, the King's eldest son, was not able to restrain himself let alone restrain others. On the plea of his

irregularities requiring restraint he was arrested and committed to the Castle of Falkland, where he soon after died at the early age of twenty-four years. The King's remaining son, afterwards James I., was sent to France under the care of the Earl of Orkney, to complete his education and training for his future high destiny. On the voyage, as is well-known, he was captured by the English and taken to London, where, in disregard of the then subsisting truce, he was committed as a prisoner to the Tower. In consequence, the responsibility of governing the realm naturally fell upon the King's abler and more energetic brother the Duke of Albany. No small sign of his ability consists in the fact that he was able in the critical times in which he lived, to keep his head on his shoulders for the lengthened period of four score years. He died on the 3rd September, 1420, in the eighty-first year of his age, and was succeeded in the regency by his son, Murdach, who had neither his father's ambition nor his talent for ruling men. The elder Albany had, as Bower says of him, "restrained a great deal of wrong doing, where powerful interests did not stand in the way, and his rule with all his faults had been by no means unpopular. There was on the other hand a universal discontent with the misgovernment of his son Murdach, and the desire for his sovereign's return was daily becoming stronger, and was strongly participated in by the Regent himself and the Earl of Douglas, who it must be remembered was brother-in-law of James I." After considerable delay and negotiation it was eventually agreed in the end of 1423, that the King should be restored on condition

of £40,000 Scots being paid within the next six years by half-yearly instalments, for the cost of his maintenance in England, for which sum obligations were to be given by the burghs of Edinburgh, Perth, Dundee, and Aberdeen; the Earl of Moray, Crawford, and other leading nobles becoming hostages, and it was also stipulated that the King was to contract a marriage with some high born English lady, in respect of which 1000 merks of the ransom would be departed from. The lady fixed on was Joan of Beaufort, daughter of John Earl of Somerset, to whom he had, when a prisoner in Windsor Castle, formed a romantic attachment, who continued his helper and comforter in good and evil fortune, and stood by him at the dismal close of his life. Their marriage took place in March, 1423-4, and the hostages having as arranged come to Durham, the King was conducted from thence in state into his own dominions amid the acclamations of his people. At this point the bridge in its relation to the history of the country may be said to begin, and the first notable event doubtless witnessed by it was the state progress of James I. and his queen, accompanied by a brilliant train of courtiers, as they proceeded by way of the bridge to Scone, where, on 21st May, 1424, they were crowned, the ceremony being performed by Henry Wardlaw, Bishop of St. Andrews, Murdach, Duke of Albany, discharging the office which belonged by hereditary right of placing him on the throne. The list of nobles on whom he on this occasion bestowed the honour of knighthood is said to include the name of Murdach's son, Alexander Stewart. From the

frequency of the Parliaments held in Perth and Scone during this reign, royal cavalcades would be constantly passing the bridge and many a gay scene would be witnessed. In March, 1425, James I. passed over the bridge to hold his second Parliament at Perth. On the ninth day of this memorable meeting he astounded the whole country by ordering the arrest of thirty nobles and barons, among them being the late regent Murdach, Duke of Albany, and his son Alexander; his son Walter and his father-in-law, Duncan, Earl of Lennox, having been previously arrested. It must have been a striking scene some weeks later, to witness this same Murdach, who had only a year before placed the King on his throne, conveyed along the bridge, a bound prisoner, to stand his trial along with his sons and his aged father-in-law at Stirling, to be followed by their execution on the Heading Hill. It is difficult, in the absence of any record of the crime from which they suffered death, to understand the reason of the King's extreme severity in this instance, more especially with regard to the aged Earl of Lennox. Whatever it was, certain it is that the extreme measures adopted and the policy pursued by the King throughout his reign cost him his life.

In all likelihood James I. crossed the bridge on his last visit to Perth, to celebrate the Christmas festival at the Dominican Monastery, where he met his tragic death on 20th February, 1436-7. A short time after the bridge witnessed the mournful escape of his widowed Queen and her children from the dangerous neighbourhood of the Highlands, to the

greater safety of Edinburgh Castle. This was immediately followed by the capture of Sir Robert Graham, the chief actor in the death of James I., who was brought by way of the bridge to Stirling, where after undergoing new and ingeniously devised tortures, he was ignominiously put to death.

James II. occasionally crossed the bridge on his way to Falkland to enjoy the pleasures of the chase in the adjoining forest and on the Lomond hills. In 1452 it witnessed the passing of the King and his Queen, Mary of Gueldres, on their way to St. Andrews to celebrate the baptism of the Prince (James III.) In 1470 it witnessed the royal progress of James III. and his Queen, Margaret of Denmark, through the northern parts of the Kingdom to afford the people an opportunity of welcoming the young Queen. It was the scene of an important engagement between the King and his disaffected nobles, who had entered into a conspiracy to dethrone him and make his eldest son king in his stead. Having won over to their party James Schaw of Sauchie, governor of Stirling Castle, they secured the person of the young Prince, and in his name their proceedings were thenceforth conducted. The two parties met at Blackness, where, after a skirmish, negotiations were opened between them, and an agreement having been entered into, the King disbanded his army and returned to Edinburgh. Finding, however, that the disaffected nobles still remained under arms, he again took the field in the beginning of June, 1488, and having hastily collected a force marched against them to Stirling. The gates of the

Castle being closed against him, the King occupied the town. Here his forces, coming in contact with those of the insurgents, drove them across the bridge, and pursuing them to some distance burnt the house of Keir, where the Prince and some of his people had taken refuge. This incident happened just a few days before the battle of Sauchieburn, where the royal forces were defeated, followed by the tragic death of the King at Beaton's Mill.

In the end of June same year, James IV. was crowned at Scone, and on the 26th he left Perth entering Stirling by the bridge. He remained here for some days, during which probably were celebrated the obsequies of the late King, who was buried at Cambuskenneth beside the Queen, with great solemnity.

On 20th November, 1495, Perkin Warbeck arrived at Stirling with a considerable retinue. He was received by the King as Prince Richard of England, and conducted to a lodging in the town prepared for him. Shortly after, the King and the pseudo Prince proceeded by way of the bridge to Perth, in order that he might be introduced to the nobility, a number of whom were invited to meet them there for that purpose. Early in March, 1496-7, James IV. proceeded on his annual pilgrimage to Tain, carrying with him a cross enshrined in a case of silver to be offered on the altar of St. Duthac. He was in Stirling from the 5th to the 12th, proceeding by the bridge he was in Perth on the 12th and 13th, where he made certain offerings. He was at Brechin on the 16th, at Cromarty eighteen shillings were paid to a

priest where the King "lugyit that nycht," and at Tain, Sir Donald Rede, the chantry priest, "wha sang for the King" James III., received his half-year's fee of five pounds. Returning by the same route he reached Stirling before Easter. No doubt this pilgrimage had something to do with the penance made by the King in connection with the melancholy death of his father. We find also that, generally in passing, he either called or left an "offerand by command at St. Mawarrokis Chapel at the bridge." On the 29th April, the King being at St. Andrews, letters were sent to the lords of the Southland for a diet of meeting at Stirling on the 8th May. The King left St. Andrews on the 5th, having made his offering to Our Ladie Kirk of the Heuch, and, in the Parish Church, he also gave alms to a "broken backit fithelar" and six Irish friars. On the way, as he rode to Stirling, a poor woman at the bridge of Dairsie, a poor man at Milnathort, and a man that lay sick in the wood of Alloa, also received alms.

The bridge comes into prominence with the escape of James V. from the Palace of Falkland, and from the restraint in which he was held by the Earl of Angus and others. In May, 1528, the King having disguised himself, mounted with his two faithful servants and galloped during the whole night. At daylight he reached the bridge of Stirling. It was defended by a gate, which the King after passing through ordered to be closed and carefully watched. We are told he was a weary man when he reached the castle, where he was joyfully received by the governor. There can be no doubt, that as Gudeman

of Ballangeich, the King often crossed the bridge when on his midnight rambles. In the end of 1542, probably it witnessed his return broken-hearted from the rout of Solway Moss to die at Falkland Palace. It comes again into prominence at the Reformation. In June, 1559, the Queen Regent was impatient to throw a French garrison into Stirling to possess herself of its bridge, which was the only one over the Forth. But the Earl of Argyle and Lord James Stewart, apprised of her intention, presented themselves at Stirling the very morning after the demolition of the Palace and Abbey of Scone. The people of Stirling animated by their presence, applied themselves to mischief and destruction. All the monasteries in the town and its neighbourhood were pulled down. "The fine Abbey of Cambuskenneth could not preserve itself from their fury." The writer adds "the gloomy Protestant walked over its ruins." The beautiful, accomplished, and at the same time unfortunate Queen Mary, in the early part of her reign, and before her troubles began—like our own Queen she was fond of the Highlands—crossed the bridge many times, but we will only refer to two important occasions. On the 14th August, 1561, Queen Mary having left her beloved France, arrived at the Port of Leith somewhat unexpectedly on the morning of the 19th. After settling her cabinet, and making the necessary diplomatic arrangements, she was desirous of showing herself to her people, and acquainting herself with the condition of her realm. With this laudable object in view she made a royal progress through the principal

towns in the central counties. Attended by fifteen ladies and her court, she left Holyrood after dinner on the 11th September, arriving in Linlithgow the same evening. She arrived in Stirling on the 13th, where she met with a most enthusiastic reception from the town's people headed by the Provost, James Stirling of Keir. While here she lived in the Palace, so dear to her from its early associations and childhood's memories. On the 15th she mounted her horse and rode off with her ladies, among whom were her four Maries, Beaton, Seaton, Livingston, and Fleming, leaving Stirling by the bridge on her way to St. Johnstone. On the 15th May, 1565, Queen Mary met her nobles in the Parliament Hall in the Castle, and having received their consent to her marriage with her cousin, Henry Darnley, he was introduced into the courtly circle as the future partner of her throne. The royal bride and bridegroom left Stirling on 2nd June. Crossing the bridge, they proceeded to Innerpeffray on the Earn, where they rested for the night, arriving at Perth the following day; the Queen having convened the nobles to meet her there for the necessary arrangements connected with her marriage.

It is said by some authorities that Archbishop Hamilton was hanged upon the bridge in 1571 for the part taken by him in the death of Darnley, and for his zeal and activity in the cause of Queen Mary. There are others, Buchanan, for instance, who state "that he was hanged at Stirling." George Martine, secretary to Archbishop Sharp, writing in 1683, says "he was sent from Dumbarton to Stirling, and hanged

these came Montrose, Napier, and Sir George Stirling of Keir. After conferring for the space of two hours, Montrose, turning, to Sir James Rollock, enquired "if their present purposes were in consequence of a direction from the Committee, or out of their own good wills." "I conceive," said Sir James, "that Mr. Henderson is commissioned from Parliament to this effect." "Not exactly so," replied the Moderator, "but I doubt not the Parliament will make good whatever I promise." "Gentlemen," rejoined Montrose, "I wish you good evening; in a matter of so high importance I can form no positive resolutions, when there is not the public faith to build upon, and where the messengers disagree among themselves." And so saying, our hero, who was stately to affectation, departed with his friends.' We are told that when Montrose returned home, and had time to reflect, he saw the danger of his situation. He considered that when Henderson reported at the Convention to be held in June, that there was no chance of his turning to their interest, a resolution would be instantly taken to apprehend him. To prevent the success of such a measure, he withdrew privately to Oxford, to join the King (Charles I.), to whom he was ever afterwards attached.

In the early wars between Montrose and the Covenanters, we find the bridge in possession of the latter. Matters, however, were reversed in 1648 when George Munroe, an experienced officer in the Royal Army, took Argyll by surprise at Stirling. We are told that "when he arrived he found all the gates shut and guarded; but getting admittance

into the park, which of old kept the King's deer, he discovered a narrow gate leading into the town from the south (in all likelihood the passage at the Guildhall, then recently erected). He alighted from his horse, and breaking the gate in pieces, entered the town, his soldiers entering one by one hindered by the narrowness of the passage. The surprise was complete, fear magnified the number of the assailants, some fled, and among the rest Argyll, who by means of a fleet horse, got to the gate of the bridge, and, although he was closely pursued by Munroe, made his escape." In 1650 Charles II. entered Stirling by the bridge, where he resided for a time receiving the homage of those of his subjects who were desirous of his restoration to the throne of his ancestors. In 1674 the Covenanters were driven to desperation by the severe and tyrannical measures adopted for the suppression of Conventicles. Afraid of an attack being made on the town, and evidently thinking that the sympathies of the town's people were with the suffering Covenanters and against himself, Lauderdale ordered the Provost, Robert Russell, to deliver up the keys of the bridge and ports to the Commander in Chief, the Earl of Mar being further instructed to secure the bridge and the fords, and to seize all who passed the water with horses and arms not having licenses.

In October, 1715, when the news of Mar's march to Dunblane had recalled the Duke of Argyll to his camp at Stirling, we are told that he instantly took additional defensive measures against Mar by barricading the bridge at Stirling, and breaking down that which crosses the Teith near the village of Doune.

John Miller, dryster* at the bridge, being appointed to give notice to the guard of those who came in and went out at the bridge whether they were friends or foes. The threatened Spanish invasion in 1719 alarmed the authorities to such a degree, that they borrowed a hundredweight of powder and bullets from the castle ; and placed John Miller again at the bridge to see that no one was allowed to pass who was suspected of disaffection to the Government. With the Rebellion of 1745 already referred to, the narrative of the bridge in history may be said to come to an end. From the Rebellion down to the completion of the New Bridge in 1833 its record is peaceful, busy, and prosperous, and from Martinmas, 1834, when it was closed against traffic, down to the present, it has enjoyed a well merited rest. No one will grudge it that rest after long centuries spent in the public service.

PRESERVATION.

Before we close we may be permitted to say a few words as to its preservation. In 1881 it underwent a thorough repair at an expense of £281. Many decayed stones were taken out and replaced with new ones, the whole of the bridge being overhauled and carefully pointed with cement. It was so much improved at this time that it may be said with truth to be in better condition now than it would appear to have been in 1690. Yet there is a weakness about it which may prove fatal if not prevented. As the strength of a chain is only equal to that of its

*Dryster, "a drier of grain in a kiln."

weakest link, so the strength of the bridge is not greater than that of its weakest arch. The weakness of the bridge lies in the arches, and the weakest of these is the north one, there being not more than thirty-two inches or thereby of thickness between the crown of the arch and the surface of the roadway. To improve matters it would be necessary to lift the causeway and lay bare the arch stones, filling up the haunches and covering the whole with eight or nine inches of cement concrete, then relay the causeway, filling the joints with asphalt to keep the whole watertight. Were this done it would materially strengthen the bridge, and at the same time prevent the evil complained of by the birlawmen when walking the Marches in April, 1717, "that the water was coming down through the pend stones of the south arches, several of them being exceedingly mouldered thereby, and the same in appearance will be rendered altogether insufficient and hazardous to pass over, if not timeously mended, which would be a great loss and expense to the burgh." Surely a bridge with such a history is well worthy of preservation. Perhaps it is not desirable that it should be restored to its original condition, with the little houses and the quaint archways with the iron gate, but we think every effort ought to be made to preserve it in its present form. There are now many bridges over the Forth, but we may safely say that ages must elapse before any of them will achieve such a record, or acquire such interesting associations as are connected with the grey venerable and grand old bridge of Stirling.

The books referred to are—The Records and

Charters of the Burgh of Stirling, the Exchequer Rolls, Dr. J. Hill Burton's History of Scotland, Mark Napier's Montrose and the Covenanters, Rev. John Aiton's Life of Alexander Henderson, Miss Strickland's Lives of the Queens of Scotland, Aikman Buchanan's History of Scotland, Thomas Dickson's Accounts of the Lord High Treasurer, Longfellow's Golden Legend, Cartulary of Cambuskenneth Abbey, Sir Robert Sibbald's Fife and Kinross, Chambers' Picture of Stirling, Captain Sutherland's History of Stirling, etc.

The Town Wall of Stirling.

EARLIER WALLS.

AS far as we have been able to ascertain Stirling remained an unfortified town, depending upon the Castle for protection, down to the middle of the sixteenth century. No doubt her position was strengthened by the precipitous rocky cliffs on the south and west, but her main strength lay in the fortress on the summit ; in it the inhabitants trusted, nestling under its shadow in times of peace, and retiring within its walls in times of danger. All through the earlier wars and sieges, indeed down to the time indicated, we never read or hear of any resistance being made on the part of the town, either by fortification, ditch, or wall. In dealing with our subject, it is necessary to refer to several important walls which existed prior to the time stated. The most important of these was called the "Kingis Dyke," erected by James IV. in the beginning of the sixteenth century. This dyke or wall enclosed the Crown lands, embracing as they do to-day, the Park, the Castle, and the Gowan or Gallow Hills. After stretching round the King's Park it ascended the Back Walk at the Haining, where it joined the Churchyard

wall. From this point, by various turnings, it was carried right up to the Block House or Palace gate of the Castle, said to have been erected by James III. From this gate it went by what is now the French battery, stretching across the pass of Ballangeich, thence enclosing the Gallow Hills on the east, and stopping at the Mill Lade near the Old Bridge. So far as this wall came in contact with the burgh, it formed its boundary. In the governing Charter of 1641 the boundary of the burgh at the Castle is described "as together with the whole houses, yards, tenements, land and craigs lying beneath the Castle outwith our precincts of our Castle and Palace of Stirling." The additions to the Castle, and the alterations which have taken place in its neighbourhood during the course of centuries have obliterated nearly all trace of this wall, but its position may be very correctly understood by following the municipal boundary line on the Ordnance Survey map. We question if any part of the "Kingis Dyke" exists at the present day, unless it be some portions of the wall behind Park Place and the foundation still exposed at the Haining. Judging from what is here exposed we believe it to have been a strong and substantial wall, though perhaps not entitled to be termed a fortification.

THE CHURCHYARD WALL.

We believe this to have been a continuation of the "Kingis Dkye," similar in strength, and built about the same time. Down the centuries we come across traces of portions of this wall falling down and being

rebuilt, as on "19th June, 1739—Appoints the Town Treasurer so cause repair the Kirkyaird dike so far as fallen down and insufficient." 28th February, 1801—"A portion of the churchyard wall next Mr. Erskine's garden having fallen down, it is ordered to be rebuilt, and the trees to be cut down and sold." No part of this wall remains but the foundation, it having been levelled with the ground, about the time when the new cemetery was formed in 1857.

THE BLACK FRIARS WALL.

Turning to the east end of the town, we have it on record that the lands belonging to the Preaching or Black Friars, were enclosed with a stone wall,* but of what dimensions or at what time it was erected we have no knowledge. In all probability it would be a simple enclosing wall, of an earlier date than the sixteenth century. We place the site of this wall about Thistle Street, there being a general agreement among local authorities that the line of this street formed part of the southern boundary of these lands. There are also references to a fence or wall which existed previous to the erection of the Town Wall proper. It may not have been a continuous wall, but what there was of it was erected near the site of the present wall, and where it crossed the road at what is now Port Street it was provided with a gate. We are not told of what materials this wall or fence was constructed; what we do know is that it afforded no security to the inhabitants.

*Town's Charters and Documents, page 209.

As we intend dealing with the gate by itself, we now hasten to the consideration of the more important wall and the events which led up to its erection.

THE TOWN WALL.

The erection of the Town Wall proper may be traced to the terror and alarm caused by the exciting and stirring events of the first four years of the life of Queen Mary. Mary Stewart was born in Linlithgow Palace early in December, 1542. On the 21st of that month intimation of her birth was sent to her great uncle, Henry VIII. of England. His first thought, on hearing of it, was how he might cozen her out of her inheritance under the specious pretext of demanding her as a wife for his son Prince Edward ; but with the full intention of usurping the sovereignty of the realm during her minority and keeping it in the case of her death. The story is too long to tell how all the attempts on the part of the English King to secure the person of the infant Queen failed. The last drop in the bitter cup of his disappointment was the coronation of Mary without his leave or consent, in the Castle of Stirling, on the 9th day of September, 1543. Henry was so much exasperated by this act, that he instantly ordered her to be seized and conveyed to England, Then followed the "burning and slaying" expedition of the English in 1544, and the threatened invasion of 1547, which intensified the bitterness between the two countries, and made the government of that day more determined than ever to keep secure the person of the infant Queen. Stirling was the Royal home,

and this determination took the form of fortifying the town, according to the manner of the period. We find, therefore, in 1547, that "contribuciones and soumes"† of money were granted and given by the Queen Dowager of Scotland and several noble lords, spiritual and temporal, barons and gentlemen in their degrees "for beilding, stryning, and up-making of the wallis of the said burgh of Stirling, as is contenit in ane buik subscrivit be the Queenis Grace foirsaid, lordis, barons, and uder gentilmen as said is, ilk ane for thair awin pairt, as the samyn in the self beires, extending in the hail to tua thousand aucht libris fyf schillingis fyf. d.," (£2008 5s 5d.) This book with the money subscribed was handed to the burgh treasurer, William Bell, the first laird of Spittal and a notable man in his day.‡ He is said to be the man with whom Darnley lodged when living apart from the Queen. We should like to have been able to produce this book, but it cannot now be found. Other monies were given by the Town Council for the same purpose and patriotism was not wanting; for instance, on 26th October, 1547,* the fishings of the Forth were let to "John Forestare" for three years at £18 per annum, "extending in the

† See Town Council Records, vol. i. page 61.

‡ The Secretary (Lethington) came to Stirling on the 4th September, 1566, at night, and did lie at one Willie Bell's (House or hostelry in the High Street), and on the morrow the Queen (Mary) came to Willie Bell's to the Secretary and there did dine with him, and remained a good part of the afternoon with him, and liked him very well. The Queen then returned to the Castle of Stirling.—Miss Strickland's *Lives of the Queens of Scotland*, vol. v. page 3.

*Town Council Records, vol. i., page 50.

hail thre yeiris to the soum of fyfti four poundis money of this realm, paid by the said Johne in foirmale befoirhand in ane hail soum and togeddir, to be expendit upoun the strynthing and bigging of the wallis of the town at this present peralus tyme of neid for resisting our auld innimeis of England." But it was too late, the disaster of Pinkie Cleugh found the walls little more than begun, and Stirling still unsafe as a royal residence. The Queen was accordingly removed to Inchmahome on the Lake of Menteith, where she spent, with her four Maries, perhaps the happiest winter in her eventful life. In the words of Henry Glassford Bell—

"And there five noble maidens sat beneath the orchard trees,
 In that first budding spring of youth when all its prospects please ;
 And little recked they when they sang, or knelt at vesper prayers,
 That Scotland knew no prouder names, held none more dear than
 theirs ;
 And little even the loveliest thought, before the Virgin's shrine ;
 Of royal blood and high descent from the ancient Stuart line.
 Calmly her happy days flew on, uncounted in their flight,
 And as they flew they left behind a long continuing light."

With the spring of 1548 the English returned, and occupied the town of Haddington, from whence they issued, burning the villages and destroying the farms, rendering the most fertile districts almost an entire wilderness and spreading fear and terror over the country. The Town Council of Stirling got thoroughly alarmed, and at a meeting held in February,† they "devisit and ordanit that all manir of induellaris within the burgh be redy with their bodeis servandis and hors to wirk and labor for

†Town Council Records, vol. i., page 51.

strything of the touin in all sortis as sal be devisit and commandit ; and in likmanir that na manir of man depart of the touin, or leiff the samyn now in tyme of mistir, under the pane of tinsale and escheting of their landis and gudis and thairselffis nevir nor thair airis nevir to have place, freedom, nor dwelling within the touin afterwart." In consequence of this order everything else came to a standstill in the burgh, the whole energies of the inhabitants being devoted to the building of the walls. Those who could not build had to serve those who could ; the bakers supplied them with bread, while others supplied them with refreshments ; everyone had to do something, the Treasurer paying for the whole out of the subscriptions already referred to. A considerable portion of the wall must have been built on this occasion as the whole of the money subscribed was spent upon the work, with the exception of £359 19s. 10d. which the Treasurer, William Bell, when called to account for it, declared he had never received ; and had it not been for a determined feud between two Provosts, it would in all likelihood never have been recorded.*

* John Craigangelt of that ilk, late Provost, and Henry Levingstone of Falkirk. Not only was the Council divided, but the town itself was divided into two parties. The merchants took the part of Craigangelt, and the craftsmen sided with Levingstone. Several of the craftsmen attacked Craigangelt and seriously wounded him. Feeling ran so high, and the strife between the two parties became so bitter, that the Queen Regent had to interfere. By a letter from her own hand, dated 17th September, 1556, she ordered the citizens at the forthcoming election not to choose any "outland" man, but "ane" of their own honest neighbours to be Provost ; and the person chosen was not to be "part taker" in the "feud betwix" Henry Levingstone and the Laird of Craigangelt. By this means the tumult was allayed. This is how the

Passing over an interval of nearly twenty-five years, we again find a child (James VI.) on the throne, Stirling his place of residence, Queen Mary an exile in captivity, and the country divided into two parties, each striving for pre-eminence. Stirling was held by the King's party, and Edinburgh by the Queen's party. To avenge the death of the Archbishop of St. Andrews, an attack was made on the town by some four hundred of the Queen's party. Nominally, this party was commanded by Huntly, the Queen's lieutenant, but the guide and real commander was named Bell, said to have been a native of the town. They arrived at Stirling between three and four o'clock on the morning of the 4th September, 1571. They entered the town, which seems to have been entirely unguarded, and swept the streets with cries for the Queen and vengeance for the fate of the Archbishop. This attack, which resulted in the death of the Regent Lennox, and the ease with which the town was taken, caused such a feeling of

other matter came about. William Bell, the late Treasurer, sided with Craiggalt, and James Watson, the new Treasurer, sided with Leving tone. On his entry into office, Watson found that William Bell had taken possession of the lands of Spittal without being infested therein. He also found the deficiency of £359 19s. 10d in the subscriptions for building the wall. He reported the matter to the Town Council, and a summons was immediately raised against Bell. Ultimately the matter went into arbitration. By the finding, William Bell had to give up Bridgehaugh, but he could retain the remainder of the lands of Spittal (now the Spittal Farm, part of the estate of Airthrey) on payment of an annual feu-duty of £13 6s. 8d. They believed his statement that he had never received the £359 19s. 10d., and they gave him power to pursue the subscribers for the amount. See the Town Council Records, vol. i., pages 61, 62, 63, 65, 68.

alarm that the authorities again set to work to still further strengthen the walls. Money was raised from the sale of "our propir annuallis and obit silver of our said burgh, for reparatioun and building of our commoun workis, and specialie the wallis of the toun foirsaid for enforsing and strengthing of the samyn now in this trublus tyme of civile weris betuix the nobilitie of our auin natioun, and for the saiftie of our lyffis and gudis."* The work seems to have been carried on with more or less regularity for some years, continuing until it was completed throughout its entire length. Beginning at the Churchyard the Town Wall proper extended along the present irregular line to Port Street, stopping at the extreme end of the present Custom House property. From thence it passed through Messrs. Kinross & Sons' Carriage Works to Orchard Place, terminating at its junction with the Blackfriars wall somewhere about the top of Thistle Street. After this date the wall along with the Tolbooth and the causeways became an annual burden on the common good of the burgh. Each burges was stented or taxed in proportion to the amount spent on these public works. The accounts begin in 1634, when we find £130 spent; 1635, £100; 1636, £80; 1640, £100; and in 1643 the sum of £190 is spent on "making beiting and mending the tolbuythe, calsayis and wallis of the toun."

NORTH WALL.

In addition to the "Kingis Dyke" there are indications of a wall having been erected on the north side

* Town Council Records, vol. ii., page 376.

of the sloping ridge on which the old town was built. It extended from the Castlehill to the Mary Wynd by the south side of the lane known as the King's Stables. From thence it went by the back of Princes Street, forming the northern boundary of the Baker Street gardens and terminating at the foot of Friars Wynd. Though this wall could not be called a fortified wall, there is one portion of it still existing behind Princes Street, which is every bit as strong as the town wall itself. We date the erection of this wall some time previous to 1650, the next important period to which we desire to call your attention.

In 1650 we find Scotland threatened with an invasion by Oliver Cromwell. A crisis had arrived when her people had to choose between the Monarchy and the Commonwealth. By a federal alliance with the Commonwealth they would have escaped the humiliation of subjugation, and stopped the effusion of much blood ; but they preferred the Monarchy. The Prince (Charles II.) arrived at the mouth of the Spey on the 3rd of July, 1650, hoping to secure the throne and kingdoms which his father had lost. In order to prevent this, Cromwell crossed the Tweed, two weeks later, with an army of sixteen thousand men, trained veterans and strong in artillery and cavalry. That night when they crossed the Tweed, we are told "the Scotch beacons were all set on fire, the men fled, and drove away their cattle." To make the alarm greater, the Scottish clergy represented the invaders as "monsters of the world"—"army of sectaries and blasphemers" was the commonly accepted term for them among the Scottish people. Stirling shared

in this alarm and great preparations were made for resistance, the walls were put in proper repair, levelled up behind with earth, and for the first time defended and protected by cannon. The Ports and gates already erected were strengthened and put in proper repair. As an additional defence on the east, the course of the Burgh Mill lade was converted into a deep fosse or trench, with a "clous" or sluice at the lower end of it. Wood barracks called the main guard were erected on the public street near the Mercate Cross. These various works were constructed by the Magistrates under the superintendence of Thomas Weymes, Major of the (Royalist) Artillery. Never before was Stirling so strongly defended, and Cromwell, though he came near to it on two occasions, deemed it more prudent not to attack it. Of his first visit in September, 1650, he wrote.* "On the 16th we marched to Falkirk, and the next day following, within cannon shot of Stirling, where upon Wednesday, the 18th, our army was drawn forth, and all things in readiness to storm the town. But, finding the work very difficult, they having in the town 2000 horse and more foot, and the place standing upon a river not navigable for shipping to relieve the same, so that we could not with safety make it a garrison, if God should give it into our hand." Of his second visit on 24th July, 1651, he wrote,† "I marched with the army very near to Stirling hoping thereby to get the Pass, and went myself

* Cromwell's Letters and Speeches, by Thos. Carlyle, vol. ii., page 247.

† Cromwell's Letters and Speeches, by Thos. Carlyle, vol. ii., page 320.

with General Deane and some others up to Bannockburn, hearing that the enemy were marched on the other side towards our forces in Fife. Indeed they went on four or five miles to meet them ; but hearing of my advance, in all haste they retreated back and possessed the Park and their other works, which we viewed, and finding them not advisable to attempt, resolved to march to Queensferry, and there to ship over so much of the army as might hopefully be master of the field in Fife." This movement on the part of Cromwell caused some stir in the King's camp. We read in the accounts of "the town Drummer beating a bank calling all the officiaris and souldiouris to the leager" (camp), 24s to men that convoyed the "Kingis coatch to the leager," and horses are hired for the "Kingis baggage." It is matter of history that the King broke up his camp suddenly about the end of July and departed for the south. A few days afterwards Cromwell went off in pursuit of him, leaving Monk with an army of five or six thousand men to subdue the country. It is now with him we have to do. Early in August, Monk with his army arrived before the walls of Stirling, the General taking up his residence at Livilands. Judging from the accounts, it is evident that since the departure of the King an entire change had come over the spirit of the citizens, and that the authorities had made up their minds, not only to surrender the town, but to invite the invaders within the walls. "Item, to (bailie) Johne Crawford, for a table cloath that wes takine and put out on the wallis for cullouris, £2 13s. 4d.," and more significant still, "for ane lantron to schow

lycht quhen the Engliches enterit the toun in the nycht, £2 2s." Neither does it appear that the siege of the Castle was serious or protracted. Thomas Gumble, General Monk's Chaplain and Biographer tells us, "that the first attempt he (Monk) made, was upon the Castle of Sterling, a stately edifice and of great strength ; many times the Kings of Scotland (it being very capacious) used there to keep their courts and residence, and in times of danger to retreat from any conspiracies ; wherein James the Sixth of Scotland, and First of Great Britain, was secured in the most part of his younger years, from the turbulence and disquiet of his subjects under the Regents, till he took the Government upon himself. Over the door of the Chapel that belongs to the Castle this motto * is to be read—J.R. nobis haec invicta miserunt centum sex proavi, 1617 ; which shews that it had remained unconquered so many King's reigns ; but to some men's genius and spirit, nothing is unconquerable, for General Monk, within three days, made the besieged yield up this invincible piece upon articles, with all the warlike ammunition which was in it (which was a large proportion), five thousand arms, forty pieces of ordnance, all the records of Scotland, the chair and cloth of state, the sword and other rich furniture of the Kings, sent to the tower of London ; and after His Majesties return, restored to Sir Archibald Primerose, Clerk Register ; with many rich goods of the Earl of Marr, the Hereditary Governor ; with the writings and deeds belonging

* There must have been some alteration here, as the motto is not now in existence.

to many private persons, which were all redelivered according to articles." It may be of some interest to know that the town's records and charters were among those valuable deeds in the Castle. They were afterwards recovered by Bailie John Robertstone on his paying charges to the extent of £14 6s. 8d. The fact that a new "kist" had to be got to keep them in is very suggestive, and may be the explanation why so many of our valuable records and deeds are awaiting to-day.

From the middle of the 17th century to the Rebellion of 1745 no further additions seem to have been made in the way of fortifications. On each occasion of alarm the walls and gates were put in order and any breaches built up. This was done in 1685 and during the Revolution of 1688-9. On 27th February, 1714, the "Treasurer was appointed to call workmen and sight the town Wall, and make report anent the condition thereof nixt Councill day." The Walls were put in order in 1745, when the authorities prepared to defend the town against the army of Prince Charles, son of the Pretender. As in 1650, the town authorities removed their charters and evidents for safe keeping to the Castle vaults. We read that the Highland Army arrived in front of the Walls on 4th January, 1746; the Prince meanwhile taking up his quarters at Bannockburn House, then the residence of Sir Hew Paterson. On Monday the 6th, about mid-day, a messenger brought a letter from the Prince to the Town Council. It was headed "Charles, Prince of Wales, &c., Regent of Scotland, England, France, and Ireland, and the Dominions thereto belonging ;

to the Provost, Magistrates, and Council of the Town of Stirling." By this letter which is still in the possession of the town, the young Chevalier "demanded peaceable entry into and possession of the said town to the forces under the Prince," and an answer was required "by two o'clock in the afternoon this day." There is some historical difference as to the manner in which the negotiations were carried out. Possibly the Town Council contained some Jacobites. Certain it is the terms of the capitulation were agreed to on the 7th, and next morning the arms belonging to the disbanded militia and volunteers were conveyed into the Castle. In the forenoon the portcullis was raised, and the Highland Army entered and took possession of the town between three and four o'clock in the afternoon. We think the Town Council acted wisely in surrendering the town, as the walls were never meant to resist cannon. For the next three weeks, feeble attempts were made on the part of the Highlanders to storm the Castle. These were vigorously and successfully resisted by the garrison under command of Colonel Blakeney. On the 1st day of February the Prince raised the seige, and with his army retreated to the north, evidently fearing the approach of the Royal Army under the Duke of Cumberland. With the passing away of this Rebellion the history of the town wall may be said to come to an end. We reserve a detailed description of it to the latter part of the paper, and in the meantime proceed with the ports or gates. Of these there were five, but the first in importance was the South Port or Burgh gate, called also

THE BARRASYETT AND BARRASPORT.

Old Stirling, by which term we mean Stirling within the walls, from a very early date, possessed only one entrance. As it had only one exit to the north by way of the Old Bridge, so the only entrance by road from the south was opposite the present Port Custom House, the site of the ancient gateway being at the place marked on the causeway. As the rocky ridge on the south of the town formed its natural boundary, so this ancient entrance came to be variously known as the "end of the town," the "Port of the burgh," and the "Barrasyett." This word, according to Jamieson, means "a door or yett made of bars of wood, alike distant from each other," so that possibly the original gate was made of wood. There can be no doubt that its erection took place at a date long before the time when our records begin. The expression "end of the town" dates from the 12th century. In 1242 the road by Port Street is termed * "the great road from Stirling to Kirketown" (St. Ninians), as if in existence for centuries before. By the old burgh laws, lepers were commanded to sit at the "town end" and there "ask almous at furth passand men and ingangand," and not to beg from door to door. The earliest record we find is in a Protocol of date 7th May, 1471, when an inquest (a legal act) was made at Wolf's Craig at the "end of the town," and on June 9th, 1477, we find the Town Council protesting against payment of custom on wood going forth at the "Port of the burgh." † Again in the accounts of the Lord High

* Cartulary of Cambuskenneth, page 359.

† Burgh Records, vol. 1, page 262.

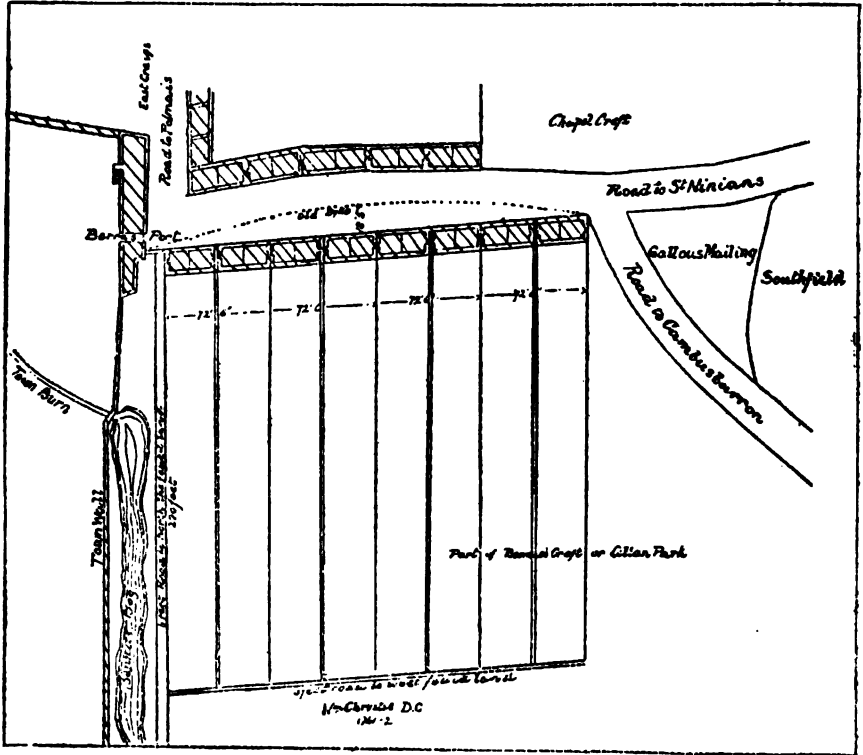
Treasurer for the year 1497 occurs the following "Item, the xxvj day of August to the seik folk at the toune end of Striueline be the Kingis command ijs.," also "Item the xvij day of September to the puir folk at the Port of Striueline be the Kingis command xvj." The seikmanis house or lepers' hospital stood on the present Glebe lands, anciently known as the "leper's croft," and the lepers had exercised their right in coming to the gate to solicit alms. The first mention of the Barrasyett known to us, is in a record of date 27th October, 1522, where it is ordained that no person wash any manner of clothes at the town burn within the "Barrasyett or aboun for fying of the bourn undir the pane of viijs. unforgevin and the breaking of the vessel that they wash with." The town burn being at that time the only water supply for the burgh, it was of the utmost importance that the water be kept pure and clean. This ancient gate, which seems to have been erected for purely civil purposes, served the burgh down to the time when a much stronger defence was required.

THE FORTIFIED GATE.

As we have already stated its successor was erected in the infancy of Queen Mary, and materially strengthened during the minority of James VI. From the scarcity of materials at hand, it is somewhat difficult to give a correct or detailed description of this massive and substantial structure. So far as we have ascertained, no drawing of it can be found except a very rough sketch shown on the first feuing plan of Allan Park. Bennie's Croft, the name by which Allan Park

was formerly known, was purchased by the Town Council from Captain C. Stewart in 1735, and sold by them to Allan's Mortification in 1740. The Town Council as Patrons of Allan's Mortification, at once

THE BURGH GATE.



resolved to feu the land for buildings to face what is now Port Street, and accordingly a plan was drawn out in 1741. We show a tracing of this plan. From it the port or gate appears to have been a solid

mass of building, about 120 feet long by 20 feet thick ; having an archway pierced through its thickness. This archway seems to have been about ten or twelve feet in width. From the records we learn that the archway was defended by a massive iron portcullis ; also, that a portion of the portcullis was made to suit as a wicket or small gate provided with lock and key. The sketch shows that access to the top was got by a stair built on the inside of the wall, and that the rampart was protected by a parapet or embrasured wall carried right round the building. As there is no elevation shown, the height of the walls and the style of architecture must be left very much to our imagination. In all probability the archway would consist of hewn masonry, with a groove or recess fitted to receive the portcullis when raised. The buildings would probably be from twenty to twenty-five feet in height. Some of these ports were stately structures. The regulations for raising and lowering the portcullis were the same as those for opening and shutting the Bridge gate. As we have already dealt with these in a former paper we need not now repeat them. We may be permitted to quote an interesting extract from the Kirk Session records of date September 4th, 1643. It occurs during the ministry of Henry Guthrie, and is entitled an "Act anent the keipping of the Portis on the Sabbath day. It is ordaynit for the better keipping of the Sabbath, and restrayning of passingeris with horses or loadis, that nayther the Brig port nor the Barrasyet be further opnit, but only the wickitis thairof, fra morning till eftirnoon on the Sabbath day, as also that in tyme

of sermone both befor and eftirnoone, the wickitis be clois and lokit ; and in cais the samyn be not precislie obeyit, these that hes the trust of the keys to pay for everie transgression xls. toties quoties." From the records we get interesting glimpses of the manners and customs of our forefathers. The Barrasyet was a place of punishment.* In 1629, James Ramsay, a creillman, convicted of petty theft, was ordained to be "scurgit through the toun to the Barrasyet, and there burnt on the shoulder, and the said criellmanis wyffe and the uther two personis to be exciled and banishit this burgh and libertie thair of for evir, and gif evir ony of the said persounis be fund again thairin to be hangit or drownit without assyse or doom of law." These scenes were of frequent occurrence. Another and a barbarous custom was the exhibition on the walls of the ports of the heads or limbs of those who suffered during troublous times. In the accounts for 1650-1, the following significant entries appear. "Item to the officaris for taking James Grahames leg out of the wall, £2 8s." "Item, givin for up-putting James Grahames leg and spent with them that did it, £4."† These entries refer to the dismemberment of the great Marquis of Montrose, who was executed in Edinburgh in 1650. After his execution one of his limbs was sent here and fixed for exhibition on the Port Wall. In January, 1651, it was taken down, conveyed into the town, and placed for safety high up on the Tolbooth Steeple, where it remained till it was called for at the Restoration. From

* Burgh Records, vol. i., page 162.

† Burton's History of Scot., vol. vii., page 8.

the narrowness and bad condition of the streets, it was almost imperative for horsemen to dismount and lead their horses by the head in passing through the town, especially during the day. To enable them to remount a "louping on stane" stood in a convenient position inside the gateway. At the "Barrasyet" Royal personages and other distinguished visitors were received by the Magistrates and community with befitting honour. The visits of James VI. in 1617, of Charles I. in 1633, Charles II. in 1650, the Duke of York (James VII.) in 1681, and the Duke of Cumberland in 1746, are well-known to all readers of local history, and need not be repeated. In 1652 an important visit, of which little is known, was paid to Stirling by Oliver Cromwell's commissioner, Lieut.-Colonel Pick. As this opens up an interesting chapter of local history, we may be pardoned if we refer to it at some length. After the subjugation of Scotland and the defeat of the King at Worcester, a period of about five months elapsed before Cromwell took steps to administer the affairs of the country. Michaelmas, 1651, came and there was no guide or rule as to what was to be done regarding the Town Council elections. Some burghs had no election at all, for fear of the responsibility to be incurred. Happily for Stirling at this critical period, an able, wise, and prudent man was at the head of affairs, in the person of John Short, then Provost of the burgh. He proceeded with the election of Councillors, Magistrates, and office-bearers, as if nothing had happened, as the record informs us, according to "auntient custum," and did not allow the burgh

to get into confusion. As is well-known, in January, 1652, Commissioners were sent down from the Parliament of the Commonwealth of England for the purpose of ordering and managing the affairs of Scotland. They resided in semi-official state at Dalkeith Castle. On the 4th of February proclamations were made at the Mercate Crosses of burghs, desiring the burghs to send representatives to Dalkeith to treat with the Commissioners. Thomas Bruce of Weltoun, an old Provost, was appointed from Stirling as Commissioner. Full powers were given to him to act for the best interests of the burgh. When he arrived at Dalkeith and saw that he was expected in name of the burgesses to sign a declaration of their acceptance of the tender of the Parliament of the Commonwealth of England he got alarmed. The provisions of the tender * were "that Scotland be incorporated with, and made into one Commonwealth with England; that thereby, the same Government that is established in England, without a King or House of Lords, under the free state and Government of England may be derived to the people of Scotland, and they engage themselves to live peaceably under and yield obedience to the authority of the Parliament of the Commonwealth of England as exercised in Scotland;" and in return they would be "taken into the especial protection of Parliament." He (Thomas Bruce) desired a few days to decide, and in the interval sent the papers to Stirling, accompanied with a letter from himself. In it he

* Burgh Records, vol. 1, page 200.

says, "Itt tuchis me verie neir moir nor I will sett down in paper att this tyme. I hauff sent my man with all the paperis to yow to advys with, and send them bak on Munday, and ether cum sum of your selfis, or send me wurd quhat I sall do. To refus itt your commissioun is so large in my own naime I dair nott refus cxcep ye all command me, and to do itt is my grif, and God knows how I will be exponitt (characterised) for taking such ane commissioun."* In the postscript, he says, "giff I had not respek to the towin, and fering the evill suld fallin them, I wald never exceptit of the commissione, nor agrie to this paper an it suld hauf cost me quhat is deirist to me." These quotations reveal the Commissioner's state of mind at this critical juncture. Needless to say he was instructed to sign the declaration, which he did though with great reluctance. He also applied for a warrant whereby the burgesses might be authorised to elect officers to govern the burgh. This application was granted, and Lieut.-Colonel Pick, who was appointed Deputy-Governor of Stirling, was commissioned to conduct the election. He arrived here, accompanied with a staff of officers, on the 5th March, 1652. There was a formal opening of the "Burrowsyeatt," and a banquet of bread and wine to the Colonel and his staff. In discussing the warrant it was found that the power of electing the Magistrates was reserved by the English Commissioners.† Naturally the Town Council objected to this, and Duncan Nairn,

* Burgh Records, vol. 1, page 201.

† Burgh Records, vol. 1, page 202.

Dean of Guild, Robert Rusall, convener, and William Barclay, Town Clerk, were appointed commissioners "to repair to Dalkeith and supplicat the commissioners for the libertie and fredome of this burgh and uther things necessar, speciallic the electing of Majestrates thairin." The supplication was granted, and the revised warrant (the original of which is in the possession of the burgh) dated 14th April, was sent on to Stirling. It contained the proviso that in the event of the election not taking place within ten days the privilege of electing their own Magistrates might be withdrawn. The election was fixed for the 21st,* and on that day the whole of the male inhabitants of the burgh were convened, in all probability at the Mercate Cross, to take the oath of allegiance to the Commonwealth. After this was done in all solemnity, the Town Councillors were elected. On their acceptance of office they had again to take the oath. On the following day, the Provost, Magistrates, and other office-bearers were elected, "all which persons being present acceptit of the said office, and were sworn by Lieut.-Colonel Pick according to the tennour of his commissione."† The ceremony of submission was concluded with the presentation of the freedom of the Burgh and Guildry to Colonel Pick and his son Joseph, winding up in the evening with a grand banquet in the Provost's own house. It is therefore not the fact as stated by Chambers in his Picture of Stirling "that Stirling was one of the

* Burgh Records, vol. 1, page 203.

† Burgh Records, vol. 1, page 204.

Scottish burghs which Cromwell disfranchised for not consenting to the Union he desired to effect between England and Scotland." Indeed, the only opposition of any importance to the acceptance of this tender was on the part of the minister, the famous James Guthrie. He was so bitter, preaching and speaking against it from the pulpit, that to put a stop to him the Governor would not allow him to enter the Church. This state of matters lasted so long, the congregation, being as it were, without a minister, that on the 17th July, 1652, the Town Council "resolved if it may stand with the ordour of the churche to give ane call to Maister Harie Guthrie, late minister of this burgh," but it turned out this could not be done. Unfortunately for the peace of the burgh and the happiness of the minister, this was not the only occasion on which James Guthrie was out of touch with the Town Council. At the same time, the submission of the burgesses and the presence of an English garrison in the Castle, with stern military rule in the burgh, was a humiliation so deeply felt by the inhabitants that for many years thereafter, the time of the Commonwealth was referred to as the "tyme of the Inglisches." But to return to the gate, it would take us too long, and the task is quite beyond our power to give anything like a connected story of the tide of history that swept through the successive entries known as the Barrasyett. Suffice it to say it embraced that most interesting period of Scotch history known as the reign of the "House of Stewart" from its rise in the 14th century to its final fall at the Rebellion under Prince

Charlie, the last of his race, who entered Stirling as a walled and gated town. With the closing of the Rebellion of 1745 all interest in the Barrasyett ceased. Every year it gradually became more and more an incumbrance and an obstruction, until on the 4th of August, 1770, "the Council considering that some of the office-bearers had agreed with the gentlemen of the county to take down the Burrows gate for beautifying, widening and straighting the entry to the burgh, they approve thereof, and of the agreement made betwixt Bailie Young and Duncan Campbell, mason, for taking down the same at the expense of fifty-two pounds ten shilling, stg., the said agreement bearing date the twenty-fifth day of July last. As also approve of some orders given by Bailie Young for taking down part of the said Port previous to the said agreement." In accordance with this resolution the Barrasyett was taken down, the ends of the wall squared, and finished on the top with "spires or pyramids" similar to those at present on the Old Bridge. These again had to be removed at the making of Dumbarton Road in 1795. After the stone erection was removed, a toll bar gate was erected, which remained in use for eighteen years, when it too was swept away on the erection of St. Ninians toll bar.

THE NEW PORT.

This Port consisted of a strong wall erected on the "high gait," now known as King Street. It extended quite across the thoroughfare from house line to house line, but there was no continuing wall, as

related in some of our local histories. The earliest reference to it that we find is a kirk session record of date 17th November, 1597, wherein this Port is mentioned as then existing. Probably it was erected shortly after the return of the "Banished Lords" in 1585, as an additional safeguard.

To distinguish it from the older or ancient gate already described, it was called the New Port. From deeds in the Town Clerk's Office we were enabled to find its position exactly to have been at the place where it is shown in the causeway. So far as we have ascertained there is no drawing or description of it, but the fact that in 1652 we find the sum of £4 received for the vaults of the New Port, seems to imply a work of considerable magnitude. James VII. when he was Duke of York and Albany visited Stirling on 3rd February, 1681. In an interesting account of this visit we read "near to Striviling His Royal Highness was met by the King's Troop of Guards, and here the Duke's train increased to a great number. At the gate (Port Street) the Lord Provost of Striviling, at the head of the Magistrates and citizens, welcomed the Duke to their town, who (the Provost) kneeling presented the keys of the town of silver to his Royal Highness. As he entered the town he was saluted by the great guns from the Castle; within the first gate there was a guard appointed of purpose for this occasion consisting of one hundred young men, sons of the chief citizens in very good order with new fine Partigans (halberts), who made a lane for His Royal Highness till he was near the Second Gate, and then they marched before

him; the Provost and Magistrates going on foot about His Royal Highness who was on horseback. From the Second Gate to the Earl of Argyle's House, where the Duke lodged, all the inhabitants of the town who could carry arms, were drawn up on both sides of the street, who received His Royal Highness with great shouts and acclamations of joy and welcome." In 1703 a payment is made for clearing the causeway at "the New Port of stones lying there to lett Tullibarnis (Earl of Tullibardine) coach and others pass throw." This obstruction was caused by the fact that the stones for the Tolbooth and Steeple in Broad Street, then in course of erection, were hewn and prepared here. They were then taken to the building on "slades" (sledges) by the town and hospital tenants. In a paper read by Mr. David Chrystal in September, 1880, on the Stirling Blockade of 1746, the following appears in General Blakeney's "Instructions for the forces in the town of Stirling; The six companies of the County Volunteers to have their alarm post at the upper end of the Meal Market, and to mount guard by companies, one company at the Burrows Port and another company at the Fryers Wynd."

"Captain Erskins companys alarm post to be at the Brest Work, or New Port, the lower end of the Meal Market, and to furnish a guard of a sergeant, corporal, and twelve men at the Brest work."

"These seven companies to be under the command of Captain Little." Before passing from this gate we may be permitted to make a few remarks on the Meal Market. In 1681 the property at the site of the

present Municipal Buildings, then known as "Archie's Nuick," was purchased by the Town Council for a Meal Market. For the purpose of encouraging the Town Council in their proposal, "Duncan Watsone, one of the laith baillies, maid offer to build the said maill mercat, furnish all the materialls necessar for the building thair of, pay the tradesmen for thair work, and to ly out of the wholl money frie of annual rent to Witsunday, 1682." Duncan's offer was willingly accepted, and the building immediately proceeded with. For the first time in local history those attending this market had a roof to shelter them, and under which they might conduct their business in comfort. The market itself occupied the whole street from Archie's Nuick down to the Breastwork or New Port. The market dues date from 1681, being imposed to meet, among other things, the expenses incurred in erecting this building.

The Meal Mercate remained at "Archie's Nuick" until it was pulled down in 1814 to allow the present building to be erected. The proposal seems to have been simply to erect a public building with a steeple on it. The buildings were finished in May, 1816, when the Town Council offered the ground floor to the county gentlemen, who had made a request in 1804 for the same site for the purpose of erecting a ball-room. Nothing came of it, and some years after, the ground floor was sold privately for two shops. The first floor was let in May, 1816, as a coffee house and reading room, and the second floor as a public library. It was afterwards known as the Athenæum. The Town Council having in 1809 purchased old pro-

perty on the site of the present Corn Exchange, a few years after proceeded to erect a new corn market, though the Exchange was not erected till 1838.

There is no minute of the removal of the New Port Gate, but in all likelihood it would be taken away about the middle of the 18th century.

MARY WYND PORT.

This was simply a barrier or stone wall built across the Wynd, with a gate in the centre. In the early days of the Church, during the ministry of Patrick Symson, the members of Kirk-Session were annually elected and ordained. The town was divided into four quarters, and six elders and two deacons were appointed for each quarter. These quarters were subdivided, so that "everie eldar and deacon be appointed ane particular portion of the toun quha sal be haldin chieflie to tak attendance to the manirs of the pepill thairin, that be his privie admonition and discipline of the eldership, they may be restrained fra vice, and maid obedient to the word." The first quarter embraced the north side of Broad Street, from the top to the bottom, the west side of the Mary Wynd down to the Port. Then it took in the scattered houses of the northern suburbs such as the Whins, the Bridge, Bridgehaugh, Bridge Mill, the Gowan Hills, and the Craigs, with the Nether Hospital at what is now Irvine Place, and then back again to the Port, then the east side of the Mary Wynd continuing to the corner house at the top of Baker Street which was the first house of the second quarter. These divisions contain much information as to the old landmarks and by

them we are enabled to fix the site of this port ; and the date of its erection. It was erected about 1607, and stood at the lower end of the so called "Queen Mary Palace." It was not a very important gate, but a certain interest attaches to it, from its proximity to the "Palace."

It is somewhat difficult to understand why this building came to be known as Queen Mary's Palace.* The name must be of recent origin, as none of the older local histories, such as Sibbald's, Sutherland's or Nimmo's, take any notice of it. It is just possible it may have arisen from the fact that in Woods' plan of Stirling 1820, the hall behind is called St. Mary's Chapel. This hall was 61 feet in length by 16 feet wide, finished in the interior with hewn stone. It had two ornamental fireplaces executed in stone, with seven windows. In the floor was a circular well of hewn ashlar. Altogether it was a very fine building, and the inscriptions on the dormer windows with the dates 1633 and 1697 proclaimed it to have been a seventeenth century building. It is now definitely

* In 1881, we received from Sir James E. Alexander of Westerton, a drawing of the "Palace," done with his own hand. It was accompanied with the following memorandum :—"St. Mary's Palace, St. Mary's Wynd, Stirling, is an ancient and very interesting building ; it was at one time the residence of the Earl of Morton, Regent of Scotland, and where he entertained foreign Ambassadors in a chapel or hall, 61 feet in length." . . . "It is earnestly hoped that this one of the landmarks of old Stirling will be restored to a habitable state, and a lady look from her turret bower on the Ochils and the beautiful links of the Forth as in days gone by."

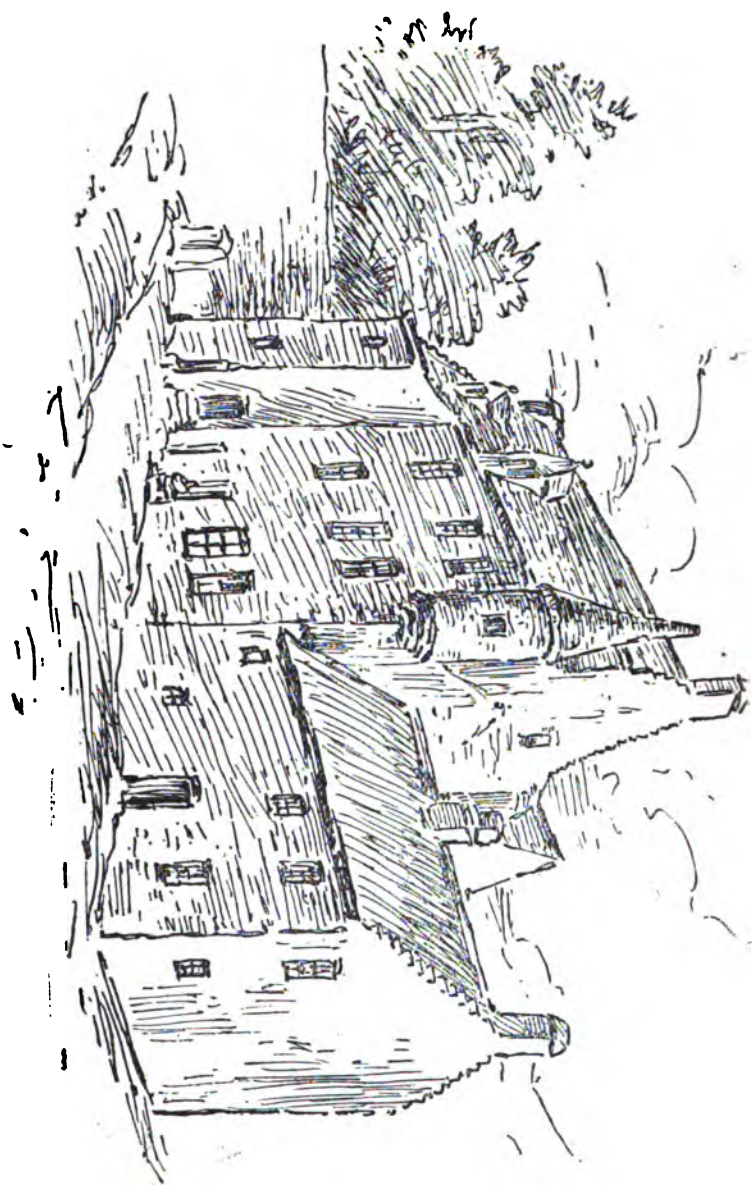
(Signed) J. E. ALEXANDER, Lieut.-General.
(A Son of the Rock and F.S.A. Scot.)

Westerton, 14th July, 1881.

known to have been the dwelling place of John Cowane, the benevolent founder of the merchant hospital that bears his name. In an interesting paper, "John Cowane's Forbears," Mr. W. B. Cook traces the possession of this property to John Cowane's grandfather, who died about the time of the Reformation. In a Kirk Session record of date 1597 we find it in possession of "Andro Cowan, merchant," the father of John Cowane. Andro Cowane resided in the "Palace" till his death in 1617. From the same source (in 11th Dec. 1617) we find it called the house or "land of John Cowane." It continued to be the house of John Cowane till his death in 1633. In 1634 it is called the house of "umquhile (the late) John Cowane." On 2nd February, 1636, it is mentioned as the "land pertenyng to Allexander Cowane." He was the younger brother, heir and executor of John Cowane, and the property remains with him till 1641. In that year it passes into the hands of John Short, who was related to the Cowane family, and remains with him till his death in 1654. The fact that this house was the property and residence of John Cowane and his father, gives it an intense and increasing interest. Here John Cowane would in all probability first see the light, and spend the greater part of his life, and here he laid himself down to die, after calling his brother to him, and making him swear that he would faithfully "performe that quhilk he wes to declair and will him to do after his deceis, that he should provide out of the reddiest of his gudis, the soume of fourtie thousand merkis, usuall monie of this realme, quhilk the said

St. Mary's Palace, Burlington

J. E. A. G.



Johnne furth of his zeal for the glorie of God, and out of the love he had to this burgh, he had left to be wairit and bestowit upone ane hospital to be buildit in sum commodious place within this burgh for sustenting thairintill the number of tuelf decayed gild brother, burgesses, and induellaris of the said burgh." * The scene reminds one of patriarchal times, and we know how faithfully the trust was performed. Seeing that it can be ascertained, beyond the shadow of a doubt, that this was really John Cowane's house, a serious responsibility rests upon the Guildry if they allow it to remain in its present ruinous and neglected condition. If they really possess one-half of the gratitude they profess to have at their annual festivals, they will at once set about acquiring and restoring it. This would be a small matter for a wealthy corporation like the Guildry to accomplish; we commend it to the Dean and his Council. We find the Mary Wynd Port in existence in 1745 and in good order, only requiring a new lock and key.

THE FRIARS WYND PORT

seems to have been of similar construction with the preceding one, and probably erected about the same time. So many alterations have taken place here that it is difficult to point out the exact site. Probably it stood at the foot of Maxwell Place, between the Blackfriars Wall and the North Wall. It is mentioned in the '45 as still existing, being furnished in that year with a new lock and key.

* Burgh Records, vol. I, page 173.

DIRT RAW PORT.

This port, like the previous ones, derived its name from the street or row in which it was situated. The Dirt Row still exists, although not now as a thoroughfare. In the 17th century the lane which enters at Messrs. Kinross & Sons' works extended to Orchard Place. It was then known by the unsavoury name of the Dirt Raw, and hence the name of the port. This gate or port was simply an opening in the town wall where it crossed the street at the junction of the Dirt Row with the lane or road (now Orchard Place) leading to and from the Burrow Mill. In times of trouble they simply built up this port, opening it again when the trouble passed away. It is referred to in the records, 16th April, 1670, when the Treasurer is instructed to mend the passage at the Dirt ra' Port. Also on 7th March, 1631, when the Treasurer is ordained to repair "the toun wall at the Dirt raw, which was broken yesterday, being Sunday, by the great spate of water that broke out of the Park loch."

THE MAIN GUARD.

As already stated, this large timber erection or barracks was placed on the street near to the Mercate Cross in 1650. It was partly taken down in 1660, but the authorities having found some use for the remainder, it was allowed to remain till after the Rebellion.

THE TRENCH AND SLUICE.

Part of the preparations for defending the town in 1650 was the formation of the course of the Burgh

Mill lade, from its junction with the town burn to the mill, into a trench. At the lower end of the trench a "clous" or sluice was constructed at considerable expense. By this means the trench would be kept full of water, and have the appearance of a small loch. From the mill the course of the burn was deep, with high banks, until it entered the Forth. In 1650 "£3 is delyverit to the Proveist, John Short, to be given for drink to those who were working at the 'clous.'" The same year Robert Garnock, smyth, receives £33 1s 8d, the most part of which work was for the "clous." Its position is fixed by a record of date 27th November, 1675, when the Council "ordained anedyke to be biggit with stone and lyme frae the toun wall doune wher the old trinch stands at the Burrow Mylne." It comes into notice during the troublous times of the Revolution. On 3rd May, 1689, Bailie "M'Knare is allowed his expenssis in going to Edinburgh to acquaint the proveist that the clous and trinches ought to be repaired." Formerly the site of the late Mr. Walker's cattle mart was occupied by a large orchard, from which Orchard Place derived its name. In the description of this property it is still termed the "Trench Orchard." In the beginning of the 18th century the trench with its clous was utilised and converted into the Burgh Mill dam, by which name it was afterwards known. This may account to some extent for the mystery which surrounds the position of the trench. It has perplexed all the local writers from Nimmo downwards, some placing it on the north and others placing it on the west of the town. Its position was well-known to the earlier

writers. Sir Robert Sibbald, in his "History of Stirling," 1707, tells us "the wall was built upon the edge of the declining rockie hill ; and from thence to the River of Forth, it being a soft ground, there is a deep fossa or ditch which may secure the south and south-east part of the town." Captain Sutherland, in his book (1794), page 71, tells us that the wall ended somewhere about the Dominican Monastery, "and from that to the river, which is not far distant, there was a deep fossa or ditch, the water which works the Borough Mill runs now in its course, which secured the east parts."

OTHER ENTRIES OR PASSAGES.

In addition to the gates and ports already referred to there were other entries or passages through the walls. In 1601 and 1603, when the plague or pest was in the country, we find the following precautions taken for watching and keeping the various entries :— "The counsall find it neidfull and expedient that tua personis attend on the barres yett, tua at the burrow mylne, ane at the brig yett, ane uther at Balnageich, and ane uther at the plane treis, and that na strangearis be sufferit to have access at the said passages without sufficient testimoniallis." From this record it would appear that at this particular time there were only five public entries into the town. Of these the first three have been already referred to, and are well known. Balnageich or Ballangeich still exists, and at this time we take it to have been an opening through the "Kingis dyke" on the north side of the Castle, just where the dyke would cross the Ballangeich

Road, near the Cemetery. The "plane treis" we believe to have been a narrow opening in the wall near to the present opening to the High School.

ENTRY TO THE HIGH SCHOOL.

Were it not for the fact that this entrance has the appearance of having been made since the wall was erected, we would make the assertion that it was as old as the wall itself. As it is we make it out to be in existence within forty years after the erection of the wall. From one account of the attack on the town by the "banished lords" on their return in 1585, we form the opinion that they gained an entrance here. As it is somewhat interesting, we give the account in full. "The lords with their assisters came to Fawkirk; from Fawkirk they went to St. Ninians Chappell within a mile of Stirlin, where they pitched their tents, and planted as it were a new town, to the great terrour of their enemies on the first day of November. Their number amounted to nyne or ten thousand men. The adversaries were more in number, but not so forward for the other partie. The nixt morning about the break of day, they conveyed after a secret signal given to their companions. Some were appointed to make show to enter at a certain part of the town through some orchard on the (south) side, others to come by the ports to assault the town upon the Castell hill side, but indeed to hold them off from anie conflict. In the meantime the lordis, with the whole bodie of their armie, marched upon the other syde, and passing the ditch at a certain mylne (Burrow Mill) entered through yairds by a narrow

wynde (Dirt Raw Port), where they could scarcelye passe single man. The Colonell (Stewart) was directed to keip the streets near the (south) port of the town, Arran stayed about the bridge, and keiped the keyes himself, not willing to concredit himself with the Castell. Montrose was directed to keip the passage between the Park and the Castell (probably at the Valley). The lordis entered by a close above the (south) port (as we think by what is now the High School entry). The Colonell made some show of resistance, some shott was delashed on both sides. But the Colonell being fiercelie assaulted fled to the Castell. The Erle Marshall and Lord Setoun to whom was committed the defence of the (south) port stayed there, and invaded no man. Montrose and Crawford understanding that the town was taiken on the other hand retired to the Castell. Arran fled by the bridge, locking it behind him, and casting the keyes in the water of the Forth. The lordis planted their ensignes before the fore block-house of the Castell. The provision of the Castell was scant. The King sent forth Secretary Maitland and Sir Lewis Bellendine to parley with the lordis. The conditions being agreed upon, they entered in the Castell of Stirline upon the fourth day of November, and presented themselves before the King, cleared themselves of all imputations and protested loyal respect to his Majestie. The King acknowledged there was not need of words, weapons had spoken well enough and gotten them audience to clear their own cause. He confessed he had been too long abused, that it was the mightie hand of God that had

brought them in with so little bloodshed, and welcomed them with cheerfulness as it seemed."* In 1601 this entry is known as the "planetreis," probably from the fact that some noble specimens of plane tree grew in the immediate vicinity. After the Restoration, when we again come in contact with the entry—it is a passage five feet wide, between two high walls, extending from the Bak Raw (Spittal Street) to the outside of the Town Wall; and it is called the "Back Brae Closs." As the Back Brae Closs, it was known down to the present century. By a winding path down the brae, it formed a direct road down to the "park acres." In 1720, the Patrons of Spittal's Hospital had bought up and acquired the whole of the park acres, with the view of laying them down in grass as a park for the cows belonging to the inhabitants. This formed the first cow park in the burgh, and indicated a change taking place in the manner of living—a change from the produce of malt to the produce of the dairy—the household ale giving place to the more nutritive milk. Before we pass from this entry we may call attention to a good story told by John Ramsay, Esq. of Ochertyre, in his book "Scotland and Scotsmen in the 18th Century." Lord Hailes, the historian, whilst here on circuit in 1783-4, "felt very indignant at seeing the root of a noble plane tree that had been cut down by the Magistrates of Stirling. Upon the Provost, David Gourlay, telling him they meant to remove the Popish carvings on the east end of the

* Calderwood's History of the Church of Scotland.

church to give more light—"Sir," said the judge, "since you have cut down the tree you may also take away the trumpery." Of this remarkable tree which grew on the site of the present High School, it is stated that, having been sold to a wood merchant, the united energies of sixteen horses were required to convey it to its destination.*

ENTRY AT THE CHURCHYARD.

The first mention we have of this passage is in a record of date, 1st April, 1592, wherein it is stated that "the passage to the bray shall be made through the kirk yarde of the said burgh, entrand at the yett thairof, which passage shall serve for labouring the said bray at all seasons neidful." The inhabitants also having the right to use the entry "for doing their lesome (lawful) business under the bray at all tymes that they shall have to do." This entry continued, and probably was the narrow passage by which, in 1648, George Monroe, an able officer in the Royal Army, gained admittance to the town. He completely surprised Argyll, who, having no apprehension of a sudden attack, had gone to dine with Lord Mar in the Castle. Ere dinner was ended he received intelligence of Monroe's approach, and managed to make good his escape by the bridge. The incident is well known. This passage still exists between the Churchyard and Cowane's Hospital.

THE HANGMAN'S ENTRY

is that one shown somewhat indistinctly in the town wall behind the Royal Infirmary. Tradition ascribes

* "The Story of the Friars of Stirling," by Mr. W. L. Shirra, 1890.

to it the name of the Hangman's Entry, because, to avoid the crowd, the finisher of the law is said to have conducted his victim by this entry to the place of execution at the "gallows mailing," now the ground occupied by the Black Boy Fountain. The story is not a likely one, and the tradition is not of older date than the end of last century. At that time the "gallows" was a standing institution at what is now the Fountain, and it continued to stand there till sometime in the present century. This door is much older than the tradition. We cannot say how old it is, but there are reasons for believing this is the same door referred to in a petition by William Urquhart in 1729. The door or gate had been built up and not made use of, and the petitioner desired to get the use of it by opening it up. The Council granted the petition, the entry to be private, and only during the pleasure of the Council.

OTHER PRIVATE ENTRIES.

On 12th August, 1734, the Town Council allowed "William Christie, merchant and dyster, in Stirling, to strick throw ane entry through the town wall near the Burrows-gate, by ane of the old gun ports—with this provisioun that whenever the Council shall find it necessary they may close up the entry at pleasour." These passages would all be built up at the rebellion of 1745. No more privileges of this kind were granted till 1780, when the Council allowed William Jaffray, writer, who lived at the head of the Fleshmercate (St. John Street), to strike through a door from his garden (probably where the Military

Prison is) to the Back Walk. On 8th June, 1799, Charles Randall (printer and publisher), and James Thomson, jun., are allowed a similar privilege. These entries are still in existence, a little lower down than the Erskine Church opening. All the other openings or doors are of recent date, the only public one being that at the Corn Exchange, which was opened somewhere about fifty years ago. As none of them possesses any special or public interest we pass on to say a few words on the Back Walk.

THE BACK WALK.

No paper on the Town Walls can be considered complete without some reference being made to one of the glories of Stirling, we mean the Back Walk. As is well known, the term Back Walk embraces not only the walks but the whole "brae" or slope extending from Allan Park to the Mote Hill, and especially the whole slope or brae from Allan Park to the Haining. Our forefathers were more correct when they styled it the "back brae," the "south brae," and the "south Craigs." The brae is divided into sections, belonging to different proprietors. The section extending from the Mote Hill to the western boundary of the Haining belongs to the Crown. The "Haining" itself, that is the beautifully wooded portion above the King's Knot, was gifted by the Crown to Annabella, the widow of the Regent Mar, in 1582, and still remains in the family. The Back brae proper, of old, extended from the Haining to the "nook of the greyfriar's dyke," that is to the junction of the Infirmary grounds, with the Trades Hall area. The remaining portion between

the back brae proper and Allan Park, of old formed part of the Park acres, but is now incorporated in the back brae, and both sections belonged to Spittal's Hospital. The Allan Park section belonged to Allan's Mortification, now transferred to the Educational Trust. Prior to the Reformation the back brae was called the Rood Brae, the land being cultivated, and the revenue derived therefrom went to the support of the Rood Altar in the Parish Church. At the Reformation it came into the hands of the Town Council. In 1581 "the Provost, bailies and counsall of the burghe of Striviling. . . . according to the dewetie of all guid christianis, being of compassion and movit with pitie (pity) upoun the puir in hospitale within the said burghe, and willing for their support of liberall almous, to bestow ane memorie of our zeall thairupon being convenient in the tolbuythe of our said burghe, within the counsall hous of the samyne, the twentie nyne day of Maij the yeir of God jmvc fourscoir ane yeiris, concludid, decernit, and ordanit that ane chartour be maid be us to the puire in the said hospitale of all and hail the piece Craigis, callit the Ruid Brayis, lyand within the territorie of the said burghe and boundit as follows: . . . upon the southe side of the said burghe, betuix the commoun dyke of the said burghe upoun the north pairt, the Ruid Croft upoun the south pairt, Kingis dyke upoun the west, and the nuke of Greyfrier yarde dyke now pertaining to the said hospitale on the eist pairtis." The brae continued to be cultivated and let for about a century after this, and the revenue arising therefrom went to the relief of the poor of the burgh hospital. The back

brae played an important part in the defence of the town, and for centuries no trees were allowed to be planted on it, especially near the Wall.

THE UPPER WALK.

To William Edmonstone of Cambuswallace,* now Doune Lodge, or as he was more familiarly called, the Laird of Cambuswallace, belongs the honour of having conceived the idea of this beautiful walk. About 1725 he left Cambuswallace, which was in great beauty, having surrendered it to his son upon his marriage. (Cambuswallace was a small estate a short distance beyond Doune, now merged into the Earl of Moray's estate.) He lived afterwards in Stirling, where, while walking on the Castle hill, he used to cast many a wistful look towards his beloved plantation. During his residence here he took a deep interest in the affairs of the burgh. He was a merchant, but he does not seem to have entered with the Guildry, and of course he could not be a member of the Town Council. He suggested to the Town Council the great improvement it would be to make a walk just underneath the Town Wall, from the "Back Brae Close," now the entrance to the High School, as far along as the west end of the Ladies' Rock or the valley, as it was then called. The Council accepted

* Ramsay of Ochtertyre says of him, "He was a remarkable character in his day. Instead of spending his time in country sports, or carousing with his neighbours, he delighted in rural occupations and embellishments, when those were in very low repute among his countrymen. He died in 1748, aged eighty-nine."—(Scotland and Scotsmen in the Eighteenth Century.)

his suggestion, and in 1724 the work of making this portion of the Walk was carried out under the Laird's superintendence, but at the expense of the town. In 1725 "the soume of twelve pounds Scots. was given by the Patrons of the Nether Hospital to the Laird of Cambuswallace and James Watson, merchants, for defraying the expense of planting trees on the Walk in the back brae." The Town Council were so pleased with the walk, that on 1st May, 1742, they appointed the treasurer "to cause putt up a stone in the back walk, in such part thereof and with such an inscription thereon as William Edmonstone of Cambuswallace, who first contrived the foresaid walk, oversaw the making of it, and has taken the trouble of keeping it in repair ever since, shall point out and direct." The place chosen was a sheltered spot near to Cowane's Hospital, where the stone seat and inscription may still be seen. To him also belongs the honour of planting the back brae with trees, although we cannot help thinking that several trees were planted before his day. We find on 7th November, 1767, it was reported "that the old trees in the back brae greatly impede the growth of the young ones, authorise the office-bearers to cause prune, and wid the said trees, and dispose of such as are cumbersome, the 'wild-cat tree' excepted." What kind of tree the "wild cat tree" was or where it was situated, we have not the slightest idea; it was evidently a tree with a story, in which a wild cat played an important part. In 1791, the Council resolved to make the walk from the High School entry down to the Burrows gate. This was done by subscriptions from a few of the

leading merchants, supplemented by a payment of £10 from Cowane's Hospital and a smaller payment from the Common Good. In 1798, a sum of £30 was granted by the Council for making the walk from the valley by the back of the Castle to Ballangeich, also for paying surface damages to the tenants through whose lands it passed. The remaining portion from Ballangeich to the Mote Hill was not properly made till the year 1832. In that year a gentleman named Captain Gilfillan died, leaving a sum of £182, invested at 4 per cent., to be applied to making this part, and maintaining the walks in repair in all time coming. The lower walk, as far as the Butt Well, is also old, but we have seen no record of the making of it. Within our own time great improvements have been made on the walks, widening them and otherwise improving them, making them what they are to-day, perhaps the finest and most interesting walks of any town in the kingdom.

THE PRESENT WALL.

We now bring this paper to a close with a few remarks on the Wall itself. In doing so, the first thing that strikes us is the care with which the builders went about the building of it. Every part of the Wall, south, east, and north, is founded upon the rock, and built so near the ridge as to leave little or no foothold at its base. No matter how irregular might be the line, they followed the rock and built upon it. This irregularity accounts for the Wall being higher at some places than at others. Taken at an average it would be about twenty feet in height,

and from five to six feet in thickness. Any one can see at a glance that there are portions of the south Wall which do not form part of the Wall of 1547-8. Take for instance the Wall at the Trades Hall area, we have it on record that this portion fell down in 1685, and after being rebuilt, it again fell down in 1700, when it was again rebuilt at an expense of £92 10s. The Wall at the Corn Exchange was built about 1812. The dome roofed structure behind Allan's school is also modern. When building the school we had the curiosity to dig in the floor of this place, and the first thing we came against was a great tree root, which had been left when the tree itself was cut down. The tree had been about thirty inches in diameter, and must have grown there long before the building had been roofed over. We ceased digging as the floor was full of roots. The Wall opposite the Guild Hall bowling green seems also to be modern. With these exceptions including perhaps a few feet on the top of the Wall, the remaining portions of the south Wall, say from the Military Prison to the High School opening, that portion upon which the Trades Hall gable rests, then from behind the Royal Infirmary down to the fire engine shed, and all beneath the Corn Exchange square, may be said to belong to and form part of the original or Pinkie Wall.

THE EAST WALL.

Of the East Wall erected during the minority of James VI. little remains. The exigencies of trade and building extensions have caused the removal of the greater part of it. Fortunately a most interesting

portion of it is still preserved in Messrs. Kinross & Sons carriage works. It consists of a circular portion of the Town Wall about forty feet in diameter, on the inside of which is a large apartment, roofed over with a strong arch of irregular stone work. Its internal dimensions are twenty-seven feet by twenty-one feet, with a height of about twelve feet from the floor to the centre of the arch. Underneath the floor there is a vault or dungeon hewn out of the solid rock. It is covered with a strong rough stone arch, and measures eleven feet by seven, and seven feet high to the under side of the arch. Not a ray of light enters the vault, the only access to it being by an opening in the arch. On the floor at one side of the cell, a bench of rock has been left which might serve for a seat, and near it a place roughly shaped like a basin, which, before certain alterations were made, is said to have always contained water. The interesting character of this building is further enhanced by the fact that on the outside near the southern angle of the circular Wall may be seen what appears to be an old gun port or it may be a reconnoitring port. This opening, which measures thirty inches by eleven inches in height, diminishes in size as it enters the Wall. On opening it up we found a chamber in the heart of the Wall filled with loose stones. It would enable the defenders to keep a look out during a seige, and protect and guard the town from attack on the south-eastern side. This old building is called the round house, and is traditionally said to have been used as a guard house during the reign of James VI. So far as we can see, the tradition seems to be well founded. The

building seems suited for the purpose, and the vault is simply a "thieves' hole" constructed in the manner of the period. Indeed, one can hardly conceive it possible that any body could have been imprisoned here for any length of time and live. Mr. Ramsay, in his book already quoted, says, "These pits or thieves' holes were, however, a reproach to humanity, confinement in them being too great a punishment before conviction of almost any crime. And in the hands of men whose resentment knew no bounds, they proved engines of horrid oppression. There in the aristocratical times, many helpless innocents were allowed to languish unheard, victims of the malice or caprice of petty tyrants. There, too, private enemies, taken with arms in their hands, were ungenerously thrown, without any regard to rank or merit. In process of time these enormities were corrected in the country, but they subsisted in the Highlands within the memory of the last generation, and all over Scotland, pits were accounted legal prisons for thieves and other meaner criminals till the Jurisdiction Act passed in 1748."*

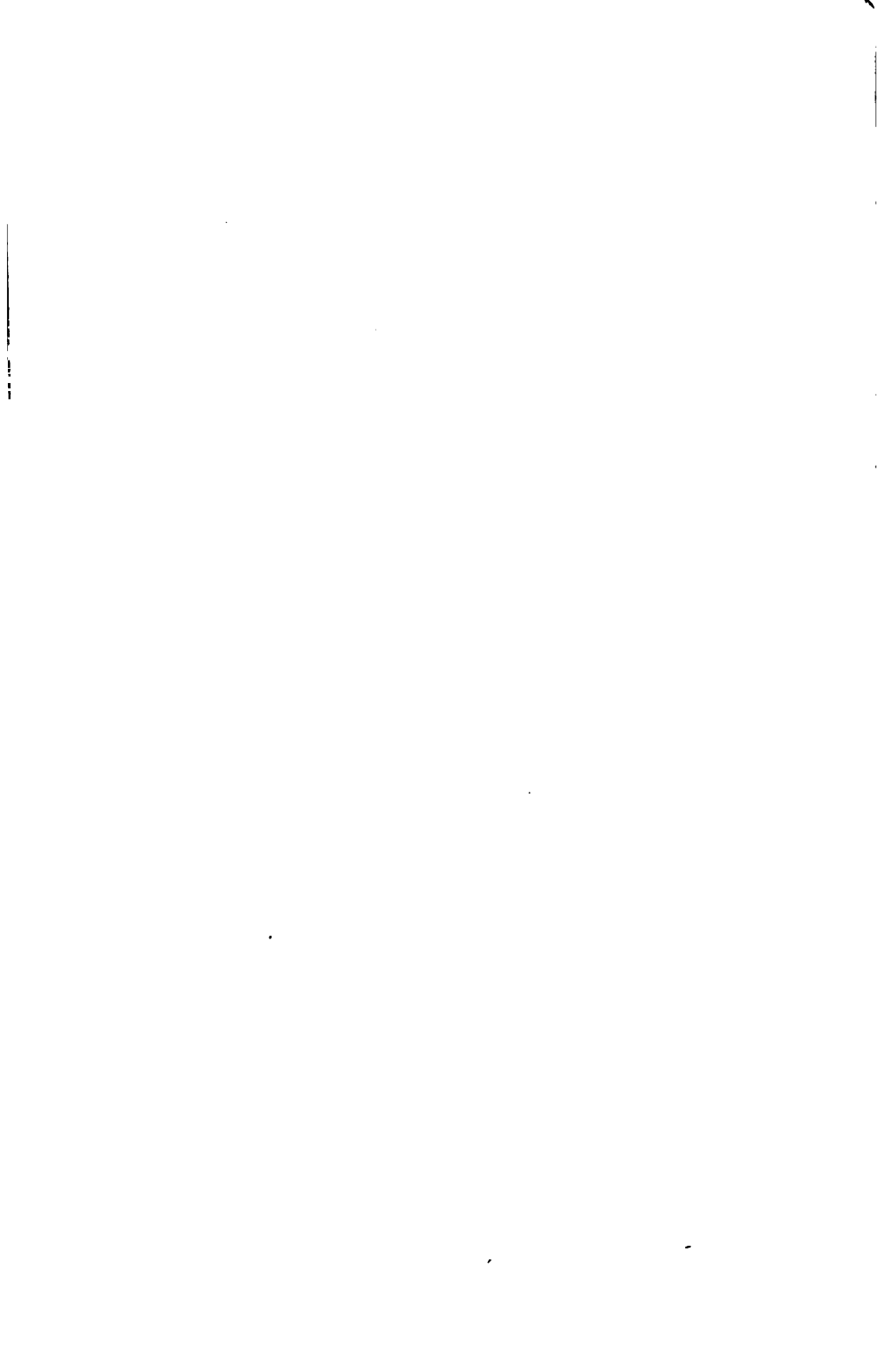
We have thus at considerable length laid before you all we have ascertained regarding the town wall. It may not be so full of interest as other important buildings in the burgh, but it has an interest of its own, and the historical associations with which it is connected and which may be said to have caused its erection render it worthy of preservation. It may not now be considered of much importance as a defence,

* Page 93-94, vol. ii. Ramsays MSS.

yet it was deemed a mighty work in its day, and for centuries afforded a sense of security to the town itself. Two things favour its continuation as an object of interest. These are first—its peculiar situation, built as it is on the rocky ridge, it separates the old town from the new, and preserves in a remarkable degree the amenity of the burgh. It is still useful as a retaining or boundary wall, and no one can say it is an obstruction which ought to be removed. Second and more important is the fact that the town still holds the right of property in the wall. Adjoining proprietors have the use of it as a garden or boundary wall, but it is satisfactory to know that they cannot alter or remove it without permission from the Town Council. Neither can the Town Council alter or remove it so long as the proprietors retain their right of usage. We may, therefore, reasonably hope that the wall may long be allowed to stand as a memorial of the past history of the burgh, and a witness to the struggles of our forefathers for independence and freedom.

The Seals of the Royal Burgh of Stirling.

THE following paper is the outcome of a communication sent by the Marquis of Bute to Mr. T. L. Galbraith, as Town Clerk of the burgh towards the end of January, 1894. We believe a similar memorandum was sent to nearly every burgh in Scotland. In it Lord Bute stated that he had in contemplation a Heraldic Work dealing with the Municipal Arms of the Burghs of Scotland, including Burgh Seals, Old Carvings, &c., with impressions or engravings of the same, and desiring to be supplied with any information that could be found regarding them. He promised if he was successful in completing such a work to present a copy to the Town Library. Mr. Galbraith spoke to us about it, and between us we sent on all the information we could gather regarding our Burgh Seals. It then occurred to us that it would be a good thing to have a representation of the Burgh Seals, along with any notes or information got regarding them. The subject is a very difficult one, requiring a scholar with a knowledge of the ancient language in which the early records are clothed, sufficient to enable him to extract their full meaning.





THE OLD COMMON SEAL



THE BURGH OF STIRLING.

This we cannot pretend to, and we are afraid our paper will be found incomplete and disappointing. However, we lay before you, so far as we have been enabled to ascertain it, the story of the Seals of the Burgh of Stirling.

THE COMMON SEAL OF THE BURGH OF STIRLING.

There are now two seals belonging to the burgh. Previous to the Reformation there was only one, then called the "common seal of the burgh." As you will observe, it consists of two parts—seal and counter seal—or obverse and reverse. Each half is soldered into a circular rim or hoop of brass, with two ears. The ears are fitted alternately with a pin and a small hole to receive the pin. This forms the matrix, and the pins are used for keeping the seal firm in position while an impression is being taken. It is a very simple arrangement, but an infallibly correct one. This seal may be called the Pre-Reformation seal. What goes to prove there was then only one, is the fact that prior to that event the seal is always referred to in the singular number; also the statement of Mr. Renwick, the compiler of the burgh records, in the preface to the first volume containing the burgh charters, as follows:—"The old seal—the original matrix of which is still kept at Stirling—was the one appended to such of the documents printed in this volume as required to be attested in that way." The documents referred to in the foregoing come down to 1556, practically the Reformation period, and Mr. Renwick saw and carefully examined every one of them. We hold his testimony to be of great value.

And further, there is no mention of any document prior to this period having been found with the second seal attached to it.

After the introduction of the second one, we find the older one called the "great [large] seal," in order to distinguish it from the other, which is called the "small seal." For the sake of clearness, we propose dealing with the older one first, and in attempting to describe it we cannot do better than quote from Mr. Henry Laing's "Descriptive Catalogue of Impressions from Ancient Scottish Seals."

DESCRIPTION AS IN CATALOGUE.

Stirling, No. 1188.—A fine large seal in excellent preservation and of a remarkable design. A bridge of seven arches; from the centre one rises a large cross with the Saviour extended. Above on the dexter a star, and on the sinister a crescent. On the dexter side of the cross are three soldiers armed with bows and arrows, the foremost one discharging his arrow toward three soldiers on the sinister side of the cross, who are armed with spears, the foremost of whom is in the act of discharging.

HIC · ARMIS · BRVTI · SCOTI · STANT · HIC · CRVCE · TVTI ·

Stirling, No. 1189.—Counter seal. The front of a castle, at each side are branches of foliage, and scattered round the top and sides are five stars and two roses, with the legend—

♣ CONTINET : HOC : IN : SE : NEMVS : ET : CASTRVM : STRIVELINSE :

It is somewhat difficult to arrive at the age of this ancient relic. No doubt we have the general statement of the Encyclopædias that municipal seals were introduced during the twelfth century. Our difficulty is the absence of any distinct record. There was a tradition that it was struck in commemoration of the battle of Stirling; but as it has been found in existence at an earlier date this story falls to the ground.

So far as the local charters and records are concerned, the oldest reference is 1471. We are, therefore, driven to other sources for any early information regarding the seal. In a curious manuscript in the Advocates' Library, called "Extracta e variis cronicis Scocie," a copy of which is in the Smith Institute, two references are to be found. The first is under date 1211, and it informs us "Sigillum burgi de Striveling continet in circumferencia versus subscriptos." That is, the seal of the burgh of Stirling contains in its circumference the lines underwritten—

"Continet hoc in se nemus castrum Striuelense"
 "Hic armis Bruti hic stant Scoti cruce tuti."

The second reference, which dates about 1290, is as follows:—Pons Striuelinus super Forth, ut fertur a vetribus, scituatur inter Brittaniam et Scociam, vtriusque marginem apprehendens; unde verses in circumferencia sigilli, communis burgi de Striueling sculpuntur ut sequitur." That is, "the bridge of Stirling over the Forth, as is said by the ancients, is situated between Britain and Scotia, touching the margin of each country, whence verses are inscribed or engraved on the circumference of the common seal of the burgh of Stirling as follows":—

"Continet hoc in se pontem castrum Striuelense"
 "Hic armis Bruti, hic stant Scoti cruce tuti."

It will be observed that there is a slight difference between these two inscriptions, and when you compare them with the original on the matrix, the difference is more marked; still they are sufficiently near for us to know what is meant.

Another reference is in Bower's "Continuation of Fordun's History," and relates to the death of William the Lion, 4th December, 1214, as follows:—"From Lothian he went back by short stages, for his body was very feeble, and his life very uncertain. He was carried to Stirling (where he soon after died) either for the comfort of the healthier climate, or else for some feeling for it as being a more illustrious place, a border land dividing or connecting Scotland and Britain. The sentiment which is thus expressed round the common seal of the Royal Burgh of Stirling. *Continet hoc, &c.*" This connection between the ancient bridge and the burgh seal is rather a singular one. It is well known that the centre of the river, or which is the same thing, the centre of the bridge, was the march or dividing line between the north and south. Probably it was the march between the ancient kingdoms of Scotia and Northumbria. The bridge was a place of great importance. By a law of William the Lion if any person belonging to the south was defrauded or had cattle or goods stolen from him by one belonging to the north, or vice versa, it was the custom for the "challengers," as they were called, to summon or challenge the offender to restore within six weeks at the bridge of Stirling what he had wrongfully taken. If the cattle or goods were not restored within that time the offender's body was to be at the king's will. The bridge was also connected with the law of combat. It had the same standing as a court of justice, and certain acts performed there were as valid as if done in court. Then we have the tradition that the original bridge was built in the year

855, having thereon a cross, on which was a monkish rhyme, the inscription on the obverse of the seal being the last line of the distich, as follows :—

“ *Anglos a Scotis separat crux ista remotis
Hic armis Bruti Scoti stant hic cruce tuti,*”

which may mean—

“ This cross divides the English from the distant Scots ;
On this side the English stand safe by their arms, on that the Scots
by the cross.”

It is evident the great importance of the bridge rendered it most suitable for the chief device on the ancient seal, and the figures may have been added as illustrative of the legend.

THE LEGEND OR MOTTO.

“ *Hic Armis Bruti Scoti Stant Hic Cruce Tuti.
Continet Hoc in Se Nemus et Castrum Strivelinse.*”

Like the seal itself, the origin of the Motto is wrapped in obscurity. The great difficulty with translators is as to the meaning of the word “ Bruti.” As we can do nothing in the way of translation ourselves, we applied to a number of the best scholars and experts for their version of the meaning of the legend, and we subjoin a few of the renderings.

“ Here stand the Britons protected by arms, here the Scots (protected) by the Cross,
This contains on (or in) it the forest and Castle of Stirling.”

A. F. H.

“ Here by the arms of Bruce, here by the Cross the Scots stand secure,
This contains in itself the wood and Castle of Stirling.”

J. S.

“ Here stand the Britons protected by arms, here the Scots by the Cross,

This contains in itself the wood and Castle of Stirling.”

W. G.

“ On this side stand the Britons protected by their arms, on the other the Scots (protected) by the Cross,

This contains within it the forest and Castle of Stirling.”

J. T.

“ Here with the arms of Brutus, here the Scots stand protected by the Cross,

This wood contains within it the fort of Stirling.”

W. T.

The Marquis of Bute's version is as follows :—

“ This grove contains within it the Castle of Stirling ;”

“ The Britons with their arms stand on one side, and the Scots upon the other, both safe beneath the Cross.”

His idea being that these two hostile peoples are protected from each others' assaults by their common Christianity. But perhaps the happiest, if not the most literal rendering of it is contained in the rhyming translation by Sir Robert Sibbald—

“ The Britons stand by force of arms,
The Scots are by this Cross preserved from harms ;
The Castle and the wood of Stirling town
Are in the compass of this seal set down.”

Stirling lay on the border of the ancient kingdom of Northumbria or Lothian. The cession of Northumbria to Scotland was gained by Malcolm in 1031. Regarding this cession an English historian tells us, “ this gain at once told on the character of Scotland—her Kings had till now been rulers simply of Gaelic or Celtic peoples, but from the moment that Lothian, with its English farmers and English seamen, became a part of their dominions, it became the most im-

portant part.”* May the device and its motto not be symbolical of the character of the two distinct races under one Sovereign? We leave the suggestion with the scholars and pass on to the consideration of the “common seal” of the burgh in History.

THE SEAL IN HISTORY.

There can be little doubt that the ancient seal was attached to many historical documents. There are four of the most important of these to which we desire to call your attention. The first is the secret treaty concluded between John Balliol, the vassal king of Scotland, and Philip the Fair, King of France, on the 7th March, 1295-6. This important treaty was the result of three meetings, two of which were held in Stirling, and the concluding one in Dunfermline. The assembly at these meetings was composed of the King with the prelates and nobles, and in addition, for the first time in Scottish history, the communities of six of the most important burghs were consulted and represented. We are not told how these burghs were represented, but attached to the stipulations on the part of Scotland along with those of the prelates and nobles, were the seals of Aberdeen, Perth, Stirling, Edinburgh, Berwick, and Roxburgh. Prominent in this treaty was a royal alliance, Edward, the son of the King of Scots, was to marry King Philip's niece, the daughter of the Count of Anjou. It contained also matrimonial provisions, and very carefully drawn stipulations, that Balliol's son Edward

* “History of the English People,” by John Richard Green, page 102.

should really be his successor in the throne. The fact that John Balliol entered into a treaty with Philip, unknown to his Lord Superior, the King of England, was one of the causes of the terrible struggle which immediately followed, and continued for eighteen years with varied success and defeat to its final culmination in the crowning victory of Bannockburn. Edward was furious, he laid siege to Berwick, and within a few weeks the first commercial city in the kingdom was laid in ruins, and its inhabitants slain. The massacre only ceased when a procession of priests bore the host into the King's presence praying for mercy. The terrible slaughter did its work, and Edward's northward march was a triumphal progress. Edinburgh, Stirling, and Perth opened their gates to him. Bruce joined the English army, and Balliol surrendered and passed from his throne to an English prison. His secret treaty was reduced to so much waste paper—every relic of antiquity that could be laid hold of was ruthlessly destroyed, and the national records were carried off. The sacred stone, or Stone of Destiny, on which the Scottish Sovereigns for ages had been crowned (which the learning of Mr. W. F. Skene has reduced to an oblong piece of common red sandstone of the district, but which legend asserted to have been the pillow of Jacob as the angels ascended and descended upon him) was removed from Scone, and placed in Westminster by the shrine of the Confessor. It was enclosed by Edward's order in a stately seat which became from that hour the coronation chair of English Kings. Little did the "Scottish Hammer" imagine, that in

bearing this symbol of a nation's royalty across the Border, he was preparing a seat for a Scot upon the throne of England. Had he known the ancient prophecy regarding it—

“ Unless old prophecies and words are vain,
Where'er this stone is found the Scots shall reign,”

he would probably have left the uncanny stone where it was. King Edward got hold of another relic, valuable to him as a weakening of the enemy, this was the celebrated Black Rood or Holy Rood. It was a certified fragment of the true cross preserved in a shrine of gold or silver gilt. It was brought over by Saint Margaret and left as a sacred legacy to her descendants and their kingdom, and its removal was a loss to Scotland second only to that of the Stone of Destiny. To return to King Edward's triumphal journey. He was in Forfarshire in the early part of July, thence he proceeded to Aberdeen, where he stayed a day or two, and on the 25th July he reached Elgin, where he finally halted. He reached Berwick on his return on the 22nd August, 1296, having conquered and subdued the kingdom of Scotland as it never was before or since within the space of twenty-one weeks. No further punishment was exacted from the prostrate realm. Its earls, barons, prelates, and gentry swore homage in Parliament at Berwick to Edward as their king. Many of the burghs also, of which Stirling was one, gave in their submission at Berwick, and this brings us to the second important document to which we desire your attention. This interesting document, along with others about the same period, was found in the Tower

of London, and brought to light for the first time in 1837, by Sir Francis Palgrave. It is dated at Berwick-on-Tweed, 28th August, 1296, and contains the submission of the burgh by the hands of twelve burgesses to Edward I., King of England. They had gone from Stirling to Berwick to perform this humbling duty, and we may imagine with what feelings they went to meet the mighty monarch. But we had better give you the document itself, as translated for us by Mr. Wm. Galbraith, the son of our respected Town Clerk :—

“ 24 Edward I.—Submission of the burgh of Stirling.

“ To all those who shall see or hear these letters, Richard Brice of Stirling, Burgess and Alderman of the said burgh—Laurence of Dunblane, William Servatur, Reynard de Maleville, Richard the Priest, Robert the Tailor, Maurice the Red, Gilbert Teket, Adam the son of Richard, Ralph the Wright, William the Cook or Lardiner, and John of Drylowe burgesses ; and the whole community of the burgh greeting ;— Seeing that we are come to the faith and goodwill of this very Noble Prince and our Lord Sir Edward by the grace of God, King of England, Lord of Ireland, and Duke of Aquitane, we promise for ourselves and for our heirs, pledging our bodies and our property and all else in our power, that we shall serve him well and loyally against all mortal men at all times when we shall be required or summoned by our Lord the King aforesaid, and his heirs ; and that we shall learn nothing which may be injurious to them without preventing it by all in our power and letting them know

of it. And to hold to and keep these things we oblige ourselves and our heirs, and all our goods, and moreover we have sworn on the Holy Gospels. To be this, we all and each of us for himself have made fealty to our Lord the King in these words ; I shall be true and loyal, and truth and loyalty will bear to King Edward King of England and to his heirs ; with my life and my members and my earthly possessions against all mortal men, and never will carry arms for any one against him, either in council or in aid, or against his heirs, in any event which may occur, and will loyally perform the services which belong to the holding which I claim to hold of him, if God and the saints help me. In witness whereof we have had executed these open letters sealed with our seal. Given at Berwick-on-Tweed, the twenty-eighth day of August, the year of the reign of our Lord the King of England aforesaid the twenty-fourth.

Indorsed Stirling—done at Berwick the xxviii. day of August—and having the common seal of the burgh appended.

Referring to the foregoing document,‡ which is preserved in the Record Office in London with the seal attached, Mr. Joseph Bain gives the following very interesting description of the seal :—“The very fine common seal of the burgh of Stirling in green wax, three and a half inches in diameter, is appended by four stout strings. Obverse : The bridge of Stirling with seven arches and the Forth below. On the

‡ A copy of the original document may be seen in “Documents and Records illustrating the History of Scotland,” by Sir Francis Palgrave, page 157.

centre of the bridge, the crucifixion ; the Saviour with the nimbus. On the dexter side three figures with bows, the foremost bending his bow and barbed arrow towards the cross. On the sinister side are three figures with lances, the foremost darting his lance towards the cross. Reverse : The front of a castle with tripart entral and double corner towers ; masonry distinctly shown ; gateway with rounded arch, double-leaved gate and hinges clearly shown ; trees and foliage on either side."

THE CAMBUSKENNETH INDENTURE.

The next important document to which we refer is the agreement entered into between King Robert the Bruce and his people at a parliament held at Cambuskenneth on 15th July, 1329. This meeting is notable as being the first where we have direct evidence of burgesses taking part in the business of Parliament. It was also notable for its unanimity and liberality, the whole nation, through their representatives, agreeing "to grant the King annually for his lifetime the tenth penny of all their farms and rents, to be applied annually for his own use." This agreement was in the form of an indenture, and the attesting clause was in the following terms:—"In witness of all which, to one part of this indenture remaining with the said earls, barons, burgesses, and freeholders, the common seal of the burgh has been put ; whilst to the other part remaining with our Lord the King, the seals of the earls, barons, and other great freeholders, together with the common seals of the burghs of the kingdom, in their name and of the whole community, who are unanimous, have been appended."

The last of the national documents to which we call your attention is the Obligation of the Towns and Burgesses of the Kingdom of Scotland anent the ransom of King David II. in 1357. David II., who had been taken prisoner at the battle of Durham in 1346, but not indeed held in rigorous durance, was at length to be ransomed in 1357. At a council held in Edinburgh, 26th Sept., seven bishops of the kingdom gave an obligation in name of the whole clergy for the King's ransom in 100,000 merks sterling. On the same day thirteen members of the baronage appointed their procurators to bind all the other earls, nobles, and barons for that ransom of 100,000 merks sterling. On the same day thirty-seven aldermen, merchants, and burgesses of seventeen burghs; among whom were John de Burgo and William Sauser of Stirling; appointed procurators to bind themselves for the fulfilment of the bond. These worthy burgesses affixed the seals of their good burghs to their obligation, and sixteen of those seals (our old seal being one of the sixteen) remain attached thereto this day. Doubtless many other important national documents might be found with our ancient seal attached, but we will now call your attention to some

LOCAL DOCUMENTS.

The oldest document in the possession of the burgh to which the common seal has been appended is of date 27th February, 1471-2, a charter of sale of a tenement in Broad Street. "In testimony whereof the seal of the granter with the common seal of the burgh, solicited from the community assembled in the

tolbooth, are appended." Also another of date 22nd April, 1476, containing letters by the Provost, Bailies, Council, and community of the burgh of Stirling, adjudging possession of a tenement of land in the Castle Vennel to the Altar of the Holy Trinity of the Parish Church, "in witness whereof to these presents we have caused to be appended our common seal of our said burgh." In pre-Reformation times the burgesses attended the Town Council meetings in large numbers and took an active part in the proceedings, hence the meaning of the term "community" which occurs so frequently in the sederunt of these meetings. This is seen in the following record of date 2nd March, 1477 :—"The Provost, (Adam Bully), Bailies, Councillors, and community of the burgh of Stirling, being assembled within the tolbooth to the number of one hundred and twenty men, burgesses of the said burgh, none of them disagreeing or contradictory, with unanimous consent and assent, granted and bestowed the Altar and the Chaplainry of the Holy Cross . . . to the said Maister Andrew Craggoth for the whole time of his life according to the tenor of the charter of gift under their common seal, to be made to him thereupon." Before we pass from this important record we may be permitted to call your attention to the fact that Stirling in the fifteenth century was in possession of three most important buildings, viz., the Church, the Castle, and the Tolbooth. The history of the Church and the Castle has already been given, the latter receiving part of the honour due to the Tolbooth; for instance, we are told in some of the local histories that the meetings of the Scottish Parlia-

ment during the fifteenth century were held in the Castle. This was not so; they were, in the quaint language of the period, "haldyn at Strivilyn in the tolbooth of that ilk." The tolbooth was called the "Prætorium of the Burgh," and when its story comes to be written it will be found to be a most interesting one, seeing it embraces the history of the whole civil administration of the burgh, all down the centuries to the present. But we must return to the seal. In 1507 an important agreement was entered into "between the Abbot and Convent of the Abbay of Dunfermline, and the Provost, Bailies, Council, and community of the burgh of Stirling," as to building the choir of the Parish Kirk (now the East Church), the attesting clause of which is in the following terms:—"In witness of the quhilk thing to the part remaining with the Abbot and Convent of the said Abbay of Dunfermlyn, the town Council attached the common seal of the burgh, and to the part hereof remaining with the town Council the said Abbot and Convent attached the common seal of the Chapter of their said Abbey." Again, on 16th Jany., 1519-20, "The provest, ballies, counssal and communitie hais granttit their commoun seill to Sir Johen Patoun, cheplan, to be appendit and to hung in to ane process of ane land liand in the Mary Wynd, the quhilk per-tenit to umquhill Males Williamsoun." Also, on 20th Jany., 1519-20, "The commoun seill was granttit to be appendit to ane testimonial that Thomas Buchane was nebour." That is to say, he was neither merchant nor craftsman, but simply a resident burgess or neighbour. Again, on 5th May, 1522, "The saidis ballies,

counsall, and communitie beand present for the tyme, hais grantit that the dekinis and craftismen of the said burgh sall have ane kee of the lok of the commoun kist in keipin, quhar all the evidentis of this gud toune and the commoun seill are in keipin." Labour, which is wielding such a power in these days, is here beginning to assert itself. Then we have on 5th February, 1555-6, a "Charter by James Nycholsone, vicar of the Castle of Striveling, whereby he gave and granted certain lands and tenements, with annual rents from certain other lands and tenements lying in the Dirtraw," to the Altar of St. Katharine in the Parish Church. This charter was sealed with the granter's seal and the common seal of the burgh. Our purpose in quoting the foregoing extracts is to show the continuity of the common seal from the thirteenth century down to the period of the Reformation, and the description of Mr. Joseph Bain already referred to goes to prove which of them it was. We have also the testimony of Mr. T. L. Galbraith, Town Clerk, who visited Her Majesty's Record Office in London, and saw the document with the seal appended to it. So far as the published records of the burgh are concerned, we never again here of the name "common" as applied to this seal. When we do hear of it, a hundred years after the Reformation, it is known as the

GREAT (LARGE) SEAL,

as on 3rd January, 1659, when "the treasurer received fra John Graham of Meiklewood ten merkis Scotis for affixing the touns great seale to a borebrieve (a formal

certificate of descent) subscrivit be the saidis magistrats and counsell to him." Also on 28th August, 1667, "James Norie, Clerke, productit againe the touns great chartour and great seale which was in his custodie, and are delyverit to the dean of gild and conveener to be put upe, the chartour in the chartourhouse and the seale into the boill in the counsell hous." On 23rd October, 1690, "The councill hes given up the touns great seallis to the dean of gild and conveiner to be putt up by them in the boill ; and that in noe tyme coming there be noe burgesses maid gratis till the council be first conveined and they consent thereto."

THE BURGH SEALS SENT TO THE LORD LYON KING AT ARMS.

At the annual meeting of the Convention of Royal Burghs held in Edinburgh on the 2nd July, 1728, a memorial from Alexander Brodie of Brodie, Lyon King at Arms, concerning the matriculating in his books such (burghs) as bear arms or signs armorial was read, and remitted to the annual committee of that assembly to deal with. The sequel to that act appears in a council minute of date 17th August following. "It being represented to the council that the convention of burrows, by ane act att their last meeting, appointed the sealls of the royal burrows to be sent in to the lord lyon king att arms in order that he may inspect if they be taken out or cutt without acknowledging his lordship or his predecessors in that office, and that under a certain penalty to be forfeited by each burrow failyeing. The councill in considera-

tion thereof recommend to the dean of gild and deacon conveener to transmitt this burrow great seall; consisting of two halves, and this burrow small seal; the bigg one being copper and the small silver, and to take care the same be carefully returned, and the said sealls given up to the dean of gild and the conveener for that end in face of the council."

THE DEACON CONVENER'S GRIEVANCE.

6th August, 1743. "The conveener having represented to the members of the council present, that notwithstanding of a standing act of council injoining that no burgess shall be made without consent or concurrence of the magistrate, dean of gild and conveener, or majority of them advertised to be present thereat, yet that of late burgess tickets have been given by the magistrats or some of them, without his being acquainted therewith, and therefore he insisted that for heiraftir the sealls and burgess tickets should be kept in a box or chest, of which the dean of gild should keep one key and he, the said conveener, another, so as they might know what burgesses were made or tickets given out, which the members of the council unanimously agreed to, and appointed to be done accordingly, declaring any tickets to be given in contrary hereof to be void and null."

THE DUKE OF CUMBERLAND MADE A BURGESS.

On his return from the victory at Culloden in the month of July, 1746, the Duke of Cumberland was presented with the freedom of the burgh. In a minute of date 12th April, 1746, some interesting

details regarding the presentation are given. "The council considering that it was some time ago resolved upon to offer his royal highness the Duke of Cumberland and his highness the Prince of Hesse the compliment of the town, and that in order thereto two burgess tickets have been made out properly embellished and gilded, but it being judged proper that these tickets should be put into and delivered in boxes made for the purpose; the council therefore aggried that a silver box richly made and gilded be prepared for each of these tickets and capable to contain them and the great seal, and that the town arms, to witt, the wolf on the craig be engraved on each of these boxes, and all done and execute in the handsomest manner and with despatch." It may be of some interest to know that the two silver boxes cost the burgh the modest sum of ten guineas, with half-a-guinea for making out a new ticket for the Duke.

We have quoted sufficient to prove that this seal is of great antiquity. Although we have not been able to lay before you the date of its exact introduction to the burgh, we have shown that it was in existence in the early part of the 13th century, the presumption being that it belongs to an earlier date. We look upon it as the oldest and most interesting relic of antiquity in the possession of the burgh, in fact as old as the burgh itself. The question naturally arises in our minds, can it be possible that the matrix now in existence was the one from which the impression attached to the deed of 1296 was taken? The question occurred to Mr. Galbraith in 1888, and

he has kindly supplied us with a copy of the answer he received from Mr. Joseph Bain. It is so interesting that we give it in full :—

18th April, 1888. Dear Sir,—The seal has duly reached me. I have compared the cast with the impression attached to the homage deed by the burgh of Stirling to Edward I. on 28th August, 1296, in the Public Record Office. From the general appearance of both, and minute points, *e.g.*, the exact correspondence of the masonry of the tower, number of stones, &c., there can be no doubt that your present matrix is (if not the same) an exact reproduction of the old seal. This is particularly so as regards the obverse, or side on which the bridge and figures appear. But on the reverse (the castle side) there are decided differences, not in the castle, but in the trees at the sinister side (heraldically) on the spectator's right looking at the cast. These trees and foliage are much more elegant in the Record Office seal. In the cast they are stiff and formal in execution, and it has occurred to me, and one or two others conversant with seals, that this side of the seal (at least) may have been partially re-engraved (the original being worn), or may have been reproduced from an impression of the seal, which was defective at the foliage part. On showing the cast to Mr. Robert Ready of the British Museum, a great authority on seals, he showed me a cast of the same seal made by the late Henry Laing of Edinburgh, and pointed out that the impression, lettering, etc., was much sharper than in your cast. He said this *might* arise either from the matrix being worn or from the plaster cast not being taken off

properly. If he saw the matrix he says he most probably could say at once whether it was the original or a replica. He lately made a fac-simile for the city of Rochester of their old seal, which was cracked, and is now under a glass case. Probably what I have said may be enough for your purpose, but should you wish a definite opinion on the matrix, Mr. Ready undoubtedly is one of the most competent men in London, being in charge of all the seals of the British Museum.—Yours very faithfully,

(Signed) JOSEPH BAIN.

T. L. Galbraith, Esq., Town Clerk.

On a careful consideration of this important letter it will be seen that Mr. Ready's statement goes far to negative Mr. Bain's, and that the letter contains nothing that is inconsistent with the probability that it may be the actual matrix from which the impression of 1296 was taken. We think in a matter of this kind it must be very difficult to decide positively, unless the difference was more marked than Mr. Bain suggests. Certainly in all our researches we have never come across any record suggesting the recasting of the seal. There is a record of date 3rd August, 1728, wherein the Town Council "approve an account for nineteen pounds ten shillings for a new press for sealling the burgess tickets." This record does not refer to the seal itself, but to some instrument they had got to simplify the work of sealing. In an interesting article which appeared in the *Scottish Antiquary*, Mr. Henry A. Rye, the author, discoursed on the obverse and reverse of the ancient

seal. He claimed the castle side to be the obverse, and gave what seemed to be a good reason for his contention when he said "that you look at the seal on a document and expect to find whose it is or to what it belongs, so that the castle side, bearing the legend—'Continet hoc in se nemus et castrum Strivelinse,' answers the question, and therefore should be the obverse." Perhaps he may be right, but we have on the other hand Sir Robert Sibbald, Mr. Henry Laing, and Mr. Joseph Bain, who evidently hold the bridge side to be the obverse, and who is to decide between them? To all of us, both sides of the ancient seal are extremely interesting. The extracts we have quoted go to prove that this was the only seal in use previous to the Reformation. Subsequent to that period it was used and appended to important documents down to the eighteenth century, and it may be said to have been exclusively used for burgess tickets down to comparatively recent times. This is a purpose for which it was admirably adapted, and we think the old practice should be resumed. We know of few things more quaint than these old burgess tickets, with the double seal appended in the old manner. Through the kindness of Mr. David Chrystal, a fac-simile of a burgess and gild ticket, with the ancient seal appended, is shown on the next page. It is 220 years old, and reads as follows:—

Sterling, the first day of October, 1678.

Ye Whilk day, The Proveist, Baillies, and Council
of the said burgh, convened; Receives and admitts
Maister Robert Coult, Advocatt—To the Libertie and



BURGESS TICKET.

freedom of ane Burgess and Gild brother of the samen burgh, with power to him to use and exerce (exercise) the wholl privieleidges, Liberties, and immunities theirunto belonging, sicklyke and as frielie in all respects as anie other Burgess and Gild brother within the said burgh exerces and uses or may exerce or use the samen in anie tyme bygain or to come, and the said Robert Coult made faith as use is. Extracted furth of the toun councill books be me.

OLIVER MURRAY.

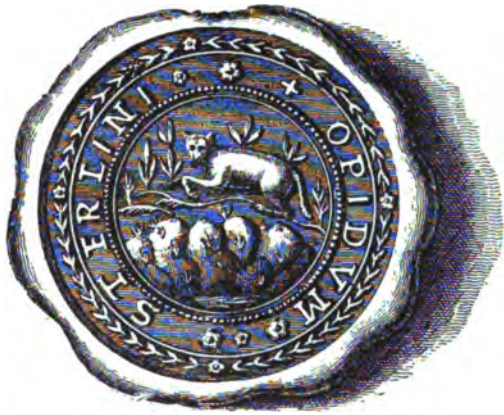
It is worth noting here that it is the Town Council who admit Robert Colt to the brotherhood of the Guildry. We find from the records that on 21st July, 1679, Robert Colt was appointed "Advocatt for the toun of Sterling, and to have fiftie-eight pundis Scottis yearlie of Sallarie."

The Second or "Small Seal."

THIS Seal is made of silver, about two inches in diameter. It has no matrix, and is purely and simply a stamp. It bears on its surface the arms of the town, viz., "the wolf on the craig," with the motto STERLINI OPIDVM. It will be observed that one letter P is omitted from the word Oppidum.

ORIGIN.

Its origin, like that of the older seal, is not known. In the olden days a rock somewhat similar to the Ladies' Rock, stood on the site occupied by the buildings belonging to Messrs. D. & J. M'Ewen, merchants, at the corner of Dumbarton Road and Port Street. The old town burn flowed round its base on the north and west sides. It was bounded on the south by the town wall, and on the east by the burgh gate or main entrance, and highway through the burgh. Tradition has it, that on one occasion a wolf as a watchful sentinel on this rock by giving timely warning of the approach of the enemy, was the means of saving the town. The rock was known as the "Wolf's Craig." We find it called by that name in the fifteenth century, and although it has been entirely blasted away, and the place built over, the name still adheres



THE SMALL COMMON SEAL.

to it. The prevalence of wolves in the district at an early date is well known. In the accounts for 1288 an allowance was made "for two park-keepers and one hunter of wolves at Stirling." Even so late as the middle of the fifteenth century, they must have been sufficiently numerous in the country to become a pest and a danger to the community. In a Parliament held at Edinburgh, 6th March, 1457, "it was ordained for the destruction of wolves—that in ilk district where ony is, the Sheriff and bailies of that district shall gather the country folks three times in the year betwix St. Mark's day (25th April) and Lammas (1st August), for that is the time of the whelps. And he that slays a wolf then or at any other time, shall have of ilk household in the parish the wolf is slain within, one penny." Although we have no distinct record, it is extremely probable that some incident of the kind in connection with the crag referred to gave rise to the device on this seal.

THE DATE OF ITS ADOPTION.

It is just possible that the date of its adoption may be explained by the following extracts from the Privy Council Records, 19th August, 1585 :—"The plague in Edinburgh having stopped the Courts of Justice there last session," and its continued progress rendering it dangerous to resort in Edinburgh, "the tyme of nixt Sessioun approacheand eftir Martymes." The King with advice of his Council "hes maid choise of the burgh of Strivilling quhair his Hienes presentlie makis residence, being free, prasant be God, of all suspitioun of the pestilence, to quhilk burgh all his

subjects having their causes to attend on may maist safelie and easilie repair without the stop or hinderance of ferries." Proclamation to that effect was ordered to be made at the "Mercate Croce" of Stirling, charging the members of the College of Justice and all others having suits depending "that they address thamselffis to attend on the Sessioun quhilk God willing, sall begin at Striviling the XII day of November nixt to cum." Also the Provost, Bailies, and Council of Stirling were commanded to "prepair thairin a sufficient tolbuith and counsalhous with buirds, baris, *sealis*, and utheris asiamentis (conveniences) necessar for the said Sessioun."

As is well known, the revolution effected by the return of the Banished Lords, the taking of Stirling accompanied by the flight of the worthless favourite "Arran," took place in the beginning of November of this year. This incident, no doubt, interfered with the meetings of the Court of Session, as they do not appear to have been held at the time stated. At the same time we have no doubt that the Town Council would, in obedience to the Royal commands, proceed with their part of the preparations. Unfortunately for us at this interesting period the burgh records are awanting from 1565 to 1597. Had these been preserved, it is highly probable that, along with the erection of the necessary buildings for the Courts of Justice, some mention of the seal would be recorded. In any case we place its adoption about this period.

THE TOWN ARMS.

The first time we find the town arms mentioned in detail is on 15th June, 1624, in the Records of the

Kirk Session. "The brethrein of the Kirk and the Magistrats understanding that the Maisteris of the Hospitall in repairing their ile on the south syde of the kirk, and seeing thair is ane geavill bigit be thame on the north end of the ile nixt to the kirk, quhilk sould have been bigit be the town; thairfor ordains the collectouris of the reparation money of the kirk to pay to the Maisteris of the said Hospitall fourtie merkis. And ordains the said Maisteris to cause hew upoun ane meitt and commodious plaice thereof the townis armis viz. the 'Wolff upone ane Craig.' Judging from the tone of the records, and the fact of there being another seal, for long after its adoption, it seems to have been used more as a stamp than a seal. From it impressions were taken and other stamps made. This was in accordance with an ancient law as follows:—"Ane burgess may have in his house ane measure for his cornes, ane elnwand, ane stane, ane pund to wey, and all these measures and wechtis sal be sealit with the seal of the burgh. And it is for to wit, that who is found with fals measure or weight sall pay a full amerciamment." *Leges Quatuor Burgorum*, XLVIII. We find it used in this way on 19th October, 1599. "The Counsall hes condiscendit and given expres command to Robert Robertsonsone peudrar, being present at councill, that all stoupis sic as quartis, pyntis, and chopines, to be maid be him heireftir, sal be agriabill in measure to the jug and stampit with the tounis stamp, and that the pluik be beneth the mouth of ilk stoup as followis; to wit, of the quart stoup and pynt stoup ane inch and of ilk chopine half ane inch, and that he present

the stamp to the counsall yeirlie." The jug here referred to is the famous Stirling jug, the standard pint measure of Scotland. The burgh enjoyed the monopoly of supplying all the other burghs with these measures, and only those were correct which bore the Stirling stamp. Another instance occurs on 4th December, 1620, when the council "ordine fra this furth the hail firlottis, pekis, half pekis and fourt pairt pekis ; that sall be given furth of the burgh, aither to nyctbouris or to outlandis men, sal be all judgit, burnt and markit with the toun irne be the dene of gild and theasurer."

THE TOWN'S SIGNET.

The small seal is known as the town's signet on 1st June, 1646, when "James Fotheringham deane of gild productit and gave in the touns signet in counceill, quhilk the last clerk Maister David Williamsoun had quhilk John Robene present clerk ressavit to be delyverit agane quhen it is craivit."

TOWN'S SEAL.

It attains to the full dignity of a seal during the Commonwealth on 31st August, 1654, when "the right honourable Colonel Thomas Reade governour and burgess of the burgh (of Stirling) is electit commissionour to attend the Parliament to be held at the cite of Westmaister (Westminster) in England, subscrivit be Williame Barclay clerk and signed with the tounes seal." We may state here that Cromwell was the first statesman who brought for-

ward a well-considered scheme of the parliamentary representation of the three kingdoms ; he also fixed the proportion between the county and burgh representation of Scotland. In this Parliament of 1654, twenty members were sent from Scotland to represent the counties. The counties of Stirling, Linlithgow, and Clackmannan were grouped together to return one member. Ten members were sent to represent the burghs. The Stirling burghs—namely, Stirling, Linlithgow, Perth, Culross, and Queensferry returning one member.

THE STANDARD MEASURES.

By Acts of the Scottish Parliament in 1425 and 1437, various burghs were appointed to keep the standard measures for liquid and dry goods, from which all others throughout the country were to be taken. Stirling had the honour of being appointed to keep the "pint" measure, popularly known as the Stirling Jug ; Edinburgh the standard ell ; Perth the reel ; Lanark the pound (weight) ; and Linlithgow the firloft. The custody of the standard measures was a source of revenue to these burghs. At the time of Union in 1707 these old Scottish standard weights and measures were abolished, and the English standard measures introduced. Naturally the burghs interested were anxious to conserve their privileges. We find at a meeting of the Town Council held on 1st November, 1707, they appointed "the tounes rights with respect to the jug of the Scots pynt to be looked out this day, and sent to Edinburgh on Monday next to Bandalloch for vindicating the tounes right to the keep-

ing of the liquid measures." *Note*.—John Cunningham of Bandalloch, Writer to the Signet in Edinburgh, was the law agent for the burgh. After some trouble and negotiation they had the satisfaction of seeing their ancient rights and privileges reserved and protected in the Treaty of Union. Stirling had preserved to her the custody of the standard liquid measures, as we find on 19th July, 1708, "The small seall belonging to the burgh of Sterling delivered at the councill table to John Archibald conveyner, in order to the causing of workmen make ane stamp conforme thairto for marking of the setts of the severall liquid measures conforme to the standarts sent here from Engleand." Here we see the ancient practice of stamping the measures with the town's seal resumed. A copper-smith from Glasgow was employed to assist the local coppersmiths in making them. A brisk trade was entered into, and considerable revenue derived from supplying the various burghs with these measures. We find the following record of 24th July, 1708:—The Town Council "authorises the dean of gild and conveyner to distribute the standards of the liquid measures to the severall royal burrowes as the Provost of Edinburgh shall desyre from tyme to tyme after the said standards shall be stamped with the touns arms, and to receive £30 Scots for each of the setts, and to be accountable theirfor, and lykeways for £30 alreddie received from the burgh of Glasgow." It would be interesting to know if any of these old measures are still in existence anywhere. We are afraid there are none in Stirling.

ANOTHER SINGULAR USE MADE OF THE
SMALL SEAL.

At the time of the Union, Stirling was famous for manufacturing various kinds of cloth, especially serges. These cloths were sent over to Holland, where they were much in demand. Campvere was the staple port for all its commodities. We are told in old histories of the burgh that "it was impossible in the sixteenth or seventeenth centuries to meet a Stirling merchant who had not been in Holland." At the time referred to, complaints had been made about certain webs being deficient in quantity and quality. To preserve their good name, on 26th April, 1711, "Thomas Gillespy, Baillie, and Henry Dawson, weaver, were appointed to sight and survey all sarges made or to be made within this burgh and shyre, which shall be exposed to sale either abroad or at home, furth and after the first day of May next ensuing, and to cognosce upon the sufficiency, breadth and length their of, and what they shall find sufficient to affix the stamp or seal of the burgh thereto, which is made for that effect; declaring that no sarges be holden or repuitt sufficient Sterling sarges wanting the said seal."

Whether it be that the practice of sealing documents has degenerated into a mere formality, or whether it be for the sake of convenience, certain it is that the small seal has gone on increasing in favour and popularity, until it may be said to have entirely superseded the ancient one. The latest indication of this popularity is its recent adoption by the Burgh Police Commissioners as their seal.

Let us remark here that what struck us most in our researches was the remarkable manner in which these interesting relics have been preserved, and the care taken of them by succeeding Town Councils through the lapse of so many centuries. This may be partly accounted for by the fact that the Town Clerk for the time being was generally the custodian, and responsible for their safety, and sometimes, as we have seen, the Dean of Guild and the Convener acted along with the Clerk. It may also be partly due to the fact that during the centuries preceding the present one, they were in constant demand for one purpose or another. One of the purposes for which they were constantly required was the sealing of burgess tickets. This formed such an important part of old burgh life, that we may be pardoned if we devote the concluding part of our paper to this subject. As is well known, in these old days no man could be a merchant or a craftsman until after he had acquired his freedom as a burgess. On acquiring this burgess ticket the possessor became a freeman, and enjoyed what was called the "freedom of the burgh." His name was enrolled on the burgh register, and he was entitled to all the privileges and immunities of the burgh to which he belonged. Royal burghs, such as ours, derived their privileges from kings in return for services rendered. To be the burgess of a royal burgh was the highest form of a burgess. He was privileged to swear fealty to the sovereign, with his hands upon the Scriptures, and not subserviently as between the hands of an overlord. Hence the freedom of the burgh was a thing to be coveted, and it

naturally drew to the burghal centres the independence and enterprise, and by consequence the wealth and industrial resources of the country. The power of conferring this freedom and the power of deprivation thereof rested with the magistrates of the burgh. This gave them absolute authority, and a threat of deprivation was sufficient to quell the most turbulent. For instance, one is quite unable to appreciate the amount of respect which was due to a magistrate of those days, until he is made aware that a fine of £100 Scots stands on record against an irreverent Stirling merchant for calling the magistrates "Jacobite villains and rascals and destroyers of the towns common good, with other base and scandalous expressions," the fine being accompanied with a threat if the like occur again a further penalty of 500 merks and the loss of his freedom will be the result. Beside the ordinary burgher there was another class who had the honour conferred on them without payment, these were called honorary burghers. To confer the freedom of the burgh upon any person and put his name on the burgh roll, is in these days considered the highest honour the burgh can bestow. In the olden days its bestowal carried more than the mere burgher ticket, valuable and important as that was, it carried with it the freedom of the merchant guild, and in the case of craftsmen the freedom of the craft to which the recipient belonged. It is important to notice this, because in these days there is a tendency to depart from the old traditions. This honour was originally reserved for kings and other distinguished persons. As the years and centuries rolled on the privilege was

often abused, and many received it who were not entitled to it, to the detriment of the common good. This grievance became so clamant that on 15th December, 1750, the Council enacted "that no burgess or gild tickets be given by any magistrat or magistrats (except to persons of distinction or officers of the army lying in the town) without an order of the Council convened for that purpose." In order to carry out this enactment more effectually, the Town Clerk was instructed to keep a separate register of honorary burgesses with a statement of when, how, and by whom the honour was conferred. But this did not lessen the evil or diminish the number. They proceeded on this enactment for nearly fifty years, and, will it be believed, that during that period sixteen hundred persons were entered on the honorary burgess roll of the burgh! The names comprise all the professions, from a peer of the realm to a dancing master. The Town Council had a jolly time during these fifty years, and they evidently knew how to combine business with pleasure. There were certain annual events, such as the walking of the marches, the circuit court, and the King's birthday. These all ended in a dinner, at which all the strangers and invited guests were invested with the freedom of the burgh. The place of muster was the "Mercate Croce," where the King's health was drunk with all the honours, the glasses being destroyed to prevent their being used for any meaner purpose. They then formed into the order of procession to the place of entertainment. Then there was the occasional ordination and settlement of a minister, concluding with a dinner, when all the clergy and

other guests were made burgesses. The election of a Member of Parliament was a great occasion, and there seemed to be greater intimacy between the various burghs than now exists. This is accounted for by the fact that when a vacancy occurred, previous to the Reform Bill of 1832, each Town Council of the five burghs, which then, as now, formed the Stirling District of Burghs, chose a delegate from among themselves, or it might be from among the burgesses. He was generally chosen from among the Town Council. These five delegates, or a majority of them, had full power to elect a Member of Parliament. The burgesses had no voice in his election. On the day appointed the delegates met in the presiding burgh. Each burgh was in turn the presiding burgh, the delegate for that burgh being the chairman, and they then and there elected the member. The election generally took place at noon, and the rest of the day was given up to feasting and enjoyment. The civic dignitaries of Dunfermline, Inverkeithing, Culross, and Queensferry were invited to share in the enjoyment, and all that came received the compliment of the town. The relations between the castle and the town were also much more cordial than now, for whenever a regiment of soldiers arrived, the Town Council took the first opportunity of inviting the officers to dinner and making them burgesses. This indiscriminate making of burgesses ultimately became a serious burden on the Common Good. On the 17th April, 1786, "the Council fixed the walking of the marches for Monday, the 21st inst., and considering that the original constitution of the entertainment given on this occasion

was that the money paid by the young entered men defrayed the expenses thereof, but that a pernicious practice had of late years crept in of expending large sums of money thereon from the public funds, do therefore, to remedy the evil, Enact that the entertainments shall be put upon the original footing, and none invited thereto but the Council and the young entered men, and that for the year the Dean of Guild's dinner shall be in the house of James Wingate, vintner" (the Golden Lion Hotel then only newly erected). This enactment held good for ten years, when it was broken through, and a number of strangers invited to the "March" dinner, who were made burgesses. A few months after, on 26th September, 1797, the Council, "in order to save money to the public, Enacted that in time coming no burgess tickets shall be issued except to any of the Royal Family, or to gentlemen setting up as Members of Parliament, or on occasions when the town is put to no expense." This act improved matters very much, and the imposition by the Government a few years later of a tax upon burgess tickets, brought this excessive giving within reasonable limits. But it was not until after the Reform Bill of 1832 that the Town Council became so very sparing with the honour or so select in their choice.

We now lay before you a list of those persons upon whom the freedom of the burgh has been conferred. In doing so, we have selected those whom we think were best known, and whose names are most familiar. It may be interesting to know who have been deemed worthy of such an honour, and whose names adorn our Burgess Roll.

*Extracted from the Honorary Burgess Roll of the
Burgh of Stirling.*

- 30th September, 1754.—ROBERT M'QUEEN, Advocate (Lord Braxfield).
 1st April, 1755.—Sir DAVID DALRYMPLE, Bart., Advocate (Lord Hailes).
 16th September, 1755.—The Right Honourable THE EARL OF BREADALBANE.
 16th March, 1756.—The Right Honourable LORD BRACO.
 25th March, 1756.—Colonel C. S. PARRY, and the Officers of His Majesty's Stirling Regiment of Foot.
 15th October, 1757.—JOHN RAMSAY of Auchtertyre.
 29th July, 1760.—The Right Honourable WILLIAM, Earl of Sutherland, with the Officers of the Earl's Regiment.
 13th June, 1760.—FRANCIS HOLBURN, Esq., Vice-Admiral of the Red.
 16th January, 1761.—DAVID DOIG, Rector of the Grammar School.
 20th April, 1761.—Thirty-five Persons at the Election Dinner, on the return of Admiral Holburn as Member of Parliament for the Stirling District of Burghs.
 2nd August, 1762.—ALLAN M'LEAN, Esq., Major Commandant of His Majesty's 114th Regiment of Foot.
 21st May, 1763.—The Right Honourable LORD KAIMES.
 28th June, 1763.—Captain JAMES FRANCIS ERSKINE of the 115th Regiment of Foot.
 4th June, 1764.—Lieutenant SCIPIO CAMPBELL of the 100th Regiment of Foot.
 3rd March, 1766.—Lieutenant JOHN CURRIE of His Majesty's late 100th Regiment of Foot.
 5th May, 1766.—CHARLES HILL of the late 101st Regiment of Foot.
 5th May, 1766.—JAMES BRENEY, Adjutant of the late 94th Regiment of Foot.
 29th July, 1766.—JOHN ADAMS, Esq., Architect, Edinburgh.
 22nd April, 1767.—WALTER SCOTT, Writer to the Signet (probably Sir Walter's father).
 14th September, 1769.—GIDEON GRAY, Architect, Stirling.
 21st June, 1770.—Rev. THOMAS RANDALL, with twenty clergymen and others at his ordination dinner. At his settlement dinner (so called) more burgesses were made.
 25th June, 1773.—Mr. John Gilles, dancing master at Stirling.
 No honorary burgesses were made during the disfranchisement of the burgh.

- 10th November, 1781.—His Grace HENRY, Duke of Buccleugh, and the Officers of his Grace's Regiment.
- 4th June, 1782.—Thirty officers and others at the walking of the Marches (dinner).
- 4th March, 1789.—ROBERT GRAHAM of Gartmore.
- 8th October, 1789.—Rev. JAMES SOMERVILLE, with twenty clergymen and others at his ordination dinner.
- 8th October, 1789.—ROBERT HALDANE of Airthrey.
- 10th January, 1791.—The Most Noble MARQUIS OF HUNTLY.
- 4th August, 1791.—The Honourable ANDREW COCHRANE, M.P., son of the late Earl of Dundonald.
- 6th November, 1792.—The Right Honourable HENRY DUNDAS, Secretary of State.
- 15th August, 1793.—PETER M'DOUGALL, Schoolmaster.
- 23rd May, 1796.—The Right Honourable WILLIAM, Lord Cathcart.
- 1st August, 1798.—His Grace JAMES, Duke of Montrose.
- 1st August, 1798.—The Right Honourable ALEXANDER, Lord Balgonie.
- 23rd March, 1799.—Dr. JOHN ROBISON, Professor of Natural Philosophy in the University of Edinburgh, on the occasion of his inspection of the East Church.
- 29th August, 1799.—The Right Honourable ROBERT, Earl of Kinnoull.
- 30th January, 1800.—Rev. JOHN RUSSELL (Burns' Black Russell), at his ordination dinner.
- 13th February, 1800.—JAMES CHRYSTAL, Writer, Stirling.
- 5th June, 1800.—The Right Honourable GEORGE, Earl of Glasgow.
- 3rd February, 1804.—Sir PATRICK MURRAY of Ochertyre.
- 9th May, 1807.—The Honourable GEORGE ABERCROMBY of Tullibody.
- 9th May, 1807.—Major General The Honourable JOHN ABERCROMBY.
- 20th October, 1819.—His Royal Highness PRINCE LEOPOLD (King of Belgium), on his visit to Stirling.
- It may be interesting to know that this ceremony took place in the open air, His Royal Highness being presented with the freedom of the burgh on the King's Knot at the Royal Gardens.
- 27th June, 1825.—The Right Honourable ALEXANDER, Earl of Stirling, Viscount of Canada, &c.
- 27th June, 1829.—The Earl of Mar.
- 4th May, 1831.—JAMES JOHNSTONE of Straiton, M.P. for the Stirling District of Burghs.
- 23rd May, 1831.—GEORGE ANDREW HAIG, Esq., Provost of Inverkeithing.
- 23rd May, 1831.—GEORGE MELDRUM, Esq., Provost of Dunfermline.
- 23rd May, 1831.—JAMES GIBSON CRAIG, Esq. of Riccarton.
- 23rd May, 1831.—Mr. STUART of Stuarthall.

This brings us down to the stirring times of the Reform Bill. On the resignation of the Duke of Wellington, 16th November, 1830, the celebrated Reform Ministry of Earl Grey came into office. Parliament assembled on 3rd February, 1831, and on the first day of March following Lord John Russell proposed his first scheme of reform. It passed the second reading by a majority of one, but was defeated on the motion for a committee by a majority of eight. This defeat resulted in the dissolution of Parliament on 23rd April, 1831. The three gentlemen, whose names follow Mr. Johnstone's, were the delegates from Inverkeithing, Dunfermline, and Culross. Queensferry was not represented. Stirling was the presiding burgh for the time, and the 23rd day of May was the day of election. The delegates had come here, and along with Provost Forman, the Stirling delegate, elected James Johnstone of Straiton, Member of Parliament for the Stirling District of Burghs, being the last time under the old system. Fancy four persons electing a Member of Parliament. The election took place at noon, followed later by a dinner, when the three delegates, along with Mr. Stuart of Stuarthall, received the freedom of the burgh, each ticket having the ancient seal appended. Parliament was opened by King William IV., in person, on 21st June, 1831, and, as is well-known, the Reform Bill received the Royal Assent amid great rejoicing on 7th June, 1832. The general election took place in the end of that year. Mr. Johnstone again offered himself as a candidate for the Stirling burghs. He was, however, opposed and defeated by Lord Dalmeny,

father of Lord Rosebery. Monday, 17th December, was the nomination day, when the Provost of Stirling, Captain Galbraith, father of our esteemed citizen, Dr. Galbraith, proposed Lord Dalmeny, which was seconded by Mr. Hunt of Pittencrieff. Mr. Johnstone of Straiton was also proposed and seconded, and speeches were afterwards delivered by both candidates from the hustings erected in front of the old Justiciary Court room. Wednesday and Thursday were the polling days, between the hours of eight in the morning and four in the afternoon. The voting was done openly, the ballot being then unknown. Friday was occupied with bringing the votes from the various burghs to Stirling. On Saturday, beginning at ten o'clock, the votes were counted in presence of the Sheriff, and the result declared to be in favour of Lord Dalmeny by a majority of 126, as under :—

	NUMBER OF VOTERS.	VOTED FOR LORD DALMENY.	VOTED FOR MR. JOHNSTONE.
STIRLING, . . .	360	240	88
DUNFERMLINE, . . .	475	180	256
INVERKEITHING, . . .	55	41	9
CULROSS, . . .	18	6	12
QUEENSFERRY, . . .	31	25	1
	<hr/> 939	<hr/> 492	<hr/> 366

“After a vote of thanks to the Sheriff, Lord Dalmeny took his seat in an elegantly decorated chair, which had been provided for the occasion, and was carried to Gibb’s Inn, attended by the Magistrates, a vast number of his friends, and as great a concourse of the inhabitants as was ever witnessed on any local occasion.”

From the date of the Reform Bill, the Burgess Roll may be taken as complete.

December, 1832.—The Right Honourable ARCHIBALD, Lord Dalmeny, M.P. for Stirling District of Burghs.

On the 15th December, being the Saturday previous to the election week, the Town Council met and “authorised the Provost, Captain Galbraith, to deliver the burgess ticket to His Lordship (Dalmeny) at the first opportunity.”

27th August, 1834.—The Right Honourable LORD BROUGHAM and VAUX, Lord High Chancellor.

27th August, 1834.—The Right Honourable CHARLES, Earl GREY (late Premier).

These two were the great Reform Ministers, who were progressing through Scotland, and being received everywhere with great enthusiasm and rejoicing.

“Baillie Thorburn having stated that Lord Brougham was expected to pass through Stirling to-day from Hamilton on his way to Dunrobin Castle, the Town Council unanimously agreed to present an address to him, and at the same time confer upon him the freedom of the Burgh.” With this in view they waited upon his arrival at Gibb’s Inn, but unfortunately he did not come this way. The address and burgess ticket were transmitted to him. At the same meeting they resolved to present an address accompanied with the freedom of the burgh to Earl Grey on his visit to Edinburgh, where he was shortly to be entertained to a great public dinner.

13th September, 1842.—His Royal Highness Prince ALBERT, on the Queen’s visit to Stirling.

This was a double presentation, the silver keys of the burgh being presented to Her Majesty the

Queen, and the freedom of the burgh to the Prince. The presentation was made on the entrance of the Royal party to the town by way of the new bridge. The burghess ticket was enclosed in a silver box, which was placed within another box, formed of a portion of oak wood taken from the house of the celebrated George Buchanan in the Castle Wynd, which was taken down a few years previously.

13th September, 1842.—WILLIAM RAMSAY RAMSAY, Esq., of Barnton.

Mr. Ramsay was a very popular gentleman, and had proved of great service that day in conducting the procession and receiving Her Majesty. After the departure of the Royal visitors, the Town Council held a banquet in the hall of Cowane's Hospital, where, during the evening, Mr. Ramsay was presented with the freedom of the burgh by Provost Galbraith, the same gentleman who was provost in 1832. The ticket, the silver box, and the oak box given to Mr. Ramsay were exactly the same as those given to Prince Albert. At a subsequent date we find Mr. R. M. Wilkie, jeweller, received £12 10s. for furnishing two silver boxes for burghess tickets to Prince Albert and Mr. Ramsay of Barnton.

21st September, 1852.—The Right Honourable Lord JOHN RUSSELL.

The ceremony took place in the old Justiciary Court Room. After the reading of the burghess ticket by the Town Clerk, it was enclosed in a silver box, and presented to the Noble Lord by Provost Savers. The party then adjourned to the Chamber.

3rd August, 1854.—Lieutenant-Colonel HAMILTON TOVEY-TENNENT.

This was on the occasion of the laying of the foundation stone of the High School. It was laid with

masonic honours by Sir A. C. Gibson Maitland, Provincial Grand Master, assisted by the Grand Lodge, in the presence of a vast assemblage. Previous to the ceremony a meeting of the Town Council and a few friends was held in the Council Room, when Provost John Sawers presented the Colonel with the freedom of the burgh. After the ceremony the Provost presented him with the silver trowel used in laying the stone, "as a mark of the high sense we entertain of his kindness to the town of Stirling in subscribing the munificent sum of £1000 towards the erection (of the High School), and which trowel, as long as he lives, will remind him of the proceedings of this day." The burgess ticket with seal attached in a silk velvet case, was enclosed in a beautifully chased silver casket, with the arms of the town engraved on it.

25th May, 1860.—JOHN STIRLING, Esq. of Kippendavie.

This presentation took place at a banquet in the Golden Lion Hotel. The Clerk having read the burgess ticket, it was presented to Mr. Stirling by the Provost, John Dick, Esq. of Craigengelt.

28th April, 1870.—Sir WILLIAM STIRLING MAXWELL of Keir.

On this occasion the burgess ticket, after being read in the usual manner by the Clerk, was enclosed in a handsome box made of black oak, found among the ruins of Cambuskenneth Abbey. The presentation was made at noon in the old Justiciary Court Room by Provost Rankine. During the speeches after the entertainment, "Dean of Guild Low asked to be allowed to remove any doubt from the mind of

Sir William, as to the honour of being a burges being hereditary. He assured him that it was, and that his sons or his daughters could take up the right after him."

31st March, 1887.—WILLIAM CONNAL, Esq. of Solsgirth.

After the unveiling of the Connal Window in the West Church, the party adjourned to the hall of Cowane's Hospital, where the freedom of the burgh was conferred on Mr. Connal by Provost Yellowlees.

15th December, 1892.—The Right Honourable HENRY CAMPBELL-BANNERMAN, Secretary of State for War, Member of Parliament for the Stirling District of Burghs.

The ceremony began in the Public Halls, Albert Place, at two o'clock, in presence of a large assembly. The freedom of the burgh was first conferred. After the usual formula had been gone through, the burges ticket with the ancient seal appended was enclosed in a richly carved silver casket, and put into the hands of the right honourable gentleman by Provost Kinross. Soon afterwards the party proceeded to the hall of Cowane's Hospital, when the newly-made burges was received and admitted a Merchant and Guild Brother by Dean of Guild Millar and his Council. The Guildry ticket was enclosed in a box made of oak, resting on a slab of polished whinstone. The oak and the whinstone were procured from the Abbey Craig.

9th October, 1897.—The Right Honourable THE EARL OF ROSEBERRY, K.G., K.T.

The ceremony took place in the Public Hall on Saturday afternoon, and was witnessed by a great

gathering of spectators. It was a dual ceremony. The freedom of the burgh was first conferred. The Town Clerk having read the burgess ticket, his Lordship then signed the usual declaration in the burgess roll. Provost Kinross then welcomed the new burgess, and formally presented him with the burgess ticket and ancient seal attached, enclosed in a richly carved silver casket. His Lordship was then received and admitted a Merchant and Guild Brother by Dean of Guild Millar and his council. The Guildry ticket was enclosed in a carved oak casket, made of wood grown on the Abbey Craig.

This brings us to the close of the Honorary Burgess Roll. We have to apologise for wandering so far from our subject, but the burgess tickets are so closely allied to the ancient seals, and the roll recalls so many notable names and events of local and public interest, and withal so tempting, we could not refrain from dealing with it. As a chapter of burghal life we think it not unworthy of a place in local history. It also brings the story of the seals to an end. The search has been a most interesting one, and we are only sorry we have been unable to discover their origin or the exact date of their adoption. We have some consolation, however, in the hope that what we have found may prove to be of some assistance to others who may be more fortunate in the search.

The Ancient Parish of Stirling.

OUR fine old Parish Church has not infrequently been the victim of misrepresentation and erroneous statement. For a long time it was represented to be the church of the Greyfriars, until on the publication of the Burgh Records, it was found out and proved beyond question that the Greyfriars never had the remotest connection with it. Having with some difficulty got rid of this fallacy, we are again brought face to face with another. This time its early existence as a Parish Church is denied, and we are asked to believe that the church of St. Ninians was the ancient Parish Church of Stirling; and that at one time the town of Stirling formed part of the parish of St. Ninians. We are also asked to believe that at a subsequent period, date not given, the parish of Stirling was formed in a similar way to the parishes of Dunipace and Larbert, by being carved out of the parish of St. Ninians. In our opinion these statements are erroneous, arising out of a misapprehension as to the true meaning of a most important document. Before dealing with our subject, we may be permitted to make an explanation of this document by way of preface.

Sometime between the years 1109 and 1112, an august and imposing assembly was gathered together

in the Castle of Stirling, to witness and take part in the dedication of the chapel erected by King Alexander I. This assembly consisted of the king and his barons, with a few prelates. In all probability the dedication would be performed by Turgot, the King's own Bishop of St. Andrews. As this monarch loved to do everything in a magnificent way, we may well believe there were certain circumstances or incidents connected with this ceremony which made it an event not likely to be soon forgotten. What we are concerned about now and here is not so much the ceremony itself, as the fact that after the dedication was celebrated the King granted "then to the chapel the tithes of his domains in the soke"—or lordship or county—"of Stirling." The grant does not appear to have been by charter; it rather seems to have been a statement made in the course of a speech by the King. When the matter appears again, about forty years have elapsed, and it comes before us in the character of a controversy. During this long interval many important changes had taken place. Many of those who had taken part in the ceremony of dedication, notably the King (Alexander I.), and the bishop (Turgot of St. Andrews), had been removed by death. A new king (David I.) occupied the throne, and a new bishop (Robert) ruled the diocese of St. Andrews in room of Turgot. David I., styled the good king David by a grateful people in return for the benefits he had conferred upon them, was coming near the end of his remarkable life. The benefits he conferred on the nation were many and great. During his reign he laid the foundations of burgh life, and taught com-

munities how to live in peace and harmony. Andrew of Winton tells us what he did for the church, how that

“He illumined in his days
 His lands with kirks and with abbays ;
 Bishoprics he fand but four or three,
 But ere he died, nyne left he ;
 Abbays he founded nyne or ten,
 And set in them religious men.”

No other Scottish sovereign, either before or after his time, bestowed on the Church such extensive benefactions. To him we are indebted for the very framework of our national establishments and parochial divisions. As we shall see, the parishes of Stirling and St. Ninians were formed during his reign. A few years after he ascended the throne David I. granted to the Abbey of Dunfermline the chapel in the castle of Stirling. This grant included the tithes of the domain lands given to the chapel by Alexander I. As a great portion of the Royal domain lands lay in the parish of St. Ninians, the fact of these tithes being given away to Dunfermline Abbey caused the controversy. There does not seem to have been a dispute, but so long a time had elapsed, and nobody seemed to know the exact terms of Alexander's gift ; it was therefore agreed by the parties concerned to refer the matter to the king himself to settle it. There being no charter, and David I., not being himself present at the dedication—probably he was in England at the time—took the wise course of summoning an assembly of those barons who were present at the dedication, and heard the king's statement. The meeting took place in Edinburgh Castle.

Mr. Cosmos Innes in his "Early Scotch History," page 15, says of this meeting, "It is remarkable that this proceeding took place in the king's court (apud castellum puellarum), not in an ecclesiastical tribunal," but when the circumstances are fully explained, we think he did the wisest thing he could do. The following is the decision arrived at by the assembly:—

"This is the agreement which was entered into at the castle of the maidens by King David and Henry his son and their barons, between Robert, Bishop of St. Andrews (within whose diocese the parish of Eccles lay), and Gaufrid, Abbot of Dunfermline (who had a right to the chapelry of the castle), regarding the parish church of Eccles and the chapel of the castle of Stirling. The king's barons remembered, and in this remembrance all agreed, that on the day when Alexander caused the aforesaid chapel to be dedicated, he granted then to the chapel the tithes of his domain in the soke of Stirling, whether they be increased or decreased. And further they considered the parish of Eccles ought to have the whole tithes accruing from the herdmen, bondmen and grassmen, with other dues which they owe to the church; and those of them who may die, whether servants of the domain lands or of the parish, their bodies shall lie in the burying-ground of the parish with such things as the dead ought to have with them to the church, unless by chance any of the burgesses die there suddenly. And if the domain shall increase, either by the grubbing out of wood or the breaking up of land not tilled before, the chapel shall possess the tithes, and if the lands of other men of the parish increase the parish

church shall have their tithes ; and if more men dwell in the domain lands than in times past, the tithes of these and all cultivators shall go to the chapel, while the parish church shall have their bodies ; and if the lands which are not of the domain shall increase in the number of dwellings, the parish church shall have their tithes, and to all the church shall minister christian rites on account of the dignity of sepulture." (See "Acts of Parliament. Vol. I. Acta Regis David, page 47.")

The date of this important agreement is not given, but we arrive at it approximately in the following way:—Prince Henry, who was present at the meeting in Edinburgh Castle, died in 1152. One of the attesting witnesses to the agreement was the Abbot of Stirling, who was William, the first Abbot of Cambuskenneth. The date of the foundation of the Abbey of Cambuskenneth is said to be 1147, and the Pope's Bull confirming the election of William as its first Abbot is dated 3rd September, 1147. The approximate date of this agreement therefore must be between these two events, 1147–1152, nearly forty years after the dedication of the chapel in the Castle of Stirling.

In order to arrive at the meaning of this important agreement, it is necessary that we solve two questions, these are, first, What is meant by the parish of Eccles ? and second, What were the domain lands ?

Regarding the first query, Professor Cosmo Innes in his "Early Scotch History," page 17, says, "The parish of Eccles (ecclesia), and also known as Kirk-toun, was the parish of Stirling, at that time comprehending besides the castle, the chapelries of Dunipace

and Lethbert (Larbert), which were afterwards raised into independent Churches." The name Kirkcoun, by which St. Ninians was known down to the eighteenth century clearly shows this to be an error on the part of the learned Professor, simply, we believe, through want of local knowledge. Under no circumstances could the parish of Eccles be correctly termed the parish of Stirling. Then the Rev. David Smith in his interesting paper on the "Village of St. Ninians," makes the following statement—"There is evidence of a time when Stirling was in the parish of St. Ninians," and after quoting the agreement already referred to, he goes on to say, "Thus there was a time when the inhabitants of Stirling, although no doubt being regarded as members of the royal household, they worshipped in the chapel in the Castle, were parishioners of St. Ninians, and had their church and churchyard in the village. Probably at a still earlier period the church at St. Ninians was the only one between the Carron and the Forth. The name 'Eccles,' the church, seems to indicate that such was the case. Since then there have been great changes. Three parishes have been carved out of St. Ninians—Dunipace, Larbert, and Stirling." We agree with Mr. Smith that the parish of Eccles was the ancient parish of St. Ninians, but we look on the remaining parts of his statement as purely imaginary, and, therefore, erroneous and misleading. We hold there is no evidence of a time when Stirling was in the parish of St. Ninians. On the contrary, we maintain, and we hope to be able to prove, that there was a parish of Stirling separate and distinct from the parish

of Eccles or St. Ninians in the days of David I. From a careful perusal of this agreement it will be seen that the statement of King Alexander I. referred only to the "grant of the tithes of his domain lands to the chapel in the castle whether they increased or decreased." The details which follow are evidently the work of the barons and others present at the meeting ("and further they considered that the parish of Eccles ought to have, &c.") with the view of making an arrangement satisfactory to the Abbot of Dunfermline and the Bishop of St. Andrews. This brings us to the second query—What were the royal domain lands? From the Exchequer Rolls, Vol. VI., page lxxi. of preface, we find that the royal domain lands were lands in various counties of Scotland near to royal residences, retained by the king in his own hands, and cultivated with his own labourers, called as in the agreement "herdmen, bondmen, and grassmen." From the same source we learn that the domain lands near to Stirling were Craigforth, the three Touchs (Touchadam, Touchmollar, and Touchgorne), the Skeoch (near Bannockburn), and Auchenbowie. The whole of these lands lay in the parish of St. Ninians. Knowing this, the meaning of the agreement becomes quite clear. It means that some time after King Alexander had endowed the chapel with the tithes of his own lands, when the parochial divisions took place in the reign of David I., the revenue to the parish church of St. Ninians, in the absence of any charter, was apparently being diminished by the tithes of the domain being handed over to the Abbey of Dunfermline; hence the controversy.

It means also that the town and parish of Stirling were not concerned in it for the simple reason that twenty years previous to the date of the agreement, the parish church of Stirling, with all its parochial rights, including the tithes and teinds, were also gifted to the Abbey of Dunfermline. Neither could there be any dispute regarding the royal domain lands lying in the parish of Stirling, which consisted of the Raploch, the King's Park, probably also Queenshaugh, Shiphaugh, Goosecroft, Claycroft, and Allan Park, because the tithes of these lands along with the tithes of the parish of Stirling, all went into the coffers of the Abbey of Dunfermline. Having disposed of the agreement in the only way in which we think it can be disposed of, we now propose to come more closely into our subject.

THE ANCIENT PARISH OF STIRLING : ITS ORIGIN.

In his book, "Scotland in the Middle Ages," page 132, Mr Cosmo Innes states—"The oblations and offerings to the altar and the priest were as old as the introduction of Christianity, but the first enforcement of tithes—the first division of parishes, or the appropriation of definite districts into a baptismal church—cannot be placed higher than the age of David I." Again, in "Scotch Legal Antiquities," page 185, he says—"Where a church has been bestowed upon a monastery, the monastery was regarded as rector, and was entitled to the rectorial or great tithes, leaving the small tithes for the vicar, who served the cure of the parish church." Now this was the manner in which the parish of Stirling was formed, as will be seen by

the following charters :—“ In the name of the Holy Trinity, I, David, by the Grace of God, King of Scots, by royal authority and power, with consent of Henry, my son, and Queen Matilda, my wife, with the confirmation of the Bishops, Earls and Barons of my kingdom, the clergy also, and the people acquiescing, grant and in perpetual peace confirm all the possessions underwritten to the church of the Holy Trinity of Dunfermline, founded through the zeal for religion and liberality of my predecessors. . . . Moreover, I give to the said church a mansion in the burgh of Stirling, and in the same town two churches and a carucate of land which lies contiguous to the said churches ; and also all the tithes of my Lordships in fruits, in animals, in fish from my own nets, and also in feu duties, and the tenth of my can of the whole Castle district, and the mansions of Roger the presbyter, as fully as he himself sane and safe has held them, and one net and a half.” See Reg. de Dunfermlyn, carta 2, page 5. One of these churches was the chapel in the Castle, and the other was the Parish Church. The date of this charter is not given, but it is fixed by two witnesses. (1) By Duncan, Earl of Fife, who succeeded to the Earldom in 1129. (2) By Matilda, the Queen, who died in 1130. At the beginning of the charter she is mentioned as an acquiescing witness. This charter must, therefore, have been written between 1129 and 1130, or twenty years before the date of the agreement. A few years later by another charter David I. grants and gives to the Abbot of Dunfermline “the tithe of the pennies of my mail of Stryvelyn.” Reg. de Dunfermlyn,

carta 8, page 10. Sometime after the date of the above charters the authorities of Stirling appear to have been withholding the tithes. At least this seems to be indicated by the following charter, not so much a charter as a royal command:—"Of the Tithes or Teinds of Stirling—David, King of Scots, to William, the Sheriff, and to the bailies of Stirling and their officers, greeting—Know ye, whereas, I will and firmly command that ye cause the Monks of Dunfermline to have all their teinds and tributes as I have given and granted them most fully in alms, ye shall thereby have power to do them justice in all things which they ought to have, and none shall withhold them upon my forfeiture. Witnesses, John Bishop of Glasgow, and Randolph de Soules. At Perth." Reg. de Dunfermlyn, carta 6, page 9. We arrive at the approximate date of this charter from the witness John, Bishop of Glasgow, who died on 28th May, 1147. In "Sketches of Early Scotch History," page 10, speaking of the settlers who came into Scotland in the beginning of the twelfth century, Professor Cosmo Innes says—"The new settlers in Scotland were of the upper classes of Anglican families long settled in Northumbria, and Normans of the highest blood and name—they were besides of the progressive party, friends to civilisation and the Church. They had formed churches on the manors they had acquired, or if not already there, had erected them. To each of these manorial churches the lord of the manor now made a grant of his estate—his right to do so does not seem to have been questioned; and forthwith the manor—

tithed to its church—became what we now call a parish.” If so simple a process as this constituted a parish, can there be any doubt that Stirling was a parish in the days of David I? We think not. Again, in one of his lectures to the students of Edinburgh University, the Professor says, “I hope it is hardly necessary to explain that a grant of an ecclesia—a church—carried more than the stone and lime ; it carried with it all the parochial rights, all the tithes of the parish, the dues paid at the altar and the cemetery, all manse glebe and land belonging to the church.” (Scotch Legal Antiquities, page 204.) On the strength of this authority, we claim that when the church was granted in 1129-30 to the Abbey of Dunfermline, twenty years before the date of the agreement referred to, Stirling then entered on its own parochial career, and became a parish in every sense of the term. The church, the carucate of land, “the tithe of the penny mail,” and the teinds of Stirling had all been given to the said Abbey for the purpose of enriching it, and in return the Abbey undertook in modern phrase to supply the pulpit, provide the altar ornaments and vestments, and generally to exercise the religious care and oversight of the church and parish of Stirling. They also undertook the education of the youth of Stirling, for we find that in 1173 a school was instituted wherein “youthful candidates for ecclesiastical preferment were instructed in grammar and logic, of which the Abbot and monks of Dunfermline were the directors.” (Reg. de Dunf., page 56.) We further think it right to call your attention to the fact that the Abbey of Cambus-

kenneth, from the date of its foundation in 1147 down to 1201, was called the "Church of St. Mary of Stirling," and its Abbot the "Abbot of Stirling," or the "Abbot of the church of St. Mary of Stirling." Now Cambuskenneth was not in the ancient royal burgh, not even in the County of Stirling. It lay on the north side of the river, and in another county, yet the Abbey is called the "Church of St. Mary of Stirling." The question naturally arises, Why was the name Stirling given to the Abbey in 1147? We think no other explanation can be given than this, that Stirling in the days of King David was a distinct parish, and that Cambuskenneth formed a part of it. This seems to be implied by the fact that the tithes of Cambuskenneth, like the tithes of the burgh of Stirling, belonged to the monks of Dunfermline by gift from the King, and when David I. brought the canons regular from France and settled them in Cambuskenneth, he had to compensate the monks by what might be called an act of excambion. "David King of Scots to the sheriff and bailies of the shire of Stirling, greeting—Know ye that I have given and granted to God and the church of the Holy Trinity at Dunfermline and the abbots and friars of that place the tithe of the land which Brixwald holds in Atherai (Airthrey) in exchange for the tithe of the land which the canons have in Cambuskenneth." (Reg. de Dunf., page 10.) We find at a later date part of Airthrey lands in the parish of Stirling.

Also, as still further supporting the statement, we may quote from a Kirk Session record of date 7th November, 1642 :—"The quhilk day the Sessione

(of Stirling) having considerit a petitione gevin in by Sir Charles Erskine of Cambuskenneth, craving that the dask on the south side of the church nearest the sessione house, quhilk pertenit to Adam, commendatour of Cambuskenneth, and wes possess be his lady, may be dispoit to the said Sir Charles ladys use and to his successouris heritors of the lands of Cambuskenneth. The Sessione findeth the said petitione ressonable, and thairfor gives and dispones to the said Sir Charles, as said is, and to his successouris heritors of the said lands of Cambuskenneth in all tyme cumming sua lang as the said lands of Cambuskenneth remaineth of this parish, the said dask on the south wall of the kirk nearest the sessione hous with the foir dask thairfof with libertie to him and his successouris to repair or re-edifie the same when neid requyreth; resarving onlie, with consent and tolerance of the said Sir Charles, to Margaret Erskine, dauchter to the said Adam, the libertie of a seat within the said dask, after Sir Charles lady and utheris of her companie and qualitie, for herself allanerlie during her lyftyme." In 1709 the lands of Cambuskenneth were purchased by the Patrons of Cowane's Hospital, and included in the purchase was "My Lord of Cambuskenneth's seat or loft" in the parish church. Sir William Fraser in his introduction to the Cartulary of Cambuskenneth, page xxviii., says, "The Abbey and Barony of Cambuskenneth are said in the old statistical account of the parish of Stirling, to have been reckoned part of the parish. What gave rise to this arrangement is not known, but a connection was originated which continued after the Reformation."

THE CONTINUITY OF THE PARISH OF STIRLING.

The continuity of the parish of Stirling from the days of King David I. downwards is illustrated by the fact that the charter of King David already quoted was confirmed in 1154 by Malcolm IV.; in 1163 by Pope Alexander III.; in 1166 by William the Lion; in 1170 by Richard, Bishop of St. Andrews; in 1227 by Alexander II.; in 1276 by Alexander III.; and finally by a charter dated 22nd March, 1450, wherein James II. confirmed and granted, *inter alia*, "to the Abbey of Dunfermline a mansion in Stirling, and in the same town two churches and a carucate of land adjacent to the churches, all the tithes of our lordships in fruit and animals, in fishes and also in money." It will be seen that the foregoing is nearly as may be a repetition of King David's charter, and it brings the parish of Stirling down to the date of our own published records. Thus we have the following record on 25th July, 1457:—"Richard de Bothuel be goddis tholing, Abbot of Dunfermlyn and the convent of that ilk on ye ta pairt . . . settis to Maister Patrick Sandilands parsonn of Caldore thair tiends sheaf of the croft of Sanct Rynnans Chapell (Chapel croft now St. Ninians Well Green, etc.), lyand within the parsonage or parish of thare kirk of the croft of Strueling, for all the dayis of his lyfe, the said Maister Patrick payand thairfor yearlie, ae boll of bere and ae boll aits at the feast of Sanct Martyn." (Reg. de Dunfermlyn, No. 451, p. 344) Also this other in 1472—"Henry Crichton, Lord Abbot of Dunfermling, settis to ferm and feu till

Matthew Forester of Garden, burges of Stirling, all and hale, the parsonage or parish of the kirk of Stirling with all and sundrie teindis and fruits belongand and in the said parsonage for ye termis of xix yiris. The said Mathou giffand yeirlie fyftie lib. for the teindis and fruits of ye said parsonage. (Reg. de Dunfermlyn, No 451, p. 369). This property of the "teindis and fruits" remained with the Garden family till the Reformation. In 1561 we find it in the hands of Alexander, the laird of Garden, at an annual rent of "lxxxix lib." (pounds).

PARISH OF ST. NINIANS.

In the same way we think there can be no doubt that the parish of Eccles or St. Ninians was formed when David I. gifted to the Abbey of Cambuskenneth, after its dedication to St. Mary, the church of Eccles. The charter, if there was one, appears to be lost, but the gift is alluded to in several subsequent chapters. See carta 24 of the Cambuskenneth Cartulary, where, on 5th December, 1164, Pope Alexander the Third confirmed to the Abbot and Friars of that Abbey, inter alia, "the church of Eccles by the gift of the King of Scots." Also carta 112, where "Richard, Bishop of St Andrews, confirms to the church of St Mary and the canons thereof, the church of Egges with its chapels, teinds and other ecclesiastical benefices in perpetual alms; To be held as freely peaceably and honourably as they possessed that church in the time of good King David, and of Bishops Robert and Arnould the granter's predecessors (circa 1170)." And in carta 59 as follows:—

“Charter by Roger (of Beaumont) Bishop of the Scots, granting to the church of St. Mary of Stirling (Cambuskenneth Abbey) and canons thereof, the churches of Egles and Clackmannan, with all their just pertinents, chapels, teinds, revenues, &c.; To be held and possessed as freely peaceably and honourably as they held them in the time of King David, and of the Bishops Robert, Arnould and Richard of pious memory his predecessors, reserving episcopal rights. (Circa 1200).” David I. lived a great deal in Stirling, Cambuskenneth Abbey was his own creation, and it is well known he took the deepest interest in its foundation and endowment. Probably his great love for this Abbey may be the reason why St. Ninians is such a large parish. It is all very well to allow the fancy to roam back to the days of St. Ninian, and claim the church of Eccles as one of his churches. But the fact is this agreement of date 1147-52 is the very earliest mention we have of this church, and it is not known as the church of St. Ninian until after its dedication in 1241, by David de Benham, Bishop of St. Andrews. “Ecclesia de Kirkton, dedicatus fuit anno gracia millesimo ducentesimo quadragesimo uno xvij. Kalendas Sept.”* The first mention of the name St. Ninian in connection with the church of Eccles or Kirkton is on 7th July, 1242, when the same “Bishop David grants to the church of St. Ninian of Kirketoun in name of endowment, that land which lay near the church on the north side between the great road† from

* See page 208, “Scotch Legal Antiquities,” by Cosmo Innes.

† The present road from Stirling to St. Ninians—the “magna strata,” the great thoroughfare then as now from south to north by way of the ancient bridge of Stirling. We find it called the “great road” down to 1785.

Stirling to Kirketoun, and the footpath leading from the said road to the Bishop's houses near the church."[‡] It does not necessarily imply that it was one of his churches, because it was dedicated to St. Ninian one hundred years after its erection.

THE PARISH OF LOGIE.

Neither can there be any doubt that the parish of Logie was formed in a similar manner when Duncan, Earl of Fife, in the reign of David I., "bestowed the Church of Logie on the Nuns of North Berwick, in perpetual alms-gift for their support, and also for the sustentation of travellers and pilgrims, rich and poor." In both of these cases, as in the case of Stirling, the grants of the churches carried with them all the parochical rights and tithes of their respective parishes. Logie parish is brought before us in an interesting controversy which arose in 1220 between Alice, the Prioress of the Nunnery of North Berwick, and William, Abbot of Dunfermline, regarding the tithes of Airthrey and Cornton. The parties in this dispute appealed to Pope Honorius, who deputed the settling of the matter to the Abbots of Newburgh and Holyrood, along with Symon of Lindores. The decision, which is an interesting one, is as follows :—
 "To set the said litigation at rest for ever, the aforesaid arbiters determined in this manner, to wit ; that the Monks of Dunfermline shall, without objection or trouble, pay to the Nuns of North Berwick yearly, at Pasch, three chalders of oatmeal by the hands of the minister serving, for the time,

‡ See Cartulary of Cambuskenneth, page 142.

in the Church of Stirling, from the teinds of Cornton, in the town of Cornton Moreover, the said nuns shall, without objection and trouble, have the whole tithe of the Mill or Multure of Airthrey, and of Cornton, with the whole sequels of the said mills ; that there shall remain in the hands of the said monks, safely and quietly from all claim and question, all the tithes of the grain and fishings both from Airthrey and of Cornton, towards the west from the *head of the Causeway* (Causewayhead), at the point next to the hospital, as far as the peat moss of Airthrey (opposite the lodge gate), along below the hospital, and then along the south part of that moss by a ditch opposite Burgrievis-flat (the park of the burgh-grieve—now part of Airthrey Carse Farm), and so by another ditch, opposite the town of Airthrey (Blawlowan), as far as the burn called Geffrais Burn ; and from that burn beyond the hill to Glackinluiy, and so far as Albethy, and so as far as Alun Moreover, the nuns shall uplift the tithes of Airthrey towards the east, betwixt the marches, above mentioned, and the Church of Logie ; except the tithes of the Floors (the Floors park) and the piece of land on the east side of the *road which leads from the hospital to the town of Airthrey*, which the said monks shall uplift, and until the said monks shall have obtained and hold in peace the tithes of the *hospital lands, lying between the Causeway and Cornton*, which the nuns claim wholly from them, they shall demand from the said nuns undisturbed possession of the tithes of the Floors, with the other piece of land adjacent for ever.”*

* See Reg. de Dunfermlyn, Carta 216, page 131.

There is much in this description fitted to call forth the research of local antiquarians, and we think it would not be difficult to trace in it the boundaries of the ancient parish of Logie, and also that part of the ancient parish of Stirling which lay on the north side of the Forth. Another important feature regarding the three parishes referred to is the fact that, from the date of the grant of each church down to the Reformation, no change took place in the circumstances of either. For the space of four hundred years they remained in close connection with the establishments to which they were first attached. The only change of any note took place between 1267 and 1426, during which period Dunipace was detached from St. Ninians, and raised into an independent Church and Parish. Let those who say that the parish of Stirling was carved out of St. Ninians parish, produce the record or tell us when this event took place.

STIRLING CASTLE.

Some doubt has been expressed regarding the relation of the Castle with either parish. We know it did not belong to or form part of the burgh or parish of Stirling, and we are just as certain it did not belong to St. Ninians. From the days of Alexander I. to the departure of the court to England, while the services were held in the Chapel Royal, the garrison would no doubt receive the benefits of religion. The following record shows what was done during the Commonwealth :—8th September, 1653. “ That Samuel Brewen bee minister at Sterling in room of Mr. Bragg, and to have the same allowance be the

yeare as Mr. Bragg had. Samuel Brewen to have £200 and £20 for travelling expenses." At the time of the Union Queen Anne made a special appointment of Thomas Davidson from the Tron Church, Edinburgh, as Chaplain of Stirling Castle, with a seat as member of Stirling Presbytery. After this the appointment rested with one or other of the Stirling ministers, John Muschet, Wm. Innes, and others, down to Dr. Charles Rogers, Rev. Mr. Findlay, and now to the Rev. Geo. Mure Smith. It seems to us that neither parish nor burgh had at any time any jurisdiction within the gates of the Castle of Stirling.

THE EXTENT OF THE PARISH OF STIRLING.

Stirling was a small parish, so small that its detractors might well have spared it, consisting of lands situate on both sides of the Forth. On the north side of the river it comprised the Hospital lands anciently known as Spittelown, Spittal-lands, Spittelkerse, and meadows of the same with Bridgehaugh. That is to say the parish was coterminous with the royal burgh on the north side of the river, the boundary of which can be seen on the ordnance survey map. It also included as we have seen the lands of Cambuskenneth. On the south side of the river, it originally embraced the whole lands of the royal burgh. These consisted of the Common lands, the Burgh roods, the Burgh muirs, the meadows of the burgesses (now Borough meadow), and many other lands and crofts. Anomalies existed in the shape of detached portions of land belonging to St. Ninians parish, lying within and yet not belonging to the

burgh. These were Queenshaugh, Shiphaugh, Goosecroft, Claycrofts, and Allan Park. We believe these were originally royal domain lands, but in course of time by royal gift or by purchase they became the property of St. Ninians heritors and thus were included in that parish. The lands of Raploch were domain lands gifted by the Crown to the Mar family, from whom they were in 1677 purchased by the Town Council for Cowane's Hospital, and thus were included in Stirling parish. Then again Southfield was a detached portion of Stirling parish lying outwith the royal burgh. This was not an addition to the parish. When William the Lion first enclosed the King's Park he found he had included lands which belonged to the burgh and parish. On complaint being made he admitted the claim, giving up the lands of Southfield or part of his own park for what he had unwittingly taken. It was simply an act of excambion. (See Reg. de Dunfermlyn p. 38.)† Again on the north side of the river the Hospital lands (excepting Bridgehaugh) were in course of time acquired by a Logie heritor, and in consequence were detached from Stirling and added to the parish of Logie.

The parish of Stirling may be said to have continued of the same extent very much as we have described it, all through the centuries down to comparatively recent times. It is not our purpose to enter into recent parochial changes, such as the alteration of the

† We omitted to mention that by this charter William the Lion confirmed "to God and the Church of the Holy Trinity at Dunfermline, and the Monks there serving God, and to the Chapel in my Castle of Stirling," the lands of Craigforth, part of the domain of Alexander I.

parish boundary in 1888, or the extension of 1895, making the parish coterminous in extent with the Parliamentary Burgh. Our purpose is served with having laid before you the evidence we have ascertained regarding our ancient church and parish. Permit us in closing to emphasise the fact that King David's charter of date 1129-30, granting the church of Stirling to the Abbey of Dunfermline—in the language of Professor Cosmos Innes—"carried more than the stone and lime—it carried with it all the tithes of the parish, the dues paid at the altar and the cemetery, all manse glebe and land belonging to the church." It meant the appropriation of a definite district, in our case the royal burgh, into a baptismal church. Not only so, but this charter actually gives us the origin, and fixes the date of the formation of the ancient parish of Stirling. Just try to work out the theory "that Stirling was in the parish of St. Ninians," and you are immediately confronted with problems such as the following:—It is not alleged that the parish of St. Ninians extended beyond the Forth—how comes it then that lands on the north side of that river lay in the parish of Stirling? Again, The revenues of the parish of St. Ninians went into the coffers of the Abbey of Cambuskenneth, how came it about that the revenues of Stirling Parish were paid to the Abbey of Dunfermline? and again, Give the date when the parish of Stirling was carved out of St. Ninians. We submit these questions cannot be satisfactorily answered without admitting what we are contending for, that Stirling at and previous to the date of the agreement referred to at the begin-

ning of our paper was a separate and distinct parish to that of St. Ninians. Separate the two parishes, and every detail fits into its own proper place. Take the churches in the same way, the moment you mix them up, you land in confusion ; but keep them apart and you will find each church to have an interesting history peculiarly its own, and a hoary antiquity which cannot be taken away.

The Old Market Cross of Stirling.

AS far as we can ascertain, there is no record showing when the Mercate Cross was erected, but there are good grounds for believing that it dates from the twelfth century. At that early period, the merchants outwith the burgh were the prelates and nobles. During his reign, William the Lion commanded them to present their merchandise (chiefly wool, skins, and hides) at the "Mercate Cross" and there proffer the same to the merchants within the burgh "effectuouslie" without fraud or guile, and the custom thereof to be paid to the King. From its importance as a burgh in the twelfth century, we feel warranted in assuming that Stirling was then in possession of a Mercate Cross. We learn also from the decree referred to that the Cross was among the earliest places at which custom was taken. But it was possessed of a much higher importance than that, for it was the outward symbol of royalty itself, and the emblem of law and order within the burgh. Here the Acts of the Parliaments and the decrees of the monarchs were proclaimed, and having been duly proclaimed, they were held to be known to all men, so that no one could pretend ignorance. Here our kings were proclaimed and traitors outlawed. Here



THE MERCATE CROSS (RESTORED).

the burgesses held their rejoicings, and here also was the place of public punishment. It has been said that they were ecclesiastical in their origin. The earlier crosses may have been so, but certainly the later ones had no religious significance. They were erected by charter from the King as a privilege and an honour, and the place or street in which they were erected was thereby declared to be the market place of the burgh in all time coming.

We have an instance of this in the ancient burgh of Forres. In a charter granted by King James IV., it is narrated "that the ancient charters granted to the town of Forres having been destroyed in time of war or by the violence of fire, he now grants anew in free burgage all the lands and rights formerly belonging to the community. . . . Liberty was also given to erect a cross, and to hold a weekly market on Friday, and an annual fair beginning on the Vigil of St. Laurence."

And to come nearer home, the burgh of Falkirk holds a charter by King Charles I. in favour of the Earl of Callendar erecting Falkirk into a burgh of regality, to be called the burgh of Falkirk. The charter authorised a Market Cross to be erected, and burgesses to be created, with power to sell all staple goods and others imported from within or without the kingdom; also, to hold two weekly markets and four free fairs.

Many historical incidents are connected with the Market Cross. One well-known event is the murder of the Earl of Douglas by James II. in 1452. The murdered man had four stout brothers, who, with

such force as they found at hand, surrounded Stirling Castle. The fortress was unassailable, and they were unable to do more than show defiance and contumely, and this they did in a public and flagrant fashion. It was said that they nailed the safe conduct to the Mercate Cross that all men might read it, and then had it trailed through the miry streets of the town, tied to the tail of the wretchedest horse that could be found, uttering the while what one chronicler calls "uncouth," and another "slanderous words." They also burned and destroyed whatever property in the neighbourhood could be called the King's, and going a step further, committed much mischief on the burghesses and other loyal subjects.

The prices of all articles of food, drink, and clothing were regulated by the Town Council from time to time, and intimated to the public at the Cross. As on 30th September, 1521, "The saidis provest and balyeis passit to the Mercat Cros of the said burgh, and causit to proclame that na broustar within the said burgh sell ony aill derrar na xijd. the galloune, under the pane of the first falt viijs. unforgifin, the nixt falt xvjs., the third falt the dingin furth of the cauldron bottom, brekin of the breuin loumes and expelling of the person or persons committeris and brekirs of the statut breuin for ane yeir." But sometimes there were proclamations of a very different kind ; here at the Cross, in the end of August, 1547, all the inhabitants of the burgh capable of bearing arms, without exception as to age, rank, or condition, churchmen as well as laymen, were, by Royal proclamation, commanded to be at Fala Muir

within four days, to resist their old enemies of England. They were commanded to take with them arms and weapons, and sufficient victuals to last for twenty days, the victuals, in all likelihood, being simply a bag of meal. When on the march in olden times they carried with them a broad piece of metal. Making their resting-place by the side of a stream, here they kindled a fire and prepared cakes on this iron plate. Fortified with this simple fare and the water from the brook, our forefathers went forth to do battle for independence and freedom, and

“ Freedom’s battle, once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.”

It was so in our case, and we to-day are quietly reaping the fruits of it. The nation not having yet recovered from the dire effects of Flodden, it would seem as if the Regent was afraid there would not be a full muster, so he commanded the fiery cross—a Celtic symbol never before used in the Lowlands—to be “dung” (that is sent) with all possible diligence through all parts of the realm, and woe to the wretch who failed to obey this terrible symbol, the Provost, David Forrester of Garden, under pain of tinsal of his office, and punishment of his person, lands, and goods, being commanded to erect gibbets and hang all such as remained at home. We need not tell you that the necessity for this proclamation arose out of the invasion of Scotland by the English under the Protector Somerset, which culminated in the disastrous defeat of Pinkie Cleugh. “In May, 1569, the Regent Murray sentenced four priests of Dunblane to be hanged at Stirling for

having said mass against Act of Parliament. He commuted the punishment, however, to standing an hour, chained to the Market Cross, with their vestments, books, and chalices; where the mob pelted them with stones, and treated them with other marks of indignity, and at the conclusion of the drama, their vestments and books were burned by the common executioner." In 1599, James Hendirson, for disobedience of the ordinance of the kirk, and of the magistrates, and for injuring them with drawn weapons, was ordered to pay ten pounds, and to come to the "Mercat Cross," and there openly confess his fault in disobeying the said kirk and magistrates. In 1607, Laurence Thomsoun, for "moking of the buriallis of thame who deit of the pest in hie contempt of God, was cariet in ane sled throw the toun, beir futtit and beir headit, with ane quhite sark on him and ane paper on his head beiring the caus of his punishment, and brocht and bound at the cross to stand there during the bailyes will."

On 12th May, 1617, the treasurer was ordained to buy some leaves of gold to gild His Majesty's arms, the Cross, and the Tolbooth. This was on the occasion of the visit of James VI. In 1648 the Council "ordaned the iron reill to be hung to the cros for tryall of wrang reillis in the toun." In the town's great charter of 1641 "it was ordained and decerned that a single sasine taken at the Market Cross by the Provost or any one of the bailies should stand and be a valid and sufficient sasine." In 1645 the Parliament, fleeing from before the pestilence, met at Perth, and "ordained the Acts made in this Parliament to

stand and have the force of laws and Acts of Parliament,"—also, "ordained proclamation thereof to be made at the Mercate Croce of Stirling be sound of trumpet."

On 21st April, 1652, the oath of allegiance to the Commonwealth was taken by the whole male inhabitants convened at the Cross. The accession of James VII. was proclaimed with great professions of loyalty at the Market Cross, the Town Council, Guildry, Trades, and communities in one voice shouting "God bless King James the Seavint." On 16th April, 1689, "Their Majesties, King William and Queen Marie, were proclaimed with all solemnitie."

16 April, 1689—Item, at the Cross when King William	£15	0	0
and Queine Marie was proclaimed, and at the bonfyrs			
15 pynts wyne	-	-	7 4 0
Item, to 6 duzone of beire glasses	-	-	7 4 0
Item, to twelve load of colles and one tarre barrell			4 12 0
Item, to the drumer and officers	-	-	2 8 0
Item, to Alexander Starrat for ringing the bells	-	-	1 6 8
Item, for ringing the church bells	-	-	1 4 0
			£31 14 8

This was about the usual cost of a "solemnitie."

Then came the proclamation of the good Queen Anne, on 16th March, 1702, followed by that of the Union in 1707. The latter was received with mixed feelings, certain of the inhabitants having burned the Articles of Union at the Cross, to the annoyance of the Magistrates. A "solemnitie" or rejoicing at the Cross in 1708, on account of the Confederates' victory over the French at Oudenard, cost the town five pounds five shillings for glasses thrown in the air and broken on the causeway. Then we have the pro-

clamation of the accession of George I., on 6th August, 1714, followed by a proclamation at the Cross, offering five thousand pounds sterling, afterwards increased to one hundred thousand pounds sterling, to those who could apprehend the Pretender, "James VIII." In 1719 occurs a proclamation for the taking of the famous "Rob Roy."

With the exception of some disturbance at the Rebellion, these proclamations, "solemnities" and rejoicings continued until the last decade of the eighteenth century. About this time it had been decided to remove the Tron, and to erect a new Weigh house, the present one now disused. The "Tron" was a most interesting structure, consisting of a long oak tree or pillar firmly fixed in the street, to which the "balks" or balance the "brods and tows" were attached for weighing purposes. It is on record that the "Tron" was burnt in the great fire of 1406. It stood on the centre of the street, a little higher up than the Market Cross. On the top of the pillar was fixed the Cockstool or pillory, the stool of penance for scolds and prostitutes. The "Tron" was also used as a whipping post, and here the barbarous custom of certain criminals having their "lugs" or ears cut off and nailed to the tron was literally carried out. The "Cockstule" with its degrading punishments was drawn down with "tows" or ropes in 1725, never more to be erected. Like the Cross, the Tron dated from the twelfth century; both had experienced the same vicissitudes, and witnessed the same events through so many centuries, and now both were to fall together—"In death they were not to be divided."

THE REMOVAL OF THE OLD CROSS.

In 1792 and some years previous, through increase of trade and traffic on the public street, the Market Cross had come to be looked upon as an obstruction ; it had also got into a ruinous and dangerous condition. So much was this the case, that on 9th January, 1792, "The Town Council appointed application to be made to the Court of Session praying for authority to take down and remove the present Cross, and for declaring the great stair leading to the Council room and Tolbooth to be the Mercate Cross and place of publications in all time coming, and appoint the ancient arms of the Town to be taken down from the Cross and put up in the niche over the town house stair." Another proposal was, "As it is now resolved to remove the Tron, which is also an obstruction to the street and to build a weigh house at a small distance from the Cross, upon the property commonly called Abercainey's Land, lately purchased by the Town Council from James Baird, merchant, burgher of Stirling, that the front of this weigh house, situated upon the street would be a most eligible site for a new cross." Application by petition was accordingly made to the Court of Session on 15th February, 1792. The case, however, did not come up until the end of May, when the Counsel for the petitioners appeared, and represented "that since the petition was given into Court and intimated, the Right Honourable Lord Henderland had been at Stirling on circuit, and took the trouble to inspect the situation proposed for the new Market Cross ; but another

situation appeared to his Lordship more eligible, viz., a Pillar to be placed on the south directly opposite to the present cross, and set up between the street and the foot pavement at letter C as delineated upon a section across the Broad Street of the Burgh produced. And this proposal of his Lordship had met with the approbation of all parties concerned. Therefore craved that their Lordships would be pleased to approve of the proposed alteration, and declare that the said pillar shall be held as the Market Cross, and that all executions and other intimations made there shall be as valid and effectual as if such executions had been made at the old Mercate Cross. And the said Lords having resumed the consideration of the foregoing petition with the above minute, their Lordships approved and hereby approve of the fore-said proposal for the Magistrates of Stirling, and also declared and hereby declare that all executions and other intimations made at the pillar to be placed on the south directly opposite to the present Cross, and set up between the street and the pavement at letter C, as delineated upon the section produced in process, across the Broad Street of the Burgh of Stirling, shall be held to be as valid and effectual as if such execution had been made at the old Market Cross. And ordained and hereby ordain these presents to be recorded in the Books of Sederunt, and to be published at the present Market Cross that the same may come to the knowledge of all parties concerned."

And on the 19th June, 1792, the "Town Council appointed the Act of Sederunt of the Lords of

Council and Session anent removing the present Market Cross and erecting a pillar in lieu of it on the south side of the street, to be recorded in the Council's books and duly published at the Market Cross, and remit to the Office-Bearers, or any three of them, to agree with some person for taking down the old cross and erecting said pillar." The old cross was accordingly taken down and the pillar erected on the spot "between the street and the foot pavement at the letter C," where it still stands. The Unicorn was erected over the entrance to the "old water house" and fire engine house near the top of Spittal Street, where it became a mark for firing stones at by the boys frequenting the school in Spittal Square. It remained mutilated and battered almost beyond recognition, known only as the "puggy" till 1829, when it was rescued by Bailie Thorburn, who had it puttied and painted and put in thorough repair. It was then fixed up in the niche over the entrance to the old Justiciary Courtroom in Broad Street. It remained there till 1891, when, through the liberality of Robert Yellowlees, Esq., then Provost of the Burgh, the Market Cross was again restored and rebuilt on its original site.

ITS RESTORATION.

We have no doubt, although we have no record of it, that during the troublous times of succeeding centuries, the Market Cross may have often come to grief, and it is reasonable to suppose that it may have been restored more than once. What we do know is, that it was eventually taken down in 1792, and at

that time, whatever it may have been originally, it consisted of an octagonal pillar resting or standing upon four circular steps. On the top of the pillar sat the figure of the Scottish Unicorn, extending the shield of the royal arms of Scotland surmounted by the crown, the shield being encircled with the collar of St. Andrew. As we had nothing but the unicorn that could with certainty be said to belong to the old Cross, we had to depend mainly on the available documentary evidence to guide us in the work of restoration. Our authorities were as follows:—Gough in his edition of Camden's *Britannia*, published in 1789, three years before its removal, states "that the Cross of Stirling stands in the principal street, a pillar resting on *four* steps." Also, in the petition from the Town Council to the Court of Session for sanction to remove the Cross, it is described as "being composed of a pillar with *circular* steps occupying a large space." This petition was drawn up by John M'Gibbon, town clerk of the burgh, and the mention of his name is a sufficient guarantee for its accuracy. At the same time a plan of the Cross was prepared by John Wilson, the architect of the weigh house then in course of erection, and it is reasonable to suppose that the Town Clerk would have the assistance of the architect to guide him in his description. Subsequent local writers have taken the same view. Ebenezer Johnstone of the *Stirling Observer*, writing in 1838, says—"To the base of the pillar was an ascent on all sides by circular rows of steps;" and the late Rev. Dr. Rogers in his "Week at Bridge of Allan" repeats the same thing in very much the same language. In any

case we take our stand on this carefully prepared document. At the same time we admit it to be something unique to have an octagonal pillar standing on a circular base, and we do not know of any similar examples in Scotland ; but Alfred Rimmer in an ably written article on English crosses, speaks of one similar to ours on the south side of the Border.

It is not, however, more unique than the ancient cross of Dunfermline, which had a circular column on an octagonal base, or that of Fraserburgh, having an oval-shaped column on a hexagonal base. We met with another difficulty : part of the capital was missing, and, though every search was made for it, it could not be found. We had, therefore, to design a new one, and we thought nothing could be more appropriate than to carve upon it, in medallion form, the ancient seals of the burgh, with the distinctive mark of its oldest incorporation, the Merchant Guild. The Market Cross was unveiled in presence of a large gathering of people on 23rd May, 1891. Previous to the unveiling, the writer had the honour of handing over the restored Cross to the Town Council for safe keeping. Now the Market Cross is restored in all its ancient glory, and the unicorn is again set up on the site which it occupied through so many centuries, and from which it looked down on so many striking events in our national history. As restored, it recalls the memory of our old Scottish system of government, of our forefathers' struggles for independence and peace, and the gradual formation of our national life and character. It was the medium of communication between the Parliament and the people, and though

our system of government is changed, and Parliaments no longer meet in the Tolbooth or the Castle, yet the nation is the same, and the struggle after good government is at one with that of olden times.



THE OLD MANSE.

The Old Manse of Stirling.

SIR ROBERT SIBBALD in his "History of Stirlingshire," published in 1707, says:— "The minister's manse stands near the east end of the church, and looks eastward to the street called the *Back Row*, wherein the fleshers keep their market. It is three storeys high, in the lowest whereof is a stable and coalhouse ; together with a bakehouse and brewhouse, furnished with necessaries at the expense of the Reparation Box. Upon the east end of the manse were placed the Baxter's Arms, viz., three piels. Sir Robert was told that the house was either built or enlarged by one Colonel Edmond, who was a Baxter's son in the town." The foregoing is a description of the "minister's hous" or manse erected on the site of the old pre-Reformation almshouse. As will be seen from the drawing, it stood on the centre of St. John Street, near to the church. It was, in fact, the old almshouse rebuilt and restored, partly from money received from that "valiant and invincible knight, the deceased Sir William Edmond, Colonel of the Regiment of Scots in the parts of Flanders, in praise of God for manifold divine preservation of himself in his very many perils, who determined with himself to erect, on his own proper charge, a certain

almshouse or hospital within the said burgh, or rather to repair the foresaid almshouse, now ruinous and falling down." This money amounting, as we afterwards learn, to £1019 18s. 8d. Scots, the Colonel sent from Flanders by the hands of one "Johnne Portuous," who concealed the same "be the space of ane month or mair eftir his arriving therewith in this country, quhile thereftir at the plesour of God he took seiknes and depairtit this lyff" without making the fact known. James Kinross, elder of Kippenross, had been visiting John in his illness, and discovered the whole money in "ane purs under the said Johnne's bedside," and restored it to the Town Council. The Council expressed themselves as "glaidlie movit with the said Sir Williame Edmond's maist loving and charitable dealing toward us, whom otherwise be his valorous life he has so highly honorit and advancit, gives thairfor to him maist hartlie thanks, and wishes that God wald continew and multiplie his blessings on him." They likewise faithfully promised to "bestow and wair the foirnamit sums of money upon the particular use destinat and appointit thairto by the said Sir William conform to his missive letter direct to us thairanent and informatione sent by him to Archibald Allane, treasurer, for that effect." This took place in March, 1604, but it was not until February of next year that the Town Council ordained "Archibald Allan, treasurer, to lay to materiallis of stane, tymber, lyme, and sand to the almshous in the heid of the Bak Raw . . . with the silver destinat and appointit thereto by Colonell Edmond." On 4th August, 1606, the treasurer is ordained to

borrow "twa hundredth pundis on profite . . . to sett forwart the wark of the almshous." About this time the gallant Colonel met his death at the seige of Rheinberg. From the progress of the work during the next four years, it is evident there is something wrong, as it is only in July, 1610, that the treasurer is instructed to go to Glasgow and Dumbarton to transact with a slater for "theiking the almshous." In an interesting Kirk Session record of date 16th March, 1613, we get a full account of the sums received and spent upon the building, which may be summarised as follows:—

SUMS RECEIVED.

Sir William Edmond, - - -	-	£1019	18	8
Subscribed by Neighbours, - - -	-	202	0	0
„ Church in Book of Discipline, -	-	486	8	0
Divers other Sums, - - -	-	810	2	4
Superexpended by the Treasurer, -	-	3	18	10
		<hr/>		
		£2522	7	10

SUMS EXPENDED.

24th August, 1608, - - -	-	£1187	6	0
8th February, 1610, - - -	-	415	16	4
16th March, 1613, - - -	-	919	5	6
		<hr/>		
		£2522	7	10

The Account is signed by the Auditors and remitted to the Town Council. On 7th October, 1613, "the brethrein of the Kirk gives command to the keepers of the puris box to give to John Scherar, Maister of Wark of the Over Hospital, to be employed upon that wark ane hundredth merks money" equal to an additional £66 13s. 4d. Scots. From the fact that no more payments occur, we assume that the almshouse has arrived at completion, but as there appears to be

no provision for maintenance or endowment, the next we hear of it is that it is handed over to the Town Council, who, for lack of maintenance thereto, converted it into the "minister's manse" of the said burgh. Patrick Symson was minister, and although it is probable he took possession of the manse, and may have lived in it till his death, there is no direct evidence that he did so. Patrick Symson died on 31st March, 1618, and two years passed before his successor was appointed, during which interval the services were conducted by Henry Livingstone, minister of St. Ninians. The following is a list of the ministers who occupied the manse :—

JOSEPH LAURIE, A.M.—1620 to 1630.

On 23rd February, 1620, Mr Laurie was engaged by the Town Council as minister of this burgh, at a yearly stipend of six hundred pounds Scots, with "twa martis" (two fat cows) yearly, forby and attour the manse and glebe. He was not required to preach "ofter nor twyse on the Sabbothe day, or else anes on the Sabbothe day, and anes on the Twysday or Thuresday ouklie." He was to be furnished with a helper who shall have "ane chalmer or twa in the said manse for his studying." He removed to Longforgan in 1630. In another connection this building is referred to in 1622 as the "Ministeris hous," showing clearly that this is the manse referred to in the agreement with Mr Laurie. See appendix.

HENRY GUTHRIE, A.M., 1632-1648,

was presented by Charles I. and accepted with unanimity by the congregation. He signed the

Covenant in 1639, and also in 1643, but he was not a Covenanter at heart. He was deposed for malignancy in 1648. This sentence was, however, taken off by the Synod in 1655. He was called to Kilspindie in 1656, and had £150 allowed by Parliament in 1661 on account of his sufferings. He was made Bishop of Dunkeld in 1665, and consecrated at St. Andrews by the Primate Archbishop Sharp, assisted by some other bishops of the province.

JAMES GUTHRIE, A.M., 1649-1661,

was called by the advice of the Kirk Session with consent of the Town Council in the end of 1649. This was in many ways a remarkable man, but he had a troubled ministry. Having taken upon himself the appointment of a second minister, against the wishes of the congregation, he alienated his people from him. He was deposed in 1651, and again deposed in 1655, but sustained by the Commissioners of Commonwealth, he continued to preach to any who came to hear him. Many stories are told of the stern divine for which we have no space. At the Restoration, he testified his loyalty to the King by burning a large bonfire before the door of the manse. At a meeting in Edinburgh, where he was engaged drawing up a congratulatory address to Charles II., he was seized and imprisoned, and on 1st June, 1661, he was hanged at the Market Cross of Edinburgh. The sentence was unnecessarily cruel and severe, even though his guilt had been greater than was proved, looking to the zeal he always displayed in support of His Majesty's person. There can be no doubt that

the real offence was the excommunication of Middleton, the Royal Commissioner, by Guthrie, from the Stirling pulpit in 1650.

MATTHIAS SYMSON, 1661-1664,

was called here in 1655 to supplant James Guthrie, but was restrained by the Commissioners of the Commonwealth. He had the honour of preaching before Parliament in March, 1661, and was twice presented to the First Charge of Stirling by Charles II. He is said to have been as "headie and bold as his predecessor." James Guthrie called him "the poor empty man that did there intrude on my labours." He died in November, 1664, being the first minister who died in the manse.

JAMES FORSITHE, 1665-1675,

minister at Airth, was the choice of the Town Council to succeed Matthias Simpson. He was presented by the Archbishop of St. Andrews on 31st March, 1665. He was a quiet, inoffensive man, and his memory is fragrant. He left £100 Scots to the poor of Stirling, "which I have laid by in a purse for them." He died in November, 1675.

WILLIAM PEIRSONE, D.D., 1676-1679,

was translated from the First Charge in Dunfermline, and presented by Charles II. in August, 1676. He died in 1679, aged about 47 years.

JOHN MUNRO, D.D., 1679-1693,

was recommended by the Patron, the Earl of Mar, as being "fitt for the place and weell principled, and he would consent to his presentation." This met with the approval of the Town, and he was accordingly

appointed. He left his charge in 1691, and in July of that year a "man was sent express to Edinburgh to Mr. Munro to come home to preach." He came home, but evidently somebody was making the place too hot for him, for, in 1693, he deserted his charge altogether. He is said to have been one of the authors of "The Scots Presbyterian Eloquence."

ROBERT RULE, A.M., 1694-1703,

was translated from the Second Charge on 9th August, 1694. His appointment, by James Guthrie in 1655, broke up the congregation, and destroyed Mr. Guthrie's usefulness in Stirling. During the long interval he had a troubled ministry. Appointed to Kirkcaldy in 1662, he was no sooner there than he was deprived by Act of Privy Council. He had decret passed against him in 1672 for holding Conventicles in Fife, and went to Ireland, where he became minister of the Presbyterian congregation at Derry. He came back to the First Charge of Kirkcaldy in 1688, and now, after thirty-nine years, he comes back to his old pulpit and occupies James Guthrie's manse. Even in his old age the rebellious spirit was strong in him, and he could not brook the interference of the Magistrates. Mr. Rule was in the habit of putting his cows to graze in the churchyard. The Magistrates tried all fair means to put a stop to it, even putting locks on the doors of the church and churchyard; but, in "contempt of the authoritie in this place, he most unwarrantible broke up the locks," and still persisted in keeping his cows in the churchyard. The old veteran died in 1703, aged 80 years.

JAMES BRISBANE, 1705-1725.

On 25th December, 1703, the Treasurer was ordained "to prepare a dinner in the Gildhall upon Wednesday next to the Presbyterie and others, who are to convene then for the installing of Mr. James Brisbane in the ministrie here." This was his introduction to the Second Charge, and in 1705 he was translated to the First Charge. He died in June, 1725, "distinguished no less by zeal for evangelical truth than by his able ministrations and exemplary practice."

ALEXANDER HAMILTON, 1726-1738,

was translated from Airth in 1726. When he was a youth at the College of Edinburgh, his love of James Guthrie impelled him, at the peril of his life, to take down with his own hand the martyr's head from the Netherbow Port, where it had been exposed a public spectacle for twenty-eight years. It is interesting to note that Mr. Hamilton is ordained thirty-eight years thereafter to succeed him in the ministry, and uphold his testimony in the pulpit of Stirling for twelve years. It is also worth noting that one day as he was turning over some old papers in a closet of one of the rooms of the manse, which had lain it may be since Mr. Guthrie's incumbency, he came upon the manuscript of an old sermon. This proved to be the last sermon preached by Mr. Guthrie before his martyrdom. It has been said that Ebenezer Erskine lived for some time in the manse; this was not so, but he visited and comforted Mr. Hamilton in his last illness. It was during one of these visits that he inquired about the sermon, and never rested till he had secured the manuscript. He

had it printed and published under the title of "A Cry from the Dead." Mr Hamilton died 20th January, 1738, in his 76th year.

THOMAS TURNER, 1740-1762.

6th September, 1740; "The Magistrates and Toun Councill considering that they and severall other persons concerned did, upon the third day of September current, subscribe two calls, viz., one to the Reverend Mr. Thomas Turner, minister of the gospell at Tullyallan, to be the first minister, and another to the Reverend Mr. Daniell M'Queen, minister of the gospell at Dalziell, to be the second minister of this congregation; and that the very reverend Presbitery of Sterling, at their meeting upon the aforesaid day, have approven of and sustain the said calls as regularly and orderly proceeded in, and concurred therewith; the Councill therefore" (appoint Commissioners to take further proceedings in prosecuting the call.) The foregoing record explains itself: Mr. Turner was admitted to be first minister, 31st December, 1740. He died 1st November, 1762, in the thirty-eighth year of his ministry.

THOMAS CLELAND, A.M., 1763-1769,

was called from Cambusnethan, 13th April, and admitted 4th August, 1763; died 31st July, 1769, in his 64th year. He was said to be "a good looking little man."

THOMAS RANDALL, 1770-1780,

was translated from Inchtute in June, 1770. He was rebuked by the Moderator, Dr. Robert Henry, at the bar of the General Assembly in May, 1774, for not being

present at the settlement in St. Ninians in obedience to the order of last Assembly. This was a case of forcing a minister, David Thomson, on an unwilling people. On his admission, the great body of parishioners left the church, joined the Presbytery of Relief, and built a meeting-house, now the Rev. Dr. Frew's church. Mr. Randall died 21st July, 1780, in the 70th year of his age.

JOHN MUSCHET, 1780-1793,

was an ancestor of the late Dr. Muschet. After being twenty years in the Second Charge, he was translated to be first minister, 4th October, 1780. He was a disappointed man at being passed over in 1770, when Mr. Randall got the appointment. He is said to have been the person who exposed the "Black Bond," which brought the burgh into such disgrace in 1775. He was appointed Chaplain of Stirling Castle in 1789, and died 22nd April, 1793, in his 61st year.

JOHN SOMERVILLE, D.D., 1793-1817,

was translated from the Second Charge, elected by the Magistrates, Town Council, Kirk Session, and Heritors (the Town Council having waived their right) on 9th May, and admitted 27th June, 1793. It is said that though deeply imbued with religious feelings, yet he was sociable and benevolent in an eminent degree, easy of access, anxiously interested in and tenderly sympathising with the wants and wishes of his parishioners. He contributed the account of the parish in Sir John Sinclair's "Statistical Account of Scotland." Some of his clerical friends proposed that he should write a History of the Church of Scotland,

which he absolutely declined to do, devoting all his energies and attainments to his ministerial and pastoral duties. He died on 23rd January, 1817, in the 70th year of his age. He was the last minister who occupied the manse, and although his family resided in it some two years after, it must have got into a dilapidated condition.

George Wright, D.D., succeeded to the First Charge in 1818, but felt most repugnant to live in so humble a dwelling, judging it neither suitable nor convenient for one in his position of society ; and, as a matter of fact, he never occupied it. After considerable delay and negotiations between the Town Council and the Presbytery as to building a new manse, it was finally agreed to allow the incumbent £40 a year in lieu of a manse. This arrangement continued until the erection of the present manse, during the incumbency of the Rev. Dr. Alexander.

The drawing (the use of which has been so kindly given to us by Messrs. M'Gibbon & Ross, architects, Edinburgh) is taken from an unpublished sketch made many years ago by a daughter of General Graham, late Governor of Stirling Castle, who said it was always called the "Manse," but that in her recollection it was tenanted by a fish and kipper merchant, who hung his wares all round the building. In 1824 it had become ruinous, and the Town Council resolved that it should be taken down. It was exposed for sale, the site being reserved. It was purchased by Mr. Cunningham, an eccentric glazier, familiarly known as "Putty Cunningham, for the sum of thirty pounds, which did not pay the cost

of removal." In this way Colonel Edmond's almshouse and manse, an ancient and interesting landmark, was swept off the face of the earth without leaving so much as a trace of its existence. This is not right, there ought to be a brass or a granite slab with a suitable inscription placed near the site. We throw out the suggestion in the hope that the Town Council, in some way or other, may mark the spot on which, for at least two centuries, stood the residence of many great and good men, distinguished in the history of our National Church.

APPENDIX.

Contains 1st.—The following extracts or excerpts from the first three volumes of the Records of the Kirk Session of Stirling. The three volumes include a most interesting period, commencing at 17th November, 1597, and ending at 3rd December, 1649.

2nd.—The case of the Rev. James Guthrie as revealed in the Kirk Session Records.

3rd.—The Act of Relief for the Endowment of the Second and Third Ministers of Stirling.

ELECTION OF ELDERS AND DEACONS.

As the appointment was only for a year, the election was an annual one, taking place generally in the latter end of the year.

26th October, 1598. The present Assemblie thinks meit that the Eldars and Deacons be of new electit for this congregation, and to that effect ordains to be warnit to conveyin with the brethrein of this Eldarship upon the secund day of November nixto cum, the Proveist, the four bailleis, Dean of Gild and gild brothir that are on the counsell, the Conveinar and Deacons of Crafts, and that the minister publictlie on Sunday immediatelic after sermond mak public intimation heirof, and warn all the faithful that listis to cum the said day to conveyin and give their judgement in the said election.

At Stirling, the 2nd day of November, 1598,
the Eldarship of this kirk with the
bailleis and counsell being conveyned.

The quhilk day the present Assemble has electit and nominat the persons following to bear the office of Eldars and Deacons in the kirk of Stirling this yeir to cum, and that the congregation be not defrauded of their consent to the said electione, and that plaice may be granted to expose or declair any reasounabill fault that is in the persones underwrittin, that may disable any of thame to bear any of the said offices, that sic persons may not be acceptit thairin, and utheris mair godlie and famous may be put in thair place. Ordanes the minister to publish thair names on Sunday nixt to the congregation, commanding all persones that knows any sic offence in either of the said persones that may unable them as said is: That they compear on the 9th day of November instant, and declair the same with certificatione gif na thing be objectit that the said persones will be plaiced and admittit in thair offices on Sunday, the 12th day of November instant, according to the ordour.

Follows the names of the Elders and Deacons electit to beir office in this Kirk of Stirling this yeir approaching:—

Eldars for the 1st Quarter—

Andro Cowane.
Robert Allexander.
John Galloway.
Alexander Dawson.
John Bruce.
Robert Houstoun.

Deacons for the same Quarter—

Robert Bruce and James M'Nellan.

Eldars for the 2nd Quarter—

Alexander Broun.

Robert Robertson.

John Sinclair.

William Gillaspie, maltman.

John Laing.

John Cuthbert.

Deacons for the same Quarter—

Thomas Bachop and Duncan Morrison.

Eldars for the 3rd Quarter—

Johne Stirling.

Archibald Allane.

John Donaldson.

Duncan Paterson, maltman.

Andro Sandis.

Archibald Smyth.

Deacons for the same Quarter—

Archibald Simson and James Mitchell.

Eldars for the 4th Quarter—

Duncan Paterson, merchand.

Mr Alexander Yull.

Umphra Cunningham.

John Henrisone.

James Gairdner.

Thomas Coupar.

Deacons for the same Quarter—

James Millar, younger, and James Stevinson.

For Cambuskenneth—

Arthur Scoullar, Eldar.

Robert Cossur, Deacon.

9th November, 1598. The quhilk day the Minister reported that he upon Sondag last, the 5th day of November instant, published the names of the Eldars and Deacons electit for this year approaching publictlie to this congregation, and desyrit gif any hes to object against any of thame to unable them to bruik

their office, to compear this day and propone the same, with certificatione gif nothing be objectit that thay will be receavit in their offices on Sunday nixt according to the ordour. Estir the quhilk report it is askit publictlie gif thair be any that hes to object against any of the said brethrein published on Sunday last to compear and declair the same, and nane compeared. And thairfor all the said persons are warned to conveyn themselves in ane place in the kirk together below the pulpet on Sunday nixt, the 12 day of November instant, in tyme of sermon, thair to accept of the said offices upon everie ane of thame—and to promeis faithful execution thair of, so far as it pleasis God to assist thame with his Holy Spirit.

And upon Sunday, the 12 day of November, immediatelie after sermon before noon, all the Eldars and Deacons last electit being conveyned below the pulpet as they were ordained, except William Gillespie, maltman, John Sinclair, John Stirling, and Duncan Paterson, merchand. To whom thair offices and duties being declaired. They promised solemnlie be uphaulding of their hands to be faithful in execution of the same as God shall assist them with his Holy Spirit, and so they were received in thair offices and for the blessing of God's work in their hands solemn prayer was maid be the Minister to that effect.

At Stirling, the 16 day of November, 1598,
the Eldarship of this kirk being conveyned.

The present Assemblie thinks meit that everie Eldar and Deacon be appointed to oversie ane par-

ticular portion of the toun, quha shall be hauldin chieffie to tak attendance to the manirs of the pepill thairin. That be his privie admonition and discipline of the Eldarship thay may be restrained frae vice and maid obedient to the word.

First Quarter. That is to say Robert Bruce to attend frae James Clark's hous quhilk is the beginning of the first quarter, to my Lord of Cambuskenneth's hous. Alexander Dawsons to attend frae that to the hous of umquhill David Forrester of Logy. Andro Cowane to attend frae that to his own hous. James M'Nellan to attend frae that to the hous of Andro Thomson, tailor. Robert Houstoun to attend frae that doun the quhinns, and at the brig to the hous of umquhill Alexander Bowey, coupar. John Galloway to attend frae that to the hous occupeit be himself. Robert Alexander to attend frae that to Duncan Forester's hous of Queenshaugh, and John Bruce to attend frae that to the hous of Walter Cowane, quhilk is the beginning of the second quarter.

Second Quarter. John Sinclair to attend on the persones in Walter Cowane's hous, quhilk is the first hous in the second quarter, to that hous pertaining to umquhill John Leishman. Thomas Bachop to attend frae that to Patrick M'Dicom's Land. John Cuthbert to attend frae that to Thomas Downie's Land. Alexander Broun to attend frae that with the houses of the Havin to his own hous. Robert Robertson, peudrar, to attend frae that to his own hous. Duncan Morrison to attend frae that to the New Port. John Laing to attend frae that to the Wattir Port. William

Gillaspie to attend frae that to the end of the second quarter, quhilk is Walter Blackburn's hous and the Burra Medow.

Third Quarter. Archibald Simson to attend on the persons in that land at the Easter Burn pertaining to umquhill Duncan Forrester, of Arngibbon, quhilk is the first hous in the third quarter to the hous of umquhill John Kincaid, maltman. Duncan Paterson, maltman, to attend frae that to his own hous. Archibald Smyth to attend frae that to the Laird of Craigingelt's yaird. James Mitchell to attend frae that to William Alschunder's hous. John Donaldson to attend frae that to the Lady Vennell. Archibald Allane, younger, to attend frae that to the hous occupied by James Mitchell, baxter. John Stirling to attend frae that to the back ludging of Alexander Cousland. Andro Sandis to attend frae that to the west end of the Laird of Craigingelt's yaird on baith the sydes of the gait in the Bak Raw.

Fourth Quarter. John Henrieson, baxter, to attend on the persons in James Wallace's Land, quhilk is the first hous in the fourth quarter, and frae that to the land of umquhill Walter Arnot. John Millar, younger, to attend frae that to Alexander Nairn's Land. James Gairdner to attend frae that to the Port in the Castell Wynd. James Stevinson to attend frae that to Robert Cunningham's land, and to the persones thairin. Mr Alexander Yull to attend under the west end of the Castell, and on the north syde of the Castlehill to the Grammar School. Umphra Cunningham to attend on the persons in Patrick Kinross's Land, and theirfrae to the Land of Duncan

Paterson, merchand. The said Duncan to attend frae that doun the foregait and up the Bak Raw to James Gairdner's land, and Thomas Coupar to attend frae that to Patrick Kinross's, quhair the fourth quarter ends.

SACRAMENT OF THE LORD'S SUPPER.

17th November, 1597. The present Assemblie thinks meit that the Sacrament of the Lord's Supper be ministrat in this Kirk on the second Sunday of December, nixto cum, and that the examination preceeding, begin on Monday nixto cum, the xxi. of this instant, and that dew intimation be maid heiroy in the pulpet on Sunday nixt.

TOKENS.

8th December, 1597. Appoints to receive the taikens at the morning serveice William Aisson, John Henrieson, baxter, and John Cuthbert. At the second serveice William Gillaspie, Alexander Brown, and Alexander Dawsons.

ALMS.

Appoints to collect the Almous at the first serveice David Murray and John Laing, nottar, and at the second serveice James Gairdner and John Scherar.

LITTLE DOOR.

To attend on the little dur in the kirk and for keipping order in the outer kirk at the morning serveice, John Bruce and Andro Sandis, and at the second serveice Andro Cowan and George Norvall.

BELLS.

Ordains the first bell to be rung on Satterday nixt efter noon at one hour, the second half ane hour

therefter, and the last bell to begin befor twa hours efternoon. And siclyke the first bell to ring on Sunday in the morning half ane hour befor iij. hours, the second bell at iij. hours, and the last bell half ane hour befor iiij. hours, and the first bell to the second serveice to knell at the end of the first serveice.

15th December, 1597. The present assembly finds thair has been great disorder amongs the pepill of this congregation at the last ministration of the Lord's Supper. In rash and sudden coming to the tabill, in spilling of the wyne, and in thrusting and shouting in thair passage out at the kirk dur after the ministration, and thairfor thinks meit that this misordour be remedied befor the next ministration of that sacrament, and that the pepill be admonished to use themselfis mair reverentlie.

INTIMATION OF DYVER'S ABUSES.

25th February, 1602. The brethrein desires the minister to mak intimation on Sunday nixt that nane pretend ignorance thairof, and that thir abuses following usit in tymes bygain be amendit, and not usit frae thyne furth. First, that nane absent themselfs from the sacrament for any variance betwixt thame and their neighbour where thair is no blude nor mutulation. But that they reveill the variance to ane elder that he may travell for removing thairof, and that the reveiller be content to be reconcilit at the sight of his eldar. Secondlie, that none present themselves to the sacrament with fenzyiet taikins or taikins given to them be ane ither, or keippit be them, quhilk they have receavit of befor. Thirdlie, that nane quha sall receive taikins abide frae the sacrament without ane

reasonabill excuse as seikness, to be reveillit to the eldar of the quarter, and the taikins redelyverit againe that the kirk be not abused thairwith at any time hereafter. With certificatione gif any shall be found abusing the kirk be any of the abuses foirsaid they shall underly severe discipline as contemnars of the sacrament.

UNRECONCILED.

1st March, 1598. The quhilk day compeirit William Burn in Cambusbarron quha confessis that he had offendit Andro Thomson, tailor, and before he was reconcilit with the said Andro Thomson he presented himself to the Sacrament of the Lord's Supper, and therefor the said William Burn is ordained to make public repentance the nixt Sondag. They are presentlie reconcillit. Compeared Issobell Henrieson, spouse to Alexander Robertson, baxter, and confessis she gave ill words to John Millar's wyff before the communion, and theireftir past to the communion unreconceillit, and theirfor she is ordained to mak public repentance nixt Sondag.

Compeirit Janet Gillaspie, spouse to Thomas M'Auley, quha be hir own confession is fund to have refusit reconciliatione with John Hastie befor the communion, and at the last refusit to declair any sign of reconciliation as speaking or drinking with him, and theirfor she is ordained to mak public repentance the nixt Sondag.

COMMUNION TAKEN ON TWO SUCCESSIVE SUNDAYS TO OBLIGE THE EARL OF MAR.

April 21st, 1614. The present assemblie being informed that the Sacrament of the Lord's Supper

was short since ministrat in Alloway (where my Lord of Marr's familie hes thair residence), his Lordship beand then in London awaiting on his Majestie's service, and because of his Lordship beand admitted Knight of the Gartane, is obleist to sic duties to the honor thairof upon the 23rd day of April, quhilk wes the day immediately preceeding the 24th day of this instant on the quhilk day the said sacrament is appointed to be ministrat to all this congregation, and because his Lordship hes always been accustomat to receive the said Sacrament in this kirk, and that in respect of his duties obleist to the said knightlie ordour upon the day immediately preceeding preparation in Alloway, where his Lordship hes his residence presentlie, he cannot also be dylie prepared for receaving of the sacrament by the next morning theireftir, his Lordship therefore desires that he may have the said sacrament upon the nixt Sunday thereeftir, viz., on the first day of May nixtocum ministrat to him, quhilk the brethrein of the kirk grants to his Lordship, and therefore ordains the said sacrament to be ministrat in this kirk the nixt twa Sabbothis nixtocum, viz., the ane half of the toun on ane day and the uthir half of the town on the other day, ane service onlie to be ilk day with the dedication of preparation to be on ilk Saterdag preceeding. Item, that the first bell be rung on Sondag nixt, half ane hour befor seven hours in the morning, the secund bell at seven, and the last bell to begin half ane hour before eight hours.

4th May, 1624. George Malcolm, absent from communion after receiving a taiken, to be warded eighteen hours, or else redeem himself by paying tuentie shillings.

SABBATH BREAKING.

18th May, 1598. The quhilk day compeared John Gilleis in quhinnis and confessis hauldin of the plough ane short space on the last Sabbath with Adam Richardson, and absenting himself from the kirk all day as he dois syndrie Sabbath's of befor in absenting himself from the kirk, and therefor he is ordained to mak public repentance the nixt Sunday, and the baillies are desyrit to waird him in the meantyme the space of twentie four hours, his fude to be bred and wattir.

GOLF.

20th January, 1603. The quhilk day compeirit Donald Patoun, James Yung, servand to Christopher Lamb, and Andro Neilson, son to Thomas Neilson, quha be thair awin confessioun is fund to have prophaned the Sabbath be playing at the golf, and thairfor are ordainit to mak public repentance the nixt Sabbath.

FRENCH QUOITS.

15th January, 1630. Robert Freir admonished for having played at the Frenche Kytes in his yaird on the Sabbath day.

THE GOVIS OR JUGGS.

7th April, 1608. Compeirit Janet Jarvie, spouse to John Guthrie, also Margaret Moderall, spouse to Robert Neilson, quha confessis absence from communion the last tyme of the ministration thair of, and upon the same day drunk extraordinarie quhill they were overcum thairwith. For the quhilk the baillies are desirit to waird them with bred and wattir quhill

the nixt Sunday, and thame to mak public repentance, and certifeit if the lyke be fund in any of thame heirafter that they shall be punished criuillie in the govvis.

THE BRANKS.

13th November, 1627. The quhilk day the brethreir hearing John Adam his bill provin against Margaret Cowan and William Miller, her son, for most vyle sclanderous and outrageous speeches uttered be thame against the said John. Thairfore, the said Margaret is ordained to be branket into the Session House, and go down the Back Raw with the branks on her head to the place where she abused the said Jhon Adam, and their to ask God mercie and forgiveness whom she principally and chieffie offended, and secondlie, to crave the said Jhone Adam pardon for her contumelious and outrageous speatches uttered be hir against him. Lykway the said William Millar is ordeaned to be wairdit in the Tolbooth till satisfaction be maid to the said Jhon Adam at the sight of the minister and elders.

THE STOCKS.

20th September, 1641. John Mitchell to lye in the stocks quhill efter evening prayers, and Geiles Lennox and another hir dochter to be incarcerated in the Tolbooth tuentie four hours for offences on the Sabboth day and not being in the kirk.

THE STIRKHOUSE.

A small apartment situate over the Church Porch, the ancient south entrance to the Nave. The door may

still be seen at the second westmost bay of the South Aisle. Why this apartment got the name of the "Stirk hous," we have no idea.

8th July, 1634. The quhilk day compeirit James Buchanan, glassin wright, and confessed that he dang the sclaitis aff the Stirk hous, and brak the ruiff thairof. Thairfor the brethrein ordainis the said James to pay 6lib. 13s. 4d. of penalties, and to stand untill nicht in the Stirk hous.

11th November, 1634. The quhilk day compeared John Clark, and being found guiltie with his own confesione of ressaiting Margaret Lindsay, ane banished woman, into his house. Ordains thairfor the said John to pay 5lib., or then to redeem himself be standing in the Stirk hous twentie four hours.

18th November, 1634. The quhilk day compeared James Esplin, son to Robert Esplin, cutler, who for prophaning of the Sabbath be not heiring of the sermond, and his drinking in tyme of divine service, is ordained to stand in the Stirk hous till even.

USING VIOLENCE.

9th April, 1633. Helen Bachop, for laying violent hands and striking Marion Mathon on the third of April, within the hous of God in tyme of divine service—is ordained to pay the soun of twentie pounds, and to compear before the congregation in white scheits, sitting upon ane furm in the same plaice where she committed the offence.

THE POOR BOX AND THE REPARATION BOX.

4th March, 1617. The quhilk day the present assemblie appoints and ordanes the box and key

wherein the contribution to the reparation of the kirk is keipit, to be keipit this year approaching be John Johnstone and also the brethrein appoints him Maister of the Kirk wark the said year.

16th January, 1621. John Johnstone is appointed to keip the reparation box and Duncan Watson the key and both are appointed Maisters of the Kirk wark.

15th January, 1628. The quhilk day the present assemblie appoints and ordanes the box wherein the puris almons is collected to be keipit this year approaching be Thomas Coupar, tailor, and the key thair of be Andro Sandis.

THE PENALTIES.

15th March, 1631. The quhilk day the present assemblie continues James Robertson and Alexander Bennie to have the charge of the penalties of the kirk this year approaching.

TWO SILVER CUPS.

19th August, 1628. The quhilk day the Maisters of the Box, to wit, Thomas Coupar and Andro Sandis produced the tua silver cups that was destinat for the collection and Reparation, the tua pieces weighing two pounds wanting tua drops weight, and ordains the tua cups to stand in the ministers hous for the collectors to take thame furth when they have to do with them and put them in when they have done with them.

28th June, 1631. The quhilk day the silver cups were delivered hail and feir again to the session be Mr. Joseph Laurie, minister, and given be the session to Mr. Patrick Bell, Reidar, for to keip.

INFIRMARY.

There was in connection with the Church an Hospital or Infirmary for the sick poor, mostly confined to benefit women and children. It was situate on the south side of the Broad Street near the Tolbooth. It was kept up by contributions to the Poor's Box.

18th November, 1602. The brethrein ordains to Erish Cathrein four shilling ilk week during thair will to intertain in the Almous hous with herself ane fund bairn, besyd silvour to buy ane laid of collis to that hous ilk week in this winter season.

9th November, 1609. The brethrein of this Assemblie consentis that Helen Seame deseased in her leggis be receavit in the Almushous undir the Tolbooth and that the Maister of the Almushous gif her ilk week ane pek meal, and desyre the Councill to aggrie thairto and ordains Alexander Bauchop to buy hir ane garmond of claithes and he shall be payit therefor out of the puir's Almous.

13th October, 1629. The quhilk day the brethrein ressaved Isobel Laurie in the place of Bessie Thomsone in the Hospital beneath the Tolbuith and to give her weeklie that quhilk the said Bessie had quhilk is five shillings and fourpennies.

22nd July, 1634. The quhilk day the brethrein ordanes ane tryal to be taken of Elspet Arnot to see gif she be qualified sufficientlie for attending those who are in the Almous hous the quhilk gif she be, to gett Isobel Laurie's place.

22nd August, 1637. The quhilk day the brethrein grants libertie to Janet Thomson to keip the Almus hous beneath the Tolbuith for guiding of seik folkis thairin.

VISITATION.

There was no meitting of the brethrein of the eldarship of this Kirk frae the 14th day of August, 1606, to the 29th day of January, 1607, in respect of the plaig of pestilence that was in toun the tyme foirsaid.

1st September, 1608. The present assemblie appoints ane humiliatione with ane fast to be observed be all this congregation the nixt Sabbath that earnest prayer may be made for seasonable weather in the time of harvest, and that it will pleis God of his mercie to preserve this toun from the pest.

The meittings of the session from 28th July, 1645, till 9th March, 1646, interrupted by the visitation of pestilence.

16th March, 1646. It is resolved that the week day preaching shall not be for a time quhill throw the mercie of God the toun be more perfectlie free of the seikness.

21st December, 1647. The quhilk day compeired James Rynd, meason, and deliverit on the session tabill the soun of thriescore nyntein pundis thrie schillingis and tenpennies money in full, satisfaction and payment of the hail monies intromitted with be him the time of the visitation and seikness within this toun for libertie of buriall in the kirkyaird to divers persones that died in the visitatione whairof the Session dischairges the said James Rynd for now and ever.

Receaved frae Allexander Burne for his wyffe's buriall and libertie thairof, 33lib. 6s. 8d., and insert in the book of collection account of monies yet owing be others for the said cause, where anent the box masters

are to use diligence for ingetting thair of. Item by James Gordon, 100lib. Be umquhill John Russall, baxter, 33lib. 6d. 8d. Be umquhill James Robesson and his spouse, 66lib. 13s. 4d. Be Anna Wyllie, 33lib. 6s. 8d. Be umquhill James Millar's dochter, 33lib. 6s. 8d. *Note.*—Thair was received frae Anna Wyllie for libertie of buriall to her child, 33lib. 6s. 8d.

20th February, 1649. The quhilk day thair wes received from Robert Young, Dean of Gild, for libertie of buriall to the corps of umquhill James Robesson, eldar, and his spouse the time of the visitation, 66lib. 13s. 4d., the quhilk is insert in the book of collectione, whair of the Session dischairges the said Robert Young and the aires and others of the said umquhill James, and ordanes an extract heirof to be given him under the eldar's hand, quhilk sall be sufficient for a discharge to them of the samen.

BURIAL.

7th November, 1622. The brethrein of the kirk grants licience to Henrie Elphinstone to bury his young dochter in this kirk, quha promiseis thairfor xlib ad pios uses.

DEATH OF PATRICK SIMPSON.

14th April, 1618. Seeing it has pleased God to take from this kirk thair gude and godlie Pastor Mr. Patrick Simpstone, whereby they have none to preach the word nor minister the sacrament unto them but such as the presbetrie of thair bounds grants voluntarilie unto them, and to the end the parishioners of this kirk be not destitute of doctrine on the

Thursday whereon they had been accustomed to have the doctrine taught ordinarily unto them by their pastor, and the said presbytery has ordained that their exhorters of the word shall teach it unto them ordinarily ilk Thursday at the ordinary time thereof, and to the end the brethren of the said presbytery may be the better comforted in the said work, the brethren of this Assembly earnestly exhort that all the citizens of the town may be admonished to frequent diligently the said exhorters ilk day thereof and that they give liberally unto the poor the said day as they were accustomed to give before on the same.

THE NATIONAL COVENANT.

4th March, 1644. The same day the Session delivered to Collon Lapslie, treasurer, the Covenant subscribed by the whole congregation, to be delivered by him to the town council to be kept among the public evidents of the town.

OCCASIONS WHEN THERE WAS NO MEETING OF SESSION.

18th June, 1607. There was no meeting of the Eldership of this Kirk in respect of the burial of umquhill Jane Chisholm, relict of umquhill Sir James Stirling of Keir, Knycht.

1st May, 1621. There was no meeting of Session in consequence of the burial of the Laird of Tough at St. Ninians Kirk.

2nd July, 1622. No meeting of Session because the minister, their Moderator, was absent with the Bishop of Sanct Andrews about the common affairs of the Kirk.

5th November, 1622. Thair wes no meitting of this eldarship in respect the sermond maist for glorifeing God for his Majestie's deliverie from the powdir treasone continued quhill xij hours.

2nd July, 1633. There was no meitting of the brethrein because of the Kingis (Charles I.) incuming to the toun. The King was two nights here.

22nd October, 1638. Their wes no meitting of the brethrein because of the fair day.

24th June, 1639. Their wes no meitting of Sessione in respect the Minister and neighbours of this Burgh went out to meit the first and second companies that wes come from Dunse Law.

16th September, 1644. Their wes no Sessione for three weeks past because of the people's distraction through the danger of the July invasion.

22nd October, 1644. A multitude of sojers in this town (My Lord Sinclair's Regiment).

THE "GUID CAUS."

15th March, 1641. Voluntary contribution of 882 lib. waired upon claites, schoon and sarkis, and other necessaries for the sojers of the tounis companie for the guid caus.

8th February, 1648. The Sessione nominates and appoints Duncan Nairn and Christopher Russall, balyies, and Robert Kidston, conveyinar, for distribution of the monies allotted for the widows and orphanes of those that were killed in the public service.

WITCHES.

10th July, 1627. The quhilk day the Sessione requests the Magistrates to tak ordour with Lawson the Ladie-boghal.

13th May, 1628. The quhilk day the brethrein ordains Adam Neilsone to mak his repentance upon the Kirk fluir, in presence of the congregation for his consulting with Stein Maltman ane Witch.

11th November, 1634. The quhilk day the brethrein ordanes Janet Taylor alias the Witch of Monza to be banished this toun with touck of drum and intimation to be maid to the inhabitants of the toun, that no persone or persones receive her heirafter under the pane of ten pundis.

CHRIST'S WELL.

15th May, 1617. The quhilk day compearit Margaret Taylor, sister to John Taylor, and confest that at the desire of Thomas Thomson's wyfe she passit to Chrystis Well on the first Sunday in May instant and fetched to her ane pint of watir furth of the said well, and offerit up on ane tree ane piece of the said woman's head mutch that sent her and that she gave two schillings to the puir folkis in her name—the brethrein continues till 22nd May, 1617. The quhilk day Crissal Richardstone, spouse to Thomas Thomstone, and confessit that through her great seikness and infirmitie she sent Margaret Tailyor to Chrystis Well to fetch hir ane pint of the wattir thereof—continues till

1st June, 1617. The brethrein ordanes them both to mak public repentance the nixt Sunday in linning claithis.

SUPERSTITION.

29th January, 1628. The quhilk day compeared Margaret Donaldsonne, spous to James Forsyth, and

being accused for giving ane sark of hir bairnis to Helen Squhar to tak to Margaret Cuthbert in Garlickcraig for to charm the same, the said Margaret Donaldson confessit that she gave her the sark, and the said Helen Squhar confessit that she took it to Margaret Cuthbert, intending to have it charmed, but denyes that it was charmed at all, because the said Margaret Cuthbert refused. Thairfor the brethrein ordanes the said persones, to witt—Margaret Donaldson, for giving of the bairnis sark, and Helen Squhar for receiving it, to sitt together upon the seat quhair the breakers of the Sabbath sitts, and mak thair repentance upon thair knees before the congregatiōne.

A WOMAN'S HEAD DRESS.

25th October, 1610. The quhilk day George Nicol being accused for putting on his head of ane woman's curche, and wearing of the same on his head round about the croce, and cuming doun the hie gait for ane wager as he alledges, for the quhilk he is shairplie admonishit, and cravit God forgiveness thairfor upon his knees.

EXCOMMUNICATION.

Upon Sunday, 11th day of October, the yeir of God 1609, I, Mr. Patrick Simsone, Minister of the Evangel at Stirling, in time of Divine Service, in the name of the Eternal God and of his Son Jesus Christ, and at command of my brethrein of the Presbetrie of Stirling, did cut off, seclude, and excommunicate from his bodie and from the societie of his kirk, John Patersone, merchand and burgess of Stirling, for his malicious contempt and disobedience to the voyce

of the kirk, being three dyvers times summoned to answer for slandering of the kirk be the cruel slaughter and murdering of umquhill William Broich, merchand and burgess of Stirling, committed by the said John Patersone upon set purpose, provision and forethought, upon the tenth day of July last bypast, and compeirit not, and also being four divers times publicly admonished in this his parish kirk of Stirling to submit himself to the discipline of the kirk for his said offences, refusit and obeyed not, and further hes given over in the hands and power of Satan the said John Paterson as ane slanderous member for this present, altogether corrupted and pernicious, to the destruction of the flesh, that the saul may be saved in the day of the Lord Jesus, if it shall pleis God to bring him to repentence ; And straitly chairges all that feir the Lord Jesus, to whose knowledge this sentence shall cum to reject and hauld the said John Patersone accurst and unworthie of the societie of Christians, and to have no fellowship with him, lest they be partakers of his disobedience and innocent blude shed by him, and of the curse of the same under the pain also of the censure of the kirk to be execute against sic as shall have any kind of societie with the said John Patersone unto the time he be lawfullie absolved from the said sentence and restored again to the societie of the kirk. And this I did according to God, his Word, and the ordinance of the said presbeterie in all points, in presence of the haill pepill conveyit to heir God his Word for the tyme.

PATRICK SYMSONE.

THE HOURS OF PUBLIC PRAYER.

14th September, 1629. The quhilk day the brethrein ordanes the hours of prayer to be changed from seven hours in the morning and five hours at even, to aucht hours morning and four hours even.

6th May, 1634. The quhilk day the brethrein ordanes the hours of prayer to be changed from aucht hours in the morning to seven, and from four in the eftirnoone to five, and intimation to be maid heirof to the congregation out of the pulpet on Fryday nixt.

THE COT-HOUSE.

23rd February, 1609. The brethrein of the kirk aggries to give to the support of the mending of the gait (roadway) besyde the cot-hous vj lib., quhilk they promise to caus pay how soon the said work beis perfyted or sooner if neid beis.

BUFF THE BEGGAR.

22nd December, 1629. The quhilk day the sessione aggried with Thomas Crawford for taking ordour with uncouth beggars, and our own, and to receive weeklie 13s. 4d. for his serveices.

TESTIMONIAL.

27th January, 1603. Compeared James Serveice, measson, latalie cum with his household from the parish of Kilmalcolm. The brethrein ordane him to report testimonial from Mr. Daniel Cunninghame, minister of the said kirk, of thair honestie and gude behaviour within the space of ane month heirefter.

THE (NETHER) HOSPITAL.

26th May, 1603. The brethrein of the kirk aggries and gives thair consent to the ordinance of the Counsall, who has given to John Graham, cordiner, that vacand plaice of the hospital through deceis of umquhill Thomas Robertson, litstar, upon condition that he be not troublesome any way, that he frequent the kirk to the gude exampill of others, and that he bring not his wyff thair, and that he give no just occasion to the maisters of the Hospitall to complain on him, with certification gif he contravene any of these conditions. The brethrein of the kirk will desire the Magistrates and Counsall to remove him furth of that room.

THE BEADLE.

5th January, 1617. The brethrein being mindfull to make Finlay Liddall their beddall something honest in his abulyement, now in the approaching of his Majestie and Court to this town . . . hes thoct meit that Thomas Bauchop sall buy to him ane cloik meit and convenient for his estate.

THE EARL OF STIRLING.

25th December, 1627. The quhilk day Sir William Alexander, eftir his safe return from his sea voyage, gave to the pair of Stirling fiftie-aucht poundis money.

4th October, 1631. The quhilk day the Moderator, elders, and deacons of the Sessione of the Kirk of Stirling, being conveyit within the said Kirk, within thair Session Hous thairintill. They all with ane

consent and assent, for divers and sundry ressonabill gud causis and considerationes moving them, being weill and ryplie advisit, have given, granted and disponed, to ane noble Lord William, Viscount of Stirling, Lord Alexander of Tullibodie and his aires, all and heall that seat or loft within the Kirk of Stirling boundit betuix the seat or loft quhilk pertenit to umquhill Adam, commendatore of Cambuskenneth, on the west, and the seat or loft presentlie possesst by the maisters and scolleris of the grammar school of the said burgh of Stirling on the east.

4th September, 1632. The quhilk day the minister, elders, and deacons of the Kirk of Stirling, ratifies and approves the right and disposition granted be the maisteris of the Hospitall thair of in name of the pair of the same with consent of the Provest . . . in favours of my Lord Viscount of Stirling, etc., . . . of thair isle situat on the south syde of thair said kirk, sumtyme called Bowyes or Craingelts Iyle, and now the Puiris or Hospital Isle . . .

THE STREET ROUND COLONEL EDMOND'S ALMS-
HOUSE, NOW THE MINISTERS' MANSE, TO BE
CAUSEWAYED.

7th May, 1622. The Kirk calsay. The present assemblie has thocht meit, and appointed maisters of the Kirkwark, to caus big with diligence ane meit and convenient calsay in the kirk gait, betwix the kirk door and thair frae doune by the kirk to the tounis calsay at the north eist pairt of the said kirk ; and also doune by the south side of the *ministeris hous* to the tounis calsay, of sic breid as the saidis maisteris

shall think, and that upone the first and reddiest of that monie that is and salbe collectit for reparatiōne of the kirk, and this act salbe ane warrand therfor.

MY LORD OF CAMBUSKENNETH'S TOMB.

31st March, 1635. The quhilk day the Sessione ordanes the maisters of the kirk wark to redd the outer kirk flure, and to transport to the root of the steeple in the west end of the kirk the materialls of Cambuskenneth his tomb.

BOWYES AISLE.

26th February, 1618. The quhilk day the brethrein understanding that Thomas Craigingelt of that ilk, hes renouncit and simpliciter overgiven his rycht, interest, kyndnes, propertie and possession that he has had or any wayes may claim or have in and to that ill in the Rude Kirk of Stirling called of auld the Boweys Iyle and now Craigingeltis, therefore the present Assemblie are content and consentis that the corps of the said Thomas and Anna Rollock, his spouse, and the bairnis of the said Thomas, quhome God sall visit be death in thair awin tymes, sall have bureall freele in anie part of the kirk, except the saide ile quhair the Magistrats and Council of Stirling and eldership of the said kirk sall nominate and appoint.

DUNCAN PATERSON'S AISLE—QUEEN MARGARET'S CHAPEL.

11th October, 1625. The quhilk day the brethrein of this assemblie calling to memorie the abuse of this material kirk be wyld foullis, namelie, the howallat,

quha enteris thairin the tyme of divine service be ane window within the allegit ille of Duncan Paterson . . . decernis the said windo to be closit up be sic meinis as thay think meit for the staying of the entrie of all foullis within the kirk, to the dishonour of God and his holie service thairin in tymes cuming.

LADY AISLE. THE NORTH AISLE OF THE EAST CHURCH OR (CHOIR) WAS CALLED OF AULD THE LADIE ISLE.

6th June, 1616. The quhilk day James Short, Provost, and John Williamson (Sheriff and Town Clerk of Stirling), Desyrit licence to big everie ane of them ane desk with ane laigh seat before joint together, betuix the pillar where the pulpet stands and the pillar be-east the same, with the seats of the said desk lukand towards the pulpet and the gavills thereof to be set out as far as the outmost seat of the Reidar's letterun . . . license was granted and given to the suitors above written to big on thair own expense Dasks and commodious seatts to thamselves, thair wyfis, and children, in thair parochie kirk betuix the pillar where the pulpet stands and the other nixt pillar be-east the same, for thair better entrance to and commodious heiring of God his word, to thair comfort and salvation, and for decoration of the kirk, provided always that it shall not be lesum to them nor nane of them to big thair daskis and seats any further out in the bodie of the kirk nor the outmost syde of the Reidar's lettrein. Also, the said suitars are ordeinet to big commodious seats on the north

end of the Dasks above wrettin of sic length as the passage ben and but that ille, callit of auld the Ladie iyle, will permit for commodious sitting to everie honest man of the toun as manie as they will contain.

THE KING'S SEAT OR LOFT.

4th January, 1631. The quhilk day the brethrein of the eldership being conveyned, Alexander Cowane, chirurgeon, in name and behalf of Andro Allexander, Alexander Barclay, James Robertson, baillie, Andro Young, baillie, David Stevenson, dean of gild, and Thomas Bauchop, eldar, merchand, regrated that the said thrie seats that are under the trap or stair that leadis to the Kingis Majesties loft, and under the said loft, were divers and sundrie ways abused be untimuous and lait in coming to the kirk of women and others who efter thay cum in, stand at the said seats and hinderit and impedit the said possessors of the forenamed seats from heiring of God his word to thair divers and great grief . . .

16th July, 1633. Ordanes John Johnstone, maister of kirkwork, to tak out the nails that are fixed in the timber pillar that upholds the Kingis seat whereupon hatts are hung, and withholds the sycht of the minister from James Robertsoun and those who sit in his seatt.

MY LORD OF CAMBUSKENNETH SEAT.

1st September, 1629. The quhilk day the brethrein ordains Thomas Couper, conveyner, to go to Mr. Thomas Rollock and to desire him ather to lett the door of the seat of Cambuskenneth to stand open as it

wes wont to be for gentilmen and neighbouris to sit into. Or gif he will put ane lok thairon to give the custodie of the key to the kirk officer to open it at the ordinary tyme. The quhilk gif he refuse to do the brethrein ordanes the maister of wark to tak the lok off the dur that it may be alwayes patent as all the lofts of the kirk are.

19th November, 1633. The Earl of Marr and my Lord of Stirling's seatts loked on the Sabboth contrar to ordour. John Cowane's seat was in front of the seat belonging to David Rollock of Powis.

PULPIT AND LECTERN.

13th February, 1621. The brethrein of the kirk, be advise of my Lord Provest, thinks meit that the pulpet and reederis letrun shall be taken doun and re-edifeit againe, and thairfor they ordain that the same be done be Johne Johnstone and Duncan Watsone, maisters of the kirk wark, be advise of my Lord Provest, the Minister, John Sherar, dean of gild, and John Williamstone, toun clerk; and that they mak commodious seattis about the fit thair of meit for the maister of the sang schoole and his bairnis to sit on, for singing of the psalmes in the tyme of the holie serveice of the kirk.

BOYS ABUSING THE SEATS.

22nd July, 1628. The quhilk day the brethrein perceaving the abuse by the merchants and crafts boys by dishaunting thair own seats destinat for them to sit intil, and haunting my Lord of Cambuskenneth his seat, and that they use it to cum in and go out at

use of Spitalis Hospitall and maintenance of the poor to be put thairin ; quhilk the Sessioun received thankfullie.

Because I had my education in my youth heid within the toun of Stirling at skooles and learning of guid exerceses. To the glorie of God and in thankfull remembrance of the plaice, I have given and bestowed the sum of thrie hundreth merks money for help to the stock and provisioun of the auld Hospitall at Stirling callit Spittall's Hospitall, and for a supply to the entertainment of the indigent and misterful pepill remaining there present and to cum. Which hoping will be acceptit in guid parte. Giving all praise to God Almightye, and still praying for his mercie and remissione of my sins through the righteous merits of his blessed Son, Jesus Christ, my onlie Saviour, I rest waiting for the tyme that he shall be pleasit to mak the sepperation.

August, 1645. To be presentit to the Kirk Sessioun at Stirling.

(Signed) H. DOW of Arnehall.

THE CALL OF JAMES GUTHRIE.

The following is the story of James Guthrie, so far as the same is revealed in the Kirk-Session records :—

18th September, 1649. The Session, considering the long want of a settled minister to their great grief, and being now purposed to use all dilligence for getting one, have unanimouslie resolved to deal for Mr. James Guthrie, minister of Lauder, to be minister of this congregation—and intend, God willing, with all possible dilligence, to give him a lawful call to this ministrie, and appointed Major-General Hepburn, Mr. John Rollock, and David Forrester of Denovan, or any two of them, to repair to the Town Counsall on Monday nixt, and to represent to them the said resolution of the Session, and to desire the Counsall to concur with the Session to give the said Mr. James a call to this ministrie, and to report thair dilligence heirin and the Counsall's ansuer.

1st October, 1649. Quhilk day report was maid by Mr. John Rollock that the Town Counsall was unanimouslie satisfied with the resolution to call Mr. James Guthrie to this ministrie, and resolved to join with the Session to do what is incumbent on them for calling the said Mr. James, and desired the Session to insist in the prosecution thair of.

7th October, 1649. Quhilk day the Session hes thocht expedient to prosecute their purpose and resolution anent the calling of Mr. James Guthrie to this ministrie, and for that effect doth nominate and appoint Major-General Hepburn, John Schort, and

Duncan Nairn, or any two of them, thair commissioners, to repair to the said Mr. James Guthrie to heir him preach and to give him a lawfull call to this ministrie, and to delyver to him the call subscrivit by the elders of the Session, and to do everything incumbent for obtaining him and hastening his transportation. Ordaining the said Commissioners to desire and require the assistance and concurrence of the Town Councall to the said effect.

29th October, 1649. Report made by John Schort and Duncan Nairn, that according to the commission given to them, they repaired to Mr. James Guthrie, minister at Lauder, and gave him a lawfull call to this ministrie, and delyverit to him the call subscrivit by the Town Councall and the Session, and thaireftir caused edicts to be published at the Paroch Kirk of Lauder, intimating to the parochinars and all others having interest to appear before the Commission of the General Assemblie, the fourteenth day of November nixt, to heir and see him decerned to transport to this ministrie, upon such relevant grounds and reasons as shall then be maid manifest.

The foregoing minutes appear about the end of the third volume of the session records. James Guthrie's induction and after ministry would be in another volume which, unfortunately, has been lost. However, we know from other sources that the act of his transportation was dated the 4th December, 1649, and that he was translated here about the end of that month. The ministry, so auspiciously begun, went on happily enough till the death of James Guthrie's colleague, David Bennett. Mr. Bennett died in 1654,

and a successor fell to be appointed in his room. At this time the Church of Scotland was rent in two with strife and division. The Presbytery of Stirling was at the same time divided into two presbyteries. George Bennett, minister of St. Ninians, and those who adhered to him formed one presbytery. James Guthrie and those who adhered to him formed the other presbytery. On 23rd December, 1654, James Guthrie sent the following questions to the Town Council of Stirling, "to witt, 1st, Whither or not thay thocht fitting ane actual minister or ane expectant sould be called to supplie the place of the deceast Maister David Bennet; 2nd, Whither or not they would own Maister George Bennet and his associates now joined in ane presbetrie, or the said Maister James and his associates in thair presbeterie; 3rd, Whither or not thay thocht it fitting that a young man wer found out to be ane helper to him in preitching during the vacancie of this church? It is appointit that before any answer be maid to the foresaid questiones, the Proveist (and four others) sall go and speik with Maister James and ask him what he intendis to do anent the election of ane eldership within this congregation, and make report thair of.

29th January, 1655. The Proveist David Forrester of Denovan, Baillie Russall, Baillie Baird, the Dean of Gild Duncan Nairn, and the Conveener Robert Russall, baxter, reported to the Counsall that they having spoken with Maister James Guthrie according to the commission given to them upon the 23rd of December anent the election of ane eldership within

this congregation, and that Maister James hes declared to them that he and those wha serves as elders with him for the present will take course for making up of ane eldership in the congregation and will not acknowledge any others thairintill, notwithstanding whair of it is ordanit for peace cause that those who did formarlie speike with Maister James, all except Baillie Baird, shall again speik with him and try gif he can be movit to let a full eldership be chosin in the congregation, and that some few may be considerit upon of consent for choosing of them peaceable and amicable. The meeting came to nothing, James Guthrie took his own way and appointed Robert Rule as his colleague against the wish of the great bulk of the congregation. The case was appealed to the General Assembly, who declared the election of Robert Rule to be illegal. Events followed very rapidly, and the feeling became intensely bitter, culminating in the deposition of James Guthrie—as

On 15th July, 1655. "The same day the said Mr. Wm. Row, Forgandenny, be order of the provincial assemblie haldin at Dunblane, the 10th July instant, after Divine service in the forenoon, maid intimation publictlie before the congregation of Stirling of the Act of the General Assemblies nullifying Mr. Robert Rule's admission, and of the Act of the said Synod for intimating the Deposition of Mr. James Guthrie."

"Lykewise also the Act of the General Assemblie concerning the deposition of the said Mr. James Guthrie, dated the 30th July, 1651, under the subscription of Mr. Andrew Row."

"The same day the Session ordains the hail elders

to go throw their hail severall quarters and admonish Mr. James Guthrie's and Mr. Robert Rule's adherents and the other neighbours within the toun that adhere to him, that they shall forbear in tyme coming to goe to public worship or divine service to heare him or either of thame under the pain of kirk censure and the eldars to report the nixt session day."

On the 22nd July, 1655. "The same day the Session having taken into consideration that notwithstanding Mr James Guthrie is lawfully deposed and his deposition was intimat, there are severall of the incorporations who goes to the Church to hear him and baptise and marrie with him. They have appointed the same to be represented to the presbetrie and they to take such course therewith as may most convenientlie be done." The call to Mr. Matthias Symson was drawn out, submitted, and approved and unanimously subscribed on Monday, 29th October, 1655. On Monday, 12th November, 1655, the Commissioners reported that they had delivered the call to Mr. Matthias Symson: who agreed to accept, but delayed to give a final answer "untill he sould confer with God, and get his directioun thereanent." "On Sunday, 18th November, 1655, the Presbytery approved of the proceedings and agreed that on Tuesday, 20th November, Mr. Matthias Symson should receive the right hand of fellowship as minister of this congregation."

On 20th November, 1655. "No objections being offered, the Presbytery with other adjacent ministers did unanimously resolve to proceed with his admission to the ministry of Stirling, yesterday after sermon whair the eldars of the Sessioun, according to thair

former resolution with the magistrates and the bodie of the congregation, were frequentlie conveyed for hearing sermon and giving him the right hand of fellowship and finishing the whole act. And that accordinglie Mr. George Bennett (St. Ninians) who was appointed to preach, went to the pulpit and having prayed, as he was about to read the edict, Captain Goslon one of the captains of the garrison came in and interrupted the said Mr. George, desiring there might be a forbearance of admitting ane minister in Stirlin until that matter shall be decided by the Counsel of State before whom it was depending. Whairupon the said Mr. George, having consulted with the brethren present, did desist, and resolvit further to consult with the brethren in private but to their great grief and the many tearis of the people present. Which conference being heard the result thereof was, that some of their members, to witt Mr. George Bennett, Archibald Muschott, Gargunock, and John Edmonstone, Kilmadock, ministers ; Provost Robert Stevinsone, Bailie Burne, Doctor Paton, elders ; and the said Mr. Matthias who was to be admitted, sould goe to the Governor and earnestlie desire not to be interrupted in following their dutie in proceeding to the said admision of the said Mr. Matthias according to the order of this kirk, who accordinglie went, and returning reported that the Governour required a present desisting from any further procedure in admitting a minister until it sould be determined by the Council of State. Onlie he permitted the said Mr. George to preach—all which being considered by the Sessioun, they find that albeit

the ceremony of joining of hands was impeded by the forsaid interruption, there was in all humility condescended to in obedience to the Governour's command, yet they stand obliged in conscience to own and adhere to him, being thairto tyed by virtue of their call, which was given and accepted of and accordit to him before the interruption took place."

On 14th January, 1656. "After sermon heard by our Minister, Mr. Matthias Symson, who is now to remain constantlie with us, he did convey with the rest of the members of the Sessioun." But the matter is not yet settled, for we find on 7th February, 1656, "The Sessioun being informed that Mr. James Guthrie has given in a supplication to his Hienesse Counsel in Scotland for the government thereof, containing not onlie gross reflections upon the Session and congregation and Presbetrie anent our procedure in the orderlie planting of this congregation; but also containing divers misstatements doe, therefore, for their vindication, commission our Reverend Minister, Mr. Mathias Symson, to make address and application to the said Honourable Counsell and to the Commissioner for Church affairs, gin it may convey and give information of the true state of the business, and to clear all the misrepresentations and aspersions that are made against our legal and orderlie procedure relating to our said plantation, and to do everything else that shall be found commendable and necessary for the gude of this congregation and establishment and continuance of the Gospel among us, as we doe at present from the mercy of God." We have not got the decision by the Council of State, but Mr. James

Guthrie remained first minister, and on 20th August, 1656, Mr Matthias Symson was established and confirmed as second minister of Stirling by the Council of State.

On 1st September, 1656, "The Provost, Bailies, and Council, having heard a report from a deputation that Mr. James Guthrie has refused any access for the said Mr. Matthias to preach in the Church, they have therefore resolved and concluded that according to the order of his Highness Council whereby their Lordships have given warrant to cause build up a partition in the Church, for the shunning of further controversy."

On the 8th September, 1656, "The Provost, Bailies, and Council bind themselves and their successors to pay to Mr. Symson yearly 1200 merks Scots for his stipend, and 200 merks Scots for his manse and glebe."

"The Kirk Session resolved at their meeting on 20th August to have a day of public thanksgiving and praise unto God for owning their cause and giving it the desired end."

"On Thursday, 25th day of September, 1656, solemn thanksgiving was held, the whole day being set apart for that end, the ministers of the Presbytery joining with the congregation. Mr. Archibald Muschett lectured, and Mr. George Bennett preached before noon, and our Mr. Matthias in the afternoon."

On 23rd August, 1660, while James Guthrie with nine other ministers and two ruling elders assembled in a private house in Edinburgh to prepare a humble address and supplication to the King, the officers of the Committee of Estates, at present entrusted with

the government of Scotland, entered the meeting, seized the papers, and committed all the members to prison except one who escaped. Guthrie was taken to Edinburgh Castle, after a few weeks he was transferred to the Castle of Stirling. While this was being enacted in Edinburgh we find that the Session was not idle in Stirling, for on 27th August "the same day compeared James Cowie, pretended Session Clerk to Mr. James Guthrie, who being cited upon order was required to exhibit and produce such books and papers as he had with him relating to the Session and congregation since the year 1655 to the 4th January, 1658, and the minutes of their proceedings since that time, with some books of collections and distributions for the poor and reparation. Which books were now received from him and appointed to be kept by William Meiklejohn, Session Clerk. And likewise John Henderson, Merchant, being also cited by public ordour, compeared, he being for the time pretended Box Master for the poor of Mr. James Guthrie's pretended Kirk Session, who being required to deliver to this lawful Kirk Session the bonds, accounts, and monies which are in his custodie belonging to the Session. He did deliver the same to Provost Duncan Nairn who received them, after perusal thereof with the box, who was desired to keep them untill they should be further looked into and examined with former accounts, and that the said John Hendirson might have a ticket of receipt thairof which he earnestly desired to have."

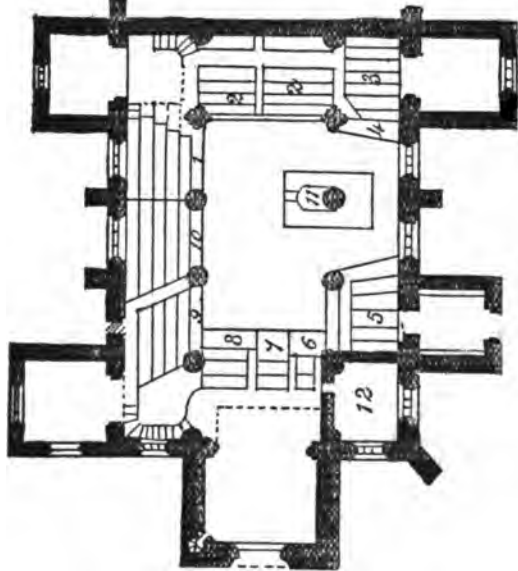
These books are not now in possession of the Kirk Session—probably they were sent into Edinburgh as

evidence against James Guthrie at his trial, which took place in Edinburgh before the Scottish Parliament on 20th February, 1661.

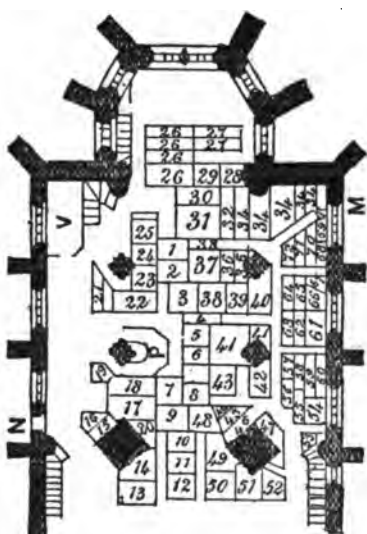
“On 27th March, 1661, compeared John Hendirson, wobster, who being challenged for absenting himself from the ordinances, answered that he did not indeed attend the ordinances heire because he had maid a vow that he would not attend till he saw what became of James Guthrie and Robert Rule, and that he would not attend till his (Guthrie’s) heart was cauld. The brethren finds him speak rashlie and ignorantlie, do think fitt to delay him to this day eight days, and cites him apud arta thereto.”

16th June, 1661. “At this dyett Mr. Matthias Symson producit ane presentation from the Kingis Majestie to be first minister in this place as Mr. Harie Guthrie enjoyed the same, which was read aloud by the Session, and by them recommended to the Presbytrie for granting their co-operatioun there-upoun.”

And on 25th June, 1661. “Mr. Matthias Symson admitted to be first minister of this congregation, he desires the Session to set about pitching upon ane other minister.”



LOFTS OF WEST CHURCH—1731 TO 1817.



SEATING OF EAST CHURCH—1560 TO 1802.

**NAMES OF PROPRIETORS OF SEATS IN AREA OF
EAST CHURCH.**

- No. 1. Provost John Gilchrist's seat.**
 „ 2-42. Doctor John Gillespie.
 „ 3. Bailie Andrew Wallace.
 „ 5. The Second Minister.
 „ 6-13. Bailie Gibb.
 „ 7-18. Bailie Forman and Sponse.
 „ 8. Alex. Smith, treasurer.
 „ 9-57. Wm. M'Killop.
 „ 11. Alex. Millar, shoemaker.
 „ 12. Provost Alexander.
 „ 14. Bailie Buchan.
 „ 15. George Paton.
 „ 16. John Paton, weaver.
 „ 17. John Brown, commissary clerk.
 „ 19. E. C. Brown, weaver.
 „ 20. Mr. M'Donald, Glenaladale.
 „ 22-61. John M'Gibbon, town clerk.
 „ 23. Commissary Bryce.
 „ 24. Mrs. Campbell.
 „ 25. Dr. Glass.
 „ 26-27. Community of Omnigatherum.
 „ 29. Bailie James Adam.
 „ 30. Bailie James Bird.
 „ 31-45. Provost Wm. Anderson.
 „ 32. John Paterson.
 „ 33. Deacon Hartley.
 „ 34. Community of Maltmen.
 „ 35. John Stupart, maltman.
 „ 36. Miss Galloway.
 „ 37. Miss Christie and Mrs. Bauchop.
 „ 38. Bailie Littlejohn.
 „ 39. Robert Banks, sheriff clerk.
 „ 40. Bailie Robert Young.
 „ 41. John Francis Erskine of Mar.
 „ 43. The First Minister.
 „ 44. John Hutton.

- No. 47. Alex. Hamilton, the Inclosure House.
 „ 48. John Napier, Craignannet.
 „ 49. Bailie Sutherland.
 „ 50. Wm. M'Ewan, gardener.
 „ 51. Commissary Finlayson.
 „ 52-58. Bailie Wright.
 „ 53. John Moir, stocking weaver.
 „ 54. John Stevenson and Mrs. Ann Cowane his widow.
 „ 55. Alex. Paton, merchant.
 „ 56. John Adam, weaver.
 „ 59. Archd. Sawers, baker.
 „ 60. Wm. Jeffray.
 „ 63. John Maxwell.
 „ 65. John Stevenson, weaver.
 „ 66. John Smart, shoemaker.
 „ 67. Bailie A. Wright.
 „ 70. Duncan Campbell.
 „ 71. Robert Sconce.
 „ 72. A. Young.
 P. Pulpit after the Reformation (removed in 1803).
 V. Vestry.
 M. Maltmen's door.
 N. North door.

GALLERIES AND LOFTS, WEST CHURCH, IN 1731
 (EBENEZER ERSKINE'S TIME).

- No. 1. The Magistrates' loft.
 „ 2. The Guildry loft (500 merkis).
 „ 3. The Tailors' loft.
 „ 4. Bailie Gibb's loft or seat (£12 10s. stg.).
 „ 5. The Weavers' loft (£13 stg.).
 „ 6. Provost Littlejohn's seat (£15 stg.).
 „ 7. Bailie Muirhead's seat.
 „ 8. Alex. Dow, chirurgion, seat.
 „ 9. A loft built by the Town, "to be sett to the best advantage."
 „ 10. The Maltmen's loft (£24 stg.).
 „ 11. The pulpit.
 „ 12. The session-house.

Providing allwise, like as it is hereby expressly provided and declared, that the tenements and houses within the burgh or territories thereof that pertain to any person or persons, whether burgesses or unfree-men who are not residenters within the burgh, shall not be comprehended within the Act of Relief; and also that all arable land lying in and about the said burgh, pertaining to whatsoever person or persons, living within or without the town, and formerly liable to payment of all public burdens within the burgh, shall not be comprehended within this present Act of Relief—but that the said tenements, houses, and lands shall be liable in payment their proportion of all public burdens as they have been in use to do, before the date hereof; and that the said Magistrates and Council ordain that the succeeding Magistrates and Councils shall yearly at their election, engage and promise to observe this Act, without any alteration, and ordain their Clerk to give an extract hereof to the Deane of Guild, deacons of each of the seven trades, and to the Maltmen, Mechanics, Omnigatherum, and Barbers, to be recorded in their books, for their security against any alteration or innovation of this present Act. In testimony whereof these presents are by appointment and in presence of the said Magistrates and Council, signed by the Deane of Guild or Preses of Council, sic subscriber.

“WILLIAM ALLAN, Deane of Gild.

“Extracted furth of the Council records by me—
(Signed) “DAVID NICOL, Town Clerk.”

It may be said that the Act of Relief has now become obsolete, because the burgesses no longer

grind their malt at the town mills, and the town mills no longer exist, being diverted to other purposes. But it has been decided by the Acts of 1837 and 1840; and these two charges are now recognised as being permanently endowed by the Town Council of Stirling.

THE PARISH CHURCH.

Note.—Since the foregoing paper on the Church was written, it has been found that the East Wall of the Garden Aisle, on the inside of the Chapel, has the base course and weathering formed on it; clearly indicating that before the erection of the Garden Aisle, it had formed the outside wall of another and an older building. The base splay or weathering also is quite different from the splay on the Church base. These facts seem to suggest an older wall even than the Church, and lead one to believe that this wall formed part of the Church which was burnt in 1406.



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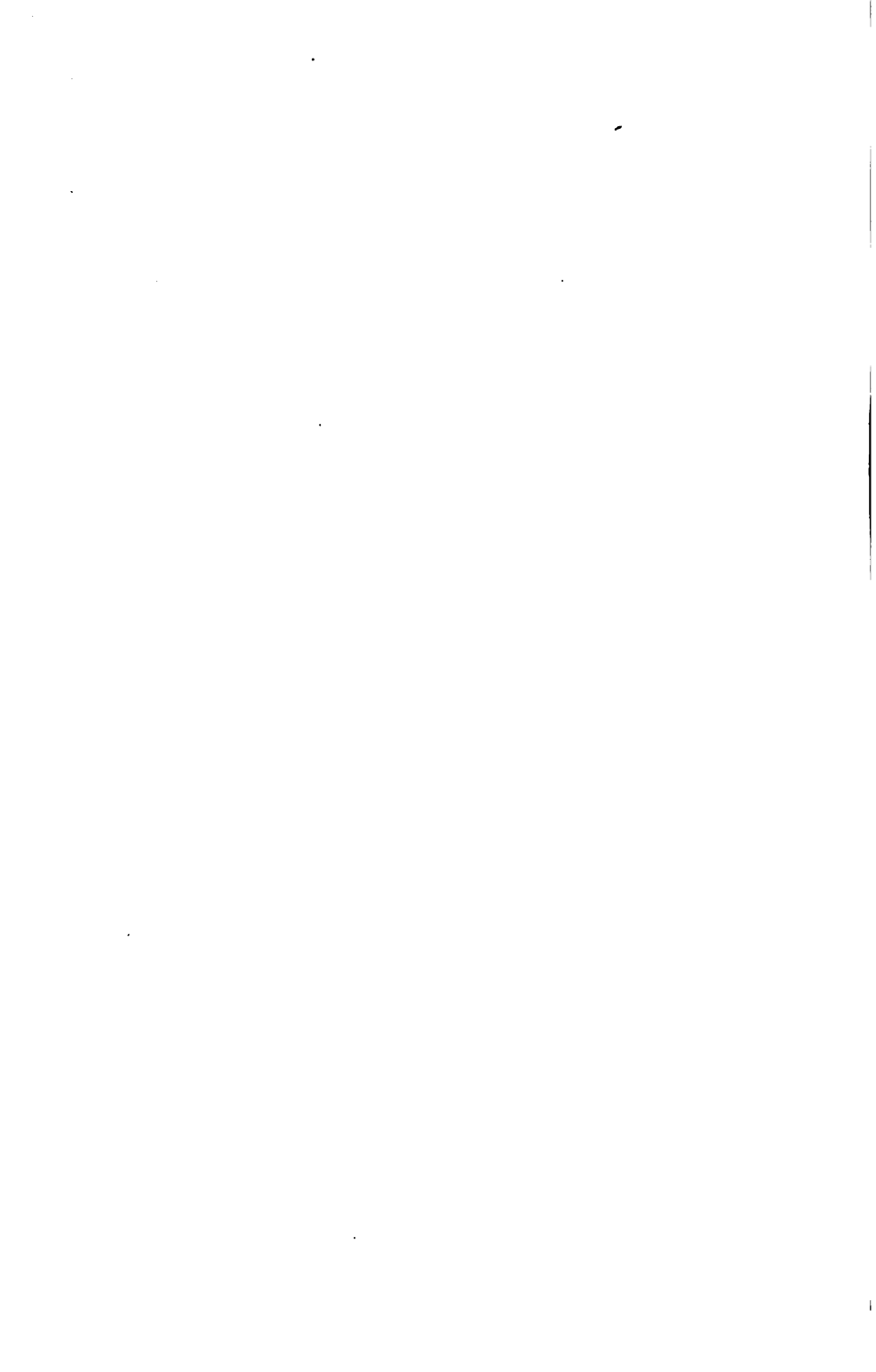
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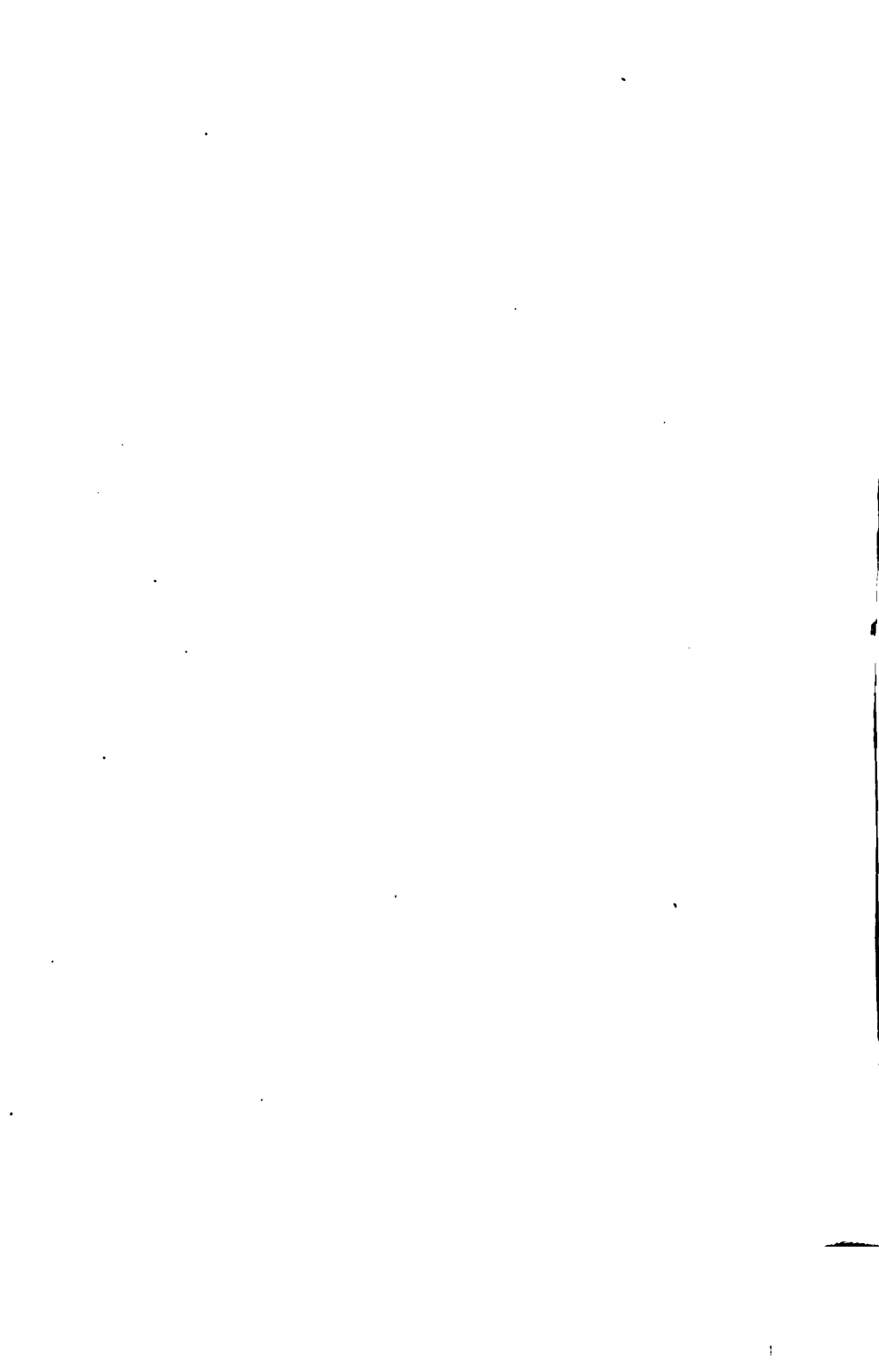
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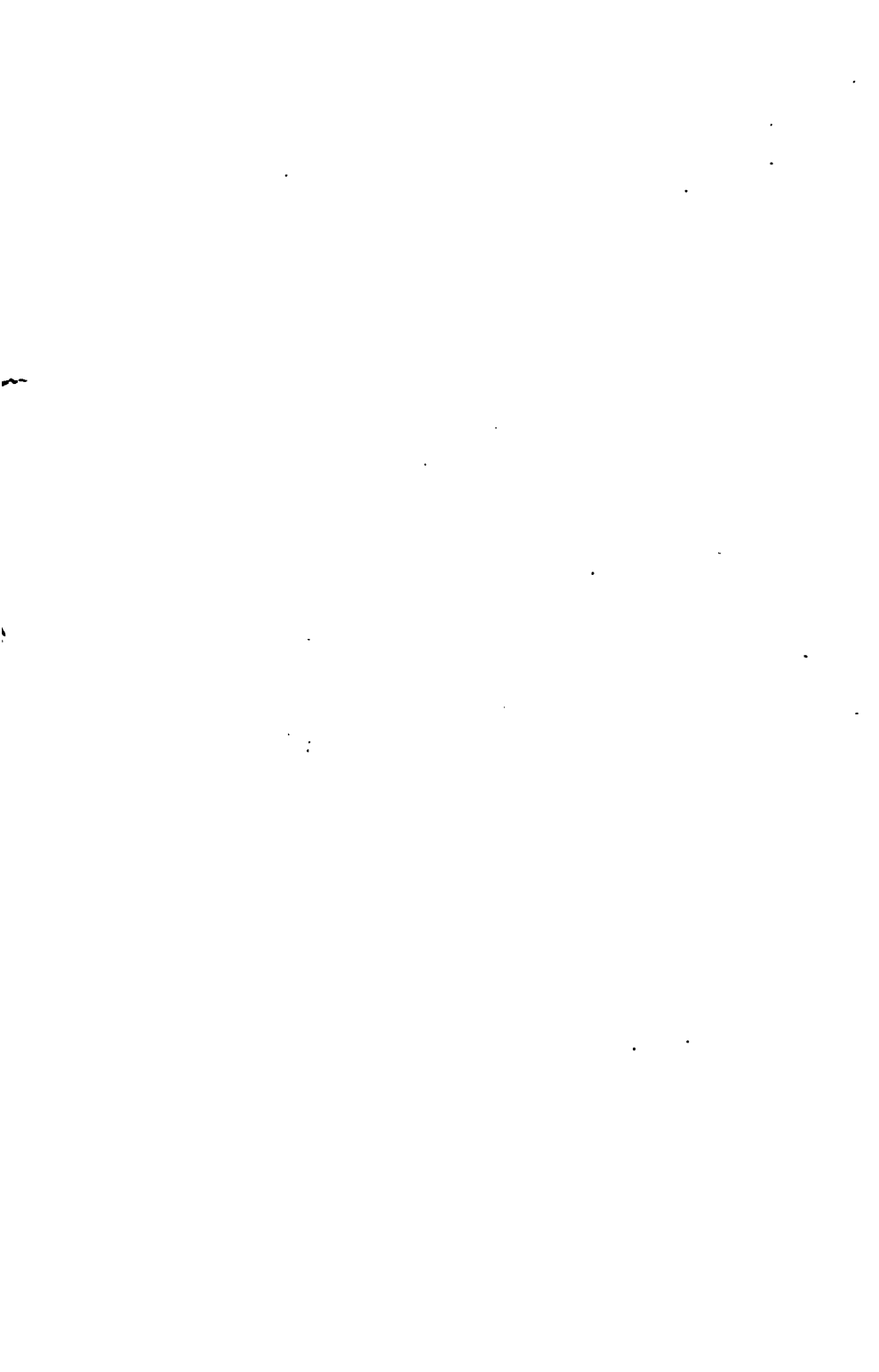
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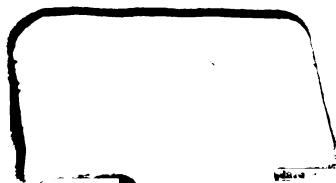




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