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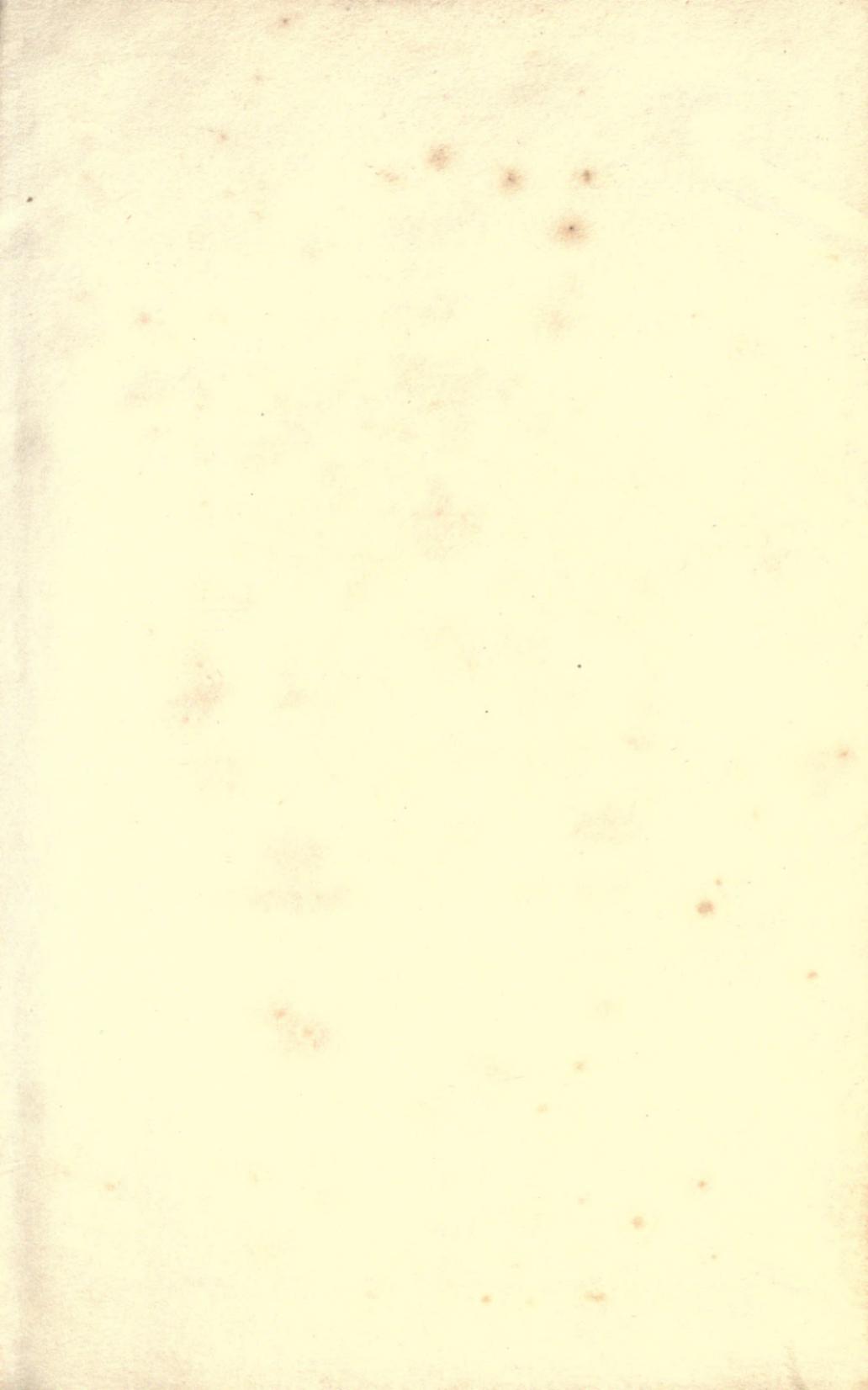
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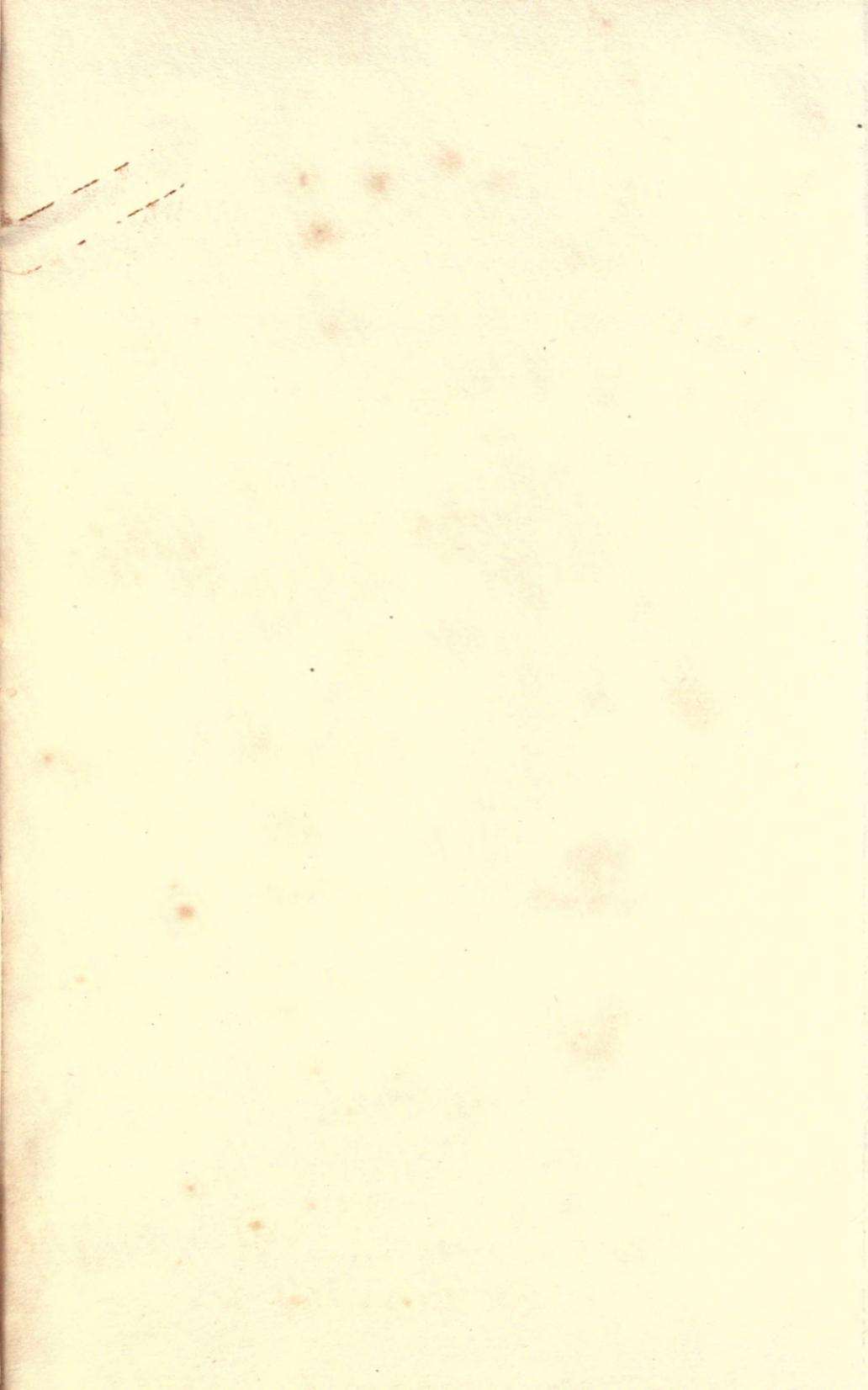
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KEITH \$32.50

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STANDARD PAPER

1875

STANDARD PAPER



AN  
HISTORICAL CATALOGUE  
OF THE  
SCOTTISH BISHOPS,  
&c. &c.

AN

HISTORICAL CATALOGUE

OF THE

SCOTTISH BISHOPS

By





ST ANDREWS



EDINBURGH



GLASGOW



GALLOWAY



ABERDEEN



MURRAY



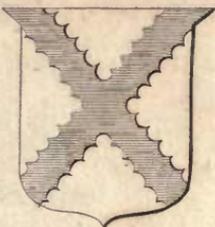
DUNKELD



BRECHIN



CAITHNESS



DUMBLAIN



ORKNEY



ROSS



ARGYLE



THE ISLES

AN  
HISTORICAL CATALOGUE

OF THE

**Scottish Bishops,**

DOWN TO THE YEAR 1688 :

BY THE

RIGHT REV. ROBERT KEITH.

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ALSO,

AN ACCOUNT OF ALL THE

**Religious Houses**

THAT WERE IN SCOTLAND AT THE TIME OF THE  
*REFORMATION :*

By JOHN SPOTTISWOODE, ESQ.

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*A NEW EDITION,*

CORRECTED, AND CONTINUED TO THE PRESENT TIME,

WITH

*A LIFE OF THE AUTHOR :*

BY THE

REV. M. RUSSEL, L.L.D.

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EDINBURGH :

PRINTED FOR BELL & BRADFUTE, EDINBURGH ;  
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*LONDON.*

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1824.

THE HISTORY OF THE ARMS OF THE BRITISH  
HISTORICAL CATALOGUE

British History

BOOK TO THE YEAR 1824

RIGHT REV. ROBERT KEITH

Author of the History of the Arms of the British  
Author of the History of the Arms of the British  
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John Moir, Printer, Edinburgh, 1824.

DESCRIPTION of the ARMS of the ARCH-EPISCOPAL and EPISCOPAL SEES of SCOTLAND,—  
*from Edmonston's Heraldry.*

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**ABERDEEN.**—Azure, a temple, Argent, St Michael standing in the porch, mitred and vested, proper; his dexter hand elevated to heaven, praying over three children in a boiling caldron of the first, in his sinister hand a crosier.

**ARGYLE.**—Azure, two crosiers indorsed in saltier, Or, in chief, a mitre of the last.

**BRECHIN.**—Argent, three piles meeting in the point in base, Gule.

**CAITHNESS.**—Azure, a crown of thorns, Or, between three saltiers, Argent.

**DUNBLANE.**—Argent, a saltier engrailed, Azure.

**DUNKELD.**—Argent, a cross Calvary, sable, between two passion nails, Gule.

**EDINBURGH.**—Azure, a saltier, Argent, in chief a mitre of the last, garnished, Or.

**GALLOWAY.**—Argent, St Ninian clothed in a pontifical robe, Purpure, on his head a mitre, and in his dexter hand a crosier, both Or, his sinister hand across his breast.

**GLASGOW.**—Argent, a tree growing out of a mount in base, surmounted by a salmon, in fesse, all proper, in his mouth an amulet, Or; on the dexter side a bell pendant to the tree growing of the second.

**THE ISLES.**—Azure, St Columba in a boat at sea, all proper, in chief a blazing star, Or.

**MORAY.**—Azure, a church, Argent, St Giles in a pastoral habit, proper, standing in the porch, holding in his hand an open book of the last; on his head a mitre, and in his dexter hand a passion cross, both Or.

**ORKNEY.**—Argent, St Magnus vested in royal robes, on his head an antique crown, in his dexter hand a sceptre, all proper.

**ROSS.**—Argent, St Boniface, on the dexter, his hands across his breast, proper, habited, Gule; on the sinister, a bishop, vested in a long robe, close girt, Purpure, mitred, Or, in his sinister hand a crosier of the last.

**ST ANDREWS.**—Azure, a saltier, Argent.

DESCRIPTION of the ARMS of the ARCH-BISHOP  
 GOAL and EPISCOPAL SEES of SCOTLAND—  
 from Edmonstone's Heraldry.

~~JAMES THE FIRST KING OF SCOTLAND~~  
 ARGENT—A cross, a temple, Argent, St. Michael standing in the porch, mailed and vested proper; in his dexter hand elevated to heaven, paying over three children in a pelting condition of the first, in his sinister hand a crozier.

ARGENT—A cross, two crosses indorsed in saltire, Or, in chief, a mitre of the last.

BERNARD—Argent, three bells mounting in the point in base, Gules.

CATHERINE—Argent, a crown of leaves, Or, between three saltires Argent.

DECEASED—Argent, a saltire ensigned, Argent.

DECKARD—Argent, a cross Calvary, saltire between two bars, Gules.

DEKINSON—Argent, a saltire, Argent, in chief a mitre of the last, Gules.

GALLOWAY—Argent, St. Ninian clothed in a pontifical robe, proper, on his head a mitre, and in his dexter hand a crozier, both Or, his sinister hand across his breast.

GLASGOW—Argent, a tree growing out of a mount in base, surmounted by a salmoe, in base, all proper, in his mouth an eagle, Or; on the dexter side a bell pendant to the tree growing of the second.

THE LARUE—Argent, St. Columba in a boat at sea, all proper, in chief a blazing star, Or.

MARY—Argent, a church, Argent, St. Giles in a pastoral habit, proper, standing in the porch, holding in his hand an open book of the last; on his head a mitre, and in his dexter hand a passion cross, both Or.

OXFORD—Argent, St. Wigorn vested in royal robes, on his head an unguis crown, in his dexter hand a scepter, all proper.

ROSE—Argent, St. Boniface on the dexter, his hands across his breast, proper, holding in his sinister, a bishop's vest, elevated in a long robe, close fit, proper, mailed, Or, in his sinister hand a crozier of the last.

ST. ANDREW—Argent, a saltire, Argent.

TO HIS EXCELLENCY,

**JAMES FRANCIS EDWARD KEITH,**

ADVERTISEMENT TO THE READER  
SECOND SON OF THE RIGHT HON. WILLIAM KEITH,  
(By Robert Keith.)

NINTH GREAT MARISCHAL OF SCOTLAND,

AND HIMSELF VOLT-MARECHAL IN THE ARMIES OF

HIS MAJESTY THE KING OF PRUSSIA;

THIS HISTORICAL CATALOGUE OF THE SCOTTISH BISHOPS,

DOWN TO THE REVOLUTION IN 1688,

(A WORK FORMERLY UNATTEMPTED)

IS, WITH ALL DUE RESPECT, HUMBL Y INSCRIBED,

AS A TESTIMONY OF HIS REGARD,

BY

**ROBERT KEITH.**

TO HIS EXCELLENCY,

JAMES FRANCIS EDWARD KEITH

ADVERTISEMENT TO THE READER  
SECOND SON OF THE RIGHT HON. WILLIAM KEITH

(By Robert Keith)

NINTH GREAT MARSHAL OF SCOTLAND.

AND HIMSELF VICE-MARSHAL IN THE ARMY OF  
SCOTLAND BY THE ROYAL WARRANT OF HIS MAJESTY  
AND BY REPORT BELONGING TO THE FAMILY OF KEITH, WHICH I  
WAS A MEMBER OF THE HOUSE OF COMMONS, THE SIXTH OF FEBRUARY  
1746, AND THE FIRST OF MARCH 1747, IN HIS OWN

THIS HISTORICAL CATALOGUE OF THE KEITHS KNOWN  
IN SCOTLAND, I HAVE BEEN OBLIGED TO BRING  
DOWN TO THE REVOLUTION IN 1688.

(A WORD FORMERLY OBTAINED)  
I HAVE BEEN OBLIGED TO BRING  
DOWN TO THE REVOLUTION IN 1688.  
WITH ALL DUE RESPECT, HUMBLY INSCRIBED

AS A TESTIMONY OF HIS REGARD,

ROBERT KEITH

EDITOR'S PREFACE

ADVERTISEMENT TO THE READER.

(*By Bishop Keith.*)

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IN making up the following LIST of BISHOPS, I was greatly assisted by papers belonging to the Family of PANMURE, which I received from a late noble representative of that family, reckoned to have been the best Antiquary in his time.

Another person to whom I am much obliged, is the Honourable WALTER MACFARLANE, Chief of that Name, universally acknowledged to be the first Antiquary in this kingdom. The readers will easily perceive how much I owe all along to this learned and knowing Gentleman.

A third person, whose assistance I gratefully acknowledge, is MR WALTER GOODALL in the Advocates Library, particularly for his accurate Account of the Culdees, &c.

ADVERTISEMENT TO THE READER.

(By Bishop Ainslie.)

In making up the following List of Bishops, I was greatly assisted by papers belonging to the Family of Farnham, which I received from a late noble representative of that family, supposed to have been the best Authority in his time.

Another person to whom I am much obliged, is the Honorable WALTER MACKENZIE, Chief of that Name, universally acknowledged to be the best Authority in this Kingdom. The reader will easily perceive how much I owe all along to this learned and knowing Gentleman.

A third person, whose assistance I gratefully acknowledge, is Mr. WALTER GOODALE in the Advocates Library, particularly for his Account of the Copies, &c.

And pages to which they refer, or in the Appendix at the end of this volume, and that these additions are not more numerous and more important, is chiefly to be ascribed to the diligent industry of the original author who appears to have left no source of information unexamined, and no materials fit for his purpose unappropriated.

The biographical sketch of the Bishop in the next page, contains the names, and almost the only details of those individuals which give

EDITOR'S PREFACE.

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THE Catalogue of the SCOTTISH BISHOPS, which had become extremely scarce and high-priced, is again presented to the public with such additions and improvements as the nature of the work seemed to require. The reader will, however, be pleased to learn, that no liberties have been taken either with the language or the statements of Bishop Keith ; his volume now appearing, with a slight alteration in its external form, an exact reprint of the laborious work which he gave to the world near seventy years ago. The additions made to the historical part of the Catalogue, have been carefully kept separate, and are brought forward either in notes at the bottom of the several pages to which they refer, or in the Appendix at the end of the volume ; and that these additions are not more numerous and more important, is chiefly to be ascribed to the indefatigable industry of the original author, who appears to have left no source of information unexamined, and no materials fit for his purpose unappropriated.

The biographical sketch of the Bishop is, I regret to say, extremely meagre, and almost entirely destitute of those incidents which give to

this kind of composition its greatest charm. But, it ought to be remembered, that he lived at a time when Episcopal clergymen mixed little with the world; and when the transactions of their oppressed Communion were registered only in the confidence of one another, or committed to the equally precarious record of a private correspondence. All the materials, too, which have been used, I had to seek amidst the casual notices of literary journals or of public obituaries; and it happened in this case, as in many others, that where most was expected least was obtained.

It is proper to give notice, that the treatise which immediately follows the Life of Bishop Keith, appears in the first edition under the title of "Preface;" whilst it is there so ambiguously introduced to the attention of the reader, that it has not generally been ascribed to its real author, the late Mr Goodall, librarian to the Faculty of Advocates. I have called it a Dissertation on the first Planting of Christianity in Scotland, and on the History of the Culdees; founding the title on a reference to the two subjects to which it is exclusively devoted. In the additional observations which I have ventured to make on the latter of these topics, I hope I shall not appear to have failed in expressing towards Dr Jamieson the respect which I really feel for his character and acquirements. He has, no doubt, set an example of unrestrained discussion which would have warranted considerable freedoms on the part

of an antagonist ; but, in opposing his conclusions relative to the Culdees, I wished never to forget that he holds a high place in the literature of his country ; and that, as he is entitled to reverence on account of his age, so has he a just claim to respectful forbearance on account of his well-founded reputation as a most industrious and successful author.

The Appendix contains a brief outline of the history of the Scottish Episcopal Church since the Revolution, as also a list of the Bishops who have, during the period that has since elapsed, exercised the spiritual superintendence over her clergy. It was my intention to have extended considerably this portion of the work, and to have introduced into the lives of the more eminent of these prelates a greater variety of biographical materials ; but it soon appeared that such an object was altogether incompatible with the main purpose of this republication, as well as with the limits to which it was originally meant to be confined.

Where so little has been accomplished, it may appear unnecessary to acknowledge any great obligations for assistance or encouragement. It is but right however to observe, that the amount of the means or of the labour employed in antiquarian research, is not always to be measured by the simple effect that is produced. The cramp and interminable reading in which such pursuits involve the most expert archæologist, may be compared to a voyage of discovery in unknown

seas, where the toil and the anxiety are equally great whether the explorer succeed or whether he fail in his endeavours,—whether he make a valuable addition to the knowledge of his contemporaries, or only ascertain that there is nothing to be found.

There is hardly any one who has undertaken to throw light on the antiquities of Scotland, who has not had to acknowledge the ready and most valuable assistance of Lieut.-General Hutton. This distinguished officer has long devoted all the leisure which the duties of an active profession have permitted him to enjoy, to inquiries respecting the ancient history, the arts, and the institutions, which distinguished our ancestors in this portion of the British empire. His knowledge of ecclesiastical architecture, and his intimate acquaintance with the various orders of ascetics who inhabited our ancient monasteries, qualify him in a particular manner for a great work, to which it is said his attention has been many years directed, on the Religious Houses of Scotland. The curiosity of the learned could not fail to receive much gratification were the General to realise his important undertaking.—For nearly all the Notes contained in the Appendix, the reader is indebted to the friendly condescension of this most accomplished antiquary.

My thanks are due to William Gordon of Fyvie, Esq. for the loan of a valuable copy of Keith's Catalogue, now in his possession, and formerly, as I have understood, the property of

David Macpherson, the editor of Wynton's Chronicle.—I have a similar acknowledgment to make to Robert Graham, Esq. of Eskbank, for his polite attention in allowing me to peruse the notes contained in his copy of the same work, and inserted, as it would seem, by the Bishops Alexander and Forbes.

I am particularly grateful to Patrick Fraser Tytler, Esq. for his goodness in sending to me, unsolicited, the copy of Keith which belonged to his father, the late Lord Woodhouselee, and which bears ample evidence of having passed through the hands of so able a scholar and antiquary. Had the limits prescribed to me by the plan of this republication allowed, I would have enriched the Appendix by extracting some valuable matter from Mr Tytler's recent Life of Sir Thomas Craig,—a volume which contains a rich fund of information and amusement, and which cannot fail to be highly appreciated by every intelligent reader.

In mentioning the name of Dr Irving, I shall recal to the recollection of the reader the many obligations which the literature of Scotland owes to his talents and industry, to his extensive knowledge of books, and to the facilities which he has uniformly granted wherever his assistance was likely to prove useful.

The Account of the *Religious Houses* is reprinted precisely as it appears in the former edition of Keith's Catalogue, and of Hope's Minor Practics. Having ascertained that the omissions of monasteries, nunneries, and other si-

milar establishments, amount to near forty, and finding that a suitable history of them would increase this portion of the volume to an undue extent, I thought it better to make no alteration whatever, than to insert in the Appendix a mere list of names, dates, and localities. A proper Account of the Religious Houses of Scotland remains a desideratum in antiquarian literature.

As to the *Coats of Arms*, it is to be remarked that the plate exhibits nothing more than the heraldic emblems which distinguished the several Sees. In forming an Episcopal Seal, therefore, the paternal arms of the bishop by whom it is to be used must be quartered with those of his particular diocese. It was intended to give copies of some of the seals which were actually employed by certain bishops, during the establishment of Episcopacy in Scotland; but the defaced condition in which most of them appeared, and the expense of procuring accurate impressions of such as were more entire, prevented the publishers from gratifying their wish in this respect.

The original *foot-notes*, in the historical part of the work, are distinguished by the Arabian numerals; for those which are pointed out by the other class of references, and which are neither numerous nor very important, I am bound to hold myself responsible.

M. R.

*Leith, 22d December 1823.*

## LIFE OF BISHOP KEITH.

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OF this distinguished Author, one of whose works is now for the second time given to the public, very little remains of that kind of information which constitutes the most pleasant materials of literary biography. The depressed condition of the church to which he belonged, and the unhappy times in which he lived, rendered privacy not less a matter of necessity than of choice; whilst, in all circumstances, the clergyman who gives up his days to literature and to the duties of his profession, will almost inevitably find himself walking in that smooth and uniform path which presents few points whence the busy world can be seen, and gives rise to few incidents by which the attention of that world can be long or eagerly attracted.

But, in the history of the most retired scholar, we may still hope to find those ordinary topics of biography, which communicate, to the curiosity of the reader, the time and the place where an author was born; the serious pursuits to which he devoted his busy hours; and the lighter studies by which he amused his leisure. We may also expect to discover some traces of those habits and predilections which give a certain species of individuality even to the monk amidst the unvaried routine of his cloister; which mark the original character of the soul even under the mechanical and monotonous operation of fixed rules and customs, and of an undeviating submission to a paramount

authority ; which, in short, under the influence of the most unfavourable circumstances, indicate what a man would have been, had he lived in better days, and been blessed with a more active encouragement. In this brief sketch, therefore, of Bishop Keith's personal history, we shall, perhaps, best attain the end we have in view, by arranging our scanty materials,—first, as they respect his *birth and family*; secondly, as they illustrate his *clerical life*; and, lastly, as they tend to throw light upon his *literary labours and publications*.

In regard to the first topic, we are fortunately supplied with some well authenticated facts, furnished by himself, in two different forms. A few years before his death he was induced to yield to the importunity of a clerical friend, and to commit to him certain particulars relative to his early history, for which we should have looked in vain to any other quarter.\* Much about the same time, too, he entered into a controversy with the late Mr Keith of Ravelston, in

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\* This little piece of auto-biography begins as follows: ‘ I was born at Uras in the Mearns, on Monday February 7. 1681, and named Robert after the Viscount of Arbutnot, in the shire of Kincardine, who was a kind friend to my father; and suckled by my own mother, Marjory Arbutnot. My father, Alexander Keith, died Thursday January 25. 1683; and I have been told, that, in the course of his fever, he took me in his arms, dandled me, and said, “ If I die at this time, O! that my keen cockie would go with me!” Besides my eldest brother Alexander, who had been married in the end of the preceding year, I had three sisters,’ &c. &c.

N. B.—The occasion of writing the above, says Bishop Forbes was this; ‘ Upon Bishop Keith's informing me that he had, at the particular desire of Dr George Garden, translated a part of Dr Forbes's Diary, I said that was a thing not at all known, and therefore it ought to be recorded in some proper way. He answered, “ That I might note it down on a bit of paper, in any shape I pleased.” “ No, Sir,” said I, “ it would be far more advisable that you should leave some short account of yourself to posterity, under your own hand.” He thanked me for the hint, and said he would think of it. This happened after 1752, when he had left Edinburgh, and was living at Bonnybhangh, near Leith.’

regard to the comparative proximity of their several families to the noble race of the Earls Marischal; and, in pursuance of the claims which he there urged in behalf of his nephews to the honour of a lineal descent, he thought proper to draw up a short statement of facts, to which he gave the title of a “Vindication of Mr Robert Keith, and of his young Grandnephew Alexander Keith, from the unfriendly representation of Mr Alexander Keith, jun. of Ravelston.”

From these documents, it appears that Bishop Keith was born on the 7th February 1681, at Uras, a small estate, of which his family possessed either the fee-simple, or what in Scotland is called the *wadset*. Having lost his father while yet an infant, he was indebted for the knowledge of letters, and for the still more important lessons of early virtue and religion, to his mother; who, when he had arrived at the age of seven years, removed with him to Aberdeen, where, on a very limited income, and chiefly by means of her own industry, she procured for him a good education both at school and college. This excellent person was the daughter of Robert Arbutnot of Little Fiddes, in the county just named; and her prudence and affection appear to have left a deep impression on the mind of her son. Alluding to her unceasing exertions in his behalf, he says, in the notes dictated to Bishop Forbes, “for these and many many other obligations I owe her memory, I do pay her much acknowledgment.” “She died at Aberdeen,” he adds, “on Saturday the 6th December 1707, about the 69th year of her age, after she had the comfort of seeing me preceptor or tutor to my young chief, the Lord Keith, from the month of July 1703; with whom and his brother I continued seven full years, till July 1710.”

The Bishop alludes to a report which had reached his ears, that he had likewise been tutor to Mr Alexander Garden of Troup. “This,” says he, “is not correct. I was indeed a good acquaintance of theirs at college, and no more.—During my long abode at Aberdeen, I had the happiness to be much acquainted with the worthy and learned Dr George

Garden, deprived minister of that city ; from whom I had the opportunity to receive many internal good books, for which I bless God to this day. And as the Doctor was employed about that time in a new edition of the excellent works of the very learned Dr John Forbes of Corse, he was pleased to desire me to translate into Latin the last seven years of "Dr Forbes's Diary, or *Vita Interior*."

In the life of a Scotchman, however meanly born, the article of pedigree, in the 17th century, was in all cases a consideration of some weight ; for if he had not to tell of hereditary wealth or family honours, he was pleased with the assurance that his parents were virtuous, and perhaps with the tradition that their blood had been improved by some illustrious connexion. But, in this respect, Bishop Keith had more to boast of than Scottish churchmen usually have in modern times : and no one ever valued more highly his relationship with the noble and the great than did this humble pastor of a poor, depressed, and rather calumniated branch of Christ's catholic church. He was a cadet of the celebrated family of Keith, Earls Marischal of Scotland, being lineally descended from Alexander, the youngest son of William the third earl. In the year 1513, this nobleman conferred upon the ancestor of the Bishop the lands of Pittendrum in the shire of Aberdeen ; which grant is vouched by an attested copy of the precept of sasine, inserted in the controversial pamphlet to which we have already alluded. After the lapse of little more than a hundred years, we find the laird of Pittendrum in possession of the estate of "Over and Nether Cowtowns," in the shire of Mearns ; for which acquisition also the instrument of legal investment is produced at full length from the register of sasines. But the lands of Cowtowns passed away from the Bishop's family in the person of his immediate ancestor ; who, having denuded himself, as the phrase is, of that property, in the year 1672, purchased the estate of Uras, in the parish of Dunnotar and shire of Kincardine. As an apology for this

alienation of the family inheritance, the good Bishop thinks it necessary to add, in a note, that “ this hasty denudation did not proceed from a squandering temper in my father, but from his having enlisted himself a volunteer in that expedition under King Charles II. (which ended in the unfortunate battle of Worcester) whilst a mere stripling only of about eighteen years of age ; and although he had the good fortune to escape out of prison by the means and contrivance of two English ladies, yet the difficulties he was exposed to, and the incumbrances which naturally came upon his small estate during the long continuance of the rebellion, stuck severely to him all his days after, and do stick to his offspring to this day.”

Having mentioned the misunderstanding which arose between the Bishop and the late Mr Keith of Ravelston, respecting the relationship of their families to the ancient race of the Earls Marischal, I may be permitted to state, on the authority of the present representative of that noble house, Sir Alexander Keith, that the superior claims of the Bishop in behalf of his nephew were unquestionably well founded ; and that so long as the Uras branch of the Pittendrum Keiths existed in the male line, the Keiths of Ravelston were not entitled to the honour to which they have since succeeded.

About a month after he retired from the situation of preceptor to his noble relatives, he was admitted to the order of Deacons by the Right Reverend George Haliburton, bishop of Aberdeen ; and in November following, he informs us, he became domestic chaplain to Charles Earl of Errol and his mother the Countess. In the month of June 1712, he accompanied his Lordship to the baths of Aix-la-Chapelle : and in passing through Holland he was greatly delighted with an opportunity of enjoying the acquaintance and conversation of the celebrated M. Poiret. In the course of their journey he was also gratified with a short residence in Amsterdam, Rotterdam, Dort, Leyden, Utrecht, Nemuegen,

Cleves, and Cologne: and leaving his Lordship at Aix, he returned homewards through Maestricht, Antwerp, Ghent, Bruges, Ostend, Newport, and Dunkirk. "At this last place," says he, "I took ship; but we were soon obliged to put into Calais. Next day we set sail again for England, but met with a most prodigious storm of wind, insomuch that some ships were lost just in the passage near to us. However, it pleased God that I landed safe at Dover, St Michael's day 1712, where I remained a long time very tender through the wet and cold during the storm. I set out in the stage coach for Edinburgh, February 2, 1713."

The Bishop seems naturally to have possessed that peculiar turn of mind which leads to the investigation of antiquities, and which appears to derive the most exquisite gratification from ascertaining even the minutest relations of a genealogical table. In his Vindication, accordingly, the reader will find the most precise and regularly authenticated statements of all such transactions in which his family were concerned, as might in the least degree illustrate the purity of their descent, and the respectability of their connections. For instance, after furnishing a copy of the contract of marriage between his grandfather and grandmother, and having specified that the latter was the daughter of Gawn Douglas of Easter Barras, he adds in a note, "This Gawn Douglas was a son of that laird of Glenbervy who became earl of Angus about the year 1588, and by this marriage Mr Robert Keith (himself) and his nephew have the honour to be related to the dukes of Douglas and Hamilton, and to all the branches of these most honourable families since that marriage." Alluding, again, to the kindred of his mother, he remarks, that, by her marriage into the family of Keith, their posterity "are related to all the Arbuthnots and Burnets in the shire of Mearns."

He concludes his Vindication, too, in the same spirit of family love, and with a just sense of the importance which

attached to the discussion in which he had been so successfully engaged.

“Mr Robert Keith hopes that all his friends, and every unprejudiced person into whose hands this paper may chance to fall, (for he has only printed some few copies to be privately given away,) will have him excused for vindicating his own and nephew's birth : For although he himself, now in the close of the seventieth year of his age, and having only one daughter, might be pretty indifferent about any thing of this nature, yet he suspects his young grandnephews, (for there are no less than three of them, Alexander, Robert, and John,) when they came of age, might reproach the memory of their uncle, and justly perhaps, for his not endeavouring to set their birth at rights against so flagrant an attack; seeing the one was capable, and the others might not have the same means of knowing, or the same abilities to perform it.”

2. The clerical life of Bishop Keith, as it was not diversified by any great variety of incidents, so will it not be expected to receive from the pen of the biographer that interest which an ample detail of ecclesiastical transactions, and a full display of professional eminence and official business, would unquestionably have conferred upon it. The period at which he entered the church was distinguished rather by the unsettled and anxious feelings which were still active in the minds of Episcopalians than by any decisive resolution founded on their supposed attachments, or even by any loud expression of their sentiments, whether religious or political. The times required prudence ; and the clergy, in general, seem not to have been deficient in that cardinal virtue. Their situation demanded that they should suffer rather than act ; and the meek, yet firm spirit, with which they met the severest penalties that were ever directed against a religious society, in a Protestant country, deserves the highest praise. But these circumstances, however favourable to the production of the Christian fruits of pa-

tience, stedfastness, and long-suffering, were necessarily altogether unprolific with respect to those events which give the greatest interest to the page of the annalist, and afford to biography one of its greatest charms. Hence arises that scarcity of material which the historian of Scottish Episcopacy, as it has existed since the Revolution, has uniformly had to lament; and hence, too, that absence, almost entire, of those minor but not less important facts which throw light on the motives of the principal actors, and enable us to engraft on biography all the information, and more than the instruction and amusement, which belong to a mere historical narrative.

Mr Keith, as has been already stated, was ordained a deacon on the 16th of August 1710. On his return from the Continent, after his engagement with Lord Errol, he was invited by a congregation in Edinburgh to become their minister; and he was accordingly raised to the priesthood, by Bishop Haliburton, on the 26th of May 1713. It is worthy of remark, that he continued in the same charge till the day of his death.

The talents and learning of such a man could not fail, even in the miserable times wherein his lot was cast, to procure for him a certain degree of influence in the church to which he had attached himself, and even to establish his character among those of a different communion, as an able scholar, historian, and antiquary. He is, accordingly, found taking an active share in all the measures that were proposed, either for restoring purity of worship, or for proping the pillars of that ecclesiastical system, in the divine institution of which he appears to have cordially believed, and for the maintenance of which he spared no labour and grudged no sacrifice. There remains a number of letters which passed between him and Bishop Smith of England, respecting the affairs of the two non-juring churches; and throughout the whole of this long correspondence, Mr Keith supported with much temper as well as learning the

soundest views of ecclesiastical polity, and the most orthodox opinions in point of Christian doctrine.

Nothing of consequence, indeed, appears to have been done without his advice or concurrence, even before he was raised to the episcopate. His consecration, however, took place on the 18th of June 1727; the sacred office being performed at Edinburgh by Bishops Miller, Rattray, and Gadderar: And, from this period, the influence of his wise and moderate policy, in the business of the church, appears in several happy results to which he conducted the counsels of his brethren. He was openly and decidedly hostile to the foolish measures which were pursued by some of his colleagues; who could not all at once throw off the Erastian prejudice, that the power of a religious society is not complete without the co-operation and sanction of the civil magistrate. He deprecated, with much earnestness, certain proceedings which took place in consequence of this very groundless opinion; and, in reference to ecclesiastical patronage and preferment at large, he recommended a speedy recurrence to the maxims and practice of primitive times. In regard to the *usages*, again, a subject at once the most delicate and seducing on which the zeal of a Protestant could be exercised, he was equally opposed to innovation, even on those points, in support of which it might have been easy to adduce a strong body of ancient authority, and to find a warrant in the ritual of the purest period of the church. Accordingly, when at length, in the year 1731, it was resolved to refer the matters at issue to the decision of a friendly conference, Bishop Keith was named by the one party to meet with Bishop Gillan, who had been appointed by the other, in order to pave the way for a final concordate, by which the future practice of the church might be ascertained and established. The first article of agreement was expressed as follows: "We shall only make use of the Scottish or English liturgy in the public divine service, nor shall we disturb the peace of the church by introducing into the public worship any of the

ancient usages, concerning which there has been lately a difference amongst us.”

Since the usages have been, in this incidental manner, introduced to the notice of the reader, he may not be displeased to have some farther account of them laid before him ; especially as they are frequently made the subject of allusion in certain publications connected with the history of the Nonjurors both in England and Scotland. Referring to the controversies which were occasioned by these usages, Mr Skinner\* observes that, “ we shall find the source of them in England, whence it reached Scotland some years before Bishop Rose’s death, but was kept under all his time by the respect and deference universally paid to his authority. We have seen how the first communion-office of Edward VI. was altered, and how, with these alterations confirmed by Parliamentary sanction, it has been in use in England ever since. Notwithstanding this legal decision, many eminent divines of that church, both before and after the Revolution, still thought well of the first book, and of our Scotch office, which was composed on that plan, as being in some material articles more conformable to all the eucharistical offices that are extant than the present book of England, which these very divines acknowledge to be defective in expression, however much their church may be, as they plead, orthodox and sound in the intention.

“ When the Revolution had broken the English church into two communions, many of the ejected clergy, and, among the rest, the celebrated Dr Hicckes, thinking themselves no longer tied down by Parliamentary decrees in their sacerdotal administrations, wished to revive those ancient usages, which they saw the English Reformation had begun with in the eucharistic service, of, 1st, Mixing water with the wine ; 2d, Commemorating the faithful departed : 3d,

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\* See Ecclesiastical History of Scotland, Vol. II.

Consecrating the elements by an express invocation: and, 4thly, Using the oblatory prayer before distribution, as in our present Scottish form. Others of them were for adhering to the office as it stood established by law, and authorized by long practice, which the intended revival, they said, seemed to condemn. This difference of sentiment, in so important a point, produced conferences and writings from both sides without any effect, but with no heat on either side as long as Bishop Hickee lived, whom, for his piety and judgment, they all equally revered. But, upon his death, on the 15th of December 1715, Bishop Jeremy Collier, the laborious church historian, being now the senior bishop in that succession, and a man of much warmth of temper as well as extent of learning, appeared keenly at the head of the USAGERS, as we shall now call them, and being supported by an able party, among whom was the well-known Dr Brett, pressed the reception of the four primitive points with great vigour and strength of argument. At the head of the other party was Bishop Nathaniel Spincks, formerly one of the prebendaries of Sarum, and rector of St Martins in that diocese, who, with his followers, chiefly rested their opposition on the necessity of keeping close to the second book, which had received both a civil and ecclesiastical sanction.

• “ For terminating, if possible, these differences, it was agreed, on both sides, to consult the Scottish bishops, and refer the matter wholly to their decision. To this purpose a Mr Peck came down from the Usagers in 1718, and made application, both to Bishop Rose and Bishop Falconar, for a synodical determination; which they prudently declined, but were willing to act as mediators and friends to both sides, recommending peace and forbearance of authority, till people's minds be cleared and properly disposed for a reception of those primitive practices. Bishop Spincks, too, from the other side, wrote to these two bishops, to engage them in his favour, but met with the same return; yet, to testify

their readiness to do what they could for preventing a rupture among friends, they employed Dr Rattray of Craighall in Perthshire, a man of singular knowledge in ecclesiastical literature, and who afterwards came to be a bright ornament to our church in a higher sphere, to draw up proposals of accommodation for reconciling these differences; which, at their request, he did with great candour and moderation, without entering critically, as he well could, into the merits of the cause, but only wishing both parties to condescend so far, for peace's sake, as to communicate occasionally with one another in holy offices, according to the respective form of them whose privilege it was to officiate at the time. This paper, though approved by Bishop Rose, as "being written with much judgment, full of Christian temper, and making much for peace," yet, as the Bishop feared, had the common fate of all such reconciling schemes, not to give the satisfaction intended by it, at the same time that neither party could find fault with it."

The spirit which prevailed in the church for nearly twenty years after the date of the above transactions, and particularly after the demise of the good Bishop Rose, proves but too clearly that the Scottish prelates, who were originally engaged in the question as mediators and umpires, soon became deeply interested as parties, and eagerly employed themselves in its discussion as individual controversialists. The zeal displayed on both sides greatly exceeded the importance of the subject which had excited it. Remonstrances, injunctions, and pastoral admonitions, the usual resources of churchmen when the more ordinary methods of convincing the understanding are found ineffectual, were issued as well by the Usagers as by those who opposed the revival of those obsolete ceremonies. The peace of the church was interrupted, and her stability and usefulness were seriously menaced; for which reasons the prudence and moderation employed by Bishop Keith, in paving the way for a final agreement among the leading men on both sides, cannot be too

highly extolled. The accommodation of these unfortunate differences seems indeed to have given much satisfaction, even to those persons who were known to have made the greatest sacrifices in point of opinion and predilection. In a letter from Bishop Rattray to Bishop Keith, the former quotes an expression as used by Bishop Gillan, who trusted that "it would not, through God's grace, be in the power of men or of devils to disturb that happy union with which he has been pleased to bless us."

As soon as Bishop Keith was invested with the Episcopal office in 1727, he was intrusted with the superintendence of the extensive district of Caithness, Orkney, and the Isles. As he continued to reside in Edinburgh, we are not informed in what way he discharged the duties incident to that laborious appointment. There are extant, no doubt, several records, which shew that he was from time to time employed in providing his remote diocese with competent clergymen, as well as with other means of Christian knowledge and divine grace; but there remains, notwithstanding, no small degree of obscurity, both in regard to the precise manner in which he exercised his Episcopal functions, and also as to the extent of the period during which he continued bishop of Caithness and of the Isles.

As an instance of the difficulties which attach to the latter point, it may be observed that, while there is the evidence of unimpeachable vouchers for his becoming bishop of Fife in the year 1733, there is proof no less satisfactory that he continued to perform, in behalf of Orkney and Caithness, the several offices of a bishop down to a date considerably more recent. Among the numerous papers preserved at Aberdeen, there are two original deeds certifying the ordination both to the diaconate and priesthood of Mr James Winchester; and these ordinations are distinctly stated to have been performed "by Bishop Keith for Orkney," in the years 1749 and 1751, "*juxta morem ecclesiæ Scoticanæ.*" Tacked to these deeds there is an original letter from some gentlemen

in Stornoway, a part of the Long Isle, dated July 22, in the year 1738, and addressed to Bishop Keith, in which they “thank him most kindly for his care of them, in sending among them the Rev. Mr John Williamson of Sky.” There is even a second original letter in the same repository, from Mr James Taylor at Thurso, 12th July 1757, addressed to Mr Robert Forbes, expressing “his surprise how any could call in question Bishop Keith being acknowledged bishop of Caithness and Orkney.”

But in whatever way these facts are to be reconciled, there is no doubt that Bishop Keith was preferred to the superintendence of Fife in the year 1733, and that he resigned the same on the 23d of August 1743. It was in the last of these years that the diocese of Edinburgh became vacant by the death of Bishop Rattray, who appears to have been elected in 1743 by the clergy of that city, (though I have met with no evidence to satisfy me that he ever entered upon the Episcopal duties of the metropolis,) upon which event, some intention seems to have been entertained of appointing Bishop Keith his successor; and the resignation of Fife, by the latter, which took place in the same year, does unquestionably give a certain degree of countenance to the rumour which was propagated on this subject. But the Bishop used considerable pains to remove the impression which that report had created among his brethren. In a letter to Mr Thomas Auchinleck, he makes a formal declaration that he never, in any shape, solicited to be bishop of Edinburgh, but that, on the contrary, he had declined the appointment when actually offered to him. The “*nolo Episcopari*” has, no doubt, been long regarded as an innocent expression of pious insincerity,—a phrase which is never meant to be interpreted too literally or remembered too long: still, in circumstances such as those which belong to the Episcopal church in these northern parts, we cannot imagine that a man of Bishop Keith’s character could be exposed to disappointment by having

his services rejected; and far less can we believe that he would violate truth, even to heal the wounds of mortified ambition.

At the consecration of a successor to Bishop Rattray in the diocese of Dunkeld, which was performed at Edinburgh by the Bishops Keith, Falconar, White, and Rait, it was resolved by these fathers, that they should constitute themselves into a regular synod for transacting the public business of the church; on which occasion Mr Keith was unanimously chosen PRIMUS, and Mr Alexander, the new bishop, was appointed clerk. Availing themselves of the ecclesiastical knowledge and matured experience of the late Primus, Rattray, the bishops, being thus met together, proceeded to take into consideration the draught of certain canons which he had bequeathed to them, for the more formal exercise of their authority in the government of their districts; and, after a deliberate conference, they succeeded,—as well by making suitable alterations on those with which they were thus furnished, as by drawing up several new ones,—in producing a set of rules which gained at once the universal acceptance of the clergy, and also proved of considerable use in promoting uniformity of sentiment as well as of practice, in almost all the professional matters concerning which they had been formerly divided.

It is a trite observation, that the man who most conscientiously does his duty is not always rewarded with the first burst of popular praise; and we find, accordingly, that Bishop Keith was by no means beloved by the presbytery of Edinburgh, among whom he had been so many years resident. He was seldom asked by any of them to perform in their congregations the offices peculiar to his Order; and if we were to judge from a variety of addresses, remonstrances, and replies, which are still on record, we should say that his intercourse with the inferior clergy was almost entirely confined to disputes about the limits of Episcopal jurisdiction, and the pri-

vileges of the priesthood.\* The presbyters of Edinburgh, who, at the period in question, used to elect a moderator, and assume considerable powers as a regular and standing *presbytery*, were extremely jealous of any higher authority in the church; whilst the bishops, on the other hand, regulating their proceedings by a regard to abstract principle and ancient usage, rather than by a due consideration of the circumstances in which late events had placed their Communion, and still less by views of mere expediency, appear, on several occasions, to have aimed at the possession of a degree of power the exercise of which would inevitably have sunk the second Order of ministers into absolute insignificance. The enactment of canons in 1743, as laws regulating the practice and defining the obedience of the whole

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\* The following Protest and Appeal will show that Bishop Keith had, on one occurrence at least, great reason to complain of irregularity on the part of an Episcopal brother, who seems to have given countenance to the presbyters of Edinburgh in pursuing a very unbecoming line of conduct. Mr Spens, it appears, disapproved entirely of the uncanonical measure, of which he was made the occasion, and embraced the earliest opportunity to make his acknowledgement of the irregularity to his proper Superior.

"I, Mr Robert Keith, bishop of the district of Fife, understanding that several of the presbyters of Edinburgh are now employed, by order of the bishop of that district, in taking tryal of Mr Nathaniel Spens, belonging to my jurisdiction, do hereby protest against the uncanonical practice, and against you Mr Thomas Auchinleck, Mr Thomas Mowbray, Mr William Harper, Mr Alex. Robertson, Mr. Alex. Mackenzie, Mr Patrick, and David Rait, and all others as if named, that shall employ themselves as aforesaid, or that recommend the said Mr Nathaniel Spens to the bishop of Edinburgh, or any other bishop, for receiving of holy orders without my consent; and I do likewise hereby appeal to the bishops of this church in their first meeting for redress, if you shall presume to proceed any farther, this my protestation notwithstanding. In witness whereof, I have written and signed this instrument of Protest and Appeal at Edinburgh, the third day of February 1738, and have appointed the same to be given in in my name to the persons concerned, by Mr John Mackenzie, my colleague, one of the presbyters of Edinburgh, who is likewise to do all other things required herein.

"*Sic subscr.*

"ROBERT KEITH."

church, without desiring the advice or concurrence of any of the presbyters, was a stretch of prerogative which could not prove agreeable to the latter description of clergy; and although the bishops might have no difficulty in proving that they had not, on this occasion, exceeded the limits of the authority inherent in their Order, and which had been frequently exercised by the rulers of the church in the purest times of Christianity, they would yet have attained their object more effectually by conceding a little to the spirit of the age and the wishes of their brethren.

The share which Bishop Keith had in this rather unseemly controversy will serve as an excuse for the mention which has been made of it in this place. His local situation as being resident in the metropolis, his official station as Primus, and, above all, perhaps, his personal influence as a man of business as well as of letters, will account for the prominent part he acted as the representative and advocate of the Episcopal synod. But the events of 1745 and of the following year engaged the country, and especially the church over which Bishop Keith presided, in a struggle of a different character; the result of which, and the consequences which attended that result in reference to Scottish Episcopacy, are too important to be detailed in a biographical outline, and have been already laid before the world in a variety of publications.

Of the public life of this eminent Prelate, I cannot discover any notices more recent than the year 1744. The pressure of the penal laws inflicted by the Government, in 1746 and 1748, seems to have silenced even the voice of controversy. About the year 1752, he left his usual residence in the Canongate, and fixed his abode in the neighbourhood of Leith, on a small property called Bonnyhaugh, which afterwards descended by inheritance to his daughter and granddaughter. Whether he continued to perform the duties of his chapel in Edinburgh, and to retain the office of Primus, I have no means of determining; for, short as the interval

is since this distinguished person died, a cloud has already sunk down on many of those smaller events in his history, the knowledge of which could not have failed to throw a strong light both on his character and on the fortunes of the church, at a most interesting crisis.

3. The literary labours of Bishop Keith are well known to every scholar and antiquary. His greatest work, "The History of the Affairs of Church and State in Scotland, from the beginning of the Reformation in the reign of King James V. to the retreat of Queen Mary into England," is chiefly esteemed for the immense collection of authentic documents with which he contrived to enrich it. "Such a book," said Bishop Smith, his correspondent and antagonist, "will stand the test of ages, and will always be valued, because no fact is related but upon the best authority." The author, it is true, has not escaped the charge of partiality in his views, and of a certain bias in his reasoning: but he has always been allowed the merit of a full and candid statement of events, whatever might be their effect upon his own conclusions; and has never been taxed, even by the most uncharitable adversaries, with mutilating records, either to screen the reputation of a friend or to impeach the motives of an enemy. His stately volume, therefore, will never cease to occupy a respectable place in the library of the historian; and every reader who is desirous to have an intimate acquaintance with the annals of Scotland during the troubled and afflicted times which followed upon the death of our fifth James, will regret that Bishop Keith did not live to complete his arduous undertaking. It appears that he left, at his death, a few sheets of the second volume. These, with certain other manuscripts, must have passed into the hands of his daughter's family; but all the inquiry that I have made respecting them, has only satisfied me that they are no longer in existence.

From a casual notice, contained in a letter addressed to Bishop Rait, there is reason to believe that Bishop Keith published, about the year 1743, some "Select Pieces of Thomas à Kempis" translated into English. In his preface to the second volume of these Pieces, he has introduced some addresses to the Virgin Mary; for which imprudence, as it was deemed in those evil days of calumny and reproach, he thought it necessary to enter into some explanation with his more scrupulous brethren.

The Catalogue of the Scottish Bishops, which has proved the most popular of his works, was given to the world in the year 1755. It was dedicated to the celebrated Marshal Keith, at that time in the service of the Prussian monarch; and a copy of it was sent to Berlin, accompanied with the following letter, which, together with the answer, is here inserted for the amusement of the reader.

To His Excellency Velt MARECHAL KEITH, Berlin.

SIR,—This comes by Robert Keith, my grand-nephew, and son to Alexander Keith of Uras, who was your servant at the time I had the honour to be preceptor to you and your brother, the Earl. This lad's elder brother, Alexander, was at Paris last year; and as he was bred a sailor, the Earl was pleased to take particular care of him, and to provide for him according to his education.

Your Excellency will see how I have been employed of late, from the book herewith sent; three copies of which come to your hands, one for the King of Prussia, a second for the Earl, and a third for yourself, by this same young man; whom hereby I beg to recommend to your patronage and friendship: and as he inclines to be bred to the sea, he may perhaps turn out to be useful to the King of Prussia; for the boy is abundantly smart, and has a good genius. He will likewise put into your Excellency's hands a copy

of the genealogy of his forefathers, to the which I was prompted by the pretensions of another, as you will see.\*

About a year ago, at the particular desire of the Earl, I transmitted to you by post a tree of the family; and I would be glad to know if it came safe to your Excellency's hands.

I heartily wish you all happiness; and, most respectfully, am, Sir, your Excellency's most obedient humble  
Servant,

ROBERT KEITH.

*Bonnyhaugh, near Leith, }*  
*Oct. 6. 1755. }*

TO BISHOP KEITH, at Bonytown, near Leith.

SIR,—I am infinitely obliged to you for the present you have made me of the book, but much more so for that of your nephew, who is one of the prettiest liveliest boys I ever saw, and, according to all appearance, will very well deserve, and perfectly answer the best education I can give him; in which I shall spare nothing that I think necessary for his future advancement. As I see that he has no tincture of Latin, I think it now too late to begin him to it; and therefore shall endeavour to make up that loss to him by the living languages. French and German he will learn by custom here, where these two are equally spoken; and I shall give him a master for Italian. As to the sciences which are most useful to one designed for a military life, (and that is the only one by which he can think to succeed here,) I have already begun to make† teach him geography and drawing, in both which he makes extraordinary progress; and in a short time, I hope, he will be in a condition to begin a course of geometry and fortification, after

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\* The genealogy here alluded to is the controversial tract from which extracts have been taken in a former part of this memoir.

† [A French manner of expression.]

which he shall study history, but more particularly modern, from about the time of Charles V. This is the plan I have laid down to myself for his education ; for the which I have still four years (if I live so long) before his age permits him to enter into the army. As yet I find not any fault in his natural disposition. With the greatest vivacity, he is surprisingly tractable ; and I can safely say, I never saw a more promising boy. But, poor child ! I pity him, since my age, which you know is near sixty,\* can hardly give me any reasonable hope of seeing him far enough advanced before my death to be able to push his fortune afterwards. But you may depend on it, that, both on your account and his own, I shall do all that lies in my power for his advantage.

As the king does not understand English, and has no books of that language in his private libraries, I have put the one addressed to him in the public one at Berlin, for which he thanks you ; and the other, which is designed for my brother, I shall send to him to Neufchatel by the first sure occasion.

As I have been always persuaded that you preserve your ancient friendship for me, I know it will not be disagreeable to you to know, that, after having been troubled for four years with an asthma, I am now perfectly cured of it by the waters of Carlsbad, which I drank last summer, and am now as well as ever I was in my life. I shall always be glad to hear of the continuation of your health ; for, believe me, nobody is with more friendship and regard, Sir, your most humble and most obedient Servant,

JAMES KEITH.

*Potsdam, March 13. 1756.*

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\* He was killed in battle in the year 1758, at the age of sixty-two ; for, by an extract from the baptism register of St Fergus, it appears that M. Keith was baptized by the name of James Francis Edward, at Inverugie, the principal seat of the ancient family of Marischal, on the 15th of June 1696, which was the next day after he was born.

The good Bishop appears to have been not a little gratified by the attention of his illustrious relative and ancient pupil, the Field-marshal. We accordingly find that, in the course of the same month in which the above reply was written, he addressed to him another epistle, in the following terms ;

May it please your Excellency,—I am honoured with your extraordinary favour of the 13th instant ; for your Excellency's letter is a real cordial in my old age, and has cheered my heart not a little, especially as it brings me the refreshing account of your being so well pleased with Bob Keith, who is certainly a fine boy, and is happy in a remarkable sweetness of temper. I am much pleased with the plan of education you have laid down for him, and do most sincerely return my hearty thanks for the kind reception your Excellency has honoured him with, and for that remarkable care you are pleased to take of him. I hope you shall have much satisfaction in him, and that he will answer all your expectations.

In a late trial\* before our Court of Justiciary, my book was called for, and plentiful use was made of it by lawyers on both sides ; so that your Excellency's name has made its appearance at that bar. I am particularly honoured by his Majesty of Prussia in condescending to thank me for a copy of my book ; which meets with approbation from the public, particularly among the curious : and the more so as it bears your Excellency's name, with which some persons are particularly delighted, both in Scotland and in England.

I am just now drinking, in a glass of claret, all health and happiness to your Excellency, and all your connections, whom may God long preserve. I am entered upon the se-

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\* The case of Mr Hugh Macdonald, brother to the laird of Morar, of the Clanranald family, his being banished forth out of Scotland for being a Popish bishop.—*See Scots Mag for 1756, p. 100.*

venty-sixth year of my age, and am obliged to use the hand of another in writing; but I thank God I keep health surprisingly well for my age, though I am much failed in my feet.

I am much pleased that your Excellency is recovered of your asthma; and I hope you shall count more years than I have done yet. I have the honour to subscribe myself, Sir, your Excellency's very much obliged and most humble Servant,

ROBERT KEITH.

*Bonnyhaugh, near Leith,*

*March 30, 1756.*

Addressed, To His Excellency }  
Velt-Marechal KEITH, Berlin. }

P. S.—I am to send, in a present to your Excellency, a copy of my History of the Affairs of Scotland, &c. put up in a box, and addressed to the care of Mr Stevens, to whom it shall be sent by some Hamburgh vessel. As Bob Keith is to study history, it will not be amiss that he should look into my History, especially as it relates to the troubles and distresses of the much injured Mary, Queen of Scots. Do me the honour to let me know when the said copy of my History comes to your Excellency's hand; for I intend to dispatch it by the first ship that offers.—A DIEU.

This epistle, which is now for the first time seen in print, betrays, no doubt, in one or two passages, the garrulity of age, as well, perhaps, as some portion of that innocent self-complacency in which even a wise man may indulge after dinner, whilst drinking in claret the health of a noble correspondent, and contemplating the rapid increase of his own literary fame. The reader who cannot sympathise with the feelings which the Bishop expresses in the above letter may pronounce himself a stranger to some of the most powerful motives which awaken learned industry, and to some of the most delightful sentiments which glow in the human breast.

In the dedication to the Field-Marshal, it will be observed, he describes the Catalogue as *a work formerly unattempted*. It is true that a distinct and connected list of all the Prelates who had filled the Scottish sees prior to the Revolution, is no where else to be found ; but it is not less true, at the same time, that separate catalogues for the different dioceses are to be found in a variety of publications considerably more ancient than that now before us. But, without entering into controversy as to the originality of the plan, the work of Keith will be acknowledged to possess very high claims upon the approbation of the learned. It is a book of deep research ; and is now very justly considered as a decisive authority on all points to which its enquiries extend. It has, of consequence, been allowed a place in that short list of historical publications which, Mr Pinkerton says, “ are indispensably necessary to the library of a Scottish antiquary.”

Besides the works we have mentioned, it appears that the Bishop had, at least, projected others at an advanced period of his life. There was found among his posthumous manuscripts, a Treatise on Mystical Divinity, drawn up in the form of letters addressed to a lady ; as also a Scheme of Religion derived solely from the Scriptures, and intended, it was thought, for the use of his own family.\*

Nor does it appear that he confined his attention to history and divinity. He was a lover of archæology in all its branches. The two following letters, which are copied from the originals preserved in the Marischal college of Aberdeen, will shew that he had directed his thoughts with much success to the study of our ancient coins, and to the progressive improvement of the European mint.

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\* The statement in the text is given on the authority of Bishop Alexander, late of Alloa, who appears to have consulted Mrs Keith after the death of her husband, and even to have inspected all the literary papers committed to her custody. Bishop Alexander made this enquiry in order to answer a question put to him by an “ English clergyman,” who was desirous to know whether Bisop Keith “ had left any posthumous works behind him.”

*Edinburgh, April 7. 1750.*

Dear Sir,—Two or three weeks ago, I desired our brother, Mr Alexander, to deliver the silver penny I formerly mentioned to a gentleman of your town, that he might put it into your hands, with orders for you to retain it in your custody till I should write you; which I hope the gentleman has honestly done. The penny, you see, is very fair and entire. The inscription on the king's side, “David Dei Gra. Rex Scotorum;” the legend on the reverse, “Dns. P.tector ms. et Lib.ator ms.” which you know is for “Dominus Protector meus et Liberator meus;” and within the inner circle, “Villa Aberdon.” Now this penny I ask the favour of you to present from me to the Library of the Marischal college, in testimony of my having been sometime a student there.

And I ask the same favour, Sir, with respect to this old draught of the two cities, and *Ager Aberdonen*. The author of it is well known by his other performances of this same kind; and as I never chanced to see another copy of this, and it has evidently been a copy that has been sent from Holland to receive the corrections of the author, which we discern upon it, all written with his own hand, he probably has chanced to die in the meantime, and so the design has not been followed forth, otherwise 'tis impossible but some copies would appear. But as none that I know of have been seen, this I hope will render it the more acceptable in the fore-mentioned repository. With my kind service to yourself and the gentlemen of the Marischal college, I remain, Dear Sir, your affectionate brother and humble Servant,

ROBERT KEITH.

Addressed, To the Right Rev. }  
Mr Andrew Gerard, Aberdeen. }

SIR,—I received your letter of the 18th, containing thanks from yourself and the society you represent for the silver coins, &c. deposited in your Marischal college by me

and two of my brethren. As several of these coins are already become, through length of time, exceeding rare, and seldom to be seen at all, and the rest will come to be so in a proportionable run of time, we thought it was doing some service to our native country to deposit those few in our *Alma Mater*, for the satisfaction of curious persons, after we shall be dead and gone; and we are pleased enough that your society has put a mark of esteem on them, as to take all possible precaution to preserving them from being lost or dissipated. How coarsely soever our Scottish coins may appear to have been wrought, yet I think I can assure you that, by inspecting those of the neighbouring nations at the different periods, our own are not much inferior.

I return you, Sir, my personal thanks for your polite letter, and for having been pleased to impart to me the alteration you have already made in the fabric of the college, which I remember very well how it formerly stood; and the alteration you are intending to make in the future education of your students. I thank you also for a letter you gave me above a year and a half ago, to which I was diverted from giving a return at the time by some incidents; and beg you will be so good as to receive this excuse now, from, Sir, your most humble and obliged Servant,

ROBERT KEITH.

Addressed, To Principal  
T. Blackwell, Mar. Col. }

Edinburgh, 28th Nov. 1752.

It has been already stated, that the Bishop passed several of the last years of his life at his villa of Bonnyhaugh, a retired and pleasant situation on the banks of the Leith. There he enjoyed the society of his daughter's family, which was settled in that neighbourhood, diverted the langour of old age by study and religious meditation, and prepared his mind and his household for that important change, for which it had been the business of his life to prepare others.

He died at Bonnyhaugh on the 20th January 1757, between seven and eight o'clock in the morning, in the seventy-sixth year of his age. He was confined to bed only one day before his death,—the only day that he had been so confined during sixty-four years, though he had, as long as he lived in Edinburgh, been constantly afflicted with a nervous headache. He was buried in the Canongate church-yard, a few feet from the wall on the western side; and the spot where his remains were deposited has been recently distinguished by a plain tombstone, bearing only his name and the date of his decease,—a tribute of affection paid by a distant relative, from pious respect to the memory of a good and learned man. May his merits be long cherished and his virtues imitated in this humble church; and may his reputation for learning and patient enquiry stimulate others to follow his footsteps, in the search of truth and in the cultivation of sound and liberal science!\*

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\* Amidst the scarcity of biographical incident, of which the reader has had cause to complain, he may be surprised to meet with the following notice, which I find regularly recorded in an authentic paper.—“Bishop Keith, a married man, and having children, died worth only L.450 at the most; and J. M.” (his colleague or assistant,) “a bachelor, died (proh dolor!) worth about L.3000 Sterling, and left not a farthing to the poor suffering clergy!”



# PRELIMINARY DISSERTATION

ON THE FIRST

PLANTING OF CHRISTIANITY IN SCOTLAND,

AND ON THE

HISTORY OF THE CULDEES.

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BY WALTER GOODALL, ESQ.

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IT is more than probable, that the Scots first learned the use of letters of those persons who introduced the Christian religion amongst them; for it is certain enough, that very few, if any at all, among the northern nations, had the knowledge of writings till they were either subdued by the Romans or had the Gospel preached to them. And it may be reasonably supposed, that, for a good number of years after its first introduction, learning would make but a very slow progress in a corner of the world so remote as Scotland, and so ill provided with the means of attaining it; especially while the inhabitants were in a perpetual state of war, either with the Romans, or their subjects, the Britons. It ought not, therefore, to seem strange, if the accounts that have been handed down to us, concerning the precise time when Christianity was first planted in this country, and of the persons by whose industry it was propagated, or of its progress in the infant state of the church with us, are found to be somewhat lame and obscure. The first preachers of the Gospel in the western church seem to have had more at heart the due instruction of their hearers, than the writing accounts of the success of their labours; and it is not to be imagined, that in those days there were many others to be found in this country who were sufficiently qualified for the task.

It is said, in the Breviary of Aberdeen, That the two first preachers of Christianity to the Scots were called Mark and Denys, who converted a great number of them; and the time when that happened is fixed to the year of the vulgar Christian era 203, both by that Breviary and by Fordun, while, according to them, Victor I. was Pope of Rome, to whom, as Hector Boece writes, Donald king of Scots sent ambassadors, for obtaining proper persons to be sent to baptize himself and his household. But the silence of former writers on this head, leaves ground to suspect, that this is an addition made by Boece himself, to put the Scots on an equality with the Britons, who tell a similar story of an embassy sent to the Pope of Rome, by Lucius, one of their fictitious kings. Nor is either the Breviary or Fordun of sufficient authority to be entirely relied on in a matter of so great antiquity, especially as they have taken up with an erroneous chronology, making Pope Victor to have been alive in the year 203, who had died seven years before.

Nevertheless, that the Scots had embraced Christianity more early than was to have been expected, if we consider the northern situation of the country, and even sooner than is alleged by our historians, we learn by the testimony of a writer of greater authority, in that matter, than all our histories put together; even that of Tertullian, who, in the seventh chapter of his book against the Jews, which he is thought to have written before the end of the second century, expressly says, that the parts of Britain which had been inaccessible to the Romans were subdued to Christ, “*Britannorum inaccessa Romanis loca, Christo vero subdita.*”

Tertullian, indeed, doth not name the Scots; yea it doth not appear that our nation had as yet got that appellation: But he points them out with no less certainty, by condescending expressly on the parts of Britain into which the Romans had not penetrated, which were inhabited only by the Scots and Picts; for it is well known, the Romans had subdued all the other inhabitants of Britain long before: And

the expression cannot be applied to the Picts, who still continued in Paganism near two hundred years after Tertullian's days. See Bede's *Eccl. Hist.* III. 4. So it can be understood of none but the Scots. Whoever, therefore, considers that their conversion was so early, will have small reason to expect to find certain and particular accounts of it, as there are but few genuine writings, of that or any other kind, to be met with in the whole Latin church before the days of Tertullian.

In like manner, although there are some accounts of the primitive state of Christianity among the Scots to be met with in modern compositions, yet, for a long time after this period, nothing particular is to be found on that subject among the ancients, on whose accounts only we can securely rely. But, in general, we are informed by St John Chrysostome, in the twelfth chapter of his book against the Jews and Gentiles, which he wrote A. D. 336, that Christianity had been propagated in the island of Britain, and churches and altars erected there. And, before him, St Athanasius, in his Apology against the Arians, written about the year 350, tells us, that the bishops of Britain, amongst others, approved of the decree pronounced in his favours by the council of Sardica, A. D. 340. Hilary bishop of Poitiers, in the year 358, addresses his book "de Synodis" to the bishops of the provinces of Britain amongst others; and Sulpitius Severus writes, that when the emperor had appointed provisions and lodging to be furnished to upwards of four hundred bishops assembled at the council of Rimini, in the year 359, they reckoned that unbecoming, and chose rather to live at their own expense: Only three bishops, who came from Britain, and were indigent, refused a collection which was offered them by the rest, judging that it was more eligible to be a burden on the public revenue than on private persons; for which he commends them. And before any of these, the Emperor Constantine the Great testifies,

that the feast of Easter was observed in Britain in a manner different from the Jewish custom.

Although there is no mention made of the particular places of Britain in which these bishops did reside, yet these and other passages in ancient ecclesiastical writers, are sufficient to shew, that the faith, doctrine, and church government, and ecclesiastical rites, were the same in Britain as elsewhere; which indeed was naturally to have been presumed. And that the Britons and the Scots, together with the Picts and Irish, after these became converts, agreed entirely in all those things, is so often remarked by Bede, who was well acquainted with their affairs, that there is no room left either for denial or doubt. See his *Hist. B.* II. c. 4., III. 3. 4. 25., V. 15. 21.

Prosper, in his Chronicle, writes, that in the consulate of Bassus and Antiochus; that is, in the year 431, Pope Celestine sent Palladius to the Scots then believing in Christ, to be their chief bishop; for so are his words “*primus Episcopus,*” to be interpreted. For the Popes of Rome, when they sent bishops to places where Christianity had been already planted, were in use, by their patriarchal power, to give them a superiority over the other bishops of that country. Thus Pope Gregory sending Augustine, the monk, to England, gave him authority over all the bishops of Britain. But the ambiguity of the word “*primus,*” which signifies first in time as well as first in dignity or order, misled Fordun and some others, who took it in the former sense. But his continuator understood it rightly, and applied the term to the bishops of St Andrews. He says, ‘*Quilibet eorum, qui pro tempore fuerat, non tanquam primas, sed primus et praecipuus in regno habebatur.*’

While most nations round about had their archbishops and primates, there was none among the Scots who had either of these titles, till towards the end of the fifteenth century: But the bishop of St Andrews was designed either “*primus,*” or “*summus Episcopus,*” or simply “*Episcopus*

Scotorum," as is to be seen in the charters and seals still extant. And one Nicholaus, an Englishman, in his epistle to Eadmerus, tells, that the bishop of St Andrews was called "summus Pontifex Scotorum;" and from that argues in these words: 'Summus vero non est, nisi qui super alios est: qui autem super alios Episcopus est, quid nisi Archiepiscopus est?'—*Anglia Sacra*, Vol. II. p. 235.

And that there was a bishop in Scotland, who had the same designation before the regular erection of the see of St Andrews, and even while that see was yet a part of the Pictish kingdom, is pretty evident from this, that, among those who subscribe the decrees of a council held at Rome in the year 721, one designs himself "Fergustus Scotiæ episcopus, Pictus."

Archbishop Usher, and his epitomiser, Dr Lloyd, bishop of St Asaph, will have Prosper to be otherwise understood, because, in his book, *Contra Collatorem*, he says, that Pope Celestine 'having ordained a bishop for the Scots, while he endeavoured to keep the Roman island Catholic, he also made the barbarous island Christian.' Upon which they observe, That as Prosper speaks of two distinct islands, the Roman island, and the barbarous island,—by the former he certainly means Britain, and by the other he must mean Ireland; and therefore that Palladius' mission was to that country, and not to Scotland. And this interpretation they endeavour to establish from Gildas, who calls Britain *Romania*, says that it bore the Roman name, and speaks of Ireland under the name of *Barbaria*, or the barbarous island.

But they are very unlucky in this observation; for it is plainly the Roman province in Britain, exclusive of the rest of the island, that is called *Romania* by Gildas, and the remaining part he calls *Barbaria*; which is most evident from his calling it the country of the Scots and Picts, both which people he calls *Gentes aquilonales*, northern nations, telling us that the Scots came to invade the Roman pro-

vince *a circio*, from the north, and the Picts *ab aquilone*, from north north-east, which expressions are by no means applicable to Ireland. It is true they assert, that the word *circius* is to be interpreted the west, because it was absolutely necessary for their purpose that it should be so. But no writers, excepting English and Irishmen, ever used it in that sense; and that Gildas meant not the west by it, is undeniably clear, from the first sentence of his book, where he says, that Britain is situate almost in the remotest part of the world, toward the *circius* and *occidens*, that is, the north and west: for as *occidens*, without all peradventure, is the west, *circius* must as certainly mean the north; because, to apply it to any other quarter of the heavens would make no manner of sense at all.

Nor will it avail them, that Gildas speaks of the Roman province as an island by itself, and calls the Scots a transmarine nation; for he says the very same thing of the Picts: but none will infer from thence, that the Picts did not dwell in Britain. Why, then, should that expression conclude against the Scots, who were found in Britain long before that time, where they still remain? He says that the Romans caused build a wall between the two seas beyond his island, (*trans insulam*,) to keep out the Scots and the Picts. Now this wall is to be seen at this day, and shews where his island did terminate.

Some may indeed think it strange that Prosper and Gildas should write of Britain as consisting of two islands, one belonging to the Romans and another to the barbarians; but to those who duly inquire into the notions which the ancients entertained concerning the geography of Britain, this will seem no matter of wonder.

The more ancient writers held, as we do, that there were two large islands, situated at a small distance from one another, towards the north from Gaul, the one called Britannia and the other Hibernia, or Ierne; and yet, as to the situation of these two islands with regard to one another,

the ancients and moderns differ widely. The Hibernia of the more ancient writers lay to the north of Britain, but that of the modern lies on the west side of the more southern part of Britain. Strabo gives the dimensions of Britain according to the ancients, which was about 545 Roman miles from east to west, which manifestly comprehends Ireland. But from south to north, according to them, it extended only 463 Roman miles, and therefore excluded all Scotland on the north side of the Frith of Forth, which they imagined to be a separate island, and called it by the name of Hibernia, or Ierne; and this continued to be the general notion among both Greek and Roman writers, till Julius Agricola first forced his way into Galloway, from whence he got a view of Ireland, and after that advanced to the Grampian hills on the north side of Forth, and saw with his eyes, that what had been formerly thought to be an island was only a peninsula, and, by sailing round Britain, discovered the mistakes concerning these islands.

Yet, after all these mistakes were thus rectified, not only Prosper and Gildas, but divers other writers both before and after them, persisted to represent the Roman province in Britain as one island by itself, which they called Britannia, and the northern part of Britain as another island, which they sometimes call Hibernia,—as may be seen at greater length in the Introduction to the History of Scotland prefixed to the edition of Fordun's History printed at Edinburgh.

The early conversion of the Scots to Christianity is further instructed from their pertinacious adherence to the more ancient customs of the Latin church, such as their method of observing Easter by a cycle of 84 years, and an old form of tonsure, which they continued to use for 250 years and upwards, after a change in rituals and ceremonies had been introduced among the greatest part of the Western church.

But some later writers have founded quite different opinions on these very matters, and infer very positively, that the conversion of the Scots could not have been brought about by means of any persons belonging to the Roman church, but by some who had been of the Asiatic churches; which fancy seems to have been first broached by John Bale, an English writer since the Reformation, and then adopted by George Buchanan, and afterwards improved by others; so that now we are told, ‘ that the Scots of old differed exceedingly from the Roman church, both in doctrine, discipline, and church government; that before the middle of the tenth century they had no bishops, but that their church was governed by presbyters and religious monks called Culdees, who were no friends to bishops, and kept themselves pure from all innovations and corruptions of the church of Rome: that it appears by writings still extant, that there were colleges or convents of these Culdees at St Andrews, Abernethy, Dunkeld, Dumblane, Brechin, Lochleven, Monymusk, and elsewhere throughout the kingdom, who were at perpetual variance with the Romish clergy; and, therefore, the churchmen presently established amongst us are the only right and lawful successors of these ancient Culdees, and thus have the sole right to possess all churches, churchlands, and benefices, because they were the restorers of the Christian religion as anciently professed in this kingdom: for that bishops among us were only innovators, schismatics, and intruders; on which account they were justly pillaged and set aside at the time of the Reformation, deposed at the beginning of the grand rebellion, and abolished, as far as acts of Parliament can go, at the Revolution.’ Thus every sect puts in a claim to antiquity.

But if inquiry be made upon what foundation all these things are asserted, there will nothing be found but ignorance or fable. For, first, it is a strange inference, that because the Scots in old times observed the feast of Easter

by another cycle than that which the church of Rome had adopted, therefore they entertained the same opinions with the modern Presbyterians, who utterly condemn any celebration of that festival as highly superstitious; for although they found out the day by a different cycle, they celebrated the festival with the same care and solemnity as the others. Nor did they at all agree with the ancient Asiatics, who, it is certain, held it always on the fourteenth day of the moon, the very day of the Jewish Passover, on whatever day of the week it fell; whereas the Scots and Britons always solemnized it on a Sunday from the fourteenth to the twentieth day of the moon inclusive, by a cycle of 84 years; which cycle, as we learn from Epiphanius, was originally Jewish, and had been adopted by the church of Rome, and applied to the Christian scheme; in which church it was retained as the rule for finding Easter-day, till after the middle of the fifth century that Victorius of Aquitain drew up a cycle of 532 years, as is evident from his Prologue, and from the Epistles of Ambrose, Paschasimus, Cyril, Pope Leo, and others, published by Bucherius.

But, before this, the construction of the cycle of 84 years had been oftener than once varied by the church of Rome; for in the earliest times they fixed the equinox to the 25th of March, called Julius Cæsar's equinox, which they did never anticipate, unless when they were laid under a necessity by the straitness of their Pascal month, which they chose to confine between the 25th of March and the 21st of April inclusive, within which limits the cycle was so contrived as to point out for Easter-day the Sunday that happened from the 14th to the 20th day of the moon.

It was this most ancient form of that cycle to which the Scots and Britons adhered; and that it had been used by the church of Rome before the Council of Nice is pretty plain from the Pascal table for 100 years, published by Bucherius in his *Doctrina Temporum*, and by Eccardus

among his Writers of the Middle Age ; for, in the former part of that table, Easter-day will be found on the 14th day of the moon in the years 316 and 320.

Sometime after the Council of Nice, the Roman church made a great change in the cycle. The equinox, which was found to be too late, they retracted from the 25th to the 21st of March, and enlarged their Pascal month, that is, the limits of their Easter Sundays, from the 21st of March to the 21st of April ; and, as to the moon's age, instead of celebrating, as formerly, from the 14th to the 20th day, they extended it, admitting only the 16th day for the first limit and the 22d for the last, which made a very different cycle.

Lastly, Soon after Palladius was sent to Scotland, Prosper of Aquitain reformed the cycle again, but without any further variation than that, whereas formerly there had been a *saltus lunae* admitted at the end of every 12th year, he admitted it only every 14th year, that is, he computed the epact of the 14th year to be 12 instead of 11, which made sometimes a considerable difference. And this form of the cycle was still in use in the church of Rome under Pope Leo, till the year 457.

Hence it seems sufficiently clear that the Scots must have received their cycle in its first state from the Roman church and not from Asiatics, because the method of their cycle was the very same with that of the Roman church before the Nicene Council ; and this points out their early conversion with more certainty than the testimony of any historian who wrote either 1000 or 1200 years ago could convey, and shews that the notion of a conversion by Asiatics is not only quite imaginary, but a great mistake ; for the Scots rule for Easter differed more from theirs than ever it did from the Roman method.

II. As to the Culdees, it is very certain that there was a sort of monks, and secular priests too, who went under that

appellation, not only among the Scots, but also among the Britons and Irish, and even among the northern English, who were first converted by the Scots, particularly in the cathedral of York, [*Monast. Anglican.* Tom. II. p. 367, 368.] The convents of these Culdees, or Keldees, constituted the chapter, and had the election of the bishops in the several places where bishops were established. At St Andrews, our metropolitan see, they continued to elect the bishops, till, in the year 1140, a priory was erected there, and filled with canons-regular, who after that seem to have joined with the Culdees in the following elections of bishops, until the year 1273, although they had not lived peaceably together all that time; but from thenceforth the canons justled the Culdees entirely out of their right, and they neglected to make any appeal till the year 1297, and then they sent their provost or prior, William Cumming, to plead their cause at Rome before Pope Boniface VIII. where they lost their plea, *non utendo jure suo*, because they had suffered two former elections to proceed without them, and entered their appeal only against the third.

The chapters of the other bishoprics consisted of Culdees, in the same manner as that of St Andrews; particularly at Dunkeld, Dumblane, and Brechin, there had been convents of Culdees very anciently, and amongst them the bishops had their residence before the dotation of the ancient bishoprics, or the erection of the new ones by King David I.

Alexander Miln, abbot of Cambuskenneth, and first Lord President of the Court of Session, wrote an Account of the Bishops of Dunkeld, while he was yet a canon there; in the beginning of which he affirms, ‘ that about the year 1127, King David I. converted the monastery that had been founded by Constantine, king of the Picts, into a cathedral, and having cast out the Culdees, he instituted a bishop and canons; that the first bishop was Gregory, who had been abbot of the monastery at that time, and

‘ afterwards was one of the king’s council, and that he  
 ‘ died in the year 1173, after he had been bishop forty-two  
 ‘ years.’

Which narrative is little else than a concatenation of mistakes; for before Gregory, Cormac was bishop of Dunkeld, in the days of King Alexander I. to whose foundation-charter to the canons of Scone he and Gregory, bishop of Moray, are the first witnesses, in the year 1115; and the same two bishops, together with Robert elect of St Andrews, do attest another charter by King Alexander I. to that abbey, which must have been granted A. D. 1124, for in that year Bishop Robert was elected, and the king died.

After this, the same Bishop Cormac subscribes as witness to two charters of King David’s donations to the monastery of Dunfermline, with Robert bishop of St Andrews, (who could not use that designation before his consecration in the year 1128,) and with Herbert, who was chancellor in the last years of King Alexander and beginning of King David’s reign, while the Culdees were yet the chapter of his see, by whom both he and his predecessors had been elected, in the same manner as was observed at St Andrews; for it cannot be instructed how many predecessors in office he had. All that can be said is, that we are sure there were bishops there as far back as we find charters extant, and in the time of the Culdees. Therefore there is no ground to doubt that they had been there from the very foundation of the place in the days of the Picts.

After Cormac, Bishop Gregory is frequently to be met with, attesting charters of King David, and of King Malcolm his grandson, together with Robert bishop of St Andrews, and Herbert and Arnold bishops of Glasgow, that is, between the years 1147 and 1162. He died A. D. 1169, as both the chronicle of Melrose and Fordun do relate; from all which it is evident, that Abbot Miln was far mistaken when he took him for the first bishop of Dunkeld, and also as to the time of his promotion and of his death.

But if canons-regular were brought there in Gregory's days, or about the time that they had their first settlement in St Andrews, which is highly probable, it may be thought that he proposed only to begin his account at that period of time, and to neglect all preceding bishops, as in his opinion uncanonical. All that hath been said here is founded on charters, to be seen in the chartularies of Scone and Dunfermline; and people who have not access to these may find their authorities quoted, concerning the very same things, in Sir James Dalrymple's Collections, by comparing the pages 240, 388, 389, and 402, among themselves. But they ought not to be surprised if they find some strange things inferred from thence, or asserted by that writer, such as his translating Bishop Cormac from Murtlach to Dunkeld, and this Gregory from being abbot of Dunkeld to be bishop of Moray, and from thence back again from Moray to Dunkeld, p. 245, not only without any show of authority, but even in spite of chronology;—or his argument, p. 246, that because one of King David's charters is attested by five bishops, therefore there were only five bishops in Scotland at that time; and all this for fear that the kingdom should be found too well stocked with bishops.

At Dumblane the Culdees continued near a hundred years longer than at Dunkeld. Cormac Malpol, their prior, with Michael parson of Mothil, and Macbeath his chaplain, are witnesses to a confirmation by William bishop of Dumblane, of a gift of the church of Kincardine to the monks of Cambuskenneth, to be seen in their chartulary, fol. 80; and Malpol the prior, and Michael and Malcolm, Culdees, are witnesses to a charter by Simon bishop of Dumblane, one of William's predecessors. See Crawford's *Officers of State*, p. 6.

At last, in the year 1240, the election of the bishops of that see was devolved upon canons-regular, by a mandate of Pope Gregory IX. which was obtained in this manner:

Clement bishop of Dumblane went to Rome, and represented to that Pope, how of old time his bishopric had been vacant upwards of a hundred years, during which period almost all the revenues were seized by the seculars; and although, in process of time, there had been several bishops instituted, yet, by their simplicity or negligence, the former dilapidations were not recovered, but, on the contrary, the remainder was almost quite alienated; so that, for near ten years, a proper person could not be found to accept of the charge; that the case having been laid before the Pope, he had committed the trust of supplying that vacancy to the bishops of St Andrews, Dunkeld, and Brechin, who made choice of this Clement; but he found his church so desolate that he had not where to lay his head in his cathedral: there was no college there, only a rural chaplain performed divine service in the church that had its roof uncovered; and the revenues of the see were so small that they could hardly afford him maintenance for one-half of the year.

To remedy these evils, the Pope appointed William and Geoffry, the bishops of Glasgow and Dunkeld, to visit the church of Dumblane; and, if they should find these things to be as represented, he authorised them to cause the fourth part of the tythes of all the parish-churches within that diocly to be assigned to the bishop thereof; who, after reserving out of these tithes so much as should be proper for his own sustenance, was, by the advice of these two bishops, and other expert persons, to assign the rest to a dean and canons, whom the Pope enjoined to be settled there, if these matters could be brought about without great offence; or, if otherwise, he ordered that the fourth of the tithes of all such churches of the diocly as were in the hands of seculars should be assigned to the bishop, and that the bishop's seat should be translated to St John's monastery of canons-regular within that diocly, and appointed that these canons

should have the election of the bishop when a vacancy should happen thereafter.

But the seculars were not the only persons who had got the revenues in their possession ; for some regulars had got a good share, who were not so easily to be divested.

From this narrative it appears, that Dumblane had been a bishop's seat in very ancient times. The long vacancy that happened in it, of more than a hundred years, must have been before the days of King David I. who again restored this see ; for from his time the succession of its bishops is to be found pretty fully and well vouched by sufficient documents yet extant.

At Brechin the Culdees continued yet much longer to be the dean and chapter. Bricius their prior is a witness to some of Turpin's charters ; and after him Prior Mallebride attests divers charters by the Bishops Turpin, Ralph, Hugh, and Gregory. The designation given him by the bishops is "Prior Kaledeorum nostrorum," prior of our Culdees, or prior of Brechin ; and sometimes only prior.

The Culdees, like other chapters of Episcopal sees, gave confirmations of charters granted by their bishops, some of which are still extant, although rarely to be met with, because the records of all our bishoprics, three only excepted, seem to have been destroyed by our reformers. It, therefore, may not be improper to exhibit two of them, that if there be any who incline to discredit, or call in question what is here asserted, they may be induced to believe by the authority of the Culdees themselves.

*Confirmatio Capituli Brechynensis de Procurationibus.*

' UNIVERSIS sanctæ matris ecclesie filiis, Mallebryde,  
' prior et Keledei, ceterique de Capitulo Brechynensis  
' ecclesie, salutem. Sit universitati vestrae notum, Ra-  
' dulphum Dei gratia Brechynensem episcopum, consilio

‘ nostro et assensu, monachis de Abirbrothoc, caritatis  
 ‘ intuitu, concessisse, ut, quandocunque ad quasdam eccle-  
 ‘ sias eorum, in diœcesi ejus sitas, visitandas ex officio ve-  
 ‘ nerit, videlicet ad ecclesiam de Marigtoun, vel ad eccle-  
 ‘ siam de Gutheryn, vel ad ecclesiam de Panbryd, vel ad  
 ‘ ecclesiam de Monickyn, vel ad ecclesiam de Dunechtyn,  
 ‘ ad nullam earum hospitalitatis ei exhibeatur procuratio ;  
 ‘ sed tantum ad abbatiam, ubi hoc honestius et decentius  
 ‘ fieri potest. Nos etiam concessionem istam, sicut in carta  
 ‘ prædictorum monachorum melius continetur, omnino ra-  
 ‘ tam et gratam habemus : et, in hujus rei testimonium,  
 ‘ præsentî scripto ecclesiæ nostræ sigillum dignum duximus  
 ‘ apponendum. Teste Capituli nostri universitate.

*Confirmatio Capituli Brechynensis de omnibus ecclesiis.*

‘ UNIVERSIS sanctæ matris ecclesiæ filiis Mallebryde,  
 ‘ prior et Keledei, ceterique clerici de Capitulo Brechy-  
 ‘ nensis ecclesiæ, salutem. Universitati vestræ notum  
 ‘ facimus, nos donationes et concessiones ecclesiarum Deo  
 ‘ et monasterio beati Thomæ martyris de Abirbrothoc, et  
 ‘ monachis ibidem Deo servientibus et servituris, a felicis  
 ‘ memoriæ Turpino et Radulpho Brechynensis ecclesiæ  
 ‘ Episcopis canonicè collatas, ratas et gratas habere ; et  
 ‘ eisdem donationibus et concessionibus, sicut in eorum car-  
 ‘ tis liberius, quietius, plenius et honorificentius continentur,  
 ‘ consilium præbere et assensum : Et in hujus rei testimo-  
 ‘ nium, præsentî scripto sigillum ecclesiæ nostræ dignum  
 ‘ duximus apponendum. Testibus G. Archidiacono, Hu-  
 ‘ gone de Sigillo, Matthæo Decano, Andrea Capellano,  
 ‘ Petro Capellano Ranulpho Capellano de Maringtoun,  
 ‘ Ada Blundo, et Roberto clerico filio Adæ Senescalli.”

That the monastery of Brechin, in which the bishop had his residence, was very ancient, may be well inferred from the end of a brief chronicle of twelve of our kings, from

Kenneth Macalpin, published by Mr Innes, with his *Critical Essay*, 788.

III. Whereas it hath been alleged and maintained, that the disputes which the Culdees had with some bishops and canons were on account of differences about religious tenets, it will appear, by examining into the instances alleged, that it was not so, but merely such disputes as the bishops and canons had pretty frequently among themselves, about money, lands, and privileges.

Thus the determination of the controversy betwixt William bishop of St Andrews and the Culdees of Monimusk, doth not in the least 'make it appear that the exercise of their religion, and of their society, churchmen, and laics, was different from the Romish,'—S. I. D. p. 382. For, first, As to laics, it will be a novelty, when it is shewed that ever any of them was called a Culdee; and as to the rest of the story all would have appeared quite contrary, if the assertor had thought fit to give a fair account of the contents of that paper.

For, 1. In the copy of the very same paper, as it stands in the chartulary of the bishopric of Aberdeen, there is not one syllable of the first article of that agreement which is given us by Sir James Dalrymple, p. 281, to wit, 'That the Culdees of Monimusk should live in communion, after the manner of Culdees.'

2. The chartulary has a notable piece of a sentence, which Sir James has not given us; for, in the article about the election of the prior when a vacancy happened, 'the Culdees were to elect three of their fellow Culdees, by common consent, and present them to the bishop, or his successor, who was to make choice of one of the three, at his will and pleasure, and that person was to swear fealty to the bishop,'—[here Sir James stops, but the chartulary proceeds,] '*as Founder of the Culdees' House.*' So it is plain, the bishops founded the convents of Culdees, and the Culdees elected the bishops, whenever they re-

sided about the bishop's see, although not at places like Monimusk, where there was no bishop.

3. Sir James has forgotten to give the main foundation of this controversy, which was, that these Culdees would needs be canons-regular, and would erect themselves into a canonry, not only without the consent but even against the declared will of the bishop, their patron and founder. So far were they from being at variance with the canons in points of religion, that they themselves would needs be canons-regular.

Another cause of quarrel was, that it seems, by a pretended gift from the Earl of Mar, they had possessed themselves of some lands that belonged to the bishop without his consent, and, by this deed of agreement, bound themselves not to do the like afterwards, either by that earl's or any other man's gift.

4. It doth not appear that the Bishop did, by this deed, restrict their number any further than it had stood restricted formerly, whatever reason Sir James may have had for thinking so, p. 282. It was allowed that there should be twelve of them, besides their prior; which number might be thought sufficient at Monimusk, seeing the same number served at St Andrews; for that there were precisely thirteen at that place also, we learn from these words in the excerpts from the Register of St Andrews itself: 'Habe-  
' bantur tamen in ecclesia Sancti Andreae, quanta et qualis  
' ipsa tunc erat, tredecim per successionem carnalem, quos  
' Keledeos appellant.' Sir James understands by these words, that there had been thirteen successions of Culdees at St Andrews before King David's days, of which, says he, the meaning is obscure. Very obscure, truly, to make thirteen successions of a whole community, out of so many persons only at one time!

The meaning of the words, "per successionem carnalem," that there were thirteen of them by carnal succession, is not so very obvious, nor so generally understood. It seems

that, as the secular Culdees had wives, they were succeeded by their sons, by which means a perpetual generation of hereditary Culdees was kept up. It is thought that the words above cited will admit of no other meaning.

Abbot Miln tells us, “ that the Culdees had wives, after the fashion of the Eastern church,” as he says ; but in this he is mistaken : And although that custom had gone much into desuetude for about three hundred years before his time, yet it was not altogether abolished, for there were several instances of it to be found at the time of the Reformation. Our interpretation, therefore, of the words above cited, is well supported, by shewing that this was no singularity or novelty, but was the practice in other countries, before the full establishment of canons-regular in the eleventh century.

Hildebert, archbishop of Tours, writes, Epist. 55. That while he was bishop of Man, the canonries or prebends of the church of Clermont were transmitted hereditarily, so that there the canons were born such, and not instituted : and for this they pleaded custom in their favour, alleging that there was no need of electing any clergy excepting bishops, and perhaps abbots. Also from his 65th Letter, and the answer to it by Pope Honorius, it appears that the same custom prevailed in Bretagne, till it was abolished by Hildebert, in his provincial or metropolitical council, A. D. 1127.

The sameness of the custom in Scotland and Bretagne is readily accounted for ; because the people of that country had been taught the Christian religion by the Scots, and retained their other customs, more ancient than this, above 100 years after they had been given up by the Scots themselves, to wit, until the year 818. For then the Emperor Lewis, called the Pious, having subdued Morman, who had assumed the sovereignty of Bretagne, he called before him Marmonnoc, abbot of Landvenec, and interrogated him concerning these rites, who answered, “ That they had still

hitherto strictly observed what they had received from the Scots as to these matters." Upon which the emperor published an edict, that the rites then used by the church of Rome should from thenceforth be practised, not only in that monastery, but throughout that whole province.

The practice of transmitting benefices by inheritance, continued longer in Wales than in any of the countries hitherto mentioned, as Giraldus Cambrensis informs us, in his *Illaudabilibus Walliæ*, cap. 6. 'Successive quoque, et post patres filii ecclesias obtinent, non elective; hereditarie possidentes et polluentes ecclesiam Dei :? The sons get the churches, after their fathers, by succession, and not by election; possessing and polluting the church of God by inheritance.

The same author also informs us, that in his days, that is, in the end of the 12th or beginning of the 13th century, there was a kind of religious persons called Culdees, in divers places of Wales and Ireland, *Itin. Cambr.* 11. 6. et *Topogra. Hib.* c. 4. And, by all accounts that have been brought to light concerning them, it is certain enough that, of old amongst us, wherever there was a bishop's seat, they were instead of the dean and chapter. And therefore it is almost absurd to imagine, that they were of one religion and their bishops of another; yea, they differed no more in religion from the rest of the church of Rome than Black Friars do from White. Some of them, after the Monkish way, professed celibacy; of which sort those at Monimusk, and the like places, seem to have been; but the far greater part, and particularly such as constituted the bishop's chapter, were seculars, and mostly married, whose sons succeeded them in their benefices, according to a practice which then obtained in other nations.

IV. To proceed with the disputes betwixt them and their neighbours. The next appealed to, (*Ibid*, p. 282,) is a controversy in which the Culdees had no great concern.

King David I. had granted to the monks of Dunfermline the lands of Balchristin, reserving to the Culdees a right which they had to a pension out of these lands. This right came afterwards to belong to the canons of St Andrews, either by purchase, exchange, or donation; but the avaricious monks of Dunfermline would keep all to themselves. The plea was brought before King William, whose decision was, that the monks should have the lands, reserving to the canons the pension which the Culdees had out of these lands in the reign of King David; which is apparently a very equitable sentence, and leaves no ground for a reflection so injurious to King William's memory, as to assert, "that no right of the Culdees was favourable at that time, albeit it was pled by the canons-regular of St Andrews."

V. The prior and Culdees of Abernethy had a plea with the abbot and monks of Aberbrothoc, about the tithes of some lands within the parish of Abernethy; which was carried on for a long time, both before King William's court, and also in the ecclesiastical court before Abraham bishop of Dunblane. At last, after strict examination, and by advice of lawyers, the bishop gave final sentence against the prior and Culdees, in presence of Bricius, King William's chief-justice, and many others: in which sentence both parties agreed to acquiesce, and swore to the perpetual observance thereof in all time coming,—as may be seen in the chartulary of Aberbrothoc, fol. 105, 106.

Who would ever have expected to hear these pleas, about church-lands and tithes, insisted on as evidences that the parties were of different sentiments in religion, when there is not one word about religion in them! Surely the debate, whether the Culdees at Monimusk could transform themselves into canons-regular, contrary to the will of the bishop of St. Andrews, their patron and founder, is so far from supporting any insinuation of their differing in religion from the church of Rome, that it supposeth the very

contrary ; as the contest betwixt the Culdees and canons of St. Andrews also doth most manifestly, and to such a degree, that to those who are not sufficiently acquainted with the usual methods by which controversies of this kind have been carried on amongst us for about these 200 years by-past, it must be astonishing to hear such notions invented, propagated, and maintained from topics which so evidently refute them, by any person who regards his own character.

There is an original paper extant, relating to another debate betwixt the Culdees and canons of St Andrews, in which it is alleged, that notice is taken of a diversity in their religion. The controversy was this : The prior and convent of St Andrews claimed the precedency and superiority in the direction and management of affairs in St Mary's church of St Andrews, which the Culdees would not allow ; for they maintained, and with a good deal of reason too, that Mr Adam Malkirwistun, their prior, was provost of St Mary's church, and that they themselves were the canons. The matter was appealed to the Pope of Rome, and he delegated the priors of St Oswald and Kyrkham in England, (who, being of another kingdom, it was to be supposed would deal the more impartially,) to inquire into the matter, and to determine according to justice. The delegates found the Culdees in the wrong, and in the mean time suspended them from their office ; but delayed to pronounce their final sentence, which they appointed to be done by Robert, abbot of Dunfermline, one of the Pope's chaplains and chancellor of Scotland, and the treasurer of Dunkeld, upon the 7th November 1250 ; whom they ordained to inquire also, whether these Culdees, and their vicars, had in the mean time celebrated divine ordinances while they were thus under ecclesiastical censure : " Et ad inquirendum, utrum divina celebraverint sic ligati." The Culdees did not make their appearance at the day appointed ; yet, notwithstanding their contumacy, the delegates mildly enough delayed the publication of the sentence till another time.

But some people have affixed a very different meaning to the few Latin words now cited; as if ‘the chancellor and treasurer had been appointed to inquire how the Culdees and their vicars did celebrate divine ordinances;’ and thence an observation has been made, (*Ibid.* p. 284,) ‘that they did not rightly perform their worship;’ as if the word *utrum* were to be interpreted *how* or *after what manner*; whereas the plain meaning of the sentence is, ‘that they were to make inquiry whether these Culdees had sung or said mass while they were not at liberty, *sic ligati*, as lying under ecclesiastical censure.’

Besides the numerous mistakes which have of late been promulgated concerning the Culdees, there is a second branch of the same controversy, which must not be quite overlooked in this place, although it has as bad, or rather a worse foundation than the other. It is boldly asserted, that as ‘there were no bishops in the Primitive church, the Scots admitted none amongst them, till, in the reign of Indulfus, after the middle of the tenth century, Fothad became the first bishop of St Andrews; for though Kellach is said by some to have been the first bishop there, it is a mistake, seeing both Fordun and Winton name Fothad as the first, although, being inconsistent with themselves, they make Kellach contemporary with King Gregory. That their mistake is plain from Fothad’s own inscription upon a fine case which he caused make for the copy of the Gospels in his cathedral.

“Hanc evangeliam thecam construxit aviti

Fothad, qui Scotis primus episcopus est.”

Further, it is observed, p. 65, ‘that the Scots had an unusual form of church government, and entirely different from that of the Saxons, who were disciples of the Roman church; for Bede writes, that the abbot of the monastery of Hyi was always a priest, who had not only jurisdiction over the whole province, but also, by an unusual custom, was superior to the bishops themselves.’

It would be a very unnecessary employment to set about proving that there were bishops in the Primitive church, because every one, who has the least acquaintance with the ecclesiastical writers, knows as certainly that they had bishops as that they had churches. As to the Scots, Palladius was sent to be their bishop in the year 431, which shews that they had bishops before him. Bede gives us a letter from Laurence, archbishop of Canterbury, directed to the bishops and abbots throughout all Scotland, in the year 604, *Hist.* II. 4. In the year 635, Oswald, king of Northumberland, who had been educated and baptized during his exile among the Scots, sent to them for a bishop to instruct his subjects; and they made choice of Aidan, a monk of Hyi, whom they found worthy to be a bishop, ('dignum episcopatu decernunt, sicque illum ordinantes, ad predicandum miserunt.—Missus est Ædan, accepto gradu episcopatus.'—Bede. *Hist.* III. 5.) and therefore ordained and sent him. After his death, the Scots ordained and sent Finan to be his successor. ('Finan pro illo gradum episcopatus, a Scotis ordinatus ac missus, acceperat.' *Ibid.* III. 25.) And Finan was succeeded by Colman, who was also sent by the Scots. The conversion of the kingdoms of Mercia, the Middle Angles, and East Saxons, was brought about by means of Finan, who ordained one priest, his countryman, called Diuma, to be bishop of the two former kingdoms, and another called Cedd for the latter; at whose ordination, it is remarked, he called other two bishops to assist. Hence it is manifest, that more of the English were instructed in Christianity by the Scots than by Augustine the monk, and the other missionaries from Rome, and had bishops and priests sent them from Scotland time after time; and therefore it was not to have been expected that the English would, once and again, have concurred so heartily with those who wanted to abolish the Episcopal order in Scotland, while they still kept it up among themselves.

Bede hath preserved to us a letter from Pope John in the year 640, directed to five Scottish bishops and six presbyters, by name, and one of these Segenus abbot of Hii, about the observation of Easter, and about Pelagianism. *Hist.* II. 19.

We find two bishops from Britain subscribing the acts of a council held at Rome in the year 721, the one called Sedulius, a Scot, and the other Fergustus, a Pict, who takes the designation of "Scotiae episcopus," bishop of Scotland, and therefore seems to have been the chief bishop of our country at that time, as has been hinted already, p. 4.

VII. As to the bishops of St Andrews, Sir James Dalrymple has mistaken when he writes, (p. 126,) that Fothad and Winton name Fothad for the first of them; for both of them write of Bishop Kellach as before him; as also did Abbot Bowmaker, in his lives of the bishops of that see, although some copies of that book now have it that Fothad was the first; ("Primus, ut reperi, fuit Fothad;") which is a vitiation, owing to the ignorance of some transcriber, who mistook the meaning of the word *primus* in Bishop Fothad's inscription, and imagined that it signified first in time, whereas it really is designed for first in dignity, as is plain from other copies, in which Kellach is put long before him in time; and the context leaves no room to doubt, that Bowmaker himself meant it so; for he tells us, that he gives an account of the bishops of St Andrews from the time of Kenneth Macalpin; yet he places Fothad in the reign of Indulfus, which is a hundred years after Kenneth Macalpin; whereas Kellach is made contemporary with King Gregory, who began to reign within 20 or 22 years after King Kenneth; and we find Kellach holding a general council with King Constantine about the year 906, (Innes's *Crit. Essay*, p. 785,) long before the days of Indulfus and Fothad. This confirms much what has been said already of Palladius, that he was the chief, not the

first bishop of the Scots; and had our historians understood the word *primus*, when spoken of Palladius, in the same sense in which they certainly applied it to Fothad, and in which Fothad himself, and others, both at home and abroad, did use it, they would have thereby prevented much error and wrangling.

VIII. Bede says, indeed, that the abbot of Hii, who was no more than a priest, had not only jurisdiction over the whole province, but also, by an unusual custom, over the bishops themselves. But surely he could not mean that this jurisdiction was in spirituals; for of the contrary we are informed by Adamnanus, who himself was abbot of Hii, and tells us of Columba, the first abbot, that having once called up a bishop, whom he at first took to be only a priest, to assist him at the consecration of the Eucharist, upon discovering his character, he desired him to make use of the privilege of his order, in breaking the bread alone. “We now know, (says Columba,) that you are a bishop, why then have ye hitherto endeavoured to conceal yourself, and hindered us from treating you with due respect and veneration?”

The superiority, therefore, of which Bede speaks, must have been of another sort, and what that was may be learned from himself; for, in his Life of St Cuthbert, he explains this custom of the Scots bishops, viz. that the bishop, and other monks, made choice of the abbot, who took on him the sole government of the monastery; and that all the priests, deacons, singers, readers, and others of the ecclesiastic order, together with the bishop himself, observed the monastic rule in all things. ‘Regente monasterium Abbate, quem ipsi Episcopi, cum consilio fratrum, elegerint, omnes Presbyteri, Diaconi, Cantores, Lectores, ceterique gradus ecclesiastici, monachicam per omnia, cum ipso Episcopo, regulam servant.’ Thus the bishop took no more authority in the monastery than any ordinary monk; for the abbot

ruled all affairs there, that is, all temporal affairs. But when the bishop went out about the proper duties of his office, he assumed his own character, to which no priest or abbot ever pretended.

Archbishop Usher, from the Ulster Annals, informs us, that for ordinary there was a bishop who had his residence at Hii itself. And a bishop, called “Adulphus Myiensis ecclesiae Episcopus,” subscribes the canons of the synod of Calcuith, A. D. 785, where the learned are of opinion, that instead of “Myiensis,” it ought to be read “Hyiensis ecclesiae.” Nor is it to be doubted but that a bishop commonly resided there, as in the rest of our most ancient monasteries, and that their modest and retired way of living has been one reason that we know little about them.

There are several bishops mentioned in the Catalogue of Scottish Saints, here subjoined. But as that Catalogue is now printed chiefly to make known the opinions of ancient times, and to enable people to find out some chronological dates, designed by the days on which these several saints were wont to be commemorated, we shall make no inferences from it in this place.

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### SUPPLEMENT TO THE DISSERTATION ON THE CULDEES.

As the foregoing account is pronounced by a very good judge\* to be the best that has yet been given of the Culdees, it may be thought altogether unnecessary to add any thing to it; the more especially in these times, when men of learning and candour are almost unanimous in the opi-

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\* See Pinkerton's *Inquiry*, Vol. II. Part 6. chap. 1.

nion that, from all we know of the doctrines and practice of the followers of Columba, no fair inference can be drawn which will bear with any perceptible weight on the great question of ecclesiastical polity. The reader requires not to be informed that Blondel, Selden, Baxter, and Sir James Dalrymple, imagined that they could discover, in the scheme of administration said to have been adopted by the abbot of Iona, a warrant, or at least some degree of countenance, for the system of church government which distinguishes the Presbyterians; and in pursuance of this favourite object, the last named author, in particular, exerted the utmost assiduity in the collection of materials, and applied them, moreover, to the point at issue, with all the zeal of an enthusiast, and with nearly all the bigotry and narrow-mindedness of a professional sectary. On the other side, Usher, Stillingfleet, Lloyd, and Gillan, endeavoured, in their several works, to expose the futility of conclusions which were founded neither on established facts nor on authentic records; but on the fictions of authors, the earliest of whom did not exist till more than a thousand years after the period to which the most important part of his narrative refers; and all of whom appear to have had no groundwork for their details except the uncertain traditions of their age; no guide in their enquiries besides a superstitious imagination; and no check on their statements but the credulity, almost boundless, of their several contemporaries.

All reasoning acknowledged to proceed on the basis of such miserable authority, could not fail to be rejected by every lover of truth as at best extremely inconclusive; and, accordingly, a long time had elapsed in utter neglect of Columba and his disciples, when, in the year 1811, a splendid volume appeared from the pen of the Rev. Dr Jamieson, entitled an "Historical Account of the ancient Culdees of Iona, and of their settlements in Scotland, England, and Ireland." The learning of the author and his reputation for antiquarian research excited at first some curiosity respecting his

book; but a candid perusal soon satisfied the greater number of his readers that investigation is useless where there is nothing to be found; that erudition unsupported by historical evidence makes but very slow progress in convincing the understanding; and also that the most plausible species of logical dexterity proves only a poor substitute for sound premises and a legitimate conclusion. Some readers, also, might perhaps think they could occasionally perceive, in this performance, the love of system prevailing over that of historical accuracy; and imagine that the accomplished writer, in more places than one, shews a greater desire to bend even the strongest facts to coincide with his hypothesis, than to follow them out steadily and fearlessly in their direct and obvious bearing. In a word, an ungenerous adversary might have the hardiness to assert that, in a few instances, the spirit of controversy has led the venerable author to adopt some of its worst stratagems; and that his ardour in the establishment of a good cause has, from time to time, materially impaired the clearness of his intellectual vision in regard to certain of those trivial matters in conducting an argument, which are usually thought to have no small influence in marking the boundaries which separate what men ought to believe from what they ought to reject.

But, dismissing these unworthy surmises, it will in general be agreed, that the main value of this work on the Culdees consists in the very minute and expanded view which it exhibits of nearly all the statements and reasonings which are to be found on the same subject in older and less elegant volumes: the author having every where most judiciously avoided that invidious kind of responsibility which so often follows the discovery of new lights on all controverted topics; and which even sometimes assails the peace of him who succeeds in giving fresh vigour to an old argument, or in investing an antiquated objection with the force and poignancy of an original truth.

The sole interest, it is well known, which attaches to the

history of the Culdees arises from certain peculiarities which they are supposed to have entertained in relation to faith and discipline: And, in reference to the latter, Dr Jamieson observes that, “by some it has been urged, and *certainly not without great appearance of reason*, that the government of these societies of Culdees bore a very near resemblance to the Presbyterian form.”

Before proceeding to examine into the grounds upon which this “great appearance of reason” is made to rest, it may be useful to remark, that the term *Culdees*, as being comparatively recent, and importing no distinction as referable to any particular rule of monachism, may be left entirely out of sight. It appears to have been applied generally to that most ancient order of Religious who, in the beginning of the fifth century, introduced into the remotest parts of Britain and Ireland, the unnatural obligations of celibacy and retirement from the world; and as the expression meant no more than that the holy persons in relation to whom it was used had devoted themselves to the *service of God, or shut themselves up in cells*, it will be admitted that no inference can be drawn from it respecting any special rule or institution that could be distinctively called *Culdean*. They were, in short, as far as antiquaries can discover, the first order of monks that settled in the British isles; and wherever the Celtic language was used, whether in Scotland, Ireland, or Wales, the name of Culdee was given to every one who, relinquishing the temporal pursuits of life, joined an association of similar characters, for the purposes of fasting, meditation, and prayer.

But it is with the monks of Iona, the disciples of Columba, that our argument is exclusively concerned; and, to assist the reader in determining whether there be, in fact, any reason for believing that these celebrated recluses had a different *creed*, and different notions of *church government* from the men of their age, these two points shall be considered separately. But, before entering into particulars on

either of these heads, let it be asked whether, on general grounds, it be at all probable that, as both the Irish and the inhabitants of the south of Scotland were taught by missionaries from Rome, of whom the chief were Ninian, Palladius, and St Patrick, there would be any discrepancy amongst the converts, in that illiterate and uninquiring age, respecting the things they were desired to believe or the usages which they were enjoined to observe. Is it not to be presumed that, to the full amount of their belief and practice, whatever might be the extent of these, the Irish and Picts believed and acted just as the Christians at Rome, as well as those among the Britons, their neighbours, believed and acted at the same period? There is, indeed, no ground to doubt, that at the early epoch under consideration, the whole body of Christians in the British isles displayed the most exact uniformity in their ritual; and, among an ignorant people, the ceremonies of religion are the only medium through which can be ascertained the articles of their faith as well as the object and intention of their worship.

Now, when we reflect that Columba, who established his monastery at Iona about the year 560, came from Ireland, where every thing ecclesiastical had been established by St Patrick on the Romish model, we are warranted to conclude, unless the contrary can be proved upon sound historical evidence, that he brought with him the same doctrines, in regard to faith and discipline, which were held by his converted countrymen at large. The Christian religion, it is well known, followed in the tract which was marked out by the arms of Rome,—the missionary always treading, although at some distance, in the footsteps of the soldier: And no inference surely can be more legitimately deduced from the ordinary laws of human nature and from the general practice of mankind, than that the Roman priest would communicate to the Britons, Picts, and Scots the very things which he himself believed, and which were believed and practised by those who sent him.

It has accordingly been found, that, until the controversy about the proper day on which the festival of Easter ought to be kept disturbed the unanimity of the church in these islands, our Christian ancestors had nothing on which to differ. Their belief appears to have been uniform and unbroken; whilst their practice in holy things seems to have been regulated by the same authority, and to have proceeded in accordance with the same ritual, or in compliance with the same traditions. So far, therefore, as is known to the antiquary or the historian, there was not, at the time when Columba settled in Iona, any difference of opinion among the worshippers of Christ, whether in Britain or Ireland, either respecting the limits of their creed or the mode of their church government.

But, say those who have adopted the views of Selden and Sir James Dalrymple, we find that the disciples of Columba did actually differ from the church of Rome, both in respect of faith and discipline; and that, in their notions on these two most important points, they exhibited a remarkable resemblance to the purest order of modern Protestants. The reader will be pleased to favour me with his patience, while I lay before him a summary of the arguments, by which the ingenious writers here alluded to, have attempted to establish their position.

1. First, then, as to the doctrinal points in which the Columbans are supposed to have differed from the church of Rome, I shall follow the order observed by Dr Jamieson, and advert briefly to the keeping of Easter,—Auricular Confession,—The Tonsure,—Mode of Baptism,—The Real Presence,—Idolatrous Worship.

It is well known, that the rule according to which EASTER SUNDAY was determined when the Romans first converted the natives of Britain and Ireland, was different from that which was afterwards introduced at Rome by Dionysius Exiguus; and as, during a considerable time after the withdrawal of the legions from the British isles, scarcely any

intercourse subsisted between the capital and this distant part of the empire, the Irish and Picts, as well as the Britons, continued to observe the festival of the resurrection according to the cycle which they had originally received. When the mother church at length, in the course of the sixth century, renewed once more her attention to the Christians in Britain, she was amazed to find that one of the most solemn of her periodical solemnities was kept by her children there in an uncanonical manner; and imagining that, in this irregularity, they symbolized with the heretics of the East, or even with the Jews themselves, she used all her influence to make them adopt the new calculation, and thereby to join with the great body of the Western church in the observance of this annual feast. The clergy here defended their practice on the ground that they had derived their paschal cycle from the followers of the good St John; and thus, both parties, already entirely ignorant of the true nature of the controversy which they were pleased to maintain with each other, were equally resolute in supporting the canonical authority of their respective usages. After a few years, however, the arts or eloquence of the Roman priests prevailed; and the Pope found, in the abbot of Iona himself, a sedulous and devoted convert to the new lunar calendar.

If there be any honour or merit in having opposed for a time the use of a new calendar in the British churches, the Columbans are, no doubt, entitled to a share of that reputation; inasmuch as they certainly joined with the clergy in other parts of the kingdom in disputing the authority by which it was urged upon their acceptance, and even continued their opposition after the Saxons and a few of the Britons had yielded to the wishes of the Roman court. But, let me appeal to the candour of the reader, and ask him, whether this hesitation in receiving a new cycle from an Italian missionary, is to be considered as a proof that the primitive clergy of Britain differed in point of doctrine from

the great body of European Christians? The question was not, whether Easter should or should not be observed as a stated festival of the church ; but simply, whether it should be kept according to an ancient method of calculating the paschal season, or according to a scheme that was somewhat more modern. It was, in short, altogether a matter of order, and not of faith ; it might be connected with a problem in astronomy, but could not be viewed as having any affinity to a theological tenet, whether speculative or systematic.

2. AURICULAR CONFESSION is said to be one of those practices, in the rejection of which our ancestors maintained their natural character for good sense and purity of doctrine. But where is the evidence for this? It is drawn, in the first place, from a letter addressed by the celebrated Alcuin, abbot of Canterbury, to some learned men in *Ireland*, (which he calls the Province of the Scots,) in which the zealous monk expresses his regret that, according to report, “ none of the laity made confession to the priests.” The next proof is obtained from a writer of the *twelfth* century, St Bernard, the abbot of Clairvaux, who, in speaking of Malachy bishop of Armagh, observes, that he “ anew instituted the most salutary use of confession.”

It may be doubted whether the reader will be satisfied with the very general conclusion which is founded by Dr J. on these meagre and indistinct notices ; which, it will be observed at the same time, apply to the relaxed habits of a neighbouring nation, and not even indirectly to the disciples of Columba. Perhaps, too, it may be inferred, from the assurance that Malachy *renewed* the practice of confession, that it must have been in use at a more early period, and, consequently, that the argument of the learned author proves rather too much for the object which he had in view.

3. Dr Jamieson derives much comfort from contemplating the steady and orthodox conduct of the Pictish clergy, who, after the example of the monks of Iona, gave a de-

aided preference to their own TONSURE, compared with the more modern cut of the Popish court. Augustine, that most priggish of prelatical monks, never ceased, as every one knows, to extol the superior style in which the process of clipping and shaving was accomplished at Rome. No friseur in our days, even after having visited the principal cities in Europe, could be more loquacious on the elegance of his art, and on the dexterity of his manipulations, than was this archbishop of Canterbury: and such was the rage for introducing his more fashionable tonsure into all parts of Britain and Ireland, that learned missionaries were appointed to preach on its importance, and to illustrate by regular argument, and appeals to scripture, its powerful efficacy in furthering the everlasting welfare, as well as the earthly happiness, of the whole Christian priesthood. But all the zeal and labours of Augustine were in vain when opposed by the firm faith of our northern presbyters. These worthy sons of our ancient church expressed their utter abhorrence of so gross an innovation—declared boldly that they would continue to shave the crown of their heads agreeably to the exact pattern which they had all along followed, and which, they were satisfied, possessed the high authority of St John the apostle, and of St Polycarp the bishop; and that however compliant the Saxons might be under their Romish metropolitan, and however fickle the Britons might prove in regard to the pernicious novelty with which their stedfastness was thus menaced, the disciples of Ninian, Palladius, and Columba, would be found ready to resist unto the death.

But the power of fashion is of all things the most seducing and delusive. Even grave Divines are not at all times proof against its fascinating advances. The demure monks of Iona, accordingly, were at length prevailed upon to shave like other priests; for we find that they adopted the new tonsure much about the same time that they admitted the new calendar as their future guide to the canonical Easter.

No sincere Scotchman will refuse to participate with

Dr Jamieson in the triumph which he derives from these historical notices, as furnishing to us the most unimpeachable evidence of the independence of the Pictish church; though there are authors, no doubt, who, with the venerable Bede, will ascribe the tardy reception of these new modes and usages to the remote local situation of our ancient clergy; who, continuing long ignorant of what was going on in more busy scenes, and being altogether unaffected by the sympathetic emotions which are created in the minds of those who follow the steps of an ambitious leader, or who watch the progress of important changes, were naturally more disposed to resist innovation than to inquire into the reasons by which it might be recommended. But in whatever light these occurrences are to be viewed, they cannot surely be regarded as affording the smallest countenance to the opinion that, in point of *doctrine*, the Pictish, British, or Irish church differed in the minutest article from the church of Rome.

4. It is clear, from the language of Bede, as well as from the complaint of Lanfranc, archbishop of Canterbury, that the British and Irish churches did not, in administering the ordinance of BAPTISM, adhere closely to the ritual which had been adopted at Rome. The primate just named, in his Letter to Tordelvachus, one of the kings of Ireland, laments that infants were, in that country, “baptized by immersion, without the consecrated chrism.” But it is not easy to see how this fact applies to the Culdees of Iona in particular, or on what ground the rejection of a ceremony by the priests of Ireland can be held to establish a general purity of doctrine among our Scottish ancestors.

5. AS TO CONFIRMATION, which is reckoned by Dr Jamieson as one of the corruptions of Christianity, he merely observes that it has been inferred, from the language of Bernard, that it was quite in disuse, if at all ever known, among the *Irish* Culdees; “for, in his life of Malachy, he says that he anew instituted the sacrament of confirmation.” This

observation will, unquestionably, have great weight in establishing the orthodoxy of Columba's disciples!

6. The doctrine of the REAL PRESENCE is the next topic selected whereby to prove the soundness of the faith which distinguished our Scottish ancestors. If, by the real presence, Dr Jamieson means the tenet of transubstantiation, his reasoning in favour of the Culdees, at the period to which he alludes, will be acknowledged to be most conclusive and satisfactory, inasmuch as the speculations upon which Paschasius ventured in the ninth century were not likely to taint the creed of our countrymen in the eighth. The only proof which the learned author produces in support of Culdean orthodoxy is extracted from a Commentary on the eleventh chapter of the First Epistle to the Corinthians, written by a Bishop Sedulius who attended a council at Rome in the year 721; being somewhat more than a hundred years before the doctrine of the real presence had become a subject of controversy in the Christian world.

7. The Culdees, we are further told, appear to have withstood the "IDOLATROUS WORSHIP" of the Roman church; but the sole evidence for this is confined to the single circumstance that it was the common practice of the former to "dedicate their principal churches to the Holy Trinity, and not the Blessed Virgin, or any saint." After ascribing its due value to this distinction, the Doctor adds, that "it seems highly probable that the church of Brechin, which has been generally viewed as a remnant of Pictish architecture, had a similar dedication, as the principal market held there is still called *Trinity*, by corruption, *Tarnty Fair*."

In this most convincing manner are our forefathers of the sixth, seventh, eighth, and ninth centuries, acquitted of the heinous sin of idolatry,—that is, of naming their churches after favourite saints. Those readers, however, who may have the curiosity to know whether this supposed resistance to a superstitious usage has any foundation in fact, or is at all supported by the history of the early times

to which the question relates, will find some observations worthy of their attention in Gillan's Remarks on Sir James Dalrymple's Collections.

What, then, is the amount of the evidence, and what is the value of the reasoning by which the erudite author of the "Historical Account of the Ancient Culdees" attempts to establish the purer faith of these celebrated monks, as well as their systematic opposition to the Romish church in regard to rites and ceremonies? They are, in the utmost degree, trifling and frivolous! Except in the disputed article of the Easter calendar and the affair of the tonsure, it is impossible to fix on any one thing in which, at the end of the sixth century, the Christians of Britain and Ireland differed from those of Italy; and it is well known that these points of difference were not confined to the British churches, but were agitated with equal zeal in other parts of Christendom; and, moreover, that the Scots yielded their assent to the dogmas of Rome on these very heads, and adopted both the tonsure and the new cycle, long before the Britons in the southern division of the island would depart from their ancient practice. The immaculate and conscientious Culdees of Iona, (if Culdees they must be named,) with their abbot at their head, set the example of compliance to the older Christians of the Roman province; but these sturdy believers, on the contrary, scorning the accommodating policy of the Columbans, continued to keep their festival on their own day, and shave their crowns after their accustomed fashion. The clergy of Pictland and Dalriad, therefore, are entitled to much less honour for opposing Romish innovation than the bishops and presbyters among the Britons; for though farther removed from temptation, the former yielded much sooner to the false reasoning or the secular inducements which were urged upon them by the Saxon primate and his busy emissaries. Wherefore, then, are the followers of Columba decorated, solely and exclusively, with the praise of firmness, purity, and

sound views; why are they extolled as the only clergy, in ancient times, who had sense to perceive what was wrong, and principle enough to oppose it; why are they held up as prototypes of all the wisdom and zeal, and energy and self-devotedness, which are so justly ascribed to most of the leading men who, at a later period, conducted the Reformation to its happy issue;—and all this, too, in the face of the notorious fact that they succumbed and complied long before the great body of Christians in their neighbourhood were even shaken from their steadfastness? The answer is obvious: there have been authors in Scotland, in the course of the last hundred years, who were determined to find, in the early annals of their country, a model and a warrant for the things which had become popular in their own days; and not being satisfied with making out that, in ecclesiastical concerns, they are now the purest society on earth, they insist upon also proving that if they ever were polluted by erroneous doctrine, or superstitious practices, it was only for a very short time, and by means of the most unprincipled and irresistible constraint

As an apology for these tedious observations, I may be permitted to state, that the reasoning contained in the “Historical Account of the Ancient Culdees,” on this particular subject, is directed against the opinions which are expressed on the same head in the above dissertation. Mr Goodall remarks, at page lix, that “whereas it has been alleged and maintained that the disputes which the Culdees had with some Bishops and Canons were on account of differences about religious tenets, it will appear, by examining into the instances alleged, that it was not so; but merely such disputes as the Bishops and Canons had pretty frequently among themselves, about money, lands, and privileges.”—“Yea, (he adds,) they differed no more in religion from the rest of the church of Rome than Black Friars do from White.” It was, accordingly, to prove that Goodall was in the wrong, that Dr Jamieson found it expedient to enter

into the detail of which some notice has just been taken; pointing out no fewer than eight particulars in which the Columbans are said to have preferred their own ceremonies to those practised by the Romish priests.

But had the Doctor really intended to meet the argument of his adversaries in its full strength, he would not have remained content with his remarks on the controversy about the tonsure and the canonical cycle for finding Easter Sunday. He had in his hand Bishop Gillan's book in reply to Sir James Dalrymple, as well, perhaps, as the *Life of Sage*, by the same author; and he could not fail to perceive that, in both these tracts, the Culdees are charged with a much closer conformity to the church of Rome than can be implied in the mere keeping of a festival on the same day, or in shaving their heads agreeably to the same pattern. The following paragraph contains a summary of Gillan's observations.

“ The Culdees cannot be said to have opposed the corruptions of the Church of Rome, since we find that the ancient Scots so far agreed with that church that they even entertained a great many opinions, all which our Presbyterians condemn as Popish; and some of them are rejected by all Protestants: And this they did, not only after the year 716, as the vindicator (Sir James) understands it, but even before they embraced the Romish communion and conformed in the matter of Easter and the tonsure. It was shewn (in Sage's *Life*) that they were for *Episcopacy*, and *Diocesan Episcopacy*; that they believed in *Purgatory*, and that souls were delivered out of it before the day of judgment, by the alone prayers and fastings of the living, and especially by *masses*; that they practised *private confession*; that they had no less regard and veneration for *reliques* than the Romanists have now; and that the relics of the Apostles were sought for from all places, and altars built in honour of them, and they believed that miracles were done by them: That they consecrated churches, and for this end

used *holy water*, by which they thought also diseases were cured: Churches were dedicated to the honour of the blessed Virgin and Apostles: They used holy oil, by which they believed the sea and roaring of the winds were calmed: They observed *Lent*, and all the *Wednesdays* and *Fridays* most religiously: They erected *crosses*, and used the transient sign of the cross. To these may be added, that they had *monasteries*, consecrated *abbesses*, and gave all reverence and respect to *monks*; they bowed their knees when they entered the church; they followed *unwritten traditions*; they had a great regard to a bishop's blessing; their clergy wore a distinguishing garb, and they performed divine worship by a liturgy. I could prove all these things by plain testimonies, were it necessary. If, then, the Scots complied with the Romanists in what our Presbyterians call *Popish* errors, (and, no doubt, some of them are such,) and no instance can be produced wherein they differed from them, except some ecclesiastical rites and customs,—is it not reasonable to conclude that they professed the same faith, and believed the same doctrine with the Church of Rome? And if it was so in the time when they had different communions, it must have been no less so after the year 716, when the Scots laid aside those rituals which had occasioned the difference, and became one and the same communion with the Church of Rome.”

There are some remarks in Bishop Lloyd's book very much to the same effect. Alluding to the monastic institutions, founded by St Patrick in Ireland, and by Columba in the island of Iona, he reminds his reader, on the authority of Adamnanus himself, an abbot of the Columban monastery, and author of the life of its founder, “that among the sundry offices in that monastery there was wont to be a prayer in *commemoration of St Martin*.” “For their offices of prayer in these monasteries,” continues his Lordship, “they made use of St Martin's liturgy, namely, that which was called *Gallorum Cursus*: This was used among

them everywhere in Britain. In Ireland they had another liturgy, which was called *Scotorum Cursus*, as Bishop Usher tells us, from a manuscript of that age. For their fasting, they observed the yearly time of *Lent*, and also the weekly fasts of *Wednesday* and *Friday*, all the year, except betwixt Easter and Whitsuntide. This was the manner of Aidan, (educated and ordained at Iona,) and his disciples, as Bede particularly informs us; who also gives a short account of all their other bodily and spiritual exercises. These instances," he concludes, "are enough to shew that the Scottish monks, of whom we are speaking, were like the other monks in France, and in other Episcopal countries. I do not know wherein there can be shewn any difference between them."

Dr Jamieson would have shewn some confidence in the principles which he has adopted from Sir James Dalrymple and others, had he undertaken to refute the reasoning of Lloyd, or to expose the statements of Gillan. The works of these authors were before him; he has referred to them repeatedly with considerable bitterness of spirit; laughed at them where he could, and sneered at them when it was not right to be merry;\* and, therefore, that he has left their assertions uncontradicted, and their conclusions unimpugn-

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\* In reference to Bishop Gillan's arguments against the imaginary dissent of the imaginary Culdees from the Romish church, Dr Jamieson exclaims, "Here we discern the true spirit of these old Episcopalians, with whom the writer was connected. The attachment of many of them to Rome was far stronger than to any class of Protestants who did not acknowledge the divine right of Episcopacy." And, almost immediately after, alluding to the same class of Christians, he remarks, "But whatever the warm adherents of an exiled and popish family in this country might think of the conduct of our ancestors, or what inference soever they might deduce from the language of Bede, we," &c.

Two well authenticated facts, and one sentence of sound reasoning, would have left a much better impression on the mind of a candid reader than could be produced by whole pages of such unseasonable reproach and obsolete sarcasm.

ed, may be regarded, with “ great appearance of reason,” as a tacit acknowledgement that he thought them too strong to be assailed, and too well founded to be overthrown. Instead, however, of resolutely encountering these controversialists on the broad ground of Romish superstition, and proving that the ancient ecclesiastics in Scotland believed not in *Purgatory*, nor ever attempted to pray souls out of it; that they knew nothing of *masses*, nor of *private confession*, nor of *relics*, nor of *holy water* in consecrating churches; nor of the *sign of the cross*; nor of *holy oil*, *unwritten traditions*, *fasting* in Lent and on Wednesdays and Fridays, *bowing the knee* upon entering a place of worship, reverencing *monks*, and consecrating *abbesses*;—instead of disproving these things, which he would be among the first to consider as specific and palpable tokens of the “ Man of Sin, and Mystery of Iniquity,” the cautious defender of Culdean purity shifts the scene of dispute all at once from the seventh century to the twelfth, and from the monasteries of Albyn to the secular priesthood of Hibernia; and, in place of vindicating our own countrymen from the charges brought against them, he makes haste to establish some facts, which no one has ever called in question,—that the Irish, five hundred years after the period to which Gillan’s strictures apply, were no better than “ brute beasts;” that they followed a rude process of baptizing, which offended the delicacy of Bishop Malachy; and that this holy man found it necessary to institute, *a-new* amongst them, the rites of confirmation and of auricular confession! So much for the opposition of the Culdees to the system of the Romish Church!

II. But the ritual of the Columbans, and their mode of celebrating divine worship, are matters of very inferior import, when compared with the *form of ecclesiastical government*, of which they are supposed to have afforded an example.

When it is considered that the Culdees first present themselves to our notice, on the page of authentic history, in the attitude of maintaining their right to elect the bishops in the several sees where these monks had establishments, it may appear surprising that their practice as churchmen should ever have been adduced, in the form of an argument against the antiquity of Episcopal government. It has, indeed, been maintained by those who think they perceive, in the system pursued in the Columban monastery at Iona, the model of Presbyterian rule, that the Culdees had departed from their better principles long before they consented to occupy the place of dean and chapter to any diocesan bishop; and that, if we wish to ascertain their primitive doctrines in relation to ecclesiastical policy, we must examine attentively into their proceedings while as yet they followed the institution of their founder, and acted under the inspection of his immediate successors. We are, at the same time, reminded that, in the words of Bede, “the island (Iona) is always wont to have for its governor a Presbyter-abbot, to whose authority both the whole province, and even the bishops themselves, by an unusual constitution, ought to be subject, after the example of their first teacher, who was not a bishop, but a presbyter and monk.”\* We are informed, moreover, in the words of the same historian, that when Oswald, king of Northumberland, sent to the island of Hy for a bishop, to instruct his people in the doctrines of Christianity, the council of seniors elected Aidan, one of their own number, as being worthy of the episcopate, and, having ordained him, sent him forth to preach. “Now,” says Dr Jamieson, “nothing can be more clear than that, according to Bede, the very same persons who

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\* Habere autem solet ipsa insula rectorem semper Abbatem Presbyterum cujus juri et omnis provincia, et ipsi etiam Episcopi, ordine inusitato debeant esse subjecti, juxta exemplum primi Doctoris illius, qui non Episcopus, sed Presbyter extitit et Monachus.

found him worthy of the episcopate, both *ordained* and *sent* him. And who were these? Undoubtedly, if there be any coherence in the language of the venerable historian, they were *all who sat there*, or who constituted that conventual meeting." "As we have not," he continues, "a vestige of proof from the record, that so much as one bishop was present, if all this was done by a council of Seniors or Presbyters, how can the inference be avoided, that Aidan received *Presbyterial* ordination?"

The inference, indeed, has a very plausible seeming, and will satisfy those readers who have confined their enquiries to the volume in which it is to be found. But the most unreflecting of the author's admirers will naturally be induced to ask, why should the monks of Iona give the title of *bishop* to the brother whom they send forth; and why should they go through the form of declaring him worthy of the *episcopate*? Did the words, bishop and presbyter, mean the same thing in those days; or was the venerable Bede, who tells the story, ignorant of the distinction usually implied in these terms? It cannot be affirmed, either that the words were synonymous, or that Bede was not aware of their difference; for, besides that, in his works at large, he observes the common distinction between presbyter and bishop, he marks it with particular emphasis in regard to Iona itself,—telling his reader, that the head of that establishment was always a presbyter, and not a bishop; and conveying, too, with considerable emphasis and no small surprise, the additional information, that the bishop there was held under a species of subjection to the abbot of the monastery. That the presbyter-monks should have acknowledged the superiority of their presbyter-abbot was regarded quite as a matter of course, and could excite no astonishment in a church historian: The office-bearer, therefore, who is called a bishop, and who is said to be subject, in an unusual manner, (*more inusitato*,) to the rector of the mo-

nastery, must necessarily have been of a different and higher order than that of presbyter.

If this be admitted, it may then be reasonably asked, how could a college of presbyters consecrate a bishop? On what principle could they confer upon one of their brethren a rank, a power, and an authority which they themselves did not possess? Is it possible to view such a transaction in any other light than that of a piece of solemn mockery? They knew the difference between bishop and presbyter. The historian who narrates the occurrence was equally well acquainted with that distinction; On what ground, then, shall we explain the conduct of these monks, which is apparently so inconsistent with the leading principles of their institution; or by what means shall we reconcile the use of terms which involve us in such direct contradiction?

There is only one way of restoring probability to the narrative of Bede, and consistency to the proceedings of the Columban convent, which is, to admit that the bishop, who appears to have had some connection with the monastic establishment at Iona to whose abbot he was in certain respects subordinate, had also some hand in the ordination of the Episcopal missionaries who were sent into Northumberland from that famous seminary. This is the theory which Lloyd and most other writers have adopted; and though it is very violently opposed and contemned by the learned author of the Historical Account of the Ancient Culdees, it appears, notwithstanding, to be both somewhat reasonable in itself, and also not altogether incapable of such a degree of evidence as may satisfy those who have not determined to sacrifice truth to system.

1. In the first place, we find that it was customary in other parts of the Christian world, at the very period, too, when the Columban establishment at Iona was in its greatest prosperity, to have bishops either actually in monasteries, or specially attached to them, for the very purpose of performing those official duties to which clergymen of a lower order were not

held competent ; and in particular the office of ordaining young men, when duly qualified, to the service of the holy ministry. In the early times of the church, monastic establishments were at once the schools and the colleges in which the clergy received their education ; and as religion and learning were thought to be very much advanced by the discipline of convents, the monks were greatly encouraged ; such immunities and privileges being allowed to them by the indulgence of the age, that in many places, says the Bishop of St Asaph, ‘ they were, in a manner, wholly free ‘ from Episcopal jurisdiction. They governed all within ‘ themselves, and kept some kind of authority over those that ‘ were ordained and sent forth from their body. This gives ‘ colour enough to them that are to seek for examples in ‘ those times for the depressing of the authority of bishops. ‘ But this will do them no service, when it appears, that, ‘ notwithstanding all their exemptions, those abbots and ‘ seniors could not ordain without a bishop, and that many ‘ of them were not in orders themselves, even those that had ‘ bishops subject to them in their monasteries.’

‘ The most ancient privileges of this kind that I have ‘ observed in the Western church, were those that were ‘ enjoyed by the African monasteries. They were for one ‘ while so exempt, that\* the bishop in whose diocese they ‘ were had nothing to do with them, except when they ‘ themselves were pleased to make use of his assistance.

‘ About the year of Christ 500,† they might choose ‘ what bishop they pleased in the whole province, to or- ‘ dain and do other Episcopal acts in their monastery. It ‘ appears ‡ that whomsoever they chose they were tied to ; he was their bishop as long as he lived, but when he ‘ died they were not tied to his successor, but might

\* Concil. Edit. Labbe. Tom. IV. col. 1649 and 1785. B.

† Ib. Col. 1646. D. E.

‡ Ib.

‘ choose either him or any other when they pleased ; for, as  
 ‘ they pleaded in the council of Carthage, they were\* not  
 ‘ under any bishop out of duty, but out of choice, except  
 ‘ only the archbishop of Carthage, who was their primate.  
 ‘ Afterwards, they were confined to the bishop of the dio-  
 ‘ cese ; so that he, † and no other, when they desired it,  
 ‘ might ordain any whom they chose out of their number,  
 ‘ or might give confirmation, or might consecrate a new  
 ‘ oratory. And it is expressed by what pattern this was  
 ‘ done, ‡ that it was in like manner as the monastery of  
 ‘ Lerin in France, (now St Honoré,) was confined to the  
 ‘ bishop of the diocese.’

‘ In France and Spain, how this matter was ordered, it  
 ‘ appears in the canons of their councils of § Agathe and ||  
 ‘ Lerida. There was none to be ordained in any monastery  
 ‘ but by the bishop in whose diocese it was. But then it  
 ‘ must be at the desire of the abbot, or at least with his  
 ‘ leave, and not otherwise. But, besides, we find that some  
 ‘ greater monasteries had bishops in them of their own,  
 ‘ who were elected by the abbot and monks, and were or-  
 ‘ dained by the adjacent bishops, to the end that they might  
 ‘ preach and do episcopal offices in their monasteries. Of  
 ‘ this kind, we have ¶ examples in St Martin’s near Tours,  
 ‘ and the monastery of St Denis, near Paris, which had  
 ‘ such bishops in them from ancient times ; and we have  
 ‘ an account of their successions for some ages. The like  
 ‘ we have of the bishops that were in St Columba’s monas-  
 ‘ tery at Hy, of whom\*\* there is mention, in the Ulster An-  
 ‘ nals. So that, in either case, of exempt or non-exempt  
 ‘ monasteries, there were bishops to be had for the ordain-  
 ‘ ing of monks ; and no pretence to have it done by the

\* Ib. Col. 1648. A.

† Ib. Col. 1789. B.

‡ Ib. Col. 1649. A. B.

§ Council Agath, c. 27.

|| Council Lerid. c. 3.

¶ Acta S. S. Ord. Benedict, Seculo VIII. in Præf. xx. xxi.

\*\* Usser de Primard. p. 701.

‘ abbot, who was no bishop, though his leave or consent was  
 ‘ needful to the ordination.’

These facts prove incontestably, that the ordinations in monasteries were performed by bishops, either belonging to the establishments themselves, or chosen by the heads of convents for that very purpose. It is proved that councils were held to regulate the relations which subsisted between the bishops and the monasteries in which they were invited to act, and to limit the power of choice in this respect on the part of the abbot and his brotherhood; that they were tied, as Lloyd expresses it, to the bishop whom they fixed on, as long as he lived; and that, at length, they were, in some places, restricted to the bishop of the diocese. The superior and his monks, it is clear, who were the best judges of the character and acquirements of those who were under their care, pointed out, from time to time, the persons who were to be ordained; and then, as it would appear, the bishop whose services were engaged for the particular monastery proceeded to the act of ordination, and gave to the candidates for the diaconate, or priesthood, as it might happen, authority to minister in the church of Christ.

‘ Our adversaries (says Bishop Lloyd) would have it that  
 ‘ the abbot and his senior monks did ordain those who were  
 ‘ sent out of their monastery; and that not only into the  
 ‘ lower orders, but into the order of bishops, as they shew  
 ‘ us in the example of Aidan and his successors. But this  
 ‘ is so far from being true, that I dare challenge our adver-  
 ‘ saries to shew any instance where the abbot and monks,  
 ‘ without a bishop among them, ordained so much as one  
 ‘ single presbyter. I shall shew, on the contrary, by many  
 ‘ instances, that as it was necessary to have orders conferred  
 ‘ in the monasteries, (without which there could be no  
 ‘ administration of sacraments,) so bishops were held ne-  
 ‘ cessary on this very account, that they might confer or-  
 ‘ ders on those that were judged fit to be ordained in the  
 ‘ monasteries.’

Dr Jamieson takes no particular notice of the argument which I have just abridged, nor of the inferences which it is so well fitted to support. He confines the attention of his readers to the individual cases which are mentioned by Bede as having occurred at Iona; and exerts all his ingenuity to shew, that, as no bishop is mentioned as officiating at the ordination (I may not be permitted to call it *consecration*) of Aidan and Finan, there was certainly no bishop present at either. He gives no weight at all to the consideration, that it was customary in other monasteries, at the very period when Aidan and Finan were ordained at Iona, to employ bishops to perform that sacred office; nor will he yield, in the slightest degree, to the probability that, as there were assuredly a bishop or bishops in subordination to the Columban abbot, their services were actually used on so important an occasion as that of raising presbyters to the episcopate. If the bishops did not officiate on such a crisis as that now referred to, what could be the intention in having this order of clergy at all; and what were the peculiar duties to which they were appointed?

2. But, taking it for granted, that the Presbyters of Iona would not be guilty of the impious mockery of ordaining a brother to an order and office in the church higher than that which they themselves possessed; and knowing, as we do know, from the best authority, that when Aidan and Finan were pronounced worthy of the episcopate, they were, by means of ordination, invested with that superior degree,—are we not compelled to infer, that this ordination was conducted by bishops. If this inference is not allowed, I then beg leave to ask, what is meant when the venerable historian tells us, that a member of a presbyterial college was judged by his brethren worthy of the episcopate, and forthwith ordained to it? Were Aidan and Finan, after their ordination to the episcopate, exactly in the same order of clergy that they were before such ordination? If they were priests before, what were they afterwards?

But Dr Jamieson reminds us, that we cannot *prove* they were priests before this ordination: They *may have been* only laymen. He himself, indeed, admits that the monks of Iona were mostly presbyters;\* and this being the case, it must appear somewhat unaccountable that, in selecting persons from their number for the very important office of a bishop, and at the request, too, of a sovereign prince who wished to found a church in his dominions, they should *always* have fixed on laymen,—individuals of no experience in their profession, whose qualifications could be but imperfectly known, and whose characters were still in a great measure to be formed. If the Columban monks were indeed “mostly presbyters,” is it not very likely that some one of the three, Aidan, Finan, or Colman was a presbyter? And if it be granted, that any one of them was of this rank before his ordination to the episcopate, it must follow that the second ordination was to a higher order than that of priest, or that it was a ridiculous and most contemptible farce.

Dr Jamieson must be aware, that there are limits to the argument which he derives from the supposed existence of lay members in the convent of Iona; for as, in the narrative of Bede, there is no vestige of evidence that the abbot was present, more than the bishop, at the deliberation of the monks and the subsequent ordinations which took place, he may find himself carried a little farther than he would willingly chuse to proceed; and, in his eagerness to flee from Episcopal supremacy, reduce the commission of his favourite Culdees to a mere warrant issued by laics. But there is no reason whatever for believing that any of the Columban monks were laymen. The Doctor, himself, informs us, “it has been supposed that, AS TWELVE PRIESTS *accompanied Columba from Ireland, and settled with him in Iona*, they afterwards retained this number, in imitation of the conduct of their founder;”—but he has neglected to tell us at what

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\* See *Historical Account of the Ancient Culdees*, p. 36.

time within the few years which had elapsed between their first settlement and the request of Oswald to have a bishop, they departed so far from the original model of their institution as to admit laymen into their sacred college. It is only better, it would seem, that they should all be laymen, even though they might be detected in the foolish trick of ordaining bishops for a Northumbrian king, than that any one of them should be *bona fide* a presbyter, and afterwards found to have submitted to a second and higher ordination inflicted upon him by the hands of prelates.

3. But that Aidan, Finan, and Colman were in fact raised to the rank of bishop, even as that word is usually understood in our times, is rendered manifest by their proceedings as soon as they entered upon their new office. Aidan, says the venerable Bede, was sent from Hy to convert the Angles, having received the degree of bishop, (*accepto gradu Episcopatus,*) at the time when Segenius, abbot and priest, was over that monastery.\* And, to use the words of Lloyd, that this ordination was into a higher order than that of presbyters, it sufficiently appears, by divers things that we read of in Bede's history; as, namely,† *that he chose the place of his Episcopal see in the isle of Lindisfarn; there he was with his clergy, and there was the abbot with his monks, who all belonged to the care of the bishop.*‡ For his clergy, he had divers persons that came with him from Hy; of them, probably, were his chaplains, who went about with him, of whom one is called *presbyter suus,*§ and one or two *clerici sui,*|| *his presbyters,* in King Alfred's translation. Besides these, there were many presbyters that came out of Ireland, who preached and baptized; and *so churches were built in many places* throughout his diocese.¶

\* Bed. Hist. III. 5. p. 169.

† Bed. Hist. VI. 27. p. 35. 60.

‡ Bed. Ib. III. 5. p. 170.

† Bed. Hist. III. 3. p. 160.

§ Bed. Ib. III. 14. p. 200.

¶ Bed. Hist. 3. p. 167.

Bede is very diffuse in the account he gives of Bishop Aidan ; tells us how the king gave him territories and possessions for the founding of monasteries, and also how at one of these, which was called Heorta, he consecrated Hern abbes. He devotes whole chapters to the detail of the bishop's miracles ; exhibits a very flattering view of his general character ; and finds no fault in him, except in the matter of Easter, which Aidan continued to observe according to the old calendar. But, notwithstanding this discrepancy, he was not only in communion with the bishops that came from Rome,—“ he was even, (says the historian,) deservedly beloved by them, and held in veneration by the archbishop of Canterbury and the bishop of the East Angles ; and accordingly, after his death, he was accounted a saint by them of the Romish communion.”\* “ This (as Bishop Lloyd justly observes) sufficiently sheweth that they did not take him for an intruder into their order, but were very well satisfied with his ordination.”

But the history of Finan, who succeeded Aidan in the see of Lindisfarn, affords the strongest, the most direct, and the most unimpeachable evidence that human testimony could supply, that the persons whom the monks of Iona pronounced worthy of the episcopate were, in fact, bishops in the proper and ordinary sense of the term. “ Having arrived in his diocese, (says Bede,) he built a church fit for an Episcopal see ; and having shortly afterwards baptized Peada, the king of the Middle Angles, with all his court, he gave him four priests, one Scotch and three English, to instruct and baptize his people. In process of time, the Scottish priest, who was called Diuma, was ordained by Finan to be bishop of that nation, as well as of the province of Mercia. The words of the venerable historian are as follows : “ Factus est Diuma, unus ex præfatis quatuor sa-

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\* Bed. Hist. III. 25. p. 255. and Vita Cuthberti, n. 7.

cerdotibus, episcopus Mediterraneorum Anglorum, simul et Merciorum, ordinatus a Finano episcopo.\*

At a subsequent period, Sigebert, king of the East Angles, with his friends, was baptized by the same bishop, and received, at the same time, two priests to convert and baptize his subjects. One of these, whose name was Cedd, having, with the assistance of his colleague, gathered together a great church to the Lord, returned to the establishment at Lindisfarn, to inform Finan of their remarkable success in the work of evangelizing the Saxons; with which account the Northumbrian prelate was so much gratified that, in order to enable him to prosecute his pious objects with still greater advantage, he resolved to raise the priest to the order of bishops. "Finan," says the historian, "seeing his success in the furtherance of the Gospel, and *having called to him two other bishops for the ministry of ordination*, made him bishop over the nation of the East Angles;" adding, "that he having received the degree of the episcopate, (*accepto gradu episcopatus*,) returned to the province; and, with greater authority, (*majore auctoritate*) fulfilled the work which he had begun, erected churches in different places, *ordained presbyters and deacons*, who might assist him in the word of faith, and in the ministry of baptism."†

Dr Jamieson, as might be expected, is a good deal puzzled with the episcopal transactions of Finan, which look so

\* Bed. Hist. 21. pp. 218, 219.

† Ubi cum omnia perambulantes multam Domino ecclesiam congregassent, contigit quodam tempore eundem Cedd redire domum, ac pervenire ad ecclesiam Lindisfaronensem, propter colloquium Finani episcopi; qui ubi prosperatum ei opus evangelii comperit, fecit eum episcopum in gentem Orientium Saxonum, vocatis ad se in ministerium ordinationis aliis duobus episcopis: qui accepto gradu episcopatus, rediit ad provinciam, et majore auctoritate coeptum opus explens, fecit per loca ecclesias, presbyteros et diaconos ordinavit, qui se in verbo fidei et ministerio baptizandi adjuverant, maxime in civitate quæ lingua Saxonum *Ythencaister* appellatur.—*Bed. Hist. Lib. IV. c. 22.* as quoted in the Historical Account of the Ancient Culdees.

much like those of a real diocesan bishop. "It must be admitted," he observes, "that according to Bede's narrative, there is something in the conduct of Finan which does not seem entirely consonant to the view given of the ordination of Iona. Whether this should be ascribed to some greater attachment, on the part of the Saxons, to the model of the Roman church, I shall not presently enquire. But, unless we suppose that Finan renounced the tenets of his mother church, we cannot here conclude that he viewed the office of a bishop as essentially distinct from that of a presbyter."

That he viewed the office of a bishop as essentially distinct from that of a presbyter, cannot, I think, be doubted by any man who has read, with candour, the foregoing paragraphs; and, taking this conclusion in connection with all that Bede relates concerning him, during the ten years that he presided over the Northumbrian church, the natural conclusion is, that he did not renounce the tenets of his mother church, but, on the contrary, that those tenets were in strict accordance with the principles upon which his whole public conduct proceeded. It is allowed that Finan requested the attendance of two other bishops to join with him in giving canonical consecration to the presbyter Cedd; and, moreover, that this presbyter, when raised to the episcopate, returned to his district with *greater authority*, and forthwith proceeded to ordain priests and deacons to assist him in the word of faith and ministry of baptism: from which facts the inference forces itself upon our acceptance with an irresistible degree of conviction, that the tenets held at Iona in regard to church government were decidedly Episcopal, and consequently, that Aidan, Finan, and Colman, were Episcopally ordained.

The learned author, whom I have already so often named, endeavours to turn aside the weight of this part of the argument, by allowing that the use of the words *bishop* and *episcopate* had become common in the days of Bede;

the former of which, he adds, "*from the influence of prejudice*, was reckoned more honourable than that of presbyter." But he maintains, that the Episcopacy spoken of by the venerable historian must have been such an Episcopacy as presbyters could confer: an Episcopacy, in the conferring of which none had any hand who enjoyed a higher order than Segenius the abbot held; "Else," says he, "why does Bede add that, at the period in question, "Segenius, abbot and monk, *presided* over this monastery?" Dr Jamieson is too well acquainted with ancient customs to require to be told by me, that the notice in regard to the presidency of Segenius had no other object than to mark the *date* of the transaction; having no relation whatever, either to the *mode* of ordination, or to the *quality* of the persons engaged in it. The fact that Segenius presided over the monastery does not, in the slightest degree, imply that he presided at the ordination of his monks: And, as far as the literal expression of Bede's narrative is to be our guide, we have no better authority for concluding that the abbot was present at the ordination of Aidan or Finan, than we have for asserting that the service was performed by a canonical number of prelates. Still, the Doctor demands a reason why the church historian does not tell his readers that bishops were really employed in conferring orders, and, more especially, the order of the episcopate, in the monastery of Iona. Lloyd gives a sufficient answer when he observes that Bede was not likely to imagine that *such a question would ever be asked*.

There is to be found in Mr Chalmers' learned and very laborious work, entitled *Caledonia*, an argument for the existence of bishops in the Culdean monasteries, at places where there was no episcopal see. "That there was, says he, a bishop established among the Culdees at Brechin before the erection of the bishopric by David I. is certain, from his charter of erection, which was granted *Episcopo et Kelledeis in ecclesia de Breichen*."\*

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\* *Caledonia*, Vol. I. 430, note (y.)

The reader will judge whether Dr Jamieson's reasoning on this historical fact invalidates the inference which the author of Caledonia has deduced from it. "Undoubtedly," says the Doctor, "the mode of expression used proves nothing more than that *from this time* there was a bishop here. When David granted a charter, erecting Brechin into a bishopric, it may *naturally be supposed* that he had previously fixed on one to fill this station; and that he gave him his title, as was frequently done, before his actual instalment." Had Bishop Lloyd, or Gillan, hazarded such a supposition in defence of any of their theoretical views, I know how this learned controversialist would have characterized their conduct. Can the Doctor shew, let me ask, that it was customary to call a person *bishop* before he was either elected or installed, and even before his bishopric was erected? If he can, his ratiocination will then be allowed to have at least the advantage of that probability in which it is, at present, most materially deficient.

The whole of the difficulty and confusion, in short, which have been created by those who are determined to see, in the practice of the Columban monks, the model of a Presbyterian church, arises from not giving its proper meaning to that very common form of speech, which attributes to those who procure a thing to be done, the merit, and sometimes even the act of doing it. The college chose one of their number, whom they thought most worthy of the episcopate, to discharge the important duties attached to that office; and ordaining him, says the historian, they sent him to King Oswald. No mention is made of either bishop or abbot; and, I may remark once more, that if we restrict our conclusions to the limits of the bare statement now given, we must believe that all the members of the convent, lay and clerical, proceeded, the moment they had fixed on the person worthy of the bishopric, to invest him with the sacred character, and dismiss him to his charge. Let those, however, who have any difficulty in satisfying themselves

how matters were really conducted on such occasions, consult the practice of other monasteries at the same period : and they will find, from statements given at considerable length above, that no ordinations were performed without the ministry of bishops ; and, moreover, that the official relations of bishops to those monastic establishments had been made a subject of public regulation by the judicatories of the church, both in Europe and Africa.

— If Finan received only presbyterial ordination, and was called a bishop among the Saxons, only to gratify their prejudices in favour of the latter order of clergy, on what principle shall we account for the part which he acted in the consecration of Cedd ; when he sent for two other bishops to assist him in that important ministry, and to confer upon the sedulous presbyter what Dr Jamieson himself acknowledges to have been, “ episcopal ordination ? ” All this, the learned writer just named, is pleased to insinuate, was nothing more than an act of complaisance, calculated to tickle the fancies of the barbarian Saxons. “ But,” says the Doctor, “ though he might deem such a compliance expedient, there is no satisfactory evidence that he viewed the office of bishop as essentially different from that of presbyter. For had he done so, he must have denied the validity of his own orders ; and he could never pretend to take any share in conferring on another a power which he did not himself possess.”

— The character of Finan is certainly very little indebted to the author of such strictures ; but, if the bishop of Lindisfarn was not a fool, as well as an unprincipled intruder, he would assuredly never have followed the line of conduct which he actually pursued, had he held no higher commission than a licence from the presbyter-monks of Iona. We are to suppose, if we adopt Dr Jamieson’s views, that he coolly planned for himself a predicament which could not fail to expose his deceit, and to hold up all his pretensions to ridicule ; inasmuch as he, although only in priest’s orders, resolves to exalt a brother-presbyter to the

episcopate, and for this purpose sends for two bishops to concur with him in the ministry of consecration. Did Cedd not know what kind of orders were given at Iona? Did not the two bishops, who are said to have been Scots, know the rank which Finan must have held if he was ordained in that monastery? And yet this nominal prelate of Lindisfarn invites them to attend a consecration at which he himself was to preside, or, in other words, to assist a mock bishop in making a real one. How could he presume to make such a proposal to Cedd! Must not such a burlesque proceeding have been contemplated on all hands with indignation and contempt? And yet we find that Cedd was in fact consecrated a bishop; that he returned with *greater authority* to the province whence he came, of which London was the capital; built churches, and ordained priests and deacons to assist him in the word of faith and in the ministry of baptism. We must, therefore, unless we are determined to give to absurdity a gratuitous preference, admit that Finan was clothed with the episcopal character, and that he acted honestly and consistently in the discharge of his high duties as a Christian bishop.

It is painful to observe how far, in certain circumstances, the power of prepossession will oppose itself to the clearest statements of the plainest facts. "It is true, indeed," says the ingenious author whose work has suggested so many of the above remarks, "that Bede speaks of Cedd as deriving 'greater authority from his episcopal ordination, and as ordaining presbyters and deacons in consequence of it. But *it may naturally enough be supposed, that the ecclesiastical historian expresses himself according to his own prejudices,* and the general sentiments of the age in which he wrote!"

III. The extensive jurisdiction of the monastery of Iona has also been the subject of some dispute among the learned, especially in regard to the manner it was exercised over the clergy who had received ordination within its walls.

There is no doubt that Columba founded numerous convents both in Ireland and in the central parts of Scotland, and that all the monks who submitted to his rule owned his authority and imitated his example. We are accordingly told by Bede, when speaking of the island which he calls Hii, that the monastery there ‘for a long time held the supremacy among almost all the monasteries of the Northern Scots, (or Irish,) and those of all the Picts, and presided in the government of their people.’\*

The jurisdiction here mentioned evidently applies to the inhabitants of the monasteries exclusively, though Dr Jamieson thinks proper to extend it to “the subjects of the Scottish and Pictish *thrones* ;” and could only be understood as affecting the monks in matters connected with their rule or institution. It has been the object, however, of more writers than one to exhibit the control of the Columban college over all the clergy in the north of Ireland as well as in Scotland, whether bishops or presbyters, as resembling that of a modern presbytery over the ministers within its bounds. The abbot of Iona has in one place been called the “Primate of all the Irish bishops ;” and we are reminded by the industrious author of the *Historical Account of the Ancient Culdees*, that the same personage extended his monastic regimen over all the priests and prelates who had issued from his seminary, whether dwelling on the shores of Argyle or on the banks of the Thames.

Admitting this statement to have a good foundation, how are we to explain the conduct of Aidan, and particularly that of Finan, who, as soon as they were seated in their rustic cathedral of Lindisfarn, pursued a system of ecclesiastical polity directly opposite to that which they are supposed to have learned and revered at Iona? Why did not

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\* *Insula quae vocatur Hyi, cujus monasterium in cunctis pene Septentrionalium Scottorum, omnium Pictorum monasteriis non parvo tempore arcem tenebat, regendisque eorum populis praeerat.*—*Hist. Lib. iii. c. 3.*

the abbot check them in their episcopal projects and connections? How could he permit them to consecrate abbeſſes, ordain biſhops, and call in the aid of other prelates to aſſiſt them in their hierarchical ſchemes? Was he not accuſtomed to command biſhops, having one at leaſt in his own diſtrict conſtantly under his dominion; and had he not time enough to arrange a ſyſtem of control, or to puniſh his refractory dependants, conſidering that Aidan was ſeventeen years, and Finan ten, in the Northumbrian di-ceſe? It is amusing to perceive the various ſhifts with which Sir James Dalrymple and his modern coadjutor perplex their ingenuity, in order to account for this remiſſion of diſcipline on the part of the Columban abbot. The former hints that it may have ariſen from the *diſtance*; and the latter obſerves, that “we *may well ſuppoſe* that the intercourse by land from Hii to Northumbria was frequently interrupted by the wars between the Picts and Scots,” &c. Does Dr Jamieſon remember where it is written, that “*Suppoſition* is often of ſignal uſe when there is a deficiency of evidence. There is obviously no foundation for the ſuppoſition which is here made.”\*

I have taken no ſpecial notice of the much litigated point reſpecting the ſubjection of the biſhop to the abbot of Iona. The fact is plainly ſtated by Bede; and, whatever may be the precise import of the expreſſion in which it is conveyed, the faith of hiſtory would be violated were we either to pervert or expunge it. It is, at the ſame time, admitted by all who have read the paſſage with a due reference to the practice of the age in which it was written, that the ſuperiority of the abbot muſt have conſiſted in ſome of his monaſtic attributes, as head of a parent eſtabliſhment, and that it could have no reſpect to the ſpiritual functions of a preſbyter as oppoſed to thoſe of a biſhop. Within the walls of a college, the maſter or provost is ſuperior, *quoad omnes res*

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\* See *Hiſtorical Account of the Ancient Culdees*, p. 251.

*Academicas*, to the highest prelate in the land; and in Christ-church, Dublin, as well as in Christ-church, Oxford, the Dean uniformly takes rank (*more inusitato*, as Bede would word it,) of the bishop of the diocese. These, it is clear, are matters of special compact or particular institution, and will never be adduced by those who have any confidence in the goodness of their cause, to invalidate a general principle, or to weaken a conclusion drawn from long and almost universal practice.

IV. Those authors who have laboured to make it appear that the monks of Iona were presbyterians in principle, have likewise attempted to convince their readers, that the Scottish bishops were uniformly hostile to the Culdees, (whom they are pleased always to identify with the said monks) and that they never ceased to use either force or fraud, until they finally succeeded in rooting them out. It is true the bishops and the Culdees were not always on good terms; but the cause of their differences, when these respected religion, did not arise, as has been insinuated, from the superior sanctity of the latter order of men. On the contrary, they were not pure enough for the spiritual character of the times; as they chose to have wives and families in their convents, and to secure for their sons, in a long line of hereditary succession, their various appointments, both monastic and secular, with all the emoluments and privileges which attached to the discharge of them. Their principal disputes, too, were about lands and tithes, and especially about the right which they claimed, in capacity of dean and chapter, to elect the bishops of their respective sees: And we find, accordingly that on one occasion, when the privilege now mentioned was denied to them, they boldly appealed to the Pope, who decided in favour of their opponents, on the sole ground that the others had allowed their right to lapse.

Of men who strove so resolutely to retain the privilege of choosing a diocesan bishop, who even appealed to the Court of Rome, in order to recover that privilege when it

was lost, it seems very paradoxical to assert that the prelates of the eleventh and twelfth centuries wished to rid themselves, merely because the former entertained opinions hostile to Episcopacy, and to the general polity which then prevailed in the Western church: Sir James Dalrymple explains, with singular industry, the nature of the war that was carried on against these devoted Culdees; and Dr Jamieson informs us that it continued several hundred years before its nefarious object was fully accomplished—a proof that the belligerents had sometimes rested on their arms, and did actually urge a *bellum ad internecionem*.

In truth, things were not so very bad as it seems proper to certain authors to represent them; for it will be found that the bishops, instead of always pulling down Culdean monasteries, occasionally employed their funds in building new ones. But it did not at all suit the object which Sir James Dalrymple had in view, to exhibit a single instance of episcopal munificence, or even of forbearance: and so the reader will find, at page lix. of Mr Goodall's Dissertation, that the Baronet, in narrating the conditions of a certain charter, purposely conceals the fact that the Bishop of Aberdeen had founded the convent of Culdees at Monimusk, and that the prior swore fealty to him, AS THE FOUNDER OF THEIR HOUSE. The following paragraph contains the explanation offered by Dr. Jamieson.\*

“ I have examined the chartulary, and find that it contains the words omitted by Sir James. If he withheld this clause because he viewed it as tending to overthrow his hypothesis, undoubtedly it was not consistent with that candour which he almost uniformly manifested. But in making the quotation referred to, it does not appear that he transcribed from the chartulary itself, but from the MS. Collection of Mr James Law of Bogis, to which he refers. Whether the deed might not be so fully extracted in that collection, I cannot pretend to say !”

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\* See the Historical Account of the Ancient Culdees, p. 83.

The omission of the clause, however, was so extremely favourable to Sir James' hypothesis, that hardly any degree of candour will suggest the probability of its being accidental. This little stratagem, the Baronet was aware, would keep out of view a very palpable proof, both that the Culdees were willing to comply with the Romish system, when their own interests were to be benefited by the conformity, and also that the bishops did not regard the existence of the Columban order as in any measure incompatible with the prosperity of an Episcopal establishment.

V. But granting all that Sir James and the writers on his side have endeavoured so unsuccessfully to prove in regard to the Culdees, what inferences, I ask, could possibly be deduced from the utmost concession in support of their favourite system of ecclesiastical polity? Let it be admitted, for example, that there was no bishop attached to the monastery of Iona; that the Episcopal Order was not even recognised; that the convent consisted of twelve persons, lay and clerical indiscriminately; and that all the ordinations were performed by these monks *en masse*: Let it be farther conceded, that the abbot and his brethren retained a regular spiritual jurisdiction over all the churches planted and filled by means of his missionaries; that he was 'primate of all the Hibernian bishops,' and that he extended his ghostly superintendance to the waters of the Thames, and even to the city of London: Let it be allowed that the head of that celebrated convent not only enjoyed the supremacy in all the monasteries of Ireland and of Pictland, but that, as Dr Jamieson will have it, he governed "the subjects of the Scottish and Pictish thrones." Grant, in short, every thing that is claimed, whether in the way of fact or of argument, and, I repeat the question, what conclusion can be drawn from the practice of the Columban college, that will in the slightest degree fortify the argument in favour of Presbyterian discipline? In the constitution of that convent we might perhaps discover the model of a missionary asso-

ciation, of which the chief object was to prepare labourers for the Christian vineyard ; but assuredly we shall only waste our penetration if we attempt to trace, in the usages of a monastic establishment, any resemblance to the polity of a Presbyterian church, including its variety of judicatories and its constant and periodical succession of office-bearers.

It is not prudent to trust so weighty an argument to a foundation so extremely narrow and insecure. Even on the ground of the concessions which have just been made, the reasoning is futile and the conclusions totally inapplicable to the subject of controversy ; what then shall we think of an hypothesis which must proceed without the support of almost every one of the facts, upon which, for the sake of contrast, it has been here, for a moment, made to rest ! If in any circumstances, we are permitted to form a judgment concerning the principles entertained by a community from the public and uniform conduct of its members, when called to fill responsible situations under the eye of the world, we are certainly warranted to conclude that the monks of Iona were not dissenters from the ordinary church-government of their age : For it admits not of a reasonable doubt that Aidan, Finan, and Colman acted as diocesan bishops ; and it is, moreover worthy of special remark that *these are the only disciples of the Columban abbot of whom authentic history has preserved any account.*

It will therefore appear, that the conclusions to the support of which Dr Jamieson directs his reasoning, have no foundation whatever either in fact or analogy. The inferences which he draws are opposed by the general current of our ecclesiastical annals, by the universal practice of the Christian world, and even by the professional conduct of those very persons upon whose supposed principles his argument is chiefly founded. Such policy on the part of an author is not less weak than injudicious ! The Presbyterian in Scotland has a much better voucher for the excellence of his church than could be derived from the example or the in-

stitutions of Irish monks, how well soever these might be established by historical evidence. He has the approbation and support of nearly the whole body of the people ; and he can appeal to the beneficial effects of his doctrine and ministrations as affording one of the strongest as well as the most pleasant proofs that these are not altogether destitute of Divine countenance and authority. Let him therefore leave to the Episcopalian churches all the credit they can derive from the obscure transactions of their monks and abbots. Antiquity is a dangerous ground to those who have greater reason to boast of a successful reform, in times not long gone by, than of a very precise or solicitous imitation of models which were found to suit better with the habits of a primitive age.

It cannot have escaped observation, that Presbyterian writers on church-government have usually satisfied themselves with an attempt to make out, not that their own system has the sanction of Divine authority or even of primitive usage ; but that the proof in favour of diocesan Episcopacy is not entire, and that the scheme of discipline by bishops and archbishops cannot be traced to the very age of the Apostles. It is not pretended by these authors that the flock of Christ was at any time, prior to the Reformation, governed by presbyteries, synods, and assemblies, held by the second order of ministers : their arguments in general do not aim at a higher object than to perplex the reasoning of their adversaries in support of a different polity ; and to wrest from the Episcopalian a reluctant acknowledgment that his pattern of ecclesiastical rule originated in views of human expediency, and not in the direct institution of the Divine Head of the Church. Dr. Campbell, for example, was not displeased to find that the result of his learned inquiry into the history of our holy religion, afforded a great degree of countenance to a body of Christians who have less system and fewer pretensions to established form than almost any other ; and that the practice of the first worshippers of Christ is decidedly in favour of the scheme adopted

by the Independents. Dr. Jamieson, again, in his eagerness to weaken the cause of Episcopacy, has entirely overlooked the interests of Presbyterianism: all his labour, his erudition, his ingenuity, and his historical knowledge having been sedulously employed, throughout almost every page of a large quarto volume, to establish the singular position, that the purest period of Scottish antiquity is to be identified with a system of ecclesiastical government, exercised by a fraternity of monks under the direction of a tonsured abbot!

That the confidence of the reader in the conclusions which I have stated above relative to the Culdees may be confirmed by less suspicious authority than that which proceeds from the pen of a controversialist, I shall conclude by quoting a few sentences from the works of established authors, who, as far as I am aware, were neither clergymen nor Episcopalians. The first shall be from Mr Pinkerton, whose several publications have contributed very much to enlighten the path of the Scottish antiquary. Speaking of the Culdees, he says:

“ It is clear, from ancient charters, that far from being enemies to Episcopacy, they were the very men who chose the bishops. Doubtless he who expects to find in Scotland matters not to be found in any neighbouring country, only shews his own credulity; and that, from the fourth century, every Christian country had its bishops, is too well known to be insisted on. When St. Martin first brought monks into Europe about the year 380, their rigid life acquired them high esteem. In a short time the bishops were chiefly chosen from their order: and afterward, usurping the right of the people, they began to chuse the bishops from among themselves. Hence, in the middle ages, *almost every monastery had its bishop, almost every bishopric its monastery.* Nay, the abbot or chief of the monastery was sometimes esteemed superior in dignity to the bishop; that is, in every thing not immediately belong-

ing to the Episcopal function. Of this the monastery of Hyona, the seminary of Christianity in North Britain, affords a noted instance.\*

The Editor of Sibbald's History of Fife remarks, that Protestant writers seem determined to ascribe to the Culdees those characters which they ought to have possessed rather than those which they actually acquired. At first they closely followed the regimen of Iona: but, in the gradual corruption of the monastic order, they came to marry, to acquire separate property, and to leave their places in the monastery as hereditary estates to their sons: And, like other corrupted monks, they were at last obliged to give way to the canons regular, whom the Popes were forced to institute, in order to correct the depravity of the ancient orders.†

Mr Chalmers, after giving a full account of "the originals, the nature, and the end of the Culdees in North Britain," observes that, "System has concurred with ignorance in supposing that the Culdees were peculiar to the united kingdom of the Picts and Scots; and actually possessed rights and exercised powers which were inconsistent with the established laws of the universal church in that age. A retrospective view of ecclesiastical history, from the epoch of the introduction of Christianity into North Britain, would shew, to a discerning eye, that the doctrines, liturgical forms, and the monkish discipline of the Britons, the Irish, the Scots, and the Picts, were extremely similar.‡

END OF DISSERTATION.

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\* Pinkerton's Inquiry, Vol. II. Part 6. chap. 1.

† Sibbald's History of Fife and Kinross. Cupar, edit. 1803, p. 186.

‡ Caledonia, Vol I. Book 3. chap. 8.

**HISTORICAL CATALOGUE**

**OF THE**

**SCOTTISH BISHOPS,**

**&c. &c.**

Printed by James Ballantyne, Edinburgh, 1805.



# INTRODUCTION

TO THE

SEE OF ST ANDREWS.

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ALL our historians do observe, that some of the relicks of the Apostle St Andrew were brought into Scotland, and that, in process of time, he became its tutelær saint, as we now speak.

How the Picts, as well as the Scots, came to bear so great devotion to St Andrew, will be known by looking into the beginning of the Second Book of Archbishop Spottiswood, or into the account given of it by Mr Martin, in his *Reliquiæ Divi Andreae*, which, however like to a legend it may appear to be, I shall take the freedom here to transcribe, from a copy that lies in the Advocates Library, Edinburgh.

“Regulus, a Greek monk living at Patræ, a city of Achaia, (by whom the relicks of St Andrew the Apostle were preserved and kept,) about the year 370, was warned by a vision by night, (three nights before the Emperor Constantius came to the city, with purpose to translate these relicks to Constantinople,) to go to the shrine in which the relicks were kept, and to take out thereof the arm-bone, three fingers of the right hand, a tooth, and one of the lids of the Apostle’s knees, which he should carefully preserve and carry with him to a region towards the west, situate in the utmost parts of the world. Regulus, at first troubled with the strangeness of the vision, after a little time resolved to obey. So putting the relicks in a little box, he went to sea, taking co-partners with him Damianus a Presbyter, Gelasius and Cubaculus two deacons, eight hermits, and three devout virgins, whose names are expressed in sundry ancient records, says Fordun, lib. II. cap. 59,” &c.

“ After long storms, the ship was at last driven into the bay, near the place where the city of St Andrews now stands, and there split asunder upon the rocks. But Regulus and his company were all brought safe to shore, having nothing left them but the relicks, which they were careful above all things to preserve.

“ Hergustus, king of the Picts, (in whose dominion the shire of Fife, and all the low country of Scotland then was,) came to visit them in the place where they had settled (now St Andrews;) it was then a forest for wild boars, and was called in the country language Muckcross, *i. e.* a land of boars, from *Muck*, a sow, and *Ross*, a promontory of land or island.

“ This king changed the name into Kilrimont, [*q. d.* the King’s Mount,] and gave to Regulus and his company all the land of that forest, and erected a church, called to this day St Rule’s, or Regulus’s Church. Regulus lived here thirty-two years.”—The Highlandmen call St Andrews *Kilreule*, *q. d.* *Cella Reguli*, or St Regulus’s, or Rule’s Church.

Abernethie was the metropolis both of the kingdom and church of the Picts; it was situated near the influx of the water of Earn into the river Tay, and the collegiate church there was dedicated to St Brigida or Bryde, who died at Abernethie about the year 518. But Kenneth III. king of Scots, (after his entire victory over the Picts) translated the Episcopal see to St Andrews, and called it the church of St Andrew; and the bishop thereof was styled “ Maximus Scotorum Episcopus.” Thus this author.—See also Sir Robert Sibbald’s printed History of the Shire of *Fife*, and Mr Maule’s MS. *De Antiquitate gentis Scotorum*.—Adv. Libr.

# CATALOGUE

OF THE

BISHOPS OF ST. ANDREWS.

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*The first Fifteen Bishops of this See are so variously related, that the best we can make of them is to satisfy ourselves with a Catalogue of them, according to the following Writers, viz.*

I. FORDUN, according to whom the BISHOPS of ST ANDREWS stand thus:

1. FOTHAD,<sup>1</sup> “ Primus ut reperi, fuit Fothad, qui ab Indulfo Rege expulsus fuit, et post expulsionem ab Episcopatu vixit octo annos, de quo sic reperi in circumferentia textus argentei Evangeliorum adhuc in Sto Andrea servati insculptum.

“ Hanc Evangelii Thecam construxit avitus.

“ Fothad, qui Scotis primus Episcopus erat.—Deinde,

“ 2. Kellach, post quem,

“ 3. Malisius, qui octo annos stetit Episcopus. Iste Malisius, ut legitur in vita gloriosi et eximii confessoris beati Duthaci, discipulus fuit beato Duthaco in Hibernia: cui beatus Duthacus vaticinando futurum Episcopum Scotorum dixit, quod et adimpletum est.—Dehinc secundus,

“ 4. Kellach, Filius Ferdlag, qui fuit primus qui adivit Romam pro confirmatione; et post confirmationem vixit 25 annis Dehinc successivè,

“ 5. Malmore,

“ 6. Malisius II.

“ 7. Aluinus, qui 3 annis stetit Episcopus,

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1 Fordun's History.

“ 8. Malduinus filius Gillandris,

“ 9. Tuchald 4 annis,

“ 10. Fothad II.

“ 11. Gregorius,

“ 12. Cathre,

“ 13. Edmarus et

“ 14. Godricus,

} qui omnes obierunt Electi.

“ 15. Turgotus. An. Dom. 1109. Turgotus Prior Dunelmensis electus est in translatione Sti Augustini; et consecratus stetit Episcopus fere 7 annis.

“ 16. Eadmerus. An. Dom. 1117. Eadmundus Cantuarie monachus electus est; sed, deposita voluntate episcopandi, ad claustrum suum reversus est. Hic tamen in vita Sti Anselmi vocat se Eadmerum, qui etiam dictavit et scripsit vitam Anselmi.

“ 17. Robertus. A. D. 1122. Electus est Robertus Prior de Scona in Episcopum ad instantiam Regis Alexandri I. et terram, quae Cursus Apri dicitur, quae ab Ecclesia Sti Andree ablata fuerat, ex integro restituit, ea conditione, ut inibi constitueretur religio, ut per Regem Alexandrum praordinatum fuerat, et per regium equum Arabicum, cum proprio fraeno et sella, opertum pallio grandi et pretioso, cum scuto et lancea argentea, quae nunc est hasta crucis. Quae omnia praecepit rex coram magnatibus terrae, usque ad altare adduci, et de praedictis libertatibus et consuetudinibus regalibus, ecclesiam investiri fecit et saisiri. Quam donationem David frater ejus, tunc comes, ibi praesens affirmavit. Consecratus fuit idem a Thurstino Eboracensi Archiepiscopo, sine professione, salva utriusque Ecclesiae dignitate, Apostolicae sedis auctoritate. Stetit electus per biennium. Consecratus stetit 35 annis; et sic electus et Episcopus stetit 37 annis.—Alibi sic reperi scriptum: stetit electus per biennium, et consecratus stetit 32 annis. Et sic electus et consecratus stetit 34 annis, et obiit A. D. 1159, et sepultus est in antiqua ecclesia Sti Andree, tempore Malcomi regis.”

II. A CATALOGUE of the Bishops of ST. ANDREWS,  
according to ANDREW WINTON.

1. Kellauch. 2. Foudauche. 3. Malyss. 4. Kellauch II.
5. Malyss II. 6. Malmoir. 7. Alwyne. 8. Makdowny
- Makgillanderis. 9. Tualda. 10. Fotauche. 11. Turgot.
12. Robert.

III. CATALOGUE according to Sir JAMES BALFOUR.

1. Sfothad. 2. Kellach I. 3. Kellach II. 4. Malisius.
5. Malisius Albuinus. 6. Malduinus, al. Tuthaldus. 7. Sfo-
- thad II. 8. Gregorius. 9. Catharus. 10. Edumerus.
11. Godricus. 12. Turgotus. 13. Edumerus. 14. Robert.

IV. CATALOGUE according to VET. CHRON. published  
by Father INNES.

- |   |   |                |   |   |
|---|---|----------------|---|---|
| <ol style="list-style-type: none"> <li>1. Kellach,</li> <li>2. Fothach,</li> <li>3. Mælbrigd, al. Malisius,</li> <li>4. Cellach, Fil. Ferdulaig,</li> </ol> | } | in the time of | { | <ol style="list-style-type: none"> <li>King Constantine III.</li> <li>King Duff.</li> <li>King Culen.</li> <li>King Culen.</li> </ol> |
|---|---|----------------|---|---|

V. CATALOGUE according to Archbishop SPOTSWOOD.

1. Hadrianus. 2. Kellach I. 3. Malisius I. 4. Kellach
- II. son of Ferlegus. 5. Malmore. 6. Malisius II. 7. Al-
- winus. 8. Malduinus, the son of Gilander. 9. Tuthaldus.
10. Fothadus. 11. Gregorius. 12. Edmundus. 13. Tur-
- gotus. 14. Godricus. 15. Eadmerus. 16. Robert.

So are they ranked in all the printed copies; but in my MS. of this history, Godrick is set before Turgot.

VI. CATALOGUE according to Sir ROBERT SIBBALD.

1. Adrian, killed by the Danes, was buried in the isle of May, anno 872.
2. Kellach, sat four years, Constantine III being

king. 3. Malisius, sat eight years, Gregory the Great being king. 4. Kellach II. son of Ferlegus, sat thirty-five years, anno 904. 5. Malmore. 6. Malisius II. 7. Alwinus, sat three years. 8. Malduin the son of Gilander. 9. Tuthaldus. 10. Fothadus, al. Fodanus, under Malcolm II. consecrated anno 954. 11. Gregorius, sat two years, and died, Malcolm III. being king. 12. Turgot, prior of Durham, sat twenty-five or twenty-six years. 13. Godericus, who anointed King Edgar anno 1093; he died 1107. 14. Eadmerus, a monk of Canterbury, King Alexander I. reigning. 15. Robert, prior of Scoon, elected anno 1103, died 1158; he founded the priory of St. Andrews. He is sometimes designed "Robertus, Dei gratia, Sti. Andreae humilis minister;" sometimes "Sti. Andreae Episcopus;" and sometimes "Scotorum Episcopus." And after the same manner are the undernamed Arnold, Richard, Roger, and William Malvoisin entitled.

#### VII. CATALOGUE according to Mr THOMAS RUDDIMAN.

1. Kellach was bishop before the year 892 or 893<sup>2</sup>, in which year King Gregory died. This bishop held a provincial council under King Constantine III. anno 906. When he died is uncertain.

2. Fothad. Nor is it certain what year he came to be bishop: but King Indulfus deprived him in the first year of his reign, *i. e.* anno 952; and he died in the first or second year of King Duffus, *i. e.* A. D. 961 or 962. 3. Malisius, elected some time in the reign of King Duffus, was eight years in the see, and died while Culen was king, about the year 970.

4. Kellach II. the son of Ferdlag, was chosen bishop about the year 971, and confirmed by the Pope. He possessed the see the space of twenty-five years, and died about the year 996.

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<sup>2</sup> I have added here all along Mr Ruddiman's chronological notes, as being far preferable to any other; as indeed his learned and excellent criticisms, concerning these first Bishops, are all well worth every man's perusal who understands the Latin tongue; for which *vid. Præfat. ad Diplom. et Numism. Scotiae, p. — 19.*

5. Malisius II. and } from anno 996 till 1031.  
 6. Malmore, }  
 7. Alwinus from 1031 to 1034.  
 8. Maldwin, from 1034 to 1061.  
 9. Tuthaldus<sup>3</sup>, from 1061 to 1065.  
 10. Fothald<sup>4</sup>, from 1065 to 1077.  
 11. Gregory\*, }  
 12. Catharus, } Bishops elect, but all of them died before  
 13. Edmarus, } they were consecrated, from the year  
 14. Godricus, } 1077 to 1107.

15. Turgot was bishop from 1107 to 1115. He was consecrated bishop of St Andrews by Thomas, bishop of York, in the year 1109, and died at Durham the last day of March anno 1115, [*Chron. Melros.*] whither he had got liberty to retire for the recovery of his health; which they say was much impaired, through misunderstandings betwixt the king and him, [*Simeon Dunelm.*]

The see vacant till anno 1120.

16. Eadmerus, a monk of Canterbury in England, was sent for by King Alexander I. and elected bishop anno 1120; but because the king would not consent to his consecration by the archbishop of Canterbury, he returned back to his own country<sup>5</sup>; though another authority says, he

<sup>3</sup> In the Register of the Priory of St Andrews, this bishop is named Tuadal.

<sup>4</sup> And this bishop is there named Modath, the son of Malnykal. But I chuse to set down here the words of the Register: "Malduinus Episcopus Sti. Andreae contulit ecclesiam de Markinch, cum tota terra, honorifice et devote, Deo et Sancto Servano, et Keledeis de insula Lochlevin, cum praefata libertate [qualem sciz. libri compiler supra descriperat, says Mr Ruddiman.] Tuadal Episcopus Sti Andreae contulit ecclesiam de Scoynu praefatis viris religiosis, devote et integre, cum omni libertate et honore pro suffragiis orationum. Item Modath filius Malmykell, vir piissimae recordationis, Episcopus Sti Andreae, cuius vita et doctrina tota regio Scotorum feliciter est illustrata, contulit Deo et S. Servano, et Keledeis heremitis apud insulam Lochlevin, in schola virtutum, ibidem degentibus, devote et honorifice, et ecclesiam de Hurkendorath," &c.

\* Gregory is bishop about 1115, as appears from his name being in the charter of Alex. I. to the abbey of Scone; in which he is not called *Electus*, but Episcopus.

<sup>5</sup> See a large account of this affair, as written by Eadmerus himself, in his *Historia Novorum*, and published by Mr Selden, B. 5. p. 130, &c.

was consecrated bishop of this see anno 1120. [*Chron. Melros.*]\*

17. Robert, prior of Scone, was elected in the year 1122, but not consecrated till 1128, (if we can give credit to the continuator of Florentius Vigorniensis,) by Thurstin, archbishop of York, though without any profession of subjection to that see; <sup>6</sup> yet our own historian Fordun says, that he was consecrated two years after his election, that is, anno 1125. But Sir James Dalrymple is of opinion, that this bishop's consecration has been in the year 1126, and plainly shews that it has not been later than 1127. <sup>7</sup> He died anno 1159. <sup>8</sup>

N. B.—As after this Robert there is little or no variance in the several lists of the bishops of this see by the different writers, I shall now proceed in a regular catalogue, beginning at him.

BISHOP ROBERT, then, was an Englishman born; he had been first a Canon Sti Oswaldi de Nostellis, near to the town of Pontefract in Yorkshire, and was brought with five others of that nation into Scotland by King Alexander I. in order both to instruct his people, and to be good examples to them in the observance of the monastic rules prescribed by St Augustine. He was made prior of Scone anno 1115, and in the year 1122 became bishop elect of this see, though he did not obtain consecration during the reign of this king. However, in the succeeding reign of David I. (ordinarily called St David,) he was consecrated in the year 1126-7, †

\* Eadmer is not mentioned by Wynton among the bishops of St Andrews.

<sup>6</sup> See the charter of our King David I. recorded in the *Monasticon Anglicanum* concerning this Bishop's consecration by Thurstin archbishop of York: And *Anglia Sacra*, V. II. p. 237.

<sup>7</sup> Vid. Dalrymple's *Collections*, p. 250.

<sup>8</sup> See a Carta by this bishop among the papers belonging to the cathedral church of Durham, anno 1127; and another in the year 1150, in the *Lawyers' Library*, Edinburgh.

† Not till 1128, according to Lord Hailes.

(Sir James Dalrymple's *Collections*, p. 250.] This bishop founded the priory of St Andrews, and obtained from the king the old Culdean priory of Lochleven to be annexed to his new foundation; which thing proved an occasion of much dispute, not only betwixt the Culdees and him, but for a long time thereafter. Here is a copy of the royal donation.

“ David rex Scotorum, episcopis, abbatibus, comitibus, vicecomitibus, et omnibus probis hominibus totius terrae suae salutem: Sciatis, me concessisse et dedisse canonicis Sti Andreae insulam de Lochleven, ut ipsi ibi instituant ordinem canonicalem, et Kaledei, qui ibidem inventi fuerint, si regulariter vivere voluerint, in pace cum eis, et sub eis, maneant. Et si quis illorum ad hoc resistere voluerit, volo et praecipio ut ab insula ejiciatur. Testibus Roberto episcopo Sti Andreae, Andrea episcopo de Kateness, Waltero cancellario, Nicholao clerico, Hugone de Morevilla, Waltero filio Alani, apud Bervic.”\*

By this charter we see, that Robert is bishop here under King David I. and Robert is also elect here in his time, [*Cart. Dunferml.*] He is often mentioned as Bishop here in the same reign, [*Cart. Dunferml. et Glasg. item Diplomata et Numismata*, 1150, *Florent. Vigorn.* 1128.] Robert was bishop here under King Malcolm, [*Cart. Newbottle, et Cart. Dunferml.*] and in the time of Pope Adrian IV. [*Nicolson's Hist. Libr.* p. 358.]

This bishop must have lived a considerable space, if it be true, according to the Chronicle of Melrose, that he died in this see anno 1159. But *Chron. S. Crucis Edinburgensis* says, anno 1158, “obiit bonae memoriae Robertus episcopus Sti Andreae.”

WALTER, *Elect.*—After the death of Robert, it is reported, that one Walthemius, or Walter, by Fordun named Sanc-

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\* In the Register of St Andrews, *Mac. Trans.* p. 44. is to be found the original grant of the island of Lochleven by Bishop Robert, and appended to it a curious inventory of the books of the Culdean monastery.—See Note A. in the Appendix.

tus Valthenus, abbot of Melrose, and brother of the half-blood to King David, (as some say,) was elected bishop of this see; but that he could not be prevailed with to accept the charge, loving rather to remain in his quiet retirement. And so,

ARNOLD, 1158-9.]—Ernald, *al.* Arnold, abbot of Kelso, came to be consecrated bishop here in the year 1158; [*Chron. S. Crucis.*] But *Chron. Melros.* places his election in the year 1160; as likewise doth Fordun. The consecration was performed within the church of St Andrews, by William bishop of Moray, the Pope's legate, in the presence of King Malcolm IV. called the Maiden,<sup>10</sup> and of the bishops, abbots, and princes of the land, [*Chron. Melr.*] This bishop was himself legate in Scotland for Pope Eugenius III.<sup>11</sup> He founded the cathedral of St Andrews, but died while the work was scarcely begun, in the middle of September, anno 1162, [*Chron. S. Crucis.*] He was bishop under King Malcolm, [*Cart. Newbottle et Dunferml.*] and, as Fordun narrates that he continued bishop only one year ten months and seventeen days, therefore his consecration must have been in the year 1160, contrary to the *Chron. S. Crucis*, which, however, is right enough as to the time of his death.<sup>12</sup>

Sir Robert Sibbald, p. 95 of his *History of Fife*, gives a charter by King Malcolm IV. in the seventh year of his

9 Waltherus or Walderus, abbot of Melross, elect of St Andrew's, was son to Simon de St Liz, by Matilda his wife, daughter and heiress to Walderus Earl of Huntingdon, who afterwards married Prince David, who succeeded his brother Alexander I. in the kingdom of Scotland; so that Walderus the elect bishop was step-son only to King David, and uterine brother to Prince Henry.

10 This king is universally said to have died a virgin; and yet, in a donation of his to the abbey of Kelso there is this remarkable clause: "Præcipio etiam ut prædicta ecclesia de Inverlathan in qua prima nocte corpus filii mei post obitum suum quievit." [Vid. *Account of Religious Houses*, p. 44L]

11 Though our historians say, Eugenius III. yet chronology requires it to have been Alexander III.—at least this last was certainly Pope during the time that Ernald was bishop here.

12 Vid. Dalrymple's *Collect.* p. 427.

reign, *i. e.* A. D. 1160, in which the first of the many witnesses is Ernesto episcopo Sti Andreae; and as this coincides with the first year of Ernald, may it not be rationally supposed, that this has been one and the same person, sometimes called Ernald, and at another time Ernest.\* But then, seeing the same author, p. 102, tells us, that he has found Ernestus to be bishop of St Andrews, both in the fifth and seventh of King Malcolm IV. may it not equally be supposed, that there has been another Bishop Ernest in this see before Arnold, for the space of two years, viz. from anno 1158 to anno 1160. Time, the parent of truth, may possibly clear up this point. This Bishop Ernald grants a charter of confirmation of King Malcolm IV. his gift to the abbey of Cupar, which I have been told is now in the family of Balmerino.

RICHARD, 1163.]—<sup>13</sup> Richard, chaplain to King Malcolm IV. elected to this see anno 1163. He was elect of St Andrews at the time when Herbert was bishop of Glasgow, also when Andrew was bishop of Caithness, and Sams bishop of Brechin, [*Cart. Cambusk.*] He is elect of St Andrews in the time of Malcolm IV. [*ibidem.*] He is both elect and bishop in the same reign, [*Cart. Glasg.*] and bishop under this king, [*Diplom. et Numism.*] and bishop under King William, [*ibid.*] He is a witness with Nicholas chancellor of the kingdom, (who was in this high office

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\* There is no doubt that Ernald or Arnold was the name of this bishop.

<sup>13</sup> I suppose it may not be unacceptable to some readers, that I set down here the witnesses to a charter of King Malcolm IV. to the abbey of Scone: They are, William, brother to the king; Richard elect of St Andrew's; Gregory, Andrew, Gregory, bishops of Dunkeld, Caithness, and Ross; Galfrid, William, Osbert, Alfrid, abbots of Dunfermline, Melross, Jedburgh and Stirlinc, [alias Cambuskenneth;] Walter, prior of St Andrews; Engelram the chancellor; Walter, son of Alan the steward; Richard Morville the constable; Nicolas the chamberlain; Matthew the archdeacon; Earl Duncan; Gilbride, Earl of Angus; Malcolm, Earl of Athol; Gilchrist, Earl of Menteith; Gilbert, the son of Earl Ferteth; Merlswain; Adam, the son of the Earl of Angus, &c. at Stirlinc, in the eleventh, (*i. e.* the last,) year of the king. [*Cart. Scon.*]

from anno 1165 till anno 1171,) [*Cart. Newbottl.*] He had been sent into Normandy to negotiate our King William's redemption with Henry II. king of England, in the month of December 1175. He was bishop here 1177, [*Cart. Kelso.*] He mentions his predecessors Robert and Ernald, bishops, [*Cart. Scone.*] Richard was consecrated, anno "1165, apud "Sanctum Andream in Scotia ab episcopis ejusdem terræ," [*Chron. Melros.*] He styles himself, "Dei gratia ecclesiæ Sti "Andree humilis minister," and he says, "tempore David "Regis bonæ memoriæ, et Roberti episcopi, et episcopi Ar- "noldi antecessorum nostrorum," [*Cart. Cambusk.*]—(pretty clear instructions that he himself was the third bishop from Robert, contrary to what was above supposed with respect to Ernest and Ernald.) King William also confirms his donation to the abbey of Cambuskenneth, then designed the abbey of Stirling, [*ibid.*] "Electus an. Dom. 1165, et consecratus "apud S. Andream ab episcopis regni, dominica in Ramis "Palmarum, 5to sciz. Kal. Aprilis, astante Rege. Electus "stetit per biennium, et confirmatus 12 annis et uno mense, "et tertio Non. Maii obiit in infirmitorio canonicorum," [*For- dun.*] He died anno 1173.\*

JOHN and HUGH, 1178.]—After this ensued the double election and consecration of John and Hew, *al.* Hugo, into the see of St Andrews, the account whereof may be seen at large in the English writer Hoveden. Our own historian Fordun tells, that after the death of Bishop Richard, the same year, viz. 1177, John Scott, an Englishman, but archdeacon of St Andrews, was unanimously elected bishop, but that the king (William) opposed him, and caused his chaplain (Hugo) to be consecrated. John went to Rome, and the Pope (Alexander III.) sent him home with a nuncio, who made Matthew, bishop of Aberdeen, to consecrate John in the abbey of Holyroodhouse; but, as the king continued inflexible, John went a second time to Rome, and lived full seven years in volun-

\* Hoveden, f. 341, places his death in 1180, but it is clear, from the following section, that it ought to be 1177.

tary banishment there; and when the Pope was going to interdict the kingdom of Scotland, John prevailed with him to desist. The see of Dunkeld happening at last to fall void, the king willingly agreed that John should be placed in it, and of his own accord called him home, and received him very graciously. Thus Fordun. This Hugo makes mention of Robert, Ernald, and Richard, his antecessors, [*Cart. Scou.*] He is bishop of St Andrews in the reign of King William, [*Chart. Dunferl.—Item, Writs family of Errol.—Item, Cart. Cambusk. et Cart. Kelso.*] He died an. 1187, [*Chron. S. Crucis.*] but Fordun says, “an. 1188, pridie Non. Aug.” And this author, after informing us that John, bishop of Dunkeld, died a monk at Newbottle, adds, “Dictus vero dominus Hugo, “accessor ejus ad episcopatum Sti Andreae, stetit ibi Episcopus decem annis et totidem mensibus; qui cum pro ipsa “causa inter ipsum et Joannem Dunkeldensem sedem Romanam adiret, et in favorem domini Papae acceptus, et de intrusione ad episcopatum absolutus, sexto milliario cis urbem mortuus est pridie Nonas Augusti, an. Dom. 1188.” So it appears, that, being conscious of intrusion into the see of St Andrews, he undertook a journey to Rome, and did receive absolution from the Pope, and died when he was about six miles out of the city of Rome upon his return home, “prid. Non. Aug. 1188.”\*

ROGER, 1188.]—Roger, son of Robert III. Earl of Liecester after the Conquest, by Petronilla, daughter of the Lord High Steward of England.<sup>14</sup> Mr Crawford observes, in his Lives of the Chancellors, that his father having early discovered in his son a genius for learning, dedicated him to the service of

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\* In the Register of the Priory of St Andrew's, *Macf. Trans.* p. 46, we find, “Carta Hugonis Episcopi de Dimid Marcae de Molendino de Dervisin.” No date, but witnessed thus: “Gouline Archidiacono, Andrea Persona de Symingham, “Willielmo Persona de Lintown, Alexandro Persona de Fogrand, Hugone Senescallo Episcopi, Willielmo Persona de Dervisin.”

<sup>14</sup> Knyghton inter decem scriptores, and Dugdale's *Baronage*.

Almighty God in the church ; and his cousin, William, king of Scotland, preferred him to be lord high chancellor here in the year 1178 ; for our chancellors in these early times were generally men of the church. [See their Lives.] At last the see of St Andrews falling vacant, he was made bishop there ; but (whatever might be the reason) he was not consecrated till the first Sunday of Lent, anno 1198\*, [*Chron. Melr. et Ford.*] and the office was performed by Richard, bishop of Moray.† Roger is witness to the king's foundation-charter of the abbey of Inchaffray in Strathearn, the 35th year of the king, an. Dom. 1200 ; and the co-witnesses are John, bishop of Dunkeld, Jonathan, bishop of Dumblain, &c. *Vide*

Roger was elect here in the time of Matthew, bishop of Aberdeen, [*Cart. Aberbr.*] and he is witness to King William's erection of the monastery of Aberbrothock, (commonly Arbroath,) [*Cart. Cambusk.*] He stiles himself "Scotorum "Episcopus." He was bishop here in the year 1201, [*Cart. Kels.*] and, in the said cartulary, the preceding bishops are ranked thus : viz. Robert, Ernald, Richard, Hugo, and Roger, in a charter of confirmation to the monastery of Kelso, of all privileges, &c. granted by these bishops. Roger, F. F. M. R. R. et R. were bishops of St Andrews, Glasgow, Dunkeld, Aberdeen, Moray, Ross, and elect of Brichen, in the first year of Prince Alexander, son to King William, [*Cart. Aberbr.*] R. is bishop of St Andrews in the time of King William, and Richard, bishop of Moray, is a co-witness with him ; and as John was certainly bishop of Dunkeld, and Richard bishop of Moray, in his time, there is no doubt but the letter R. bishop of St Andrews, stands for Roger in No. 25. [*Append. Officers of State.*] He died at Cambuskenneth, Non. Jul. 1202, and was interred in the church of St Rule,

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\* There is in the chartulary of the Priory of St Andrews, p. 47, a charter by this bishop, when only bishop elect, of the lands of Duff Cupiz. It has no date, but must have been granted between 1188 and 1198.

† Hoveden says, by Matthew bishop of Aberdeen.

*Char. Cambusk. et Mel.*] He wrote “*Sermones varios in “Ecclesiast.”* [*Dempster* ;] and Mr Martine says, that this bishop first built the castle of St Andrews, about the year 1200.

WILLIAM MALVOISINE, 1202.]—William Malvoisine, descended of a good family, went in his youth to France, where he lived a considerable time, and upon that account has been by some called a Frenchman, [*Mackenzie’s Lives.*] Several writers are positive as to this, and expressly mention a journey he made into France to visit his relations. However, it is noway certain that he was a native Frenchman, as this surname came to Britain alongst with William the Conqueror, an. 1066, and several of them are to be met with in the records of England and Scotland before this prelate’s time. He became one of the *clerici regis*, and archdeacon of St Andrews, [*Cart. Aberbr.*] He was preferred to be lord chancellor, 6to Idus Sept. 1199, [*Ch. Melr.*] and the same year was elected bishop of Glasgow, and consecrated an. 1200, but was translated thence to the see of St Andrews an. 1202, [*ibid.*] which he possessed to his death, an. 1233. It is said, that he both christened and crowned King Alexander II. and that he founded the hospital of Lochleven called Scotland-well, and brought several sects of new friars out of France. He was bishop here an. 1204, [*Writs Church of Durham,*] and an. 1212, [*C. Dumferl.*] He went to a general council in Rome, an. 1215, and returned an. 1218, and with him went the bishops of Glasgow and Moray, and Henry, abbot of Kelso, [*Chron Melros.*] “William miseratione divina Episcopus Sti Andreae humilis minister,” makes a mortification for the soul of King William about the ninth year of King Alexander II. [*C. Cambusk.*] He was bishop here in the tenth year of the reign of King Alexander II. [*Cart. Mor.*] and cotemporary with Walter, bishop of Glasgow, [*Cart. Glasg.*] He was bishop here an. 1234 and an. 1237, and cotemporary with Pope Honorius, and

with Sayerus de Quincy, [*Cart. Dumferl.*]<sup>15</sup> He was also, in the 30th year of King Alexander, and in the time of William Frazer, chancellor, and of Robert, bishop of Glasgow, [*ibid.*] He wrote the lives of St Ninian and St Kentigern, [*Dempster.*]<sup>16</sup> He died at his palace of Inch-Murdach, *al.* Inch-Martine, 15th July 1233. Sir James Dalrymple says, that he saw a seal of this bishop appended to an indenture in the year 1237.<sup>17</sup> After the death of William, both clergy and laity were desirous to have GALFRID, bishop of Dunkeld, placed in the see of St Andrews; but the king not consenting to his translation,

DAVID, 1233.]—One David, whose surname is variously expressed, (some writing it Benham, others Bernham and Bertram,) <sup>18</sup> great chamberlain to the king, was consecrated

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15 William Malvoisine was not cotemporary with William Frazer, chancellor, nor with Robert, bishop of Glasgow, nor did he live in the 30th year of any of the Alexanders; the William here meant, therefore, must be William Wishart, to whom all these three characters agree.

16 In the Cartulary of Paisley there is a charter of confirmation by William bishop of St Andrews, which bears these words, “Noveritis nos divinae charitatis intuitu, ad exemplar felicitis recordationis Willielmi praedecessoris nostri, concessisse,” &c. And after this, in the Cartulary, follows another confirmation of the same subjects, by David bishop of St Andrews, in the year 1247. Now David was indeed bishop of this see at this time, and was successor of Bishop William Malvoisin; but it don't appear as yet, that this Bishop Malvoisin had a predecessor in the see of the name William, as this charter would insinuate. And, N. B.—That the witnesses to Bishop William are, William Eglisheim, archdeacon of Londiern.

17 Bishop Malvicine had got from the Pope a legatine power, with a view to promote an expedition into the Holy Land. And, after his return from France, having assumed Walter, bishop of Glasgow, into the same office, they two held a council at Perth, where were present many noble persons, &c. to set forward the undertaking. Yet the writer observes, that few only of the richer sort were in love with it. [*Fordun. Lib. 8. c. 78.*]

18 His real surname was Bernham, he was born in the town of Berwick; and descended of an ancient family of burgesses there. In the Chartulary of the Priory of St Andrews he is designed Camerarius Scotiae, and mentioned alongst with his brother, “Robertus Bernham, burgensis de Berwick,” who is probably the same person who was afterwards major of Berwick, anno 1249. [*Nicolson, Border*

bishop here on St Vincent's day, (22d January) an. 1233, by William, Gilbert, and Clement, bishops of Glasgow, Caithness, and Dumblane, with whom therefore he was cotemporary, as also with Galfrid and Clement, bishops of Dunkeld and Dumblane, and in the time of King Alexander II. [*Cart. Balmer.*] He was bishop here an. 1240, [*ibid. et Cart. Kels.*] and an. 1242, [*Cart. Camb. et Glasg.*] in which year he held a provincial council at Perth, the king himself and several of the nobility assisting therein. He was bishop an. 1247, [*Cart. Kels.*] He performed the ceremony of anointing King Alexander III. at Scone. He was bishop an. 1250 and 1251, [*Cart. Kels. Camb. et Glasg.*] He styles himself "Permissione divina ecclesie Sti Andreae humilis minister." Fordun says, he governed the see thirteen years three months and nine days, and that he died at Northampton 6to Idus Maii 1253, and was buried in the abbey church of Kelso, [*Melros.*] But if this bishop did not die till the year 1253, he has certainly sat longer in the see. The time of his death is better fixed by the occasion of his journey into England, viz. the marriage of King Alexander III. with Margaret, the daughter of King Henry III. of England, at which time he fell into a fever and died.

The greatest confusion in the list of the bishops of this see is about this time; for some tell us that the voice of the prior and of the canons were all in favour of Robert Sitteville, dean of the see of Dunkeld, but that one ABEL, [1253,] formerly a canon of the church of Glasgow, and now archdean of St Andrews, having procured a mandate from the court for the canons to proceed to a new election, which they refused to comply with, Abel posted away to Rome, and by bribes got himself consecrated there by Pope Innocent IV. The chronicle of Melrose observes, that Robert, prior of St Andrews, sent a representation of this affair to the Pope, as

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*Laws.*] He died Kal. 6to Maii, not at Northampton, but at Narthanshire or Narthashire, now Newthorn in vic. de Berwic, and was buried in Kelso. [*Fordun*, Vol. I. p. 559, Edit. Edinb. Macfarlane, and also Edit. 1759.]

did the king on the other part by Mr Abel, and that Abel, when at Rome, procured himself to be consecrated; that, upon his return home, the king, after some displeasure shewn, received him honourably enough, and that he died in the year 1254. And Fordun takes notice, that the chapter and he disagreeing, he died of grief in the year 1254, after he had sat only ten months; and Mr Winton says, he was bishop scarcely half-a-year. Others, again, make no mention at all of any such bishop as Abel; but I have seen in the cartulary of Glasgow, A. designed bishop of St Andrews in the 23d year of King Alexander II. *i. e.* an. 1237. However, to reconcile these things I cannot pretend to take upon me.

GAMELINE, 1255.]—Gameline was one of the *clerici regis Alexandri II.* and archdeacon of St Andrews, and was made lord chancellor in the year 1250, [*Chron. Melros.*] which adds, that he was elected bishop of this see, not by the Culdees, (who were deprived of voting at this election,) but by the prior and convent of St Andrews, and that his election was appoven by the king and his council. We find Gameline elect of St Andrews in the year 1255, on St Thomas-day, [*Cart. Dumferl.*] and he was consecrated on St Stephen's day in the same year, upon a warrant from the Pope to Bishop William Bondington of Glasgow, [*Spottiswood.*] This bishop was a man of good repute, but became disagreeable to the court because he would not relax a soldier of the king's, whom he had excommunicated, without previous satisfaction; and the chronicle of Melrose relates, how that this bishop was banished by the king's councillors, both because he would not give his consent to their bad advices, and because he would not advance a sum of money for the purchase of the bishopric; that, having been denied a passage through England,<sup>19</sup> he sailed into France, from whence he went to Rome to plead his cause before the Pope, in which meantime his enemies seized on all his goods. But the Pope gave

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19 Vid. *Rymer* ad 22 Jan. 1257. "De Episcopi Sancti Andreae Scotiae arrestando. Rex. &c. [Angliæ.] Quia Magister Gamelinus ep. St. And. Sco. quædam

sentence in his behalf, an. 1257. After that his accusers were likewise present. G. is bishop here an. 1258, [*Rymer.*] Bishop Gameline is witness to King Alexander III. in a charter of the lands of Tillicultrie to William, Earl of Mar, an. reg. 14. [Writs of the Family of *Mar.*] He was bishop an. 1266, [*Cart. Kels. et Scone.*] Item, an. 1270, [*C. Kels.*] and an. 1271, [*Account of Religious Houses in Scotland*, p. 515;] in which year, 1271, he died at Inchmurdach of the palsy, [*Fordun.*]

WILLIAM WISEHEART, 1272.]—William Wiseheart, *al.* Wishart, of the family of Pitarrow in the Mearns, was archdeacon of St Andrews, and then chancellor of the kingdom, an. 1256, [*Reliq. St. Kentiger.*] and an. 1261, [*Ch. of Tillicultries*, above cited, *C. Mar.*] In the year 1268 he was elect of Glasgow, after the death of Bishop Cheyn, but, before his consecration, he was postulated<sup>20</sup> also to the see of St Andrews, upon the death of Bishop Gameline; but, by reason of a schism in the papacy, he was not, they say, consecrated until the year 1273, at Scone, [*Fordun.*] in presence of the king and many of the nobility; and we are told that this prelate did at that time resign the office of chancellor. At his election or postulation, the ancient Culdees were not allowed to vote. He was bishop in the year 1273, [*Account of Religious Houses*, p. 493.] In his time Bagamont, the Pope's

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“impetravit ad curiam Romanam in exhæredationem dilecti filii et fidelis nostri  
“Alexandri Regis Scotiæ illustris, qui filiam nostram duxit in uxorem, non sine  
“nostro et ipsius Regis scandalo et dedecore manifesto, propter quod sustinere  
“nolumus quod regnum nostrum ingrediatur,” &c. Vid. etiam *ibid.* A complaint by the Pope to the king of England against the king of Scotland, for encroaching upon the rights of the church and of churchmen.

20 A bishop is said to be postulated when he has been already in possession, or is only elect of another see. For the Canon law supposes that a bishop is married to his diocese, and so cannot be elected into another. However, it allows a bishop already in possession, or only elected into a see, to be postulated by another, and that such bishop may be removed or translated to the other see; only the word *advanced* or *promoted* must not be used, [See Archbishop Chichely's Life, p. 57.] Another sense of the word *postulation* is, when two-thirds of the votes do agree in the election.

legate, came into Scotland, and made a list of all the benefices. In the year 1274, he went to the general council held at Lyons by Pope Gregory X. and after his return did not live long; for having been employed in a commission to the Borders to treat with the English, he died at Marbottle in Teviotdale, 5to Kal. Jun. 1279, [*Fordun*,] with the reputation of a truly good and virtuous man. He rebuilt in a stately manner the west end of the cathedral, which had been blown down by a tempest of wind.

WILLIAM FRAZER, 1279.]—William Frazer, a son of the Frazers of Oliver Castle in the shire of Tweeddale, who was formerly dean of Glasgow, and rector of Cadziow, (now Hamilton,) [*Fordun*.] He became lord chancellor, upon the resignation of that office by the last bishop, and after his death was advanced to the same see, to which he was elected pridie Non. Aug. 1279, “*exclusis Kelediis sicut in electione præcedenti*,” and was consecrated at Rome by Pope Nicholas III. 14 Kal. Jun. anno 1280, [*Fordun*.] He was lord chancellor and witness to King Alexander III. an. reg. 31. *i. e.* A. D. 1280, about which time he resigned the chancellor’s office. He was bishop here an. 1280, [*Cart. Cambusk.*] also anno 1286 and anno 1288, [*Durham Writs*,] and anno 1295, [*ibid.* and *Cart. Cambusk.*] Upon the deplorable death of King Alexander III. an. 1288, he was chosen to be one of the regents of the kingdom, [*Rymer* ;] and after the death of the infant Queen Margaret, he, as most of this nation did, yielded a forced submission to Edward I. of England. King John Baliol sent this bishop, together with three other persons, into France, to treat about a marriage for his son, Prince Edward, anno 1295, [*Dipl. et Numism. c. 42.*] but whether ever he returned home again seems to be uncertain, since it is related, that having retired into France, that he might not be an eye-witness to the calamities of his country, he fell into a languishing distemper, and died at Arteville, 13 Kal. Septembris, 1297, [*Fordun*.] His body was buried in the church of the Friars Predicants in Paris, but his heart,

inclosed in a very rich box, was afterwards brought over into Scotland, by his immediate successor, Bishop Lamberton, and entombed in the wall of the cathedral church of St Andrews, near to the tomb of Bishop Gameline. He is said to have been a person of great worth, and would have performed many good works had he happened to live in peaceable times.

WILLIAM LAMBERTON, 1298.]—William Lamberton, parson of Campsey and chancellor of the diocese of Glasgow, [*Fordun,*] called William de Lambyrton, [*Chart. Glasg.*] He was chancellor of that church anno 1292, had a long dispute with the Culdees, who pretended a right from ancient times to elect the bishop of St Andrews; but the Pope decided the matter against the Culdees, who after this time came to be entirely suppressed; for there is no more to be heard either of themselves, or of any struggle they made thereafter at the election of a bishop. At this time, we are told, William Cumin, their Præpositus, went in person to Rome, and debated their cause before Pope Boniface VIII. though to no purpose; for the Pope consecrated the elect on the first day of June 1298. And Fordun adds, “Et notandum est, quod  
 “jurisdictio sedis, ipsa vacante, penes capitulum totaliter re-  
 “mansit. Quam quidem jurisdictionem, magister Nicolaus  
 “de Balmyle, officialis curiæ Sti Andreae, per ejusdem loci  
 “capitulum constitutus per totam diocesin exequabatur effica-  
 “citer nomine capituli.” In the reign of King David, it would indeed appear, that the Culdees were either the chapter, or had some share in the election of the bishop: and seeing all their differences with the bishops of St Andrews was concerning the right of election, it would seem to be a just enough conclusion that these Culdees were not of a different form of religion from the bishops of St Andrews, nor did observe any rites or ceremonies different from the church in those days. The whole contest being about the right of election of the bishop, is likewise a plain proof that the Culdees did not maintain a parity among themselves, in the government of ecclesiastical affairs, distinct from what was then es-

established in the Christian church. The canons of St Andrews seem to have been superinduced upon the Culdees in the time of King David, in the matter of electing the bishop of that see; and against this they complained, but never against the office of a bishop, so far as we can learn by any remains of antiquity. The sole contest was, who should or who should not elect the bishop.—This Bishop Lamberton is to be met with in many ancient writs. He calls himself “Willielmus de Lamberton, miseratione divina, Sti Andreae episcopus, anno 1300;” and he makes mention of “litteras Willielmi Frazer prædecessoris nostri,” [*Cart. Cambusk.*] He is found bishop in the same year, [*Cart. Dunferm.*] an. 1304, [*Cart. Arbro.*] anno 1309, and the ninth year of King Robert I. [*Durham MS.* 21] an. 2<sup>do</sup>, 13<sup>tio</sup>, 15<sup>to</sup> Rob. I. [*Cart. Aberd. et Dunferm.*] He is witness to King Robert I. an. reg. 7<sup>mo</sup> et 17<sup>mo</sup>, [*Hay.*] He is bishop an. 1323, [*Cart. Dunferm.*] Item, an. 1316, 1317, 1319, and an. 20 Roberti reg. [*Cart. Kelso et Scone.*] Bishop Lamberton, like a good patriot, did in his station strenuously oppose the encroachments made by King Edward I. of England upon the constitution of Scotland, and contributed his hearty endeavours to set and keep King Robert Bruce upon the Scottish throne. He purchased from the abbot and monks of Reading, in Yorkshire, and bestowed upon the canon regulars of his own cathedral, the island of May, in the mouth of the Frith of Forth, which King David I. had given to the said monks, and built a cell upon it for them. He built a palace for the bishop in St Andrews, likewise ten churches belonging to the diocese, and did a great many other good works. At last he applied himself to finish the cathedral of St Andrews, which he both effected, and had it consecrated, in the year 1318, and he died ten years after, anno 1328. He was buried at the north side of the great altar in the high church\*.

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21 Item. *ibid.* anno 1510, and the title of this last writ is “Mandatum ad citandum Priorem Dunelm. quod non comparuit in synodo apud S. Andr. ratione ecclesiarum quas habuit in illa diocœsi.”

\* For some details concerning this bishop, when a prisoner in the castle of Winchester, anno 1306, see Note B. in Appendix.

JAMES BENNET, or BENE, 1328.]—After the death of Bishop Lamberton, James Benedicti, [*Fordun,*] *i. e.* I suppose Bennet, others call him Biort; but some late memoirs from the Scots College in Paris call his surname Ben or Bane, which I suppose is his true surname, and he seems to have been erroneously only called by some Bene, Benedict, or Bennet, by the mistake of some copiators of *Fordun*, by writing Benedict in one word, instead of Bene dict. in two words. In the original record, whereby he is, in conjunction with others, appointed ambassador to France, anno 1325, for renewing the ancient alliance, he is expressly called “*Jacobus “Bene archidiaconus Sti Andreae, et legum professor.”* [*M.F.*] He was chosen by the canons of St Andrews bishop of that see in the year 1328, [*Mem. Scot. Coll. Paris,*] but being himself present in the Court of Rome at the time, he obtained his episcopate by the collation of Pope John XXII. before there had come any account of the election; for this Pope took upon him to dispose of all the bishopricks in the world, [*Fordun.*] He was bishop in the year 1329, [*MS. of Durham,*] in which year he performed the office of setting the crown upon the head of David II. and soon after was constituted lord chamberlain of Scotland, [*Mem. Sc. Col. Par.*] He was bishop here anno 1331, [*Cart. Balmer.*] anno 1332, [*MS. of Durham,*] and is witness to a charter, which Sir Robert Sibbald judges to have been about the same year, [*History of Fife, p. 127-8.*] In the year 1325, being then archdeacon of St Andrews, this gentleman was sent, together with the Earl of Moray, Sir Robert Keith, Marischal, and Doctor Walter Twynham, canon of Glasgow, ambassadors into France, to renew the old league, and to enter into a new one, both defensive and offensive, with that crown, both which they effectuated in the following year, 1326, [*Chart. Public.*] When Edward Baliol and his party prevailed, this bishop was forced to flee into Flanders, where he died at Bruges, 22d September 1332, and was buried in the abbey of Eckhot, belonging to the canons regular there, with this epitaph: “*Hic jacet bonæ memoriæ Jacobus dominus de Biort, epis-*

“ copus Sti Andreae in Scotia, nostrae religionis, qui obiit  
 “ anno Domini millesimo tricentesimo trigesimo secundo,  
 “ vigesimo secundo die Septembris.”—Orate pro eo.—[*Me-  
 moir. Scots Coll. Paris.*]

Immediately upon the death of Bishop Bene, King Edward III. of England wrote to the Pope, desiring him to prefer his treasurer, Robert de Ingliston, archdeacon of Berks, to the see of St Andrews, 26th October 1332, [*Rym. Fæd. V. 566* ;] which request, though it never took place, was probably the reason of the opposition made to the confirmation of William Bell, and of the vacancy of this see for so many years.

WILLIAM BELL, *Elect*, 1332.]—After James Bennet, the dean of Dunkeld, William Bell, was elected to this see, who thereupon took journey to the Pope's court, then at Avignon ; but he met with so much opposition, that he never could obtain a confirmation ; so that the see of St Andrews was vacant until the beginning of the year 1341, [*Fordun.*] It was indeed vacant anno 1341, [*MS. Dur. \**]

WILLIAM LANDAL, 1341.]—At length William Landal, or de Landalis, (he is named de Landal, [*Cart. Cambus.*]) a son of the Baron or Laird of Landels, in the shire of Berwick<sup>22</sup>, and rector of the church of Kinkell, was after nine years vacancy promoted to this see by Pope Benedict XII. upon a recommendation from the kings of France and Scotland, and the cession of the right of election by William Bell, who (poor man !) was turned blind of his eyes, and had the good nature to return home in the retinue of Bishop Landal, and entered himself a monk among the canons of St Andrews, 7mo Idus Feb. 1342, [*Fordun.*] Notwithstanding the strong re-

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\* During this vacancy, Edward king of England seized the estate of the bishoprick without regarding the title which his vassal Edward Baliol might have had to it.—*Rot. Scotiæ*, 28 Mar. 15 Edward III. 1339.

<sup>22</sup> He succeeded to his elder brother Sir John Landells, knight, in the baronies of Hownam and Crabin in the shire of Roxburgh, which, upon the bishop's resignation, August 14, 1367, were confirmed to John Crichton. [*Ex Autogr. penes Walterum Macfarlane de eodem.*]

commendations of Mr Landal to the Pope, yet the same writer assures us, that, in the Pope's bull, "Non tanquam ejuſ-  
 " cunq̄ue precibus recommendatus, ſed ejuſdem eccleſiæ elec-  
 " tus, patenter nominatur." And this author gives to this  
 biſhop the character of "Vir magnæ generoſitatis, dapsilis et  
 " benignus, lepidus, munificus, hilaris, mitis, modestus, pul-  
 " cher et pacificus, diligens canonicos tanquam natos pro-  
 " prios."—He is biſhop here July 23, 1343, [Writs Family  
 of *Errol*.] He is biſhop anno reg. David XV. *i. e.* anno  
 Dom. 1344, item 1351, item 1354, [*Chart. Arbr.*] anno 1350,  
 1351, and 1373, [*Arbr. Aſſed.*] He is witness to charters in  
 the year 1349, 51, 57, and 1362, [*Hay*.] He was a commis-  
 ſioner at Berwick, at the delivering up of King David, anno  
 1357. He was biſhop, and is witness with William More of  
 Abercorn, about anno 1344, alſo anno 1350 and 1373, item  
 anno reg. Dav. 38, [*Cart. Cambusk.*] item anno 1359-60.  
 [*Dipl. et Numism.*] item 1359 and 1362, [*Cart. Morav.*]  
 anno 1368, [Charter to *Baillie of Lamington*.] He is biſhop  
 in the 31ſt and 34th year of King David II. [*Cart. Dunf.*]  
 We find him ſo on the 9th day of December in the 20th, and  
 the 17th of January in the 39th year of the ſame King  
 David, [Writs of the family of *Clackmannan*.] He is alſo bi-  
 ſhop the laſt of February, in the 23d, in the 28th, and May  
 1ſt in the 29th, and March 6th in the 39th of the ſame King  
 David; and January 9th in the 3d, and February 26th in the  
 10th year of King Robert II. [Writs of the family of *Mar*.]  
 He is biſhop anno 1371, [*Durham MS.*] and in the third  
 year of King Robert II. [*Cart. Aberd.*] He was preſent at  
 the famous act of parliament, April 4, 1373, [*Ruddiman's*  
*Answer to Logan*, p. 400.] He was biſhop anno 1380,  
 [*Inv. Aberd. et Lib. Aſſed. Arbr.*] and after that he was  
 ſtill biſhop anno decimo and anno duodecimo Roberti II.  
*i. e.* anno Dom. 1383 or 84, [*Royal Charters*.] He died in  
 the abbey of St Andrews, on St Thecla's day, the 15th of  
 October, in the year 1385, juſt ſeven years after the church  
 of the moſtatory had been burnt down, and was buried be-  
 fore the vestibule of the great church, under an artificial ſtone

curiously wrought, [*Fordun.*] So this bishop has filled the see through the space of 44 years. He crowned King Robert II. It is said, he obtained the liberty from King David Bruce, that churchmen might dispose of their moveables by their latter will or testament; whereas formerly they were deemed to belong to the king, and the king's officers came and seized them at their death.\*

STEPHEN DE PAY, *Elect*, 1383.]—Stephen de Pay, then prior of the abbey of St Andrews, was next elected bishop; but having been taken prisoner by the English at sea on his way to Rome, he fell sick and died at Alnwick in Northumberland, in the month of March the same year 1385, [*Fordun.*] I suspect his surname ought to be Papedy,† for one Stephanus de Papedy is witness about the reign of King William.—Vide *See of Dunkeld.*

WALTER TRAIL 1385.]—Walter Trail, son of the laird of Blebo in Fife, had been a canon of St Andrews, and having studied for a considerable space in foreign parts, commenced doctor, both of civil and canon law, and became “referendarius Papae Clementis septimi,” [*Fordun.*]<sup>23</sup> He was with the Pope at the time the see of St Andrews fell vacant, and was by his apostolic authority, without election, preferred to the same. For so great an esteem had this Pope for him, that he said he was more worthy to be Pope himself than a bishop only, and that Walter was an honour to the place, and not the place to him. And indeed he was a person of such excellent worth, that even Mr Buchanan speaks to his praise. He is

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\* It appears from the *Rot. Scotiae*, 25th Feb. 23, Edw. III. that this bishop was an ambassador to England on one of the missions undertaken for the liberation of King David. From the same authority, we learn that he refused to admit into some churches in Berwickshire certain English clergymen presented by Edward and his officers.

† No ground whatever for this conjecture. Wyntoun calls him Pay, and so does Bower, very plainly, Vol. I. p. 570.

<sup>23</sup> This Pope, he says, was lineally descended from Mary, Countess of Boulogne, the daughter of our King Malcolm Canmoir and St Margaret his Queen.

bishop here March 18, 1390, [Writs of *Mar* ;] 1387, [*Invent. Aberd.*] 1389, [*Peerage*, p. 100 ;] the eighteenth and nineteenth of King Robert II. [*Royal Charters* ;] the fourth and sixth year of King Robert III. [Writs of *Clackmannan* ;] 1393 and 95, [*Dipl. et Numism.*] He is witness to a charter of King Robert the III. confirming former donations to the abbey of Paisley, 6to April, anno 1396. He is bishop in the ninth year of King Robert III. which might be A. D. 1399, [*Cart. Aberbr. Diplom et Numism.* and Writs of *Mar* ;] and he is bishop anno 1400, [*Cart. Cambusk. et Errol.*] He died in the castle of St Andrews, (which was built by himself) in the year 1401, and was buried in the cathedral, near to the high altar, with this inscription :

“ Hic fuit Ecclesiae directa columna, fenestra

“ Lucida, thuribulum redolens, campana sonora.\*”

THOMAS STEWART, *Elect*, 1401.]—Thomas Stewart, son to King Robert II. and archdeacon of St Andrews, was elected by the chapter, but through modesty would not accept the office: “ Homo,” as Fordun calls him, “ modestissimae naturae, et columbinae simplicitatis.” Though it be commonly reported that he lived only somewhat more than three years after this election, yet some do affirm that he is to be met with in the year 1411, still acting as archdeacon of St Andrews, and in that capacity confirming the bishops’ foundation of the New University of St Andrews. He is commonly said to have died about three years after this ; but as there is mention of Thomas Stewart, as one of the promoters of learning in the New University founded here by Bishop Wardlaw, others have entertained a suspicion that he has been the archdeacon still then alive. It is also said, that the rents of the bishopric, during the vacancy, were be-

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\* There is in the Chartulary of St Andrew’s, (p. 8. *Mac. Trans.*) a copy of a curious instrument by this Bishop, viz. an excommunication of a certain William de Berkeley, dated 27th March 1395.

stowed by the king upon Walter Denzelstone, in recompense for the castle of Dumbarton which he enjoyed heritably.

GILBERT GREENLAW, *Postulate.*]—After this, Gilbert Greenlaw, bishop of Aberdeen, and chancellor of the kingdom, was postulated to the see of St Andrews, [*Fordun.*] But in the interim,

HENRY WARDLAW, 1404.]—Henry Wardlaw, a son of the family of Torie in Fifeshire, rector of Kilbride, and by virtue thereof precentor of the see of Glasgow, (to which office he had been provided by his uncle, Cardinal Wardlaw, bishop of that see,) being at Avignon at this time, was preferred to the see of St Andrews by Pope Benedict XIII. and consecrated there in the year 1404, [*Sibbald.*] He first laid the foundation for an University in the city of St Andrews, for teaching all manner of arts and sciences, in the year 1411, and the next year obtained a confirmation of it from the Pope.\* He built the guard bridge at the mouth of the water of Eden, and has the character of a very hospitable and good-natured man. He was bishop here in the year 1419 and 1423, [*Cart. Dumferm. et Durh.*] anno 1422, [*Assed. Arbr.*] He is said to have been bishop anno 1400, [*Officers of State, p. 3. foot-note.*] But here this author, as well as Sir Robert Sibbald, are certainly mistaken, for, in the cartulary of Cambuskenneth, this bishop calls the year 1409, “Anno consecrationis nostrae sexto;” a most clear voucher that he has not been consecrated before the year 1404, or in the end of 1403. We find him bishop during all the reign of King James I. [*Royal Charters;*] and in the year 1440, John Scheves was Official-general to Henry bishop of St Andrews, [*ibidem;*] so this bishop was then alive. He died on the 6th of April 1440,

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\* There is to be found in the *Rot. Scot.* 11th May, 7 Henry III. a safe-conduct from the King of England for two ships going to Prussia, to bring home wood for a church built by Bishop Henry. Perhaps the word *church* might be inserted in the above document instead of *university*.

[*Fordun*,] and was buried in the church of St Andrews, with greater parade than any of his predecessors had been.

JAMES KENNEDY, 1440.]—The following bishop of this see was James Kennedy, the younger of the two sons of James Kennedy of Dunnure, by the Lady Mary Countess of Angus, daughter of King Robert III. A prelate, says a good historian,<sup>24</sup> who rendered himself no less illustrious by his virtues, than he was by his noble birth. He was first created bishop of Dunkeld, anno 1438; and, upon the death of Bishop Wardlaw, was chosen and postulated by the prior and canons of St Andrews, the same year, 1440, while he was abroad at Florence with Pope Eugenius IV. whither he had gone in order to obtain papal authority for putting a stop to the disorders and abuses which he saw were daily increasing in the church. And after he returned home, and the ceremony of his translation was over, he set himself to an universal reformation of manners; and for the same end, in the year 1446, it is said this worthy prelate set about a second journey to Italy, with the same view of getting abuses reformed, and likewise to be assisting in composing the divisions which were in the papacy; and for his journey he got a safe conduct from King Henry VI. of England, for himself and thirty persons in his retinue.<sup>25</sup> However, it would appear he was not able to bring any great remedy to the errand he went upon; so, after his return home the second time, he applied himself to cultivate learning and religion; and for this end, in the year 1456, he founded a college in the city of St Andrews, which he appointed to bear the appellation of St Salvator. He had been made lord chancellor in the year 1444, but thought fit to resign the office again within the space of a few weeks.<sup>26</sup> When King James III. came to the crown, he was made one of the regents of the kingdom; but, in effect, the whole management

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<sup>24</sup> Crawford's *Officers of State*, p. 51.

<sup>25</sup> Rymer's *Fœdera*.

<sup>26</sup> *Lives of Chancellors*, p. 32.

was left in his hands, his colleagues being well aware of his superior abilities for discharging so great a trust. Mr Buchanan himself says, that he surpassed all men in Scotland in point of authority, that his prudence was held in the highest estimation, and that he was lamented at his death as a public parent. He was bishop here anno 1441 and 1456, [*Cart. Dumferm.*] 1441 and 1457, [*Durham* ;] 1442, [*Royal Charters* ;] 1448, which he says was the 11th year of his consecration ; and 1464, [*Cart. Assed. Arbr.*] 1452, [*Cart. Morav.*] 1454, where he is styled the king's cousin ; 1456, which year he calls the 19th of his consecration, [*Mar's Writs* ;] and the 7th of July, 1458, he reckons the 21st of his consecration, [*Clackmannan Writs.*] He was bishop here anno 1464, and the king, (then James III.) calls him, "Avunculo nostro carissimo," [*Inventory of Aberdeen.*] We find him also bishop anno 1465, [*Royal Charters* ;] and there are many vouchers to be met with of his being bishop through all the intermediate years. He died on the 10th of May 1466, and was interred under a noble monument which he himself had caused to be built in St. Salvator's college, of the finest gothick work, embellished with his coat of arms, which are still to be seen. This bishop, it is said, wrote "Historia sui temporis. Item monita politica." <sup>27</sup> The Pope had presented this bishop to the commendatory of Scone the year before he became bishop of this see.\*

PATRICK GRAHAM, 1466.]—The next who was promoted to this see was Patrick Graham, bishop of Brechin, and brother of the half blood to the preceding Bishop Kennedy, as being son to the Lord Graham by the Lady Mary Stewart, after the death of her former two husbands, viz. the Earl of Angus and Sir James Kennedy of Dunnure. <sup>28</sup> Sir James Balfour says, he was consecrated anno 1466 ; but he must surely mean only that he was translated or collated to this see, for he had

<sup>27</sup> Dempster.

\* See Note C. in Appendix.

<sup>28</sup> This Lady was married for the fourth time to Sir William Edmiston of Coltdin, afterwards of Duntreath, [*Pecrage*, p. 100.]

been consecrated bishop of Brechin three years before, and we find him bishop here the 29th December 1466, which he calls the third year of his consecration, [*Cart. Aberbr. et Cambusk.*] This prelate undertook a journey to Rome, and, while he was there, the old controversy concerning the superiority of the see of York over the Church of Scotland having been renewed, he not only obtained sentence against that see,<sup>29</sup> but likewise that his own see should be erected into an archbishoprick; and the Pope also made him his legate within Scotland for three years. The good man, upon his return, found the king, the clergy, and the courtiers all in opposition to him; the king being displeased for his accepting the legation without his privity and allowance, and the clergy fearing lest, by his legantine power and new supremacy, he would rectify the disorders which were befallen the church through the disposing of church-livings by sale, &c. &c.;—and things were carried to such a height against the new archbishop, that he ended his days a prisoner in the castle of Lochleven, anno 1478, after an empty title of 13 years, and was buried in St. Servanus isle within the chapel. “This end,” says Archbishop Spottiswood, “had that worthy man, in virtue and learning inferior “to none of his time, oppressed by the malice and calumny “of his enemies, chiefly for that they feared reformation of “their wicked abuses by his means.” And Mr Buchanan likewise commiserates the great troubles and hardships this good man met with. He was bishop anno 1468, [*Cart. Cambusk.*] 1469, where the king calls him, “Consanguineo nostro carissimo,” [*Inventory Aberd.*] 1470, [*Royal Charters.*] Mr George Martin says, “For all the affliction and disquiet this “prelate met with, I find, in a decret pronouced by him “anno 1470, he is designed thus, “*Dei et Apostolicæ Sedis “gratia, Episcopus Sti Andreae, conservator privilegiorum “ecclesiæ Scoticanæ,*” [*Reliq. Divi Andreae;*] and May 12. 1474, he was archbishop of St. Andrews, Pope’s nuncio, and Legate *a latere*. [*Mar’s Writs.*]

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<sup>29</sup> See Pope Celestine III.’s decision against the see of York, in Sir J. Balfour.

WILLIAM SCHIVES 1478.]—William Schives, archdeacon of St. Andrews, was next preferred to this see, anno 1478. He was still archdeacon of St Andrews, an. 1473 and 1476, [*Rolls of Parliament*, and *Chart. King James III.* b. 8. No. 318.] He was bishop here 27th July 1479, and an. 1483, [*Cart. Aberbr.*] an. 1479, 81, and 93, [*Royal Chart.*] an 1485, [*Invent. Aberd.*] On the 27th day of March 1496 he was bishop here, [*Cart. Aberbr.*] and bears the title of Primate of all the kingdom of Scotland, and legate; and again, *Legat. nat.* of the holy Apostolick see in this year. And he was archbishop here, <sup>30</sup> and primate of Scotland, in this same year 1496, [*Cart. Cambusk.*] He was, for some time at least, a great courtier with King James III. He died at St. Andrews the 28th of January 1496-7, and was buried before the high altar.

JAMES STEWART, 1497.]—James Stewart, Duke of Ross, and second lawful son of King James III. succeeded immediately after him in this see. He was bishop in the year 1497, and bishop here and chancellor an. 1503, [*Reg. Chart.*] an. 1502, he was bishop, and is stiled by the king, “Carissimoque fratre nostro,” [*Invent. Aberd.*] In a charter dated at St. Andrews the 7th day of February 1502-3, and which year, he says, is the 5th of his administration, he is designed James archbishop of St. Andrews, Duke of Ross, Marquis of Ormond, Earl of Ardménach, Lord of Brechin and Nevar, perpetual commendator of the monastery of Dunfermline, and chancellor of the kingdom of Scotland. But in the year 1505, John is titled prior of the metropolitanical church of St. Andrews, and vicar-general of it during the vacancy of the see. [*Reg. Chart.*] This illustrious prince and prelate held likewise the monastery of Arbroath, as appears by that chartulary, which confirms his death to have happened in the year

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30 I see among the writs of the family of Mar two different bulls of Pope Innocent, both of them in the year 1487, respecting the archiepiscopal see of St Andrews; and they do both take notice of a former bull by his predecessor Pope Sextus, erecting this see into an archbishoprick.

1503. He was buried in his cathedral, among the bishops his predecessors.<sup>31</sup>

After the death of the last archbishop, the see, they say, was kept vacant a long time for Alexander Stewart, natural son of King James IV. The best account that can be got of that worthy prelate is to be found in the Officers of State, which therefore I shall in a good measure transcribe here for the use of those who may not have that book at hand.

ALEXANDER STEWART, 1509.]—Archbishop (Alexander) Stewart was the natural son of James IV. king of Scotland, by Margaret, daughter of Archibald Boyd of Bonshaw. He was born in the year 1495; and being a child of great hopes, all imaginable care was taken of his education; for the king, his father, intending to breed him to the church, provided an excellent tutor for him, the learned and polite Dr. Patrick Panter the secretary,<sup>32</sup> who was a person thoroughly well qualified in all respects for so great a trust. This young gentleman having gone through a course of grammar learning at home to all imaginable advantage, it was thought necessary, for the further improvement of his education, to send him abroad into foreign parts to follow his studies, which he did, his Majesty having pitched upon Sir Thomas Halkerton to have the inspection of his education, and who accordingly accompanied him in his travels as his preceptor and governor.<sup>33</sup> Mr Stewart having made the tour of France, he went to Italy, and settled at Padua, where he pursued his studies with uncommon application, under the direction of the most famous masters, particularly that great restorer of learning, Erasmus Roterodamus, whom we find, among others of the literati, exceedingly condoling the archbishop's immature death.

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<sup>31</sup> Vid. A fine character of this Prelate, among the Lives of the Chancellors, p. 58. and in Archbishop Spottiswood, p. 61.

<sup>32</sup> Epistolæ Jacobi IV. Regis Scotiæ.

<sup>33</sup> Ibidem.

The king designing his son to the highest dignity of the church within his dominions, the Pope Julius II. indulged his Majesty in the matter, and provided him to the archbishoprick of St. Andrews in 1509, <sup>34</sup> which had been kept vacant for him from the death of the former primate his uncle.

After the young archbishop had, by his study and travelling, rendered himself capable of serving the church and his country, he returned home in 1510, <sup>35</sup> and was received with great love by the king, queen, and court, and the nobility, for his rare learning and natural sweetness of temper, qualities he was endowed with to a very eminent degree; and the king, who loved him most passionately, being desirous that he should appear with as great lustre in the state as he was to do in the church, was pleased to make him lord chancellor in 1511 <sup>36</sup>; and that the Pope might contribute all he could to aggrandize the young archbishop, he made him his legate *a latere* in Scotland, and gave him the rich abbey of Dunfermline, and priory of Coldingham *in commendam*: All these dignities this most hopeful royal youth held for the space of three years, till he lost his life, with the king his father, at the battle of Floddenfield, the 9th of September 1513, and above 5000 of the noblest and worthiest persons of the kingdom, when he had not fully completed the 21st year of his age.\* Erasmus gives a notable character of the archbishop, which the reader shall see in the Appendix, viz. “Cæsus est una cum fortissimo patre filius,” &c. Alexander was archbishop of St. Andrews anno 1510, [*Reg. Chart.*] also chancellor and archbishop anno 1512, and commendator of the two abbeys of Dunfermline and Coldingham, [*Ibidem.*] He was bishop anno 1511, [*Errol et Cart. Aberd.*] and 1512, [*Cart. Dunferml.*]

34 Epistolæ Jacobi IV. Regis Scotiæ.

35 Bishop Lesley's History.

36 Rymer's *Fœdera*.

\* Only the eighteenth, if he was born in 1495.

ANDREW FOREMAN, 1514.]—Andrew Foreman <sup>37</sup> had been archbishop of Bourges in France, and bishop of Moray, from which see he was translated to this of St Andrews in the year 1514. He was archbishop here anno 1515, [*Cart. Paisl.*] He was also perpetual commendator of the monastery of Dunfermline on July 10th, anno 1517, which he himself calls the third year of his translation, and styles himself, “Sti  
“ Andreae Archiep. totius regni Scotiae primas, legat. nat. ac  
“ apostolicæ Sedis cum potestate et facultate legati de latere  
“ per universum regn. prædict. legati, nec non commendatarii  
“ perpetui monasterii de Dunfermline,” [Writs of *Clackmannan* ;] and in the same writs, 13th March 1516, he says, “Sigilloque nostrae legationis jussimus et fecimus appensione  
“ communiri.” He died and was buried in Dunfermline anno 1522.

JAMES BETON, 1522.]—James Beton, *al.* Bethune, son to the Laird of Balfour, <sup>38</sup> in the shire of Fife, formerly archbishop of Glasgow, and chancellor of the kingdom, was translated from the see of Glasgow to this of St Andrews in the year 1522, and he continued also in the chancellor’s office all the time of the Duke of Albany’s administration ; but, upon the duke’s removal from the regency, 1525, when the Earl of Angus was come into court, his lordship’s resentment against the archbishop ran so high, that he not only turned him out of the chancellor’s place, but obliged him to lurk among his friends for fear of his life. But when this earl came in his turn to lose the king’s favour, the archbishop was restored to the free and full exercise of his episcopal function, though

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37 He was descended from the family of the Foremans of Hatton, in Vico de Berwick. His brother-german, Sir John Foreman of Dalvene, obtained a considerable estate in the shire of Roxburgh, by the marriage of Helen Rutherford, one of the two sisters and co-heiresses to Rutherford of that ilk. I find him designed, September 30, 1497, “Andreas Forman, Protonotarius Apostolicus ac “Prior de Maii.” And on the 9th day of the month of May 1501, he was appointed one of the ambassadors sent to England. [*Rym. T. 12. Macfarl.*]

38 He is the sixth and youngest son of James Beaton of Balfour, by Marjory Boswal his wife, daughter to Sir David Boswal of Balmuto.—*Macfarl.*

He had not the interest to be restored to the chancellor's office. After this the bishop set about the founding the New Divinity College at St Andrews, which, however, he did not live to complete, but left the perfecting of it, and the general administration of the diocese, to his nephew, David Bethune, abbot of Arbroath, and now become coadjutor and future successor to him in the bishoprick. He was chancellor in the year 1524, and bishop 1535, [*Reg. Chart.*] He was bishop here in the years 1523, 24, 32, 33, 34, 36, 37, and 38, and calls the year of our Lord 1534 the 25th of his own consecration, and the 12th of his translation to St Andrews, [*Cart. Dunferml.*] He says himself, in the year 1530, that he was then in the seventh year of his primacy of St Andrews, and in the 30th of his consecration, [*Cart. Arbr.*] but this does not seem to coincide with the time that we say he was consecrated, unless we suppose, what is not unlikely, that there has been an error, either in the reading or writing this paper, of the 30th for the 29th. He died in the harvest time of the year 1539, [*Sadler's Letters* ;] and it is certain, that, in the year 1538-9, James Beton is called "olim Archiepiscopus Sti Andreae," [*Reg. Chart.*] This prelate married King James V. to Mary of Lorraine, in his cathedral of St Andrews.

DAVID BETHUNE, 1539.]—David Bethune, *al.* Beton, nephew to the former bishop, and third son of seven to John Bethune of Balfour, [*Missive Letter* formerly mentioned, *vid. Glasgow,*] was born in the year 1494, and in the 16th year of his age was sent to France for the improvement of his education. In the year 1519 he was made resident for Scotland at that court, where he managed affairs with great dexterity. About that time, also, his uncle bestowed upon him the rectory of Campsey, and he was then designed only "Clericus S. Andreae diocesis." In the year 1523, his uncle, now become primate of St Andrews, resigned in his favour the commendatory of Arbroath, and prevailed likewise with the Pope to dispense with Mr Bethune's taking on the habit

for the space of two years. These two years he continued in France; but in the year 1525 he sits in Parliament here as abbot of Arbroath. In the year 1528 he was made lord privy-seal, and he came to be a great favourite with the young king. In the year 1533, the abbot, who was now protonotary apostolick, was sent, together with the secretary, Sir Thomas Erskine, to treat with Francis, king of France, about his marriage with Magdalene, the eldest daughter of that king. The abbot rendered himself very gracious with that monarch; insomuch that he was first naturalized in that kingdom, and then preferred to the bishoprick of Mirepoix in the province of Languedoc, to which he was consecrated on the 5th December 1537; and so I find him stiled at home here, "Administratoris Episcopatus Mirapicen. in Gallia," [*Reg. Chart. Lib. 22, No. 147.*] The king of France also contributed very much to his advancement to the cardinalate, to which he was promoted 13th Kal. Jan. 1538, by the title of "Sti Stephani in Monte Coelio." At his return home, Non. Dec. [*Cart. Aberbro.*] he was made coadjutor, and declared future successor to his uncle, in the primacy of St Andrews, in which see he came to be fully invested upon the death of his uncle, the next year, 1539. Upon the death of King James V., though the cardinal of St Andrews was made prisoner by the Earl of Arran and his party, yet he soon found means not only to escape out of prison, but likewise to be made lord high chancellor the very next year; and then it was that he resigned the privy-seal in favours of John Hamilton, (natural brother to the governor of the kingdom, James Earl of Arran, and) at that time abbot of Paisley: And he had rendered himself so very agreeable to the governor, that this last wrote very strong letters to the Pope, that he would be pleased to grant to the cardinal a legatine power through this kingdom; which the Pope did accordingly invest him with, on the first day of February 1544-5, [*Epist. Reg. Scot.*] He was murdered in his own palace at St Andrews, on Saturday 29th May 1546, [*Officers of State,*]

where very good vouchers of all above are to be seen. This prelate, it is said, wrote three different books, viz. 1. "De Legationibus suis. 2. De Primatu Petri. 3. Epistolæ ad diversos." [*Dempster.*]

JOHN HAMILTON, 1543.]—John Hamilton, natural son of James, the first Earl of Arran, by Mrs Boyd, a gentlewoman of a very good family in the shire of Ayr, was made abbot of Paisley in the year 1525. As he had a fine genius for letters, he went over into France to pursue his studies, where he continued till his brother, the Earl of Arran, was preferred to the regency, upon the death of King James V. He returned through England, and was nobly entertained at that court by King Henry VIII. In the year 1543, he was made keeper of the privy-seal, and soon after lord treasurer. Feb. 12. 1550, anno R. 9. John archbishop of St Andrews is treasurer, [*Clackm.*] and the bishoprick of Dunkeld happening to vaik by the death of Bishop Crichton, who died in January 1543-4, Mr Hamilton was presented to that see by the queen and lord governor, [*Epist. Reg. Scot.*] and there he sat bishop until sometime after the murder of Cardinal Bethune, when he was promoted to the see of St Andrews, in which he continued until the total alteration of religion and revolution of the state. We find him a member of Queen Mary's privy council in the year 1566, and he performed the ceremony of baptizing her son, the prince: And he had afterwards a commission under the great seal, restoring the jurisdiction in the probate of testaments, and other things pertaining to the cognizance of the spiritual court. He acted also very cordially for the queen, and he is greatly to be applauded, and she to be condemned, for her not following the sound advice which he gave her after the unfortunate battle of Langside, not to trust her person in England. After this he was declared a traitor by the Earl of Moray, then become regent; whereupon, after lurking some time among his friends and relations, he fled for security to

the strong castle of Dumbarton; at the surprize of which fortress, he fell into his enemies' hands, and was hanged publicly on a gibbet, in the town of Stirling, the first day of April 1570.

There is extant a catechism, in our vulgar tongue, set forth by him in his provincial council, holden at Edinburgh, 26th January 1551, with the advice and council of the bishops, &c. and printed at St Andrews by his command, and at his expenses, 29th August 1552. (I have a copy of it in my possession :) It consists of about 440 pages in quarto.

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## REFORMATION.

AFTER the death of Bishop Hamilton, the rents of the see were by the regent conferred upon the Earl of Morton; and this nobleman being desirous to enjoy those rents in some sort of legal manner, made choice of Mr John Douglas, of the Douglasses of Pittendrich, a Carmelite friar, next chaplain to the Earl of Argyle, and now provost of the New College of St Andrews, to be elected titular bishop (titular, I mean, for want of real ecclesiastical consecration;) and he was accordingly admitted bishop of this church by the General Assembly of the Kirk, convened at Perth, in the month of August anno 1572.

1. JOHN DOUGLAS descended of the Douglasses of Pittendrich, a Carmelite friar, next chaplain to the Earl of Argyle, was the first Protestant bishop of this see.

In the register of gifts, pensions, benefices, &c. under the four regents, during the minority of King James VI. John Douglas is named as being rector of the University of St Andrews, 30th November 1570; and on the 6th day of August 1571, the king ordains a Letter to be made under the great

seal, to John Douglas, rector of St Andrews, for all the days of his life, all and hail the benefice of the archbishoprick of St Andrews, as well temporality as spirituality; and on the 8th September 1571, the king orders a commission for taking trial of the qualifications of the most reverend father in God, John archbishop of St Andrews, &c. [*ibid.*]

2. PATRICK ADAMSON was born in the town of Perth. Having been first licensed to be a preacher, he afterwards applied himself to the study of the law, and went over into France as tutor to James Macgill, son to Sir James Macgill of Rankelour-nether, who was clerk-register all the time of Queen Mary, where he studied several years. Upon his return, he entertained thoughts again of entering into the holy ministry, and was taken into the family of the Earl of Morton, whilst regent of this kingdom. Afterwards he became minister of Paisley, from which private charge the regent, his patron, made him archbishop of St Andrews, anno 1576; but he did not receive, for what we know, any ecclesiastic consecration. He was a person of good literature, and had many contests about Episcopacy and the order of bishops with the Presbyterian brethren and their assemblies. He was a person well learned, and an excellent preacher. He died in the year 1591, having, as it is said, in his last sickness; made a kind of recantation, whereby he condemned Episcopacy as unlawful; but for this there is no direct voucher, and we know well how easy it is to palm things upon dying persons. It is very probable that he was a relation of one John Adamson, who is designed "Sacrae Theologiæ Professore, ac Priorem provinciam provinciam regni Scotiæ, ordinis fratrum prædicatorum infra regnum Scotiæ, anno Dom. 1519," [*Reg. Chart. Lib. 21, No. 1.*] By the register of gifts, &c. he got 500 merks during life out of the parsonage of Glasgow, from the regent, Earl of Lennox, 25th August 1576; but Mr Patrick has there no designation at all. The see of St Andrews con-

tinued vacant after Bishop Adamson, and the rents were bestowed upon the Duke of Lennox.

3. GEORGE GLADSTANES, a native of Dundee, [Edward's *Description of Angus.*] He had been minister at Arbirlot in Angus, afterwards in St Andrews; from thence he was made bishop of Caithness, and from that see translated to this of St Andrews in the year 1606, though he was not consecrated till 1610. He died 2d May 1615, [See the Bishops of *Caithness.*]

4. JOHN SPOTTISWOOD was translated from the see of Glasgow to this of St Andrews in the month of August thereafter, 1615. This prelate was made chancellor of Scotland by a commission from the king, bearing date the 14th January 1635. When this pious and wise man did perceive the troubles arising upon account of the liturgy, he withdrew into England, and remained some time at Newcastle, at which time, upon his own earnest desire, he obtained the king's consent to demit the chancellor's office, which had been conferred on him for life, by a letter to him dated at Hampton-Court, 16th September 1638. He was excommunicated by the rebellious Assembly at Glasgow, and died next year at London, on the 26th November 1639, in the 74th year of his age, and was interred in Westminster abbey, near to King James the VI.'s body. [Lives of the Lords Chancellors.] He was archbishop here anno 1623, [*Errol.*]

5. JAMES SHARP was son of William Sharp, sheriff-clerk of Banffshire, whose father, David Sharp, had been a merchant in the city of Aberdeen; his mother was Isobel Lesly, daughter of Lesly of Kininvy. He was born within the castle of Banff in May 1613. He had a good education in the University at Aberdeen, and after the breaking out of the civil war he went into England and visited both the Universities of that nation, where he came to be acquainted with

several eminent and learned divines. After his return home he was made a professor of philosophy in St Andrews, and in a short space became minister at the town of Crail. In that remarkable division of the Presbyterians into public Resolutions and Remonstrators, he was on the side of the former. After this he became professor of divinity in St Andrews; and upon the restoration of the royal family and Episcopacy, he was promoted to the archbishopric of that see, and was consecrated at London, within the abbey-church of Westminster, on the 15th day of December 1661, [Wood's *Athenae Oxoniæ*. p. 856,] together with Andrew Fairford, (*rect. Fairford*.) minister at Dunse, to the archiepiscopal see of Glasgow, James Hamilton, late minister of Cambusnethan, to the see of Galloway, and Robert Leighton, dean of the chapel-royal in Scotland, to the see of Dumblane. He possessed the see until the day of his barbarous murder, being Saturday the 3d of May, anno 1679, on Magus-moor, within two miles of St Andrews. He was interred in the parish-church of St Andrews, where a stately monument, with a noble inscription, is erected over his grave, of white marble, representing his murder, &c.<sup>39</sup>

6. ALEXANDER BURNET was son of Mr John Burnet, a parochial minister, who was of the family of Barns. His mother was a daughter of the family of Traquair. He was born in the year 1614, and was chaplain to the great Earl of Traquair. After the troubles began he retired into England; and being there put into holy orders, he had a rectory in the county of Kent, but was turned out of it upon the score of loyalty, in the year 1650. After this he went beyond sea, and had the good fortune to serve his then Majesty King Charles II. by intelligence from England and some other parts. Upon the Restoration he became chaplain to General Rutherford, his

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<sup>39</sup> See a good account of this prelate, and of his execrable murder, printed in the year 1723, to which I refer my readers for fuller information.

father's first cousin, who was made Earl of Teviot sometime after. When this heroic Lord was constituted governor of Dunkirk, Mr Burnet had an English congregation there. He was made bishop of Aberdeen upon the death of Bishop Mitchel, anno 1662,\* and the year after was translated to Glasgow; and, after Bishop Sharp's murder, to the see of St Andrews, where he died on the 24th of August 1684, and was buried in St Salvator's college, near the tomb of Bishop Kennedy.

7. ARTHUR ROSS, son of Alexander Ross, parson of Birse, in the shire of Aberdeen. He had his education at the University of St Andrews, and was minister first at Kinerny, next at Old Deer, both in the shire of Aberdeen. He was then made parson of Glasgow, anno 1665, in which station he continued till the year 1676. He was, upon the death of Bishop Scrogie of Argyle, promoted to that see, and from thence was translated to the see of Glasgow anno 1679, and again from Glasgow to St Andrews by the king's letters-patent 31st of October 1684, where he continued until the Revolution in 1688 deprived him and the rest of his brethren. He died the 13th June 1704.

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\* According to a MS. correction now before me, he succeeded to the bishopric of Aberdeen in September 1663. M. R.

ERECTION  
OF  
THE SEE OF EDINBURGH,  
BY  
CHARLES THE FIRST.

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CAROLUS, &c. SALUTEM.

SCIATIS,

CUM nobis, pro regia quae nobis incumbit cura zeloque, et effectu regali ad promovendum Dei gloriam, et ecclesiae, infra hoc nostrum antiquum et nativum Scotiae regnum, emolumentum, decretum sit omnes amplecti occasiones, quae commodo, paci, tranquillitati, et bono regimini dictae ecclesiae prodesse, et incrementum afferre possunt: cumque per libellum supplicem, nobis per reverendissimum in Christo patrem, JOANNEM [SPOTISWOOD,] Sancti Andreae Archiepiscopum, Primatem et Metropolitanum dicti regni nostri Scotiae, non ita pridem oblatum, ad nostram notitiam pervenerit, dicti Archiepiscopi diocesis, non solum vastam, amplam, et limitibus inter se procul remotis adeo diffusam esse, ut dictus Archiepiscopus, ejusque successores, onus omnium ecclesiarum dictae dioceseos subire, curam gerere, et administrationi earundem vacare non possunt; verum etiam, interjectione aestuarii Forthae ita divisam et distinctam, ut dictus Archiepiscopus ejusque successores, quorum sedes et residentia fere semper civitati Sancti Andreae, ubi cathedralis et metropolitana ecclesia dicti Archiepiscopatus sita et affixa sit, visitationi, procurationi, et administrationi negotiorum, ad bonum ecclesiarum ex australi latere dicti aestuarii Forthae jacentium, tendere interesse non possunt, eum saepius eveniat, ut procellis, tempestatibus et contrariis ventis, dictum aestuarium adeo jactetur, ut eis transitus denegetur, et synodis, aliisque publicis conventibus, pro bono earundem ecclesiarum antedict. adesse impediatur: hisque

de causis, nos humiliter et suppliciter dictus Archiepiscopus rogavit, ut ipse ejusque successores cura et onere dictarum ecclesiarum, ex australi latere dicti aestuarii Forthae jacentium, liberentur, earumque administrationem, ut regiae nostrae majestati et in regali nostra prudentia visum fuerit, aliis committamus: Nosque, justitia, aequitate, et necessitate supplicationis perpensis, in memoriam revocantes, burgum nostrum de Edinburgh, eminentissimum, et caput esse omnium burgorum dicti regni nostri Scotiae, idemque in dicta diocesi Sancti Andreae, ex australi latere dicti aestuarii Forthae, situm esse; cujus quidem urbis pro regia nostra cura et tenero affectu, tam erga regnum, quam ecclesiam, specialis nos tenet respectus. IGITUR nos, in gloriam Dei, et incrementum divini cultus, nec non pro meliore regimine omnium ecclesiarum prius ad diocesin Sancti Andreae spectan. jacen. ex australi latere dicti aestuarii Forthae, praesertim vero ecclesiarum dicti burgi nostri de Edinburgh, DECREVIMUS SEPARARE et disunire omnes praedictas ecclesias, jacen. ex australi latere aestuarii Forthae, à dicto Archiepiscopatu Sancti Andreae, diocesi, et jurisdictione ejusdem; et exigere novum Episcopatum, diocesin, et jurisdictionem infra easdem, modo subsequen. Et ad hunc effectum, nos, cum avisamento et consensu praedilecti nostri consanguinei et consilarii, Willielmi comitis de Mortoun, domini Dalkeith et Aberdour, principalis nostri thesaurarii, computorum nostrorum rotulatoris, et collectoris generalis novarum nostrarum augmentationum infra regnum nostrum Scotiae; et praedilecti nostri consanguinei et consilarii, Joannis comitis de Traquair, domini Lintoun et Caverstoun, nostri deputati in eisdem officiis: nec non cum avisamento et consensu reliquorum dominorum nostri secreti concilii et scaccarii praedicti regni nostri Scotiae, DISSOLVIMUS ET SEPARAVIMUS, tenoreque praesentis chartae, cum avisamento et consensu praedicto, DISSOLVIMUS, SEPARAMUS ET DISUNIMUS, à praedicto Sancti Andreae archiepiscopatu, diocesi, et jurisdictione ejusdem, OMNES ET SINGULAS, terras, bondas, ecclesias et parochias jacen. ex australi latere

dicti aestuarii Forthae, et quae perprius ad praedictam diocesan Sancti Andreae spectabant, inibi comprehendentes integras ecclesias et parochias infra vice-comitatum nostrum de Edinburgh principale, et constabulariam de Haddington, et vice-comitatum nostrum de Linlithgow, et Stirling, et vice-comitatum nostrum de Berwick, et ballivatum nostrum de Lauderdale, quae perprius ad praedictam Sancti Andreae diocesan, ut dictum est, pertinuerunt, (EXCEPTIS omnimodo, et reservatis dicto Archiepiscopo, ejusque successoribus, OMNIBUS terris, baroniis, molendinis, sylvis, piscationibus, jurisdictione regalitatis, ecclesiis, et decimis rectoriae et vicariae, ac jure patronatus earundem, infra bondas praedictas, quae pertinent, vel pertinuerunt, ad patrimonium dicti Archiepiscopatus, et ad quas dictus Archiepiscopus sui que successores jus habent, tanquam proprias et patrimoniales terras, baronias, ecclesias, et decimas dicti Archiepiscopatus.) PRAETEREA NOS, cum avisamento et consensu praedicto, EREXIMUS, tenoreque praesentis chartae nostrae ERIGIMUS praedictas integras terras, bondas, ecclesias, et parochias, quae perprius ad dictam diocesan et jurisdictionem praedicti Sancti Andreae Archiepiscopatus pertinuerunt, ex australi latere dicti aestuarii Forthae, et speciatim infra vice-comitatum nostrum de Edinburgh principale, et constabulariam de Haddington, vice-comitatus nostros de Linlithgow et Stirling, vice-comitatum nostrum de Berwick, et ballivatum de Lauderdale, IN UNUM INTEGRUM, LIBERUM, ET DISTINCTUM EPISCOPATUM, DIOCESIN ET JURISDICTIONEM ECCLESIASTICAM, cum omnibus libertatibus, privilegiis, honoribus, dignitatibus, immunitatibus, aliisque beneficiis et commoditatibus et emolumentis quibuscunque, AD LIBERUM et distinctum Episcopatum, diocesan, et ecclesiasticam jurisdictionem, per leges, et hujus regni nostri consuetudinem, spectant. et cum plenaria, libera, et tam ampla et larga potestate, auctoritate, et jurisdictione ecclesiastica, infra omnes et singulas bondas, ecclesias, et parochias praedictas, quam ulli Episcopo infra dictum nostrum regnum competit: ET SPECIALITER, absque derogatione generalitatis antedictae, cum liber-

tate, privilegiis et jurisdictione commissariatus infra omnes praedict. vice-comitatus, constabulariam, et ballivatum antedict. jacen. ex dicto australi latere praedicti aestuarii Forthae; et cum admissione et deprivatione commissariorum, procuratorum-fiscalium, aliorumque membrorum dictae curiae, levatione, *lie Quots*, testamentorum ac aliarum casualitatum per prius dicto Archiepiscopo Sancti Andreae debit. eodem modo et forma et sicut per leges dicti hujus regni nostri debita fuerunt et spectabant dicto Archiepiscopo, (RESERVANDO omnimodo, et SUSPENDENDO usum praedict. commissariatus, et jurisdictionis ejusdem, administrationis dictorum commissariorum, ac aliorum officiariorum commissariatus et jurisdictionis ejusdem, admissionis dictorum commissariorum ac aliorum officiariorum curiae, eorumque deprivationis, et levationis, *lie Quots*, testamentorum infra praedictas bondas, et eadem in persona praesentis Archiepiscopi Sancti Andreae ejusque successorum, continuando, usque donec nobis et successoribus nostris visum fuerit DARE, CONCEDERE ET FUNDARE praefato Archiepiscopo, suisque successoribus, aequalis valoris redditum in terris vel decimis equivalen. et corresponden. proventui, redditui et emolumento eis ex dicto commissariatu provenien. infra praedictas bondas, ex australi latere dicti aestuarii Forthae. NEC NON absque praejudicio, ac reservatis praesentibus commissariis de Edinburgh, eorum officiiis et feodis, durante toto tempore eorum vitae, secundum donationes et decreta in eorum favorem concess. AC ETIAM RESERVATIS dicto Archiepiscopo Sancti Andreae ejusque successoribus praedictis eorum patrimonialibus terris, baroniis, ecclesiis, decimis, aliisque praescript, ut supra dictum est. Ac nos animo nostro revolventes, praedictum burgum nostrum de Edinburgh esse principale burgum regni nostri Scotiae, idemque maxime idoneum ut sit capitalis civitas dicti noviter erecti Episcopatus: IGITUR NOS ex auctoritate nostra regali, cum avisamento, et consensu praedicto, EREXIMUS, tenoreque praesentis chartae nostrae ERIGIMUS, dictum nostrum burgum de Edinburgh in civitatem, AC ORDINAMUS eandem fore principalem et capitalem civitatem dicti regni

nostri, ac praedicti noviter erecti Episcopatus, AC DAMUS ET CONCEDIMUS eidem omnes libertates et privilegia civitati debet. QUAE QUIDEM NOS DECLARAMUS ESSE, et fore absque praedictio nostro burgo de Edinburgh, PRAEPOSITIS, balivis, consulibus et communitati ejusdem eorumque successoribus, libertatum, immunitatum, jurium, et privilegiorum eis, tanquam libero burgo, spectan. quae cum eis, eorumque successoribus, illaesa, minime derogata vel praepudicata quovis modo, neque aucta, nec diminuta, in perpetuum remanebunt, sed in eodem casu et conditione, quo eadem tempore datae praesentis hujus chartae nostrae sunt, absque mutatione vel alteratione, praeterquam in designatione principalis et capitalis civitatis praedicti regni nostri, ac noviter erecti Episcopatus. ET AD HUNC EFFECTUM EREXIMUS, tenoreque praesentis chartae nostrae ERIGIMUS ecclesiam Sancti Aegidii (*lie Saint Giles's Kirk*) IN ECCLESIAM CATHEDRALEM; AC ORDINAMUS, eandem fore cathedralem ecclesiam dicti noviter erecti Episcopatus, AC DAMUS ET CONCEDIMUS EIDEM omnes libertates, privilegia et praerogativas cathedrali ecclesiae incumben. prout nos ORDINAMUS, STATUIMUS, ET DESIGNAMUS praedictum noviter erectum Episcopatum nuncupandum, nominandum et designandum, omni tempore futuro, EPISCOPATUM de Edinburgh; ac diocesis nuncupandum diocesis de Edinburgh, in se comprehenden. omnes terras, bondas, ecclesias, et parochias generaliter et specialiter suprascriptas, quae ad praedictum Archiepiscopatum Sancti Andreae, ex australi latere dicti aestuarii Forthae, per prius pertinuerunt. AC ORDINAMUS personas providendas ad praedictum noviter erectum Episcopatum intra bondas praedictas nuncupari, designari et indigitari Episcopos de Edinburgh, gaudere et frui omnibus honoribus et dignitatibus, privilegiis, autoritate, jurisdictione, aliisque libertatibus quibuscunque diocesiano Episcopo, per leges et consuetudinem hujus regni nostri Scotiae praedict. debet. AC ORDINAMUS personam providendam, ejusque successores, ad dictum noviter erectum Episcopatum, fore suffraganeum praesenti Archie-

piscopo Sancti Andreae ejusque successoribus; et respectu multorum et gravium negotiorum, quibus necesse est continuo assistant dicto Archiepiscopo Sancti Andreae, ejusque successoribus, et reipsa, quasi supplendo locum eorum cancellarii, praecedentiam ordinis habere, suffragium dicere in Parlamento, publicis comitiis, aliisque publicis conventibus quibuscunque, immediate proxime post Archiepiscopos Sancti Andreae et Glasgauen. et ante quoscunque alios Episcopos infra praedictum regnum nostrum. ET SIMILITER, considerantes Episcopum Candidae Casae (*lie bishop of Galloway*) ejusque successores subituros idem munus, assistend. dict. Archiepiscopo Glasgauen. ejusque successoribus, ORDINAMUS praesentem Episcopum Candidae Casae, ejusque successores, locum et suffragium habere in Parlamento, publicis conciliis, et omnibus aliis conventionibus quibuscunque, proxime post dictum Episcopum de Edinburgh ejusque successores, et ante omnes reliquos Episcopos dicti regni nostri, non obstant. quibuscunque acto, ordine, seu consuetudine in contrarium; cum quibus nos, tenore praesentis chartae nostrae, DISPENSAMUS. AC VOLUMUS et ORDINAMUS dictum Episcopum de Edinburgh habere constans capitulum pro rebus gubernandis dicto Episcopatu spectan. eodem modo et forma, sicuti aliis capitulis aliorum Episcopatum, per nostri Parlamenti acta, et regni nostri consuetudinem, competit; QUOD constabit ex uno Decano et duodecim prebendariis, absque quorum consensu, vel eorum maximae partis, non licebit dicto Episcopo, ejusque successoribus, ad dictum Episcopatum providendis, ulla tractare negotia ad praedictum Episcopatum spectan. ET VOLUMUS et ORDINAMUS principalem ministrum Divi Aegidii in Edinburgo Decanum fore, ejusque successores decanos dicti Episcopatus, et principales ministros ecclesiarum fratrum praedicatorum (*lie Gray Friars*) et collegiatae ecclesiae, ac principalem ministrum parochiae australis versus orientem (*lie south-east*) dictae civitatis de Edinburgh, et ministros ecclesiarum de Halyroodhouse, Libertoun, Tra-

nent, Stirling, Falkirk, Linlithgow, Dalkeith, Haddington, et Dunbar, eorumque successores, fore prebendarios et capitulum dicti Episcopatus omni tempore affuturo complere. Ac etiam ORDINAMUS et CONCEDIMUS dicto Episcopo de Edinburgh, ejusque successoribus, libertatem sigillum habendi, ut pro suorum propriis factis et scriptis solummodo sigillandis, quae per ipsos peragi possunt absque consensu capituli, proque talibus aliis occasionibus, sicut alii Episcopi dicti regni nostri simile habent. NEC NON DAMUS et CONCEDIMUS dicto Episcopo et capitulo libertatem sigillum habendi, nuncupand. sigillum capituli dicti Episcopatus de Edinburgh, distinctum ab illo altero, in omnibus scriptis, et aliis casibus, usitand. in quibus capituli consensus requiritur. PRÆTEREA, quia nos statuimus stabilire et fundare completum patrimonium et redditum personae ad dictum Episcopatum de Edinburgh providend. ejusque successoribus; unde onus honorifice illius muneris facilius sustinere et subire poterint, et publicis negotiis ecclesiae et regni nostri adesse et incumbere in Parliamentis, Conventibus, aliisque occasionibus necessariis; quod nos, modo et respectu eorum muneri et oneri corresponden. facere decrevimus ac redimere, vindicare, et liberare dicto Episcopo, ejusque successoribus, jus ac privilegium dicti Commissariatus, cum *lie Quots* testamentorum (EXCEPTIS et reservatis Sancti Andreae Archiepiscopis, modo quo supra specificat.) Quae quidem praestita existen. reddent statum et redditum dicti Episcopatus, cum terris, ecclesiis, decimis, aliisque infra specificatis, pro praesenti eidem dedicatis, aequalem redditui et statui optimi Episcopatus regni nostri, si non meliorem; et interea temporis, dum nos hoc opus ad plenariam perfectionem deduxerimus, considerantes, quod per speciale actum novissimi nostri Parliamenti, in mense Junii ultimo elapsi, convent. terrae baroniae, superioritates, ecclesiae, decimae, aliaque infra specificata, nobis excipiuntur et reservantur ad arbitrium nostrum disponen. Et ad hunc effectum, cum consensu omnium nostrorum statuum dicti nostri Parlia-

menti, a corona nostra, et ab omnibus beneficiis, quibus eadem perprius unita fuerunt, dissoluta sunt; prout in eodem Parlamenti acto latius continetur: prout etiam nos, post datam praedicti acti nostri Parlamenti, ex nostro proprio aerario satisfacimus personis, jus, titulum, interesse, et clameum praetendentibus ad dictas terras, ecclesias, decimas, aliaque per dictum actum nobis reservat. IGITUR NOS, cum avisamento et consensu praedicto, DEDIMUS, CONCESSIMUS, FUNDAVIMUS, MORTIFICAVIMUS, et DISPOSUIMUS, tenoreque praesentium DAMUS, CONCEDIMUS, FUNDAMUS, MORTIFICAMUS, et DISPONIMUS personae ad dictum Episcopatum de Edinburgh per nos providendae, ejusque successoribus, pro eorum redditu et patrimonio, in sustentatione illius dicti tam honorifici oneris et muneris, **TOTAS** et **INTEGRAS** **ÆDES**, **PRÆCINCTUM** et **HORTOS** de Halyrudhouse, cum domibus, tenementis, et hortis ejusdem contiguae adjacent. quae ad **ABBACIAM** de **HALYRUDHOUSE** perprius pertinerunt, una cum jure superioritatis, feodifirmae, firmis, censibus, aliisque devotiis terrarum et baroniarum infra specificat. quae olim ad dictam Abbaciam de Halyrudhouse pertinebant, viz. terras et baroniam de Dunrod, comprehendentes particulares terras aliasque subsequentes. viz. terras de Drummoirsyde, Milntoun, Balnia, Balfix, et croftas nuncupat. *lie Stalim croft*, et *lie Chapel croft*, cum molendino de Dunrod, et astrictis multuris omnium et singularum dictarum terrarum et baroniarum de Dunrod. **AC ETIAM** terras nuncupat. *lie Meikle Kirkland* et *Little Kirkland*, cum omnibus eorum turribus, fortalicis, maneriorum locis, domibus, hortis, pomariis, molendinis, sylvis, piscationibus, partibus, pendiculis, annexis, connexis, dependentiis, tenentibus, tenendriis, libere tenentium servitiis, et omnibus earundem pertinententibus. jacen. infra Senescallatum nostrum de Kirkeudbright, et vicecomitatum nostrum de Dumfreis. **AC ETIAM** omnes et singulas feodifirmae firmas, augmentationes, annuos redditus, capones et *lie Kain-silver*, et minutas custumas, ab antiquo conventui et fratribus conventualibus mo-

nasterii et abbaciae de Halyrudhouse solvi usitat. et consuet. ET SIMILITER, omnes et singulas terras et baroniam de Auld-hamer, alias *Whitekirk*, comprehendentes. terras, baronias, aliaque infra mentionat. viz. villam et terras de *Whitekirk*, et terras dominicales, *lie Mains*, earundem, terras et villam de *Mirriellaws*, et *Brewacres* de *Whitekirk*, terras et baroniam de *Fuird*, villam et terras de *Gillieswall*, villam et terras de *Stannelawis*, cum molendino de *Lintoun*, villam et terras de *Pilmuir*, cum terris de *Whytick*, cum turre, fortalicio, manerii loco, domibus, hortis, pomariis, molendinis, terris molendinariis, multuris, sylvis, piscationibus, lacubus, partibus, pendiculis, annexis, connexis, dependentibus, tenentibus, tenendriis, libere tenentium serviitiis, et omnibus et singulis earundem pertinent. UNA cum jure et privilegio regalitatis infra praedictas terras et baroniam de *Whitekirk*; cum omnibus et singulis privilegiis, proficuis, commoditatibus, immunitatibus, et casualitatibus eidem spectant. et pertinent. jacen. infra praedictam constabularium de *Haddingtoun*; AC ETIAM totas et integras parochias ecclesiasticas de *Whitekirk*, *St Cuthbert's*, *Liber-toun*, *Tranent*, *Crawford-Lindsay*, et *Halyrudhouse*; AC ETIAM ecclesias de *Baro*, *St. Catharine's*, et *lie Houpes*, *Mountlathian*, *Dunrod*, *Saltoun*, *Urrey*, *Kirkcudbright*, *Kirkcormo*, *Balmaghiell*, *St Martine's*, alias *Melginshe*, *Boltoun*, *Corstorphin*, *Kinneill*, *Carridden*, *Dalgarnock*, et *Leith* ex boreali latere pontis ejusdem, cum mansionibus, glebis, et terris ecclesiasticis earundem, fructibus, redditibus, proficuis, emolumentis, et devoriis quibuscunque eisdem pertinent. cum integris decimis dictarum ecclesiarum, rectoriis et vicariis earundem, et omnium aliarum ecclesiarum et decimarum, quae ad dictam abbaciam de *Halyrudhouse* per prius pertinuerunt, et express. in donatione et provisione fact. per nostrum charissimum quondam patrem aeternae memoriae, domino *Joanni Spotswood* de *Darsy*, militi, de dicta abbacia de *Halyrudhouse*; UNA cum omni jure et titulo quae nos habemus, seu clamare poterimus, virtute le-



catas terrarum de Lethie, cum omnibus et singulis maneriorum locis, turribus, fortaliciis, domibus, aedificiis, hortis, pomariis, molendinis, sylvis, piscationibus, tenentibus, tenendriis, libere tenentium servitiis, *lie Outsets*, annexis, connexis, dependentiis, partibus, pendiculis, et pertinen. quibuscunque, omnium et singularum praedictarum terrarum, baroniarum, aliarumque immediate suprascriptarum, infra vicecomitatum nostrum de Wigtoun, cum omnibus et singulis ecclesiis, decimis garbalibus, aliisque decimis magnis et minutis rectoriae et vicariae omnium et singularum ecclesiarum de New-Abbey, alias Lochindeloch, Kirkpatrick-Durham, Buthill, et Crossmichael, cum mansionibus, glebis, et terris ecclesiasticis earundem, fructibus, redditibus, proficuis, emolumentis, et devoriis quibuscunque eisdem spectan. et pertinen. seu juste spectare valen. in futurum: Ac cum omnibus et singulis aliis terris, baroniis, molendinis, sylvis, piscationibus salmonum, aliisque piscationibus, tam in aquis salsis quam recentibus, ecclesiis, decimis, tenentibus, tenendriis, libereque tenentium servitiis, redditibus, firmis, feodifirmis, *lie Kain-silver*, canis, custumis, casualitatibus, proficuis, annuis redditibus, tenementis, emolumentis, et devoriis quibuscunque, tam spiritualitatibus quam temporalitatibus, ad praedictum integrum beneficium de New-Abbey, alias *Sweetheart*, spectan. et pertinen. seu quovis modo spectare valen. ubicunque eadem jacent infra regnum nostrum Scotiae; UNA cum advocacione, donatione, jure patronatus praedictarum ecclesiarum et decimarum rectoriae et vicariae earundem: Ac ETIAM omnes alias ecclesias, praepositorias, prebendarias, capellarias, ac quaecunque alia quae ad dictam abbaciam de New-Abbey per prius pertinuerunt, vel quae ad Dominum Robertum Spotswood, virtute suorum jurium ad easdem, per prius pertinuerunt. ET SIMILITER jus et proprietatem totius et integrae viginti solidat. terrarum de Overcarse, jacent, infra dictam baroniam de Lochindeloch, cum maneriorum locis, domibus, piscationibus, et aliis eisdem spectan. et pertinen. olim ad dictum dominum Robertum

Spotiswood etiam pertinen. AC ETIAM omnes et singulas terras, piscationes, molendina, aliaque infra specificata, cum pertinen. olim ad dominum Joannem Hay de Lands, militem, nostrum clericum registri pertinen. viz. totas et integras quadraginta solidatas terrarum antiqui extentus, nuncupat. *lie Lands*, viginti solidatas terrarum de Barbeth, viginti solidatas terrarum de Glen, viginti solidatas terrarum de Collingath, extenden. in integro ad quinque libratas terrarum antiqui extentus, cum manerii loco, turre, fortalicio et domibus super praedictis terris aedificatis, nuncupat. *lie Lands*, omnes jacen. infra praedict. baroniam de Lochindolock : AC ETIAM totas et integras octo mercatas terrarum de Drum, et quatuor mercatas terrarum de Corbellie, mercatam terrae nuncupat. *lie Under the Wall*, cum portione terrae nuncupat. Howlesis Close, cum molendino fullonum de New-Abbey, cum aquae-ductibus, et ejusdem molendini fullonum cataractis, jacen. infra praedictas terras de Barbeth, et bondat. cum horto nuncupat. *lie Friar's-yard*, ex occiden. NECNON totas et integras terras de Glenison cum toftis, croftis, partibus, pendiculis, et suis pertinen. AC ETIAM totum et integrum molendinum, granarium de New-Abbey, et *lie Multure-house* ejusdem, cum astrictis multuris et sequelis ejusdem, cum aqua et aquae cataractis, *lie Damms* ejusdem, cum annexis, connexis, proficuis, et suis pertinen. ET SIMILITER totas et integras quadraginta solidatas terrarum de Clochloy et Kilhelvie omnes jacen. infra baroniam suprascript. AC totas et integras piscationes, tam salmonum quam aliorum piscium, ad finem aquae de Nith, infra bondas infra scriptas, viz. terras de Littlebar et Inglishtoun ex occidentalli, terras de Inglisside ex orientali, terras de Carlaverock et Ardis ex boreali, et terras de Carsethorn ex australi partibus. NECNON totum et integrum illud domicilium seu tenementum aedificat. supra terras, nuncupat. *lie Abbey-Green*, cum suis pertinen. inter domum olim ad Jacobum Brown, ab una, et materiem circumducentem dictam abbaciam ab alia parte ; quod quidem domicilium fuit

olim per Jacobum Keith occupat. et possess. **UNA** cum advocacione, donatione et jure patronatus integrarum ecclesiarum generaliter et specialiter supra express. quæ ad dictam abbaciam de New-Abbey per prius pertinuerunt, una cum omni jure et titulo quæ nos habemus, aut habere vel prætere potèrimus, ad patronatus dictarum ecclesiarum, rectoriæ et vicariæ earund. vel tanquam partes patrimonii dictæ abbaciæ existen. vel tanquam separata beneficia et vicariæ tituli ad nostram, aut prædecessorum nostrorum, præsentationem, **ET UNIVIMUS** et **ANNEXAVIMUS** prædictas integras terras, baronias, superioritates, feodifirmas, feodi census, annuos redditus, molendina, piscationes, ecclesias, decimas, patronatus, aliaque generaliter et specialiter supra script. prædicto Episcopatu de Edinburg, cum eodem, tanquam propria pars et pertinen. patrimonii ejusd. omni tempore affuturo remansur. **AC FACIMUS, CREAMUS, ERIGIMUS,** et **INCORPORAMUS** prædictas integras terras, baronias, molendina, sylvas, piscationes, aliaque de dicti Episcopatus temporalitatibus nunc eidem dedicata, vel quæ, quocunque tempore affuturo, eidem fundari et dedicari contigerint. **IN UNAM LIBERAM BARONIAM,** cum libertate, jurisdictione et privilegio liberae baroniæ, infra integras bondas earundem per dictum Episcopum ejusque successores utend. et fruend. adeo libere et ample, sicuti quaecunque alia baronia infra regnum nostrum. **AC DAMUS** et **DISPONIMUS** dicto Episcopo, ejusque successoribus, potestatem et privilegium baroniæ curiarum, cum integris exitibus, escheatis, bluidwittis, amerciamentis, aliisque commoditatibus dict. curiarum. **AC etiam VOLUMUS, CONCEDIMUS** et **ORDINAMUS** dictos Episcopos, suosque successores, immediatos fore superiores quibuscunque vassalis prædict. terrarum, baroniarum, aliorumque temporalium terrarum antedict. in nostro nostrorumque successorum loco, qui superiores eis devenimus virtute generalis acti annexationis; et in locum abbatum et commendatariorum abbaciarum de Halyroodhouse et New-Abbey respectivè, quibus illi, ante prædictum

actum annexationis, vassali exiterunt. AC DECLARAMUS dictum Episcopum, suosque successores, HABERE SOLUM et INDUBITATUM jus superioritatis dictorum vassallorum et eorund. vassallorum introitus tanquam haeredum, suisque praedecessoribus, vel per retornatos, vel per praecepta de CLARE CONSTAT, et integrarum casualitatum dict. superioritatum, et omnis beneficii et commoditatis, quae, vel per clausulas irritantes content. in infeofamentis dictis vassallis concess. vel per nullitatem vel reductionem dict. infeofamentorum, super quacunque causa, fundo, et ratione de jure competen. exoriri poterint. MANDANDO, tenore praesentis chartae nostrae, nostro advocato praesenti, et futuro pro tempore existen. ut dicto Episcopo, suisque successoribus, ad hunc effectum assistat, et operam fidelem navet. PROVISO OMNIMODO, prout praesenti charta nostra DECLARAMUS, quod haec praesens charta nostra, nec ulla clausula ejusdem, quovis modo praejudicabit alicui dict. vassallorum, qui vel quorum praedecessores habuerunt et habent bona et legitima jura DE NOBIS, vel de QUONDAM NOSTRO PATRE, virtute acti annexationis, vel de abbatibus ante praedictum actum annexationis praedict. terrarum, baroniarum, aliarumque supra specificat. SED QUOD illi eisdem fruentur, secundum ipsorum jura et infeofamenta, absque mutatione, vel eorum innovatione, EXCEPT. in suo superiore, qui dictus Episcopus ejusque successores erunt omni tempore affuturo. Ac per praesentis chartae tenorem specialiter declaratur, sicut NOS pro NOBIS et SUCCESSORIBUS NOSTRIS VOLUMUS, ORDINAMUS et DECLARAMUS, quod nullatenus licebit dicto Episcopo suisque successoribus ALIENARE, in assedationem longam vel brevem locare, PENSIONEM dare, a bollis in monetam convertere, aut alio quocunque modo, super feodifirmas, feodicensus et alium constantem redditum dictarum baroniarum, superioritatum, et aliarum terrarum temporalium supraspecificat. disponere, NEC super rentalatis vel valuatis decimis dict. ecclesiarum et parochiarum supra express. nec factum ullum perpetrare, directe vel indirecte,

quae prejudicent, vel deteriovent, vel in pejorem statum redigant dictas terras, baronias, ecclesias, decimas, patronatus, aliaque supradict. nunc dicto Episcopatuū dedicata et fundata, vel quae quocunque tempore affuturo dedicari et fundari contigerint, aliter quam praesentibus legibus et consuetudini dicti regni nostri congruit. Et si in contrarium fecerint, quod dicta facta de jure nullius valoris erunt, prout nos pro nobis et successoribus nostris eadem fore nulla declaramus, modo exceptionis, vel replicationis, absque quovis ulteriori declaratorio: **TENENDAS** et **HABENDAS** omnes et singulas praedictas terras, baronias, superioritates, ecclesias, decimas, patronatus, aliaque generaliter et specialiter supraspecificat. **PRÆDICTO EPISCOPO** de Edinburgh, suisque successoribus, **DE NOBIS** nostrisque **SUCCESSORIBUS**, in **LIBERO BENEFICIO** et **EPISCOPATU**; cum omnibus et singulis privilegiis, honoribus, dignitatibus et libertatibus eidem pertinent. prout jacent. in longitudine et latitudine, in domibus, aedificiis, boscis, planis, moris, maresiis, viis, semitis, aquis, stagnis, rivulis, pratis, pascuis et pasturis, molendinis, mul-turis, et eorum sequelis, aucupationibus, venationibus, piscationibus, petariis, turbariis, carbonibus, carbonariis, cuniculis, cuniculariis, columbis, columbariis, fabrilibus, brasi-nis, breweriis, et genistis, sylvis, nemoribus et virgultis, lignis, tignis, lapicidiis, lapide et calce; cum curiis et earum exitibus, haereseldis, bluidwitis, et mulierum marchetis; cum forca, fossa, sok. sak, thole, thaime, vert, wraik, ware, weth et venison, infangthief, outfang-thief, pit et gallows; cum communi pastura, liberoque introitu et exitu, ac cum omnibus aliis et singulis libertatibus, commoditatibus, proficiis, aisiamentis, ac justis suis pertinent. quibuscunque, tam non nominatis quam nominatis, tam subtus terra quam supra terram, procul et prope, ad praedictas terras, baronias, aliaque praescripta cum pertinent. spectan. seu justè spectare valen. quomodolibet in futurum, libere, quiete, plenarie, integre, honorifice, bene et in pace absque revocatione, contradictione, impedimento aut obstaculo aliquali; **REDDENDO**

nobis et successoribus nostris fidelitatem et homagium pro temporalitate dicti Episcopatus, ad introitum cujuslibet Episcopi, simili modo et forma sicut alii Episcopi dicti nostri regni, et secundum acta nostri Parliamenti, desuper reddiderunt: Ac etiam sustentando ministros inservientes curae ecclesiarum patronatum suprascript. ad dictas abbacias de Halyroodhouse et New-Abbay peranprius pertinen. NUNC vero dicto Episcopatu. fundat et nexat. NEC NON SOLVENDO praedictis principalibus ministris ecclesiae fratrum praedicatorum (*lie Grayfriars*) et ecclesiae collegiatae, et parochiae australi versus orientem (*lie south-east parochin*) dictae civitatis de Edinburgh, et ministris de Halyroodhouse, Libertoun et Tranent, unicuique earundem personarum summam centum et viginti librarum usualis monetae hujus regni nostri Scotiae, praeter stipendia quibus dicti ministri de Halyroodhouse, Libertoun, et Tranent, hactenus de praedicta abbacia de Halyroodhouse providentur, et quorum ipsi in praesenti possessione existunt: Et dictis ministris de Stirling, Falkirk, Lintlithgow, Dalkeith, Haddingtoun, et Dunbar, unicuique eorum summam OCTOGINTA LIBRARUM monetae praedict. annuatim ad duos anni terminos, festa, viz. Pentecostes et Sancti Martini in hyeme, per aequales portiones, de primis et promptioribus redditibus dicti Episcopatus, per nos, ut dictum est, eidem dedicatis, INCIPIENDO SOLUTIONEM primi termini eorundem ad festum Pentecostes proximum, et sic annuatim et terminatim postea omni tempore affuturo. Et ETIAM FACIENDO et PRESTANDO fidelis Episcopi officia, IN VIGILANDO, et diligenter et fideliter ATTENDENDO ECCLESIIS dict. diocesis eorum curae commissis, prout illi DEO, et NOBIS, et nostris successoribus desuper respondebunt. Et Nos, in verbo Principis, praesentem hanc erectionem et foundationem, in nostro proximo Parlamento fideliter ratificare promittimus. IN CUJUS REI TESTIMONIUM, huic praesenti chartae nostrae magnum sigillum nostrum apponi praecepimus, TESTIBUS, &c. Apud Whytelhall, 29<sup>no</sup>

die Septembris, anno Domini 1633, et anno regni nostro 9<sup>no</sup>.

N. B. The prior of St Andrews was vicar-general of St Andrews, "sede vacante." [*Cart. Cambusk.*]

And, "jurisdictio sedis, ipsa vacante, penes capitulum totaliter remansit." [*Fordun.*]

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## BISHOPS OF EDINBURGH.

1. THE first Bishop of Edinburgh was WILLIAM FORBES, son of Thomas Forbes of the family of Corsindae, by a sister of the famous Mr James Cargill, Doctor of Medicine at Aberdeen, in which city likewise this worthy person was born, and bred at schools and the University. About the age of twenty years he went abroad for his improvement, visiting the several places most noted for learning in England, Germany, and Holland. He returned home after five years, and became minister first at Alford and next at Monimusk, both in the shire of Aberdeen. He was afterwards one of the ministers of Aberdeen, and principal of the Marischal college in that city; and, last of all, he was for sometime a minister in Edinburgh. When King Charles I. was in Scotland, anno 1633, and hearing this great man preach before him, he had such a due regard for his excellent parts and talents that way, and for his knowledge in all matters theological, that when his Majesty erected the Episcopal see of Edinburgh, and consultation was held concerning a fit person to be promoted to this see, the king was pleased to say, he had found a man who deserved to have a see erected for him, meaning Mr Forbes. His patent from the king, to be the first bishop of Edinburgh, bears date the 26th

January 1634, and he died that same year on the first day of April following, [*Vita Joh. Forbesii a Corse.*] A person he was endued most eminently with all Christian virtues, insomuch, that a very worthy man, Robert Burnet, Lord Crimond, a Judge of the Session, said of our prelate, that he never saw him but he thought his heart was in heaven; and that he was never alone with him but he felt within himself a commentary on these words of the Apostle: "Did not our hearts burn within us, while he yet talked with us, and opened to us the Scriptures?" [*Pref. Life of Bishop Bedel.*] During the time he was principal at Aberdeen, he had interspersed several things among his academical prelections, tending to create peace among the contending parties of Christianity, some notes whereof were published above twenty years after his death, under the title of "Considerations modestae et pacificae," &c. This prelate had written elaborate animadversions on the four tomes of Bellarmine which were then published at Paris; but these having fallen to the care of Dr Robert Baron, our prelate's fellow presbyter, while at Aberdeen, were lost with other books of this other great man, when he was forced, by the then prevailing faction, to fly out of this kingdom into England. Bishop Forbes had been twenty years in the exercise of the holy ministry before he was put into the see of Edinburgh, where he only appeared long enough to be known, but not long enough to do what might have been expected. [*Ibid.*]

2. DAVID LINDESAY, then bishop of Brechin, was translated to the see of Edinburgh, 17th September 1634. The fury of the mob was like to have fallen heavy on this prelate, at the first reading of the Liturgy in the High Church of Edinburgh, on Sunday the 23d July 1637. He was deposed and excommunicated by the Assembly 1638; whereupon he withdrew into England, where he died during the following troubles. [See the Bishops of *Brechin.*]

3. GEORGE WISEHEART, of the family of Logy in Angus, was minister at North Leith, and deposed anno 1638, for refusing to take the covenant. Some correspondence having been afterwards discovered betwixt him and the royalists, he was plundered of all his goods oftener than once, and thrown prisoner into the nastiest part of the tolbooth of Edinburgh, called the *Thieves-hole*; being delivered thence, he went beyond sea, and accompanied the Marquis of Montrose in foreign parts in quality of his chaplain; then, after the fall of that illustrious person, he became chaplain to Elizabeth queen of Bohemia, sister to King Charles I. with whom he came over into England, anno 1660, to visit her royal nephew, King Charles II. after his Majesty's happy restoration. Soon after which Mr Wiseheart had the rectory of Newcastle-upon-Tyne conferred upon him, where he was held in great veneration for his unspotted loyalty. Upon the restoring of Episcopacy within Scotland, he was preferred to the see of Edinburgh, into which he was consecrated, 1st June 1662, at St Andrews, where he continued till death took him away, anno 1671, and was buried in the abbey-church of Holyroodhouse, under a magnificent tomb, with this inscription upon it :

“ Hic recubat celebris Doctor Sophocardius alter,  
 Enthcus ille  $\Sigma\phi\omicron\varsigma$   $\kappa\alpha\rho\delta\iota\alpha\nu$  Agricola. <sup>1</sup>  
 Orator fervore pio, facundior olim  
 Doctiloquis rapiens pectora dura modis.  
 Ternus ut Antistes Wiseheart, ita ternus Edinen.  
 Candoris columen nobile, semper idem.  
 Plus octogenis hinc gens Sophocardia lustris,  
 Summis hic mitris claruit, atque tholis :  
 Dum cancellarius regni Sophocardius, idem  
 Praesul erat fani, Regule Sancte, tui. <sup>2</sup>  
 Atque ubi pro regno, ad Norham, contendit avito  
 Brussius, indomita mente manunque potens ;

<sup>1</sup> Vid. *Hist. Spots.* p. 76. anno 1544.    <sup>2</sup> Anno 1271, vid. *Spots. Hist.* p. 46.

“ Glasgus Robertus erat Sophocardius alter,  
 Pro patria, qui se fortiter opposuit. <sup>3</sup>  
 Nec pacis studiis Gulielmo, animisve Roberto,  
 Agricola inferior, caetera forte prior ;  
 Excelsus sine fastu animus, sine fraude benignus,  
 Largus opis miseris, intemerata fides.  
 Attica rara fides ; constantia raraque, nullis  
 Expugnata, licet mille petita, malis.  
 In regem, obsequii exemplar, civisque fidelis,  
 Antiquam venerans, cum probitate, fidem.  
 Omnibus exutum ter, quem proscriptio, carcer,  
 Exilium, lustris non domuere tribus.  
 Ast reduci Carolo plaudunt ubi regna secundo,  
 Doctori Wiseheart insula plaudit ovans.  
 Olim ubi captivus, squalenteque carcere laesus,  
 Annos ter ternos, praesul honorus obit.  
 Vixit Olympiadas ter quinas ; Nestoris annos  
 Vovit Edina : obitum Scotia moesta dolet.  
 Gestaque Montrosei, Latio celebrata cothurno :  
 Quantula (proh) tanti sunt monumenta viri !”

He was a person of great religion ; and, having been a prisoner himself, it is reported of him, that he was always careful, at each dinner, to send off the first mess to the prisoners. He wrote the History of the War in Scotland, under the conduct of the great Marquis of Montrose, in elegant Latin, under the title of “ J. G. De rebus auspiciis serenissimi et potentissimi Caroli, Dei gratia, Magnae Britanniae Regis, &c. sub imperio illustrissimi Jacobi Montrosarum Marchionis, Comitis de Kincardin, &c. supremi Scotiae gubernatoris, anno MDCXLIV. et duobus sequentibus, praeclare gestis, commentarius. Interprete A. S. “ Pars secunda de ejusdem Marchionis rebus gestis, ab anno MDCXLVII ad MDCL.—M.S.”

4. ALEXANDER YOUNG, of the family of Altbar, born at Aberdeen, and now archdeacon of St Andrews, was in the beginning of winter 1671 promoted to the see of Edinburgh, where he sat till the year 1679, that, by the powerful interest of the duchess of Lauderdale, he was translated thence to the see of Ross, in order to make room for him that succeeded. [Lauderdale's original letter to Archbishop Sharp, 25th January 1678-9, *penes Rob. Keith.*]

5. JOHN PATERSON, then bishop of Galloway, was immediately translated from thence to the bishoprick of Edinburgh; in which see he sat till the year 1687 he was retranslated to the archepiscopal see of Glasgow, and was deprived by the coming on of the Revolution anno 1688. He died at Edinburgh on Wednesday the 8th day of December, anno 1708, in the 76th year of his age. March 19th 1685-6, the king grants to this bishop, and his successors of Edinburgh, the office of chancellor of the College or University of Edinburgh. [*Secretar. Book. Vol. X. No. 460.*]

6. ALEXANDER ROSE, of the house of Kilravock, son to Alexander Rose, prior of Monimusk, in the shire of Aberdeen, then bishop of Murray, was translated to the see of Edinburgh anno 1687, from which he was outed by the Revolution next year. He lived still in the city of Edinburgh, and had the chance to outlive all the brethren of his order, and all the bishops likewise in England, who had been possessed of sees before the Revolution; so that he had much respect paid him, not only by the clergy of his own communion, but all the laity also of both nations. He had some fainting fit about the beginning of March, which he recovered; but died of another on the 20th of the same month, in the year 1720, in his own sister's house in the Canongate, in which street he also lived, and whether he had gone to visit his brother who was then sick. He was buried in the ruinous church of Restalrig on the Wednesday after.

[See the *Bishops of Murray*.] He was a sweet-natured man, and of a venerable aspect. I was one of his presbyters in the city of Edinburgh from Pentecost anno 1713.

I have an original holograph letter of this bishop, a copy whereof, as containing sundry particulars relating to the Revolution in 1688, may not, I reckon, be unacceptable to several persons. It was written, or bears date at Edinburgh, October 22, 1713, and is as follows. "When in October 1688, the Scots bishops came to know of the intended invasion by the Prince of Orange, a good many of them being then at Edinburgh, meeting together, concerted and sent up a loyal address to the king. Afterwards, in November, finding that the Prince was landed, and foreseeing the dreadful convulsions that were like to ensue, and not knowing what damages might arise from thence, both to the church and state, resolved to send up two of their number to the king, with a renewed tender of their duty; instructing them also to wait on the bishops of England, for advice and assistance, in case that any unlucky thing might possibly happen to occur with respect to our church. This resolution being taken, it was represented by the two archbishops to his Majesty's privy council (in which the Lord Perth sat as chancellor,) and was agreed unto and approved by them; whereupon, at the next meeting of the bishops, it was not thought fit, even by the archbishops themselves, that any of them (though they were the men of the greatest ability and experience) should go up, as being less acceptable to the English bishops from their having consented to the taking off the sanguinary laws against Papists; and so that undertaking was devolved over upon Dr Bruce, bishop of Orkney, and me, he having suffered for not agreeing to that project, and I not concerned, as not being a bishop at that time: And, accordingly, a commission was drawn and signed for us two, the 3d of December 1688. The bishop of Orkney promising to come back from the

country in eight or ten days time, that we might journey together, occasioned my stay: But when that time was elapsed, I had a letter from him, signifying, that he had fallen very ill, and desiring me to go up post so soon as I could, promising to follow so soon as his health could serve. Whereupon I took post; and in a few days coming to Northallerton, where, hearing of the king's having left Rochester, I stood doubtful with myself whether to go forward or return: But considering the various and contradictory accounts I had got all along upon the road, and that, in case of the king's retirement, matters would be so much more dark and perplexed, I resolved to go on, that I might be able to give just accounts of things to my brethren here from time to time, and have the advice of the English bishops, whom I never doubted to find unalterably firm to their master's interest: And as this was the occasion of my coming to London, so, by reason of the bishop of Orkney's illness, that difficult task fell to my share alone.

“The very next day after my arrival at London, I waited on the archbishop of Canterbury (to whom I had the honour to be known some three years before;) and after my presenting, and his Grace's reading of my commission, his Grace said, that matters were very dark, and the cloud so thick or gross that they could not see through it: They knew not well what to do for themselves, and far less what advice to give to me; that there was to be a meeting of the bishops with him that very day, and desired me to see him the week thereafter. I next waited on the then bishop of St Asaph, [Dr Stillingfleet,] being of my acquaintance also, who treated me in such a manner that I could not but see through his inclinations; wherefore I resolved to visit him no more, nor to address myself to any others of that order, till I should have occasion to learn something farther about them: Wherefore the week thereafter I repaired to Lambeth, and told his Grace all that had past betwixt St Asaph and me; who, smiling, replied that St

Asaph was a good man, but an angry man; and withal told me, that matters still continued dark, and that it behoved me to wait the issue of their convention, which he suspected was only that which would give light, and open the scene; and withal desired me to come to him from time to time, and if any thing occurred he would signify it unto me.

“ In that wearisome season, (wearisome to me, because acquainted with few, save those of our countrymen, and of those I knew not whom to trust,) I waited on the bishop of London, and entreated him to speak to the prince to put a stop to the persecutions of our clergy; but to no purpose. I was also with the then Dr Burnet upon the same design, but with the same success, who told me, that he did not meddle in Scots affairs. I was also earnestly desired by the bishop of London, and the then viscount of Tarbet, and some other Scots peers, to wait upon the prince, and present him with an address upon that head. I asked, whether I or my address would readily meet with acceptance or success, if it did not compliment the prince upon his descent to deliver us from Popery and slavery? They said, that that was absolutely necessary. I told, that I neither was instructed by my constituents to do so, neither had I myself clearness to do it; and that in these terms I neither could nor would either visit or address his Highness. In that season, also, I had the honour to be acquainted and to be several times with the worthy Dr Turner, the then bishop of Ely, whose conversation was very useful to me, and every way agreeable; and besides these bishops already mentioned, I had not the honour to be acquainted with any other. And thus the whole time of the convention passed off, excepting what was spent in necessary duties and visiting our countrymen, even until the day that the dark scene opened, by the surprising vote of abdication, on which very day I went over to Lambeth; and what passed there betwixt his Grace and me (being

all in private) it is both needless, would be very tedious, and perchance not so very proper to write it. In the close, I told his Grace, that I would make ready to go home, and only wait upon his Grace once more before I took my journey.

“ While I was making my visits of leave to my countrymen, I was surprisingly told that some two or three of them, attempting to go home without passes, were the first stage stopped on the road, and that none were to expect passes without waiting upon the prince: Whereupon I repaired again to Lambeth to have his Grace’s advice, who, considering the necessity of that compliment, agreed to my making of it. Upon my applying to the bishop of London [Compton] to introduce me, his Lordship asked me, whether I had any thing to say to the king? (so was the stile in England then.) I replied, that I had nothing to say, save that I was going for Scotland, being a member of the convention, for I understood that without waiting on the prince, (that being the most common Scots stile,) I could not have a pass, and that without that I must needs be stopped upon the road, as severals of my countrymen had been. His Lordship asked me again, saying, seeing your clergy have been, and are so routed and barbarously treated by the Presbyterians, will you not speak to the king to put a stop to that, and in favours of your own clergy? My reply was, that the prince had been often applied to in that matter by severals of our nobility, and addressed also by the sufferers themselves, and yet all to no purpose: wherefore I could have no hopes that my intercessions would be of any avail; but that if his Lordship thought otherways, I would not decline to make them. His Lordship asked me farther, whether any of our countrymen would go along with me, and he spoke particularly of Sir George Mackenzie. I replied, that I doubted nothing of that: Whereupon his Lordship bid me find him out, and that both he and I should be at

court that day against three in the afternoon, and he should surely be there to introduce us. All which I (having found Sir George,) imparted to him, who liked it very well, and said it was a good occasion; but wished that severals of our nobility might be advertised by us to be there also. To which I replied, that I doubted much whether coming in a body to the prince he would give us access, and that our nobility would be much offended with us, if coming to court upon our invitation, access should be denied them; and therefore I thought it best that we alone should meet the bishop at the time appointed, and advise with him what was fit to be done, which was agreed to; and upon our meeting with the bishop, Sir George made that overture to his Lordship, which he closing with very warmly, said, he would go in to the king, and see if he would appoint a time for the Scots Episcopal nobility and gentry to wait upon him in favours of the clergy of Scotland so sadly persecuted. Whereupon the bishop leaving us in a room of Whitehall, near adjoining to the place where the prince was, stayed above a full half-hour from us; and upon his return told us, that the king's answer was, that he would not allow us to come to him in a body, lest that might give jealousy and umbrage to the Presbyterians; neither would he permit them (for the same reason) to come to him in numbers; and that he would not allow above two of either party at a time to speak to him in church matters.

“ Then the bishop, directing his discourse to me, said, My Lord, you see that the king, having thrown himself upon the water, must keep himself a-swimming with one hand; the Presbyterians have joined him closely, and offer to support him; and therefore he cannot cast them off, unless he could see how otherways he can be served. And the king bids me tell you, that he now knows the state of Scotland much better than he did when he was in Holland; for, while there, he was made believe that Scotland generally all over was Presbyterian, but now he sees that the great body of the

nobility and gentry are for Episcopacy, and 'tis the trading and inferior sort that are for Presbytery : wherefore he bids me tell you, that if you will undertake to serve him to the purpose that he is served here in England, he will take you by the hand, support the Church and Order, and throw off the Presbyterians. My answer to this was, My Lord, I cannot but humbly thank the prince for this frankness and offer ; but withal I must tell your Lordship, that, when I came from Scotland, neither my brethren nor I apprehended any such revolution as I have now seen in England ; and therefore I neither was, nor could be, instructed by them what answer to make to the prince's offer : And therefore what I say is not in their name, but only my private opinion, which is, that I truly think they will not serve the prince so as he is served in England, that is, (as I take it,) to make him their king, or give their suffrage for his being king. And though as to this matter I can say nothing in their name, and as from them, yet for myself I must say, that, rather than do so, I will abandon all the interest that either I have or may expect to have in Britain. Upon this the bishop commended my openness and ingenuity, and said he believed it was so ; for, says he, all this time you have been here, neither have you waited on the king, nor have any of your brethren the Scots bishops made any address to him. So the king must be excused for standing by the Presbyterians.

“ Immediately upon this the prince, going somewhere abroad, came through our room ; and Sir George Mackenzie takes leave of him in very few words. I applied to the bishop, and said, My Lord, there is now no farther place for application in our church matters, and this opportunity of taking leave of the prince is lost ; wherefore I beg that your Lordship would introduce me for that effect, if you can, next day about ten or eleven in the forenoon ; which his Lordship both promised and performed. And upon my being admitted to the prince's presence, he came three or

four steps forward from his company, and prevented me, by saying, My Lord, are you going for Scotland? My reply was, Yes, Sir, if you have any commands for me. Then he said, I hope you will be kind to me, and follow the example of England. Wherefore being something diffculted how to make a mannerly and discreet answer without intangling myself, I readily replied, Sir, I will serve you so far as law, reason, or conscience shall allow me. How this answer pleased I cannot well tell, but it seems the limitations and conditions of it were not acceptable, for instantly the prince, without saying any thing more, turned away from me and went back to his company. Considering what had past the day before, I was much surprized to find the prince accost me in those terms; but I presume, that either the bishop (not having time) had not acquainted him with what had passed, or that the prince purposed to try what might be made of me by the honour he did me of that immediate demand. And as that was the first, so it was the last time I had the honour to speak with his Highness, when the things I now write were not only upon the matter, but in the self-same individual words that I have set them down.

“ Whether what the bishop of London delivered as from the prince was so or not, I cannot certainly say, but I think his Lordship’s word was good enough for that; or whether the prince would have stood by his promise of casting off the Presbyterians and protecting us, in case we had come into his interest, I will not determine, though this seems the most probable unto me: and that for these reasons, he had the Presbyterians sure on his side, both from inclination and interest, many of them having come over with him, and the rest of them having appeared so warmly, that with no good grace imaginable could they return to King James’s interest: Next, by gaining, as he might presume to gain, the Episcopal nobility and gentry, which he saw was a great party, and consequently that King James would be deprived of his principal support: Then

he saw what a hardship it would be upon the Church of England, and of what bad consequence to see Episcopacy ruined in Scotland, who, no doubt, would have vigorously interposed for us, if we, by our carriage, could have been brought to justify their measures. And I am the more confirmed in this, that, after my downcoming here, my Lord St Andrews and I taking occasion to wait upon Duke Hamilton, his Grace told us a day or two before the sitting down of the convention, that he had it in special charge from King William, that nothing should be done to the prejudice of Episcopacy in Scotland, in case the bishops could by any means be brought to befriend his interest, and prayed us most pathetically, for our own sake, to follow the example of the Church of England. To which my Lord St Andrews replied, That both by natural allegiance, the laws, and the most solemn oaths, we were engaged in the king's interest, and that we were by God's grace to stand by it in the face of all dangers, and to the greatest losses: subjoining, that his Grace's quality and influence did put it in his hands to do his master the greatest service, and himself the surest honour; and if he acted otherways, it might readily lie as a heavy task and curse both upon himself and his family. I can say no more for want of paper, save that I am yours as before."

*N B*—This letter was written to the Honourable Archibald Campbel, bishop.

## THE SEE OF DUNKELD.

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ALEXANDER MILL, a canon of this see, and afterwards abbot of Cambuskenneth, and, last of all, the first president that sat in the Court of Session at its first erection, relates, in his Account of the Bishops of Dunkeld, still extant in MS.\* how that Constantin III. king of Picts, did, at the instance of Adamnanus, institute a monastery of Culdees here in honour of Columba, the patron saint of that nation, about the year 729; after the building of the church of Abernethy 227 years nine months and six days, or, according to others, 244 years. These *Kel* or *Cul-dees*, or *colentes Deum*, Mr Mill observes, had wives after the custom of the Eastern Church, from whom he says they abstained “*dum vicissim ministrarunt*,” as was likewise the manner afterwards of the church of St Regulus, now St Andrews. This monastery St David, king of Scots, changed into a cathedral church about the year 1127, and expelled the Culdees, and placed one Gregory, who had been the abbot of the monastery, to be bishop of this new see. This bishop obtained from Pope Alexander III. an apostolical protection and confirmation, both for himself and the new see, in most ample form.

Though it might reasonably be expected that Abbot Mill would have given us a right exact series of the bishops of this see, yet, upon perusal, we find the case to be very far otherwise, there being no greater confusion to be met with in any other of the Episcopal sees.

GREGORY, 1169.]—Gregory, he was bishop here in the time of King David I. [Dalrymple's *Collections*, p. 247

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\* Now printed by the Ballantyne Club.

and 387: It. *Diplom. et Numism.* p. 59.] Gregory is bishop here contemporary with Herbert elect of Glasgow, [*Cart. Cambusk.*] G. is bishop of Dunkeld contemporary with King David, Robert elect of St Andrews, and Herbert and Andrew bishops of Glasgow and Caithness, [*C. Dunferml.*] He is bishop anno 1150, [*C. Glasg.*] He is contemporary with John bishop of Glasgow, [*C. Kelso* ;] and in the time of King Malcolm IV. with Arnold bishop of St Andrews, and Andrew bishop of Caithness, [*C. Kelso et Paisley.*] He is bishop here under King Malcolm IV. [*Dipl. et Numism.*] He is witness to a charter of that king, [*Hay et Car. Newb.*] also in the eleventh year of the same king, [*C. Scone* ;] and in the time of Pope Adrian IV. [*Nic. Hist. Lib. p. 353.*] After having sat bishop 42 years, he died anno 1169, [*Mill's MS. item Cartul. Melros.*]\*

RICHARD DE PRAEBENDA, 1169.]—Richard de Praebenda, (according to Mill in the life of *Bishop John de Leicester*,) chaplain to Earl William before he came to be king, “*Capellanus comitis Willielmi*,” [*Dalrymp. Coll. p. 322.*] and chaplain likewise to him after he became king, was consecrated bishop of this see by Richard bishop of St Andrews, within the church of St Andrews, on the 9th day of August anno 1169, as would appear by Mr Mill; but anno 1170, by *Chron. Melr.* and in “*Vigilia Sti Laurentii*,” 1170, [*Hay.*] <sup>4</sup> Richard was bishop of this see contemporary with Richard bishop of St Andrew, [*Kelso.*] He

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\* Gregory, bishop of Dunkeld, is witness to a charter of Robert, bishop of St Andrews, granting the abbey of the island of Lochleven, the property of the Culdees, and the vestments and books of this abbey, to the church of St Andrews. The grant must have been made before 1158; but there is no date. See *supra*, page 9.

<sup>4</sup> “*Ricardus Episcopus de Dunkeldyn*” is mentioned in the agreement made betwixt William king of Scotland and Henry II. king of England, anno 1164. [*Fæd. Angl. Macfar.*]

died, it is said, in the year 1173, or 4, at Cramond, in Mid-Lothian, and was buried in the church of St Columb's Inch, in the Frith of Edinburgh, a little below the Queensferry.

CORMACUS, 1177.]—Of this person I can say little else, than that he seems to have died in the year 1177. Sir James Dalrymple [*Collect.* p. 240 and 245,] is of opinion, that this Cormac was formerly bishop of Mortlich, and was translated thence to this see, in which, however, he says, he never came to settle. And yet Cormac is bishop here in the time of King David, and contemporary with Robert and John, bishops of St Andrews and Glasgow, [*C. Dunferml. f. 7. vers. et fol. 8. rect.*]\* This might make him prior in time even to Gregory, if the same cartulary did not make Gregory contemporary with Robert elect of St Andrews, which makes the accounts of these somewhat intricate, and hard to be reconciled.

GREGORY, 11—.]—Gregory, though omitted by Mr Mill, is ranked as successor to Cormac, [*Dalr. Coll.* p. 402.] I much doubt, however, whether there have been two bishops of the name Gregory; yet, as there is one bishop of this see whose initial letter is G. contemporary with W. bishop of Glasgow, [*Cart. Arbr.*] and no person was bishop of Glasgow of this name before William Malvicine about anno 1200, I will not decide. G. is also bishop here under King William, and contemporary with Joceline bishop of Glasgow, [*C. Dunferm.*] and in the time of Richard bishop of St Andrews, [*ibid.*] and some one Gregory was contempo-

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\* Cormacus Episcop. Dunkeld. signed a charter of David I. granted in 1188 to the monastery of Dunfermline. Robert, bishop of St Andrews, John, bishop of Glasgow, Gregory, bishop of Moray, and Macbeth, bishop of Ross, sign along with him.—*Mac. Trans. Chart. Dum.* page 174 6.

rary with Andrew bishop of Caithness, Robert and Brice abbots of Scone and St Colms, [*ibid.*]\*

WALTER DE BIDUN, 1178.]—Walter de Bidun, formerly one of the *Clerici regis*, and afterwards chancellor of the kingdom, became elect of this see anno 1177, but died next year before his consecration, [*Melr.*]—yet Mill, who should know well, says he was consecrated in the year 1178, and died full of years and pious works.

JOHN SCOT, 1200.]—John Scot, an Englishman <sup>5</sup>, and archdeacon of St Andrews, was the next bishop here. John is bishop here in the time of Hugo bishop of St Andrews, [*Cart. Aberb.*] John also was contemporary with Hugh bishop of St Andrews, John bishop of Glasgow, and Matthew bishop of Aberdeen, [*Kelso.*] and with Matthew bishop of Aberdeen, [*Cart. Scon.*] Some John or another was bishop here in the time of Swan, the son of Thor, [*ibid.*] † John was bishop here when Walter was prior of St

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\* See Note E. in Appendix.

5 *Macf.* Is called an Englishman by the Scottish historians, because born at Podoth in the earldom of Chester; [*Fordun*, V. I. p. 351.] and he is called “Joannes Scotus,” or Scotsman, by the English historians, because his father was of this country; in the same manner as John, earl of Huntingdon, son to Earl David, King William the Lyon’s brother, is called by them “Joannes Scotus.” Our bishop’s mother was sister to Matthew Kynninmound bishop of Aberdeen, by which Matthew he was consecrated bishop of St Andrews in the church of the abbey of Holyroodhouse, in the year 1177, [*Fordun.*] But this having been done contrary to the inclination of William king of Scotland, he chased the new-elected bishop of St Andrews, together with the said Bishop Matthew, out of the kingdom, banished their relations, and confiscated the revenues of the former, and caused burn the houses of the latter. [*Benedict. abbas Petroburgensis, de vita et gestis Henrici II. et Ricardi I.*] “*item, Rogerus Hoveden ad annum 1180.*” “Joannes Episcopus Dunkeld.” is witness to a charter granted by Gilbert earl of Strathern to the abbacy of Inchaffray, anno 1200. [*Writs of Mar.*]

† John, bishop of Dunkeld, is cotemporary with Josceline, bishop of Glasgow, who died 1199. (*Chart. Will. in Gibson’s History of Glasgow*, p. 362.)

Columb's Inch, [*Cart. Dunferm.*] He was bishop in the reign of King William, [*Dip. et Num. et Car. Kels.*] and he was bishop anno 1201, [*Cart. Glasg. et Kels.*] This bishop was a good man, and, at his own particular request to the Pope, all that country which now makes up the diocese of Argyle, was disjoined from his bishoprick of Dunkeld. Sometime before his death he took on the habit of a monk in the monastery of Newbottle, where he died and was buried in the year 1203, after he had sat twenty-five years. He had his life written by William Binnine, prior of Newbottle, afterwards abbot of Coupar, [*Fordun.*] But Mr Mill says, it was written by Thomas Lauder bishop of this see; and in truth his life might have been wrote by them both. [See Hugh, bishop of St Andrews, for more about this bishop.]

After this bishop the chronicle of Melrose places

RICHARD DE PRÆBENDA as bishop of this see, and says, he was one of the king's *clerici*, and his kinsman; and I have indeed met with as a witness, in the time of King William, "Richardo clerico meo de Praebenda," and the co-witnesses, Matthew bishop of Aberdeen, and Richard Morville constable. At another time, "Richardo de Praebenda, et Stephano de Papedy," witnesses; and Richard de Praebenda is witness to a charter of Maldoven Earl of Levenax in the year 1226, *i. e.* no less than twelve years after King Alexander II. began to reign; but in none of all these writs has this Richard de Praebenda the designation of bishop, nor is it likely there should have been two bishops so near to one another of the same name and surname; and yet we do find Richard bishop here in the time of Pope Innocent III. and of Richard bishop of Brechin, and John bishop of Dunblane, [*Melros.*] as also Richard bishop here, but without date, and contemporary with William bishop of St Andrews, Thomas, John, and Walter, priors of St Andrews, May, and St Colm's, [*Cart. Dunferm.*] This bishop, they say, died in the month of May 1210, and was

buried in St Colm's Inch on St Mary Magdalene's day, viz. July 21.

After Richard, the same chronicle sets down, as the next bishop,

JOHN, archdeacon of Lothian, and says, he was elected on St Mary Magdalene's day, in the year 1211, and that he died anno 1214. But this is evidently John of Leicester, cousin to King William, and archdeacon of Lothian. He was bishop here anno 1211, [*Mel.*] and anno 1213, [*Glasg.*] He sat in this see eleven years, died at Cramond, and was interred in St Columb's Inch, anno 1214, as his predecessor had been. [*Fordun.*]

This bishop John of Leicester is posted by Abbot Mill immediately after John Scot; and, according to him, the bishop that followed John of Leicester is

HUGO or HEW, with the surname de SIGILLO, a monk of Arbroath. Hugo bishop of Dunkeld is mentioned in a perambulation betwixt the monks of Coupar and Scone, but there is no date, [*Scon. et Mar.*] Hugo bishop of Dunkeld is witness to a charter by King William, dated at Forfar, [*Errol.*] Hugo, bishop here, is named in the Cartulary of Cambuskenneth, and appears to be in the time of King William. He is bishop here in the fifth year of King William, [*Cart. Aberd.*] and the other witnesses are Joceline, Richard, Turpin, Andrew, bishops of Glasgow, Murray, Brechin, and Caithness. Hugh was bishop here under King Alexander II. [*Cart. Aber. et Glasg.*] He was bishop in the tenth year of King Alexander II., and is contemporary with William bishop of St Andrews, [*Cart. Newb.*] This bishop was so kindly and charitable to the poor, that he got the denomination of the Poor Man's Bishop; and yet he is said to have died within a year, "octavo Idus Januarii 1214," which, however, will not at all agree with the vouchers above produced.

MATTHEW SCOT, *Elect.*]—One Matthew, whose surname was Scot, and at that time chancellor of the kingdom, is placed as the next bishop of this see; but as Mr Scot died before his consecration, this may be the reason why Abbot Mill says, that, after Hugo,<sup>6</sup>

GILBERT became bishop of Dunkeld. He had been chaplain to Bishop Hugo, and continued bishop here, they say, no less than twenty-two years, Gilbert is elect of Dunkeld in the time of King Alexander II. Gilbert was bishop, but without any date, [*Cart. Dunferm.*] He is bishop here anno 1220, [*Scon.*] anno 1231, [*Balmer.*] in the 19th year of King Alexander II. [*Cambusk.*] in the 23d year; [*Diplom.*] and in the 28th year, [*Glasg.*] He died in the year 1236, and was buried in St Colm's Inch. [*Melr. and Mill.*]

GALFRID LIVERANCE, 1236.]—Galfrid Liverance, *al de Liberatione*, (*viz. captivorum*), one of the king's clerks. One Galfridus de Liberatione, doubtless the same who is now bishop, is a witness to King Alexander, anno reg. 14, and is contemporary with Robert bishop of Ross, and with Magistro Matthæo cancellario, [*Car. Mor.*] Galfrid is bishop here, and contemporary with William Blund, who mortifies a toft of land to the abbey of Scone, [*Cart. Scon.*] and he is bishop here in the time of King Alexander, and contemporary with David and Clement, bishops of St Andrews and Dunblane, [*Cart. Balmerin.*] He is bishop here in the year 1237, [*Errol et Dipl.*] He is also in the 27th year of King Alexander<sup>7</sup> and contemporary with William bishop of Glasgow and chancellor, [*Cart. Newbot.*] He was bishop

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6 We are told that the chancellor had been postulated bishop of Aberdeen, just at the time he was elected into the see of Dunkeld.—See *Lives of the Bishops of Aberdeen*.

7 "Galfridus Episcopus Dunkeldensis" is mentioned in a charter of King Alexander II. to King Henry of England, anno 1244.—[*Fæder. I. p. 428.—Macfarl.*]

annis 1239 and 1247, [*Cambusk.*] and yet in the same *Cartul. Cambusk.* one Gavin was bishop of Dunkeld in the 31st year of King Alexander II. *i. e.* anno 1245, and Galfrid had been bishop before him: *Vid. ib. fol. 126, 127.* After the death of William Malvicine, bishop of St Andrews, Galfrid had been postulated for bishop of that see in the year 1238; but as he was neither agreeable to the Pope nor to the king, he continued bishop of Dunkeld till the year 1249, when he died at Tippermuir, on St Cecilia's day, November 22, and was buried within the old church of Dunkeld, which had pertained to the convent.

RICHARD, 1249.]—After Bishop Galfrid, *al.* Gaufrid, Abbot Mill inserts one Richard, whom he calls the king's chancellor, and says, that he lived only one year in the see. Now, as there was no king's chancellor of the name of Richard about this time, except the following bishop, Richard Inverkeithing, whom the abbot calls chamberlain to the king, whereas indeed he was chancellor,\* one could be tempted to think that the abbot has fallen into some mistake here; but I should be loth to be positive without some very strong presumption.

DAVID, *Elect*, 1250.]—It is certain, however, that one of the name David is elect of Dunkeld in the second year of King Alexander, [*Reg. Chart. B. 7. No. 113.*] which by the other co-witnesses<sup>8</sup> must have been King Alexander III. *i. e.* anno 1250; but it is more than probable, that this elect has never been consecrated: For,

RICHARD INVERKEITHING, a prebend of this see, and according to Mill, chamberlain to the king, was raised to be

\* Fordun says *Camerarius*, Vol. II. p. 83. edit. Goodall.

<sup>8</sup> The co-witnesses are "Alano Hostiario Justiciario Scotiae, Davide, abate de Newbottle, et Gilberto de Haya;" but if this Gilbert was the person who became constable of the kingdom under King Robert Bruce, he must have lived a very long time.

bishop here in the year 1250, and Richard was bishop of Dunkeld anno 1254, [*Rymer,*] anno 1260, [*Cambusk.*] anno 1262, [*Relig. Houses,* p. 505,] anno 1263, [*Scon.*] anno 1271, [*Arbr.*] He was made lord chancellor in the year 1256, [*Fordun.*] but a rebellion breaking out quickly thereafter, at the head of which was Walter Cuming, Earl of Monteith, they surreptitiously got into their hands the great seal, which the chancellor had lodged with one Stutteville, his own dean, and the same was made use of by them to their own evil purposes; but the rebellion having been speedily suppressed, the chancellor declined to continue any longer in that office. The abbot gives him a very fine character, and tells, that he died very aged, on St Magnus the martyr's day, in the year 1272, and that his body was buried at Dunkeld, and his heart in the choir of the church of St Columb's Inch, which he himself had built.

ROBERT DE STUTTEVILLE, 1272.]—Robert de Stutteville, dean of Dunkeld, whom Abbot Mill applauds upon account of his birth, learning, genteel manners, and excellent virtues, appears to have been the successor of Richard. The same author takes notice, that he had been duly elected into the see of St Andrews, anno 1253; but that he was overpowered by the king's intercession with the Pope in favours of Mr Abel, then archdeacon of St Andrews. This bishop died anno 1300, [*Mill;*] but here there must be some mistake: For,

MATTHEW DE CRAMBETH, whom the abbot acknowledges to have been the next succeeding bishop, and represents him as having been put into this see by the prevailing power of Edward king of England,<sup>9</sup> was sent

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<sup>9</sup> "M. Episcopus Dunkeldensis" is mentioned in the *Fœdera*, anno 1303, and died, as will afterwards appear, before August 28, 1309. By an order,

ambassador into France by King John Baliol, together with three other persons, viz. William, bishop of St Andrews, John de Soules, and Ingeram de Umfraville, to contract a marriage for his son Edward Baliol, in the year 1295, [*Dipl.*] This prelate's surname was Crambeth, probably being the son, or some near relation, of Crambeth of that Ilk, now Dovehill, in the shire of Kinross; and Matthew de Crambeth was bishop of this see in anno 1289, several years before the year 1295, [*Macfarlane.*] Matthew is bishop of Dunkeld at the same time that William was bishop of St Andrews, [*Errol* ;] and Mahen (which I suppose through some error or other may stand for Matthew) was bishop of Dunkeld anno 1290, [*Rymer.*] He died, according to the abbot, anno 1312; but here also there must be a mistake: For, though

WILLIAM SINCLAIR, the next bishop,<sup>10</sup> brother to Sir Henry Sinclair of Roslin, [*Rymer,*] came into this see, according to the abbot, the same year, 1312; yet he

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dated the 14th December 1509, King Edward II. appoints his beloved clerk and almoner, John de Leck, "ad petendum, exigendum, et recipiendum, nomine nostro, libros, vestimenta, vasa, et alia ornamenta capellae quondam Matthei Episcopi Dunkeldensis defuncti, quae nobis, secundum consuetudinem terrae nostrae Scotiae, per mortem ipsius Episcopi debentur." [*Fædera*, Tom. III. p. 194.] He gave the church of Melgynch to the monks of Holyroodhouse, "2do Idus Augusti 1289."—*Ex Autog. copiat.* per W. M. [*Macf.*]

10 After the death of the former bishop, there was somewhat like a double election in this see, viz. of the forementioned John de Leck, by the English interest, for which *vid.* Edward II.'s Letter to the Pope, dated 28th August 1309. *Fæder.* Tom. III.—But this Leck was never consecrated bishop here; but at last, by the procurement of King Edward, was made archbishop of Dublin in anno 1311, *ibid.*—*Fæder.* Tom. III. p. 258.

The other election was of William Sinclair, by the loyal Scots in the Brucean interest, whose consecration was violently opposed by King Edward, though at last, by the good offices of the bishop's brother, laird of Roslin, he was prevailed upon to write to the Pope in the elect bishop's favour, 8th day of February 1312. [*Rymer, Macfarl.*]

had been bishop here before the year 1309, [*Anderson's Independency, App. No. 14.*] He was a great fautor of King Robert Bruce, upon account of which, and of his other very noble and heroic dispositions, that king was pleased to call him his own bishop, [*Boece.*] William, bishop here, is contemporary with William bishop of St Andrews, and with Maurice bishop of Dunblane, [*Kelso,*] and with Henry bishop of Aberdeen, [*Car. Mor.*] He is bishop here anno 13 of King Robert I. [*Cart. Aberd.*] William de Sancto Claro is bishop anno 1321, [*Royal Chart.*] He is witness to King Robert's confirmation of the monastery of Arbroath, anno regni 17, [*Cambusk.*] and anno 17 Rob. I. [*Hay;*] also anno 19, [*Cart. Arbr.*] and 20 reg. Rob. I. [*Cart. Scon. and Cambusk.*] item, anno regni 20 and 21, [*Reg. Char.*] He is present at an agreement anno 1328, [*Hay,*] and is bishop anno 1334, [*Foed. Ang. Vol. IV.*] and he died anno 1337, [*Mill,*] on the 27th day of June. [*Obituary Dunkeld, Hay, MS.*]\*

Now, although nothing could seem to be better vouched than these foregoing different dates, yet

WALTER is bishop in this see in the year 1324, [*Cart Glasg.*] and he has this most particular and remarkable designation, "Episcopi Dunkeldensis, ac conservatoris totius cleri Scotici." There is a possibility that William de Sancto Claro may have died in the 17th of Rob. I. 1323, and Walter have succeeded, and died before or in the 19th of the same King Robert, and then another William been chosen, and established in the see before that year was out.—*Malcolmus de Innerpeffery electus Dunkeld. 1342.*†

\* See some notice of Bishop Sinclair's castle, in Carlisle's Topographical Dictionary of Scotland, Art. *Laighwood.*

† The see was vacant 8th Nov. 15th Ed. III. (1339) as appears from a mandate of that date respecting the tithes of Bonkil and Preston, in *Rot. Scotia.*

DUNCAN, 1351.]—Duncan,<sup>11</sup> said faintly by Abbot Mil. to be an Englishman, as indeed his name would not denote him to have been of that nation. He was bishop in the 21st year of King David II. [Officers of State,] also in the 23d year of the same king, *i. e.* 1351, [Ibid. and Writs of the Family of *Mar.*] He was likewise bishop here anno 1354, [*Kelso* ;] and the abbot adds, that he died in this see, anno 1363. But here again there must be some mistake : For,

JOHN, 1356.]—John<sup>12</sup> is bishop of this see in the year 1356, [*Fæd. Ang.* Vol. V. p. 831.] He is bishop in the 30th and 31st year of King David II. *i. e.* A. D. 1360, [Officers of State, App. No. 27.—*Reg. Char.* Book 16.—*It. Dipl. et Numism.*, c. 54.] John was bishop here anno 1362, [*Chart. Glasg.*] and anno 36 King David, *i. e.* A. D. 1365. [*Reg. Chart.*]\*

MICHAEL MONYMUSK.]—Michael Monymusk, great chamberlain of Scotland, was the next bishop of this see. He was bishop in the 3d year of King Robert II. *i. e.* A. D. 1373, and sat in the Parliament at Scone 3d of April that year, [Family of *Mar et Cart. Aberd.*—See also the act of the said Parliament the 4th April, in Ruddiman's *Reply to Logan*, p. 460.] This bishop died the 1st March 1376. [Vid. *Mill.*]

11 "Richardus, Episcopus Dunkeldensis," is witness to the acknowledgment made by John Wyssi, prior of Pluscardy, and the convent thereof, of their subjection to the see of Moray, dated October 20, 1345, [*Car. Morav.* f. 116. r. *Macfar.*]

12 "John Evesque de Dunkelden." is witness to the fourteen years truce made betwixt King David II. and the King of England, dated at Edinburgh Castle, July 20, 1369. [*Rymer, Macfarl.*]

\* And in 1369, [*Rot. Scot.* 18th Jan, 43. Ed. III.]

JOHN PEEBLES, 1377.]—<sup>13</sup> John Peebles commenced master of arts in the year 1369, [*Rymer*,] and was afterwards a canon of Glasgow, and doctor in both laws.\* In the year 1373, he drew up the famous act of Parliament recognizing King Robert II.'s title to the crown of Scotland. He was afterwards employed in several public negotiations, which he discharged with great success and applause, [*Rymer*.] He was preferred to the archdeaconry of St Andrews, and constituted lord chancellor in the year 1377, [*Ibid.*] And at last, the same year, this see having fallen vacant by the death of Bishop Michael, he became bishop thereof, and so continued till his death anno 1396, [*Mill*.] He was bishop here and chancellor in the 10th, 12th, 13th, 15th, 16th, and 19th years of King Robert II. [*Roy. Chart. et Cart. Mor. Paisley, Aberd. et Mar.*] We also find him bishop here and chancellor anno 1380, [*Inv. Aber.*] and in the year 1389. [*Peerage*, p. 100.]

ROBERT DE CAIRNEY, 1396.]—<sup>14</sup> Robert de Cairney, son of Duncan de Cairny, *al.* Carden, *al.* Cardeny, laird of that Ilk, and afterwards, by marriage, laird of Foss, was the real bishop according to Mill. And this abbot likewise narrates, that he was raised to this see through the affection which the king bore to his sister. But as this bishop came not into this see until the 6th year

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<sup>13</sup> John Peebles, he was one of the plenipotentiaries appointed by King Robert II. on the part of Scotland to the congress betwixt France and England, by commission under the Great Seal, dated at Edinburgh June 6, 1384. [*Foed. Angl.* t. 7. p. 441. *Macfarl.*]

\* In 1362, he was treasurer of the kirk of Glasgow, [*Rot. Scot.* 22d July, 36 Ed. III.] In 1373 he is called canon of Glasgow and Aberdeen, and goes to prosecute his studies in England. [*Rot. Scot.* 3d Maii, 47 Ed. III.]

In *Rymer's Fœdera*, Vol. VII. p. 438 and 441, Bishop Peebles is spoken of as a cardinal; but this statement is not supported by any authority.

<sup>14</sup> "Robertus (de Cardney ut puto) Episcopus de Dunkeldyn." is one of the hostages for the redemption of King James I., May 21. 1421. [*Rym.* V. X. p. 125. *Macfarl.*]

of King Robert II. it does not appear very probable that a son would advance a man only upon account of his having been brother to his father's unlawful mistress. However, be that as it will, the abbot acknowledges that the bishop behaved himself well, and did much good during the long possession he held of the see, for he died not before the 16th day of January 1436. It was he, they say, who acquired the lands of Crawmond in excambion for Cammo in the same parish. But the abbot passes over in silence the large account of this bishop's excommunication for his not complying with the formalities of ecclesiastical processes required by the Pope. John Eglinton, prior of Blantyre, sat judge in this process, by deputation from Walter, bishop of St Andrews, in the 15th year of Pope Clement VII. *i. e.* anno 1392 or 3. The curious may see the whole affair at length in the Chartulary of Cambuskenneth, in the Advocates' Library, Edinburgh. We find Robert bishop here anno 1408. [*Roy. Chart. it. Errol.*]\*

DONALD MACNAUGHTON, *Elect*, 1436.]—Donald Macnaughton, a son of the ancient family of Maenaughton of that Ilk, [*Nisb. Her.* Vol. I. p. 419,] doctor of decretals and dean of Dunkeld, nephew to the preceding bishop, and in whose lifetime he had shewed himself a most faithful procurator of the affairs of this church, was elected bishop by the chapter; but King James I. not liking the choice they had made, (as having perhaps an eye to the following person,) he died on his journey to Rome, whither he had set out in hopes of obtaining a confirmation from the Pope.

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\* It would appear, from certain documents, that Robert de Cairney was succeeded by Bishop Nicholas; a deed executed by whom, in the year 1402, with a beautiful seal, is preserved in the Chapter-house at Westminster. In Nash's History of Worcestershire is the following entry in the list of incumbents of the rectory of Belbroughton: "Nicholaus Dei gratia Dunkeldensis "episc. 28 Martii 1411." Bishop Nicholas is omitted both by Myln and Keith.

JAMES KENNEDY, 1438.]—James Kennedy, son to the laird of Dunure, was preferred to the see of Dunkeld, whence, after he had sat two years, he was translated to the see of St Andrews; Fordun says he was nephew to King James I. by his sister the Countess of Angus, and that he had the abbey of Scone in *commendam*.—See more of this prelate among the Bishops of St Andrews.

ALEXANDER LAUDER, 1440.]—Alexander Lauder, rector of Ratho, son of Sir Allan Lauder of Haltown, and brother-german to Bishop Lauder of Glasgow, was promoted to this see in the month of May 1440, and died on the 11th October thereafter at Edinburgh, and was interred at the church of Lauder with his ancestors.

JAMES BRUCE, 1441.]—James Bruce, son of Sir Robert Bruce of Clackmannan, whom King David Bruce calls “*lectus consanguineus*,” was first rector of Kilmenie in Fife, [*Mill*,] about the year 1438; and upon the death of Bishop Lauder was advanced to the see of Dunkeld, and consecrated “*Dominica in septuagesima anno 1441*,” [*Ibidem*.] He was bishop here anno 1442. James was bishop here anno 1444, [*Chart. Dunferm.*] in the which year he was made chancellor of the kingdom, [*Balfour’s List of the Chancellors*.] And, accordingly, we find him chancellor anno 1444, [*Chart. King James II. B. 2. No. 128.*] and this king calls him “*consanguineo et cancellario nostro*.” But notwithstanding his public characters, both in church and state, yet Robert Reoch Macdonachie, a powerful man in those parts, ventured to ravage his lands of Little Dunkeld belonging to the bishopric; whereupon followed a deadly feud, and some men were killed on both sides; but matters were at last compromised by the intervention of the Lord Glamis, [*Mill*.] This Reoch Macdonachie was a predecessor of the now Robertson of Strowan, whose tribe is still

called Macdonachie men among the Highlanders. After the death of Bishop Cameron of Glasgow, the chancellor was translated to that see; but before the necessary forms were expedite he died next year, 1447, [*Fordun.*] While this prelate sat in the see of Dunkeld, “*Ecclesiam suam decoravit pretiosa cappa et quatuor pretiosis vestimentis, et ecclesiam de Aberneit assignavit quatuor vicariis chori Dunkelden. in perpetuum.*” [*Mill.*]

WILLIAM TURNBULL, *Elect*, 1447.]—William Turnbull, archdeacon of Lothian, and lord keeper of the privy seal, was nominated to the see of Dunkeld, [*Fordun's Continuator.*] But Bishop Bruce, the chancellor, dying in the interim, Mr Turnbull was promoted to the see of Glasgow, before his consecration for Dunkeld.

<sup>15</sup> JOHN RAULSTON, 1448.]—John Raulston, *al.* Ralphston, *al.* Raleston, of a small but very ancient family of the same designation in the shire of Renfrew, where it continues still in good repute, was first rector of Cambuslang, and sacrist of Glasgow, next provost of Bothwell, and then dean of Dunkeld, and, about anno 1440, doctor of laws, [*Officers of State, Cart. Priory St And. et Dr Mill.*] In the year 1444, he was preferred to be royal secretary, [*Reg. Chart.*] and likewise keeper of the privy-seal anno 1447, and bishop of this see, to which he was consecrated 4th April 1448, [*Ibid.*] and we see him bishop here, and keeper of the privy-seal, anno 1448, [*Reg. Chart.*] and John was bishop here anno 1449, [*Glasg.*] in the which year he was consti-

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<sup>15</sup> He is designed “*Capellanus et secretarius*” to Archibald Douglas, Duke of Turrenne, October 24, 1426, [*Reg. Chart.*] and royal secretary to King James II. 1444, *ibid.* “*Joannes e Raleston, Episcopus Dunkelden. serenissimi Scotorum regis secretarius primus,*” is so designed in letters of safe conduct granted to several Scotsmen by King Henry VI., dated 13th August 1448, [*Foed. II. p. 213.*] Item, *Episcopus*, annis 1449-50-51, *ibid.* [*Macfarl.*]

tuted lord high treasurer, when he resigned his former offices of secretary and privy-seal. This same year, this bishop, with diverse other prelates and lords, were sent to England in order to renew the truce between the two nations, which they brought to a bearing on the 1st November, though without fixing it to any determinate period; only the kings of the two nations were obliged to advertise each other 180 days before they should give their respective subjects consent to commit hostilities, [*Foed. Ang.* V. II. p. 242.] Before the end of this year the bishop surrendered the treasurer's office. In the year 1451, this prelate was again employed in an embassy to England, [*ibid.*] and died the year thereafter, viz. 1452, though he was certainly alive after the 6th day of November of that year; for, on the said day, he is witness to a charter under the great seal. [*Reg. Char.*]\*

THOMAS LAUDER, 1452.—Thomas Lauder, preceptor or master of Soltray, *al.* Soutray,<sup>16</sup> and tutor to King James II. was next preferred to this see, and exercised his function very laboriously, until the year 1476, when being unable any longer to endure the fatigue, by reason of his advanced age, (for it is said that he was no less than 60 years old when he had the charge of the king's education,) he resigned the see of Dunkeld in favour of James Livingston the dean, [*Mill.*] This act of this bishop gives clear light to the title of a charter in the Register, B. 9. No. 50. p. 56, viz. “Carta confirmationis super cartam per Thomam olim “episcopum Dunkelden. et nunc episcopum in universali “ecclesia, 13. Martii 1480, factam.” He was “Magister

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\* See Note F. in Appendix.

<sup>16</sup> This hospital, or religious house, was seated among the hills called Soutra, which lie between East-Lothian, and the Merse, or shire of Berwick. I have found him designed, (says Macfarlane,) “Magister Thomas Lauder, “magister de Soltre,” 26th Feb. 1459, [*Reg. Char.*] He obtained letters of legitimation under the great seal, dated 20th Feb. 1472, *ibid.*—*Macfarl.*

domus hospitalis de Soltra," anno 4to Jac. II. [*Reg. Chart.*] Thomas is bishop here anno 1455, [*C. Mor.*] He is bishop anno 1456, [*Errol* ;] item, anno 1462, [*C. Aberbr.*] likewise anno 1455, 1458, 1472, et 1473, [*Reg. Chart.*] Thomas and James are both bishops of this see anno 1478, [*Rolls of Parliament.*] This bishop built a bridge over the river Tay near to his own palace : He obtained an erection of the bishop's lands on the north side of that river into one barony, called the barony of Dunkeld, as likewise of those on the south side, to be called the barony of Aberlady ; he founded several chaplainries and prebends, partly in Edinburgh and partly in Dunkeld ; and purchased two lodgings, one in Edinburgh, another in Perth, for himself and his successors. He died on the 4th November 1481, [*Mill.*] In this Bishop Lauder's time, Mr Mill, canon of this see, lived, who afterwards wrote the lives of its bishops. [*Dempster.*]

JAMES LIVINGTOUN, 1476.\*]—James Livingtoun, a son of the family of Saltcoats in East-Lothian, was first rector of Forteviot and Weems, then dean of Dunkeld, and at length bishop of this see, by a resignation of the former bishop, Thomas Lauder, into the hands of the Pope, in favour of his dean, of whom he had conceived (and very justly) a good opinion : and he was consecrated by the Bishops Hepburn of Dumblane, Balfour of Brechin, and old Bishop Lauder, in the cathedral of Dunkeld, "Dominica proxima post festum Nativitatis Joannis Baptistae," anno 1476. And as his many good qualifications were much taken notice of,

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\* In the *Rot. Scot.* (25d April, 26 Hen. VI. anno 1447) there is mention made of Thomas de Livingston, "Episcopus Dunkeldensis et administrator monasterii Sancti Christoferi extra muros Taurinenses." This Thomas is not placed among the bishops of Dunkeld, either by Myln or Keith ; whence we are left to conjecture, that there must be a mistake, originating in the confusion of names.

he was constituted lord chancellor 18th February 1483; but he enjoyed this high office a very short space, for he died the same year at Edinburgh, “*Die Sti Augustini doctoris Aurelii*,” and was buried in the abbey-church of Inchcolm, within his own diocese, [*Mill*, and *Officers of State*.] He is in the rolls of Parliament anno 1478. He was bishop, but not chancellor, 1482, [*Reg. Chart.*] James, bishop of Dunkeld, is chancellor anno 1482, [*Ibid.*] and on the 18th of March 1482-3 he was both bishop here and chancellor. [*Ibid.*]

<sup>17</sup> ALEXANDER INGLIS, *Elect*, 1483.]—Alexander Inglis, dean of Dunkeld, arch-deacon of St. Andrews, and keeper of the rolls, was next chosen by the chapter; but the Pope, being displeased that he had not been consulted first, annulled the election.

ROBERT, 1484.]—Some one is *Electus Dunkelden*. in the roll of Parliament 24th February 1483-4; and Robert bishop of Dunkeld is witness along with William bishop of St. Andrews, and William bishop of Aberdeen, in a charter of apprising by King James III. of the lands of Bordland of Ketnes, from James Earl of Buchan to Robert Lord Lisle, May 19. 1485. [*Mar.*]

GEORGE BROWN, 1484.]—<sup>18</sup> George Brown, chancellor

<sup>17</sup> He has been a near relation of Inglis of Lochend, in East-Lothian, to whom he left all his effects, [*Reg. Chart.*] “Alexander English, electus Dunkeld.” is one of the Scots who obtain letters of safe conduct from Richard II. king of England in anno 1483, as also in November 1484, [*Rymer.*] But how to adjust this with the following Robert is a difficulty, since Abbot Mill, who lived at that time, says, that George Brown immediately succeeded Alexander Inglis. [*Macfarl.*]

<sup>18</sup> Son to George Brown, treasurer of the burgh of Dundee, who was a younger son of the Browns of Mydmar, who flourished for some generations in the counties of Aberdeen and Forfar. The bishop's mother was Jean Baleny. He was born and educated in his younger years at Dundee, studied for

of Aberdeen, and rector of Tinningham in East-Lothian; was consecrated bishop of Dunkeld by the Pope Sixtus IV. in the year 1484. He was bishop here annis 1487, 88, 89, 91, 97, 1507, and 1510, [*Reg. Chart.*] He is witness to a charter of regality granted to the abbey of Paisley by King James IV. 19th August 1488; also on the 9th of August the same year, [*Paisl.*] He is bishop August 12. 1489, [*Mar.*]; and in the year 1496, [*C. Aberbr.*] also anno 1506, [*C. Dunfer. et Errol.*; *Rég. Char. B. 13. No. 94.*] This bishop has the reputation of having been a very good man, and a strict observer of discipline, and that he wrought no small reformation in all parts of his diocese, which he distributed into four deanries, viz. one in the borders of Athol and Drumalbin, another in Fife, Fotherick, and Strathern, the third in Angus, and the fourth in the parts besouth Forth: and he gave the penalties of all the offenders to the churches where they resided, [*Hay, MS.*] He died 12th January 1514-5, and is said to be “nuper defunctus,” [*Chart. B. 20.*] but the date is wanting.\*

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some time at the university of St Andrews, and afterwards at Paris, where he commenced master of arts. At his return he was made one of the four regents in St Salvator's College, and ordained presbyter by Thomas Lauder, bishop of Dunkeld, 26th May 1464. He was afterwards sent by King James III. to Rome, to negociate the promotion of Mr George Carmichael to the see of Glasgow, anno 1483, where he became acquainted with Pope Sixtus IV. and by whom he was consecrated bishop of Dunkeld anno 1484. In the year 1495, he gave the lands of Fordell, in vic. de Perth, to Richard Brown his brother, [*Reg. Char. B. 15.*] whose posterity enjoyed them, until of late that the family ended in a daughter, Antonia Brown, married to Dunlop of that ilk, in vic. de Air. [*Macfarl.*]

\* The castle of Clunie, (said to be the birth-place of the Admirable Crichton,) was built by Bishop Brown, about the beginning of the 16th century, and was one of his favourite residences. There is a monument on the south side of the cathedral church, which is said to be in memory of Bishop Brown. The effigies, much mutilated, still remain, and an inscription, with some armorial bearings; but the inscription is so much obliterated as to be unintelligible. There is also a mutilated figure of another of the bishops, which was discovered a short time ago, and is supposed to be that of

ANDREW STUART, *Postulate*, 1515.]—Andrew Stuart, son to John earl of Athol, and prebendary of Craig, was postulated bishop of this see, by a thin packed meeting of canons; yet he never obtained possession of it: However, he was afterwards put into the see of Caithness.

GAVIN DOUGLAS, 1516.]—Gavin Douglas, brother to the Earl of Angus, was preferred by Pope Leo X. to the government of this see. He had been formerly “*Praepositus*” (provost) *Ecclesiae collegiatae Beati Ægidii de Edinburgh*, “*filius comitis Angusiae, anno 1509,*” [*Reg. Chart.*] commonly called the provostry of St Giles, in Edinburgh, a place of great dignity and revenue; he was likewise rector of the church of Heriot some few miles distant. He was nominated by the queen-regent to the archbishoprick of St. Andrews in the year 1514; but a stronger party opposed him, and he was put by. Yet the same queen-regent the following year, or the beginning of 1516, presented him to the see of Dunkeld; but the adversaries of the house of Angus created him much trouble even here also. However, at last, he was consecrated at Glasgow by Archbishop James Beaton. He is bishop here anno 1516, [*Reg. Chart.*] He and Patrick Panter, chancellor of his diocese, abbot of Cambuskenneth, and secretary to the Kings James IV. and V. were sent by the States of Scotland to attend and give advice to the Duke of Albany, when he went into France to renew the ancient league. He made the celebrated translation of Virgil’s *Æneis*, and died at London anno 1522. His life is written at large, and published together with the second edition of his translation of Virgil’s *Æneis*, printed at Edinburgh in the year 1710, in which are to be found many

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Bishop Sinclair. The monument of the Earl of Buchan (the Wolf of Badenoch) remains pretty entire. The music used in the cathedral of Dunkeld is said to be still extant among the MSS. of the University of Edinburgh.

particulars concerning him, too long to be enumerated here : to it, therefore, the curious reader is referred.

GEORGE CRICHTON, 1527.]—<sup>18</sup> George Crichton was the next bishop of this see, and was likewise keeper of the privy-seal; but at what precise time he obtained this last office I cannot determine. He was a man nobly disposed, very hospitable, and a magnificent house-keeper, but in matters of religion not much skilled. He was bishop here February 1727-8, [Keith's *History*, App. p. 4.] He was bishop 1528 and 1529, [*C. Aberbr.*] He was bishop here anno 1527, and bishop and privy-seal anno 1529, [*Reg. Chart.*] He was bishop 16th February 1531, and 19th year of the king, [*Cart Aberd.*] also anno Jac. V. 25, [*Mar ;*] item, anno 1538-9, he is keeper of the privy-seal, [*Reg. Chart.*] He died 24th January 1543-4. [*State Letters.*]

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<sup>18</sup> Though all our Ecclesiastical historians hitherto have placed George Crichton, abbot of Holyroodhouse, as the immediate successor of Gavin Douglas, who died in the year 1522, yet, as I have not observed Mr Crichton mentioned in any record as bishop of Dunkeld until the year 1527, therefore, from the following authorities, I think it is plain there has been some one bishop of this see between them, viz. Robert Cockburn.

Robert, bishop of Dunkell, Gilbert earl of Cassils, and Alexander Mill, abbot of Cambuskenneth, were appointed ambassadors by King James V. of Scotland, to King Henry VIII. of England, for negotiating a truce betwixt the two kingdoms, which they actually performed 29th November 1524. [*Rym. Tom. XIV. p. 27, &c.*] The same thing is also mentioned by Bishop Lesly, Lib. 9. in these words : "Robertus Cockburn episcopus Dunkeld. legatus a Jacobo Vto. ad Henricum VIII. de pace anno 1524." And this bishop also adds, "Grinvici orationem Latinam, exquisitissimo eloquentiae instructu ornatam, ad regem frequentissima nobilitate habuit, ut pax sin-cera omni simulationis et odii suspicione radicitus evulsa firmaretur." [*Macfarl.*]

\* George Crichton was a brother of Crichton of Naunchton.—See Foundation of St Thomas's Hospital, in MS, Register of Bailies and Burgh of Canongate.

JOHN HAMILTON, 1545.]—John Hamilton, natural son of James first earl of Arran, and brother to James duke of Chätelherault, and at that time abbot of Paisley, came next into this see by the interest of his brother, the earl, who was now governor of the kingdom. The abbey of Paisley he seems to have resigned to his brother, James Hamilton, another natural son of this noble family, in the year 1544. But though the lord governour had early enough nominated his brother to the Pope for this see, yet we find that (through the intrigues, no doubt, of Robert Crichton, nephew to the preceeding bishop) that affair was still in suspense in the month of December 1544, [*Epist. Reg. Scot.*] John is bishop here in the month of August 1546, [*Regist. Privy Council,*] and John is bishop of Dunkeld, and treasurer, 11th October 1547, [*Ibid.*] and 14th June 1549, [*Mar;*] so that Bishop Hamilton has not been so quickly put into the see of St. Andrews as is commonly believed. In a large memorial which the queen-dowager, lord governour, and other noblemen, &c. sent to the king of France, 22d April 1550, by Thomas, master of Erskine, this that followeth makes an article, viz. “ Finally, to inform the  
“ King’s Majesty, that the bishoprick of Dunkeld is now  
“ vacant be the promotion and translation of my Lord  
“ Archbishop of St. Andrews fra the said sete of Dunkeld,  
“ quha bruikit the samyn peaceable, but ony interruption,  
“ the space of thre zeirs aud mare; and now, my lord go-  
“ vernour has written diverse times to the Pape’s Haliness  
“ quhilk last decessit, for the promotion of Donald abbot of  
“ Coupar, uncle to the Earl of Ergile, to the said bishop-  
“ rick; not the less the Pape’s Haliness as zit postpones  
“ the said promotion, be the importune sollicitation and  
“ wrang information of ane Mr Robert Crichton, quha, on  
“ this manner, intends to purchase the samyn, but ony sup-  
“ plication or licence of my lord governour, or ony  
“ havand autorite for the time, to the great hurt of the  
“ Queen’s Grace’s privilege, quhilk is, and ay has bene in

“ use, that na promotion of prelacy pass in Rome but the  
 “ prince’s supplication therefor, desiring his Grace [the king  
 “ of France] to write right effectuouslie to the Pape’s Hali-  
 “ ness, college of cardinals, and his Grace’s ambassador  
 “ standing in Rome, for preservation of the Queen’s Grace’s  
 “ privilege, and promotion of the said abbot, conform to  
 “ the Queen’s Grace’s supplications and writings, and be  
 “ my lord governour in her Grace’s name.” [*Regist. of  
 Priv. Counc.*] But notwithstanding all this sollicitation in  
 favour of Donald abbot of Coupar, yet

ROBERT CRICHTON, nephew to the former Bishop George Crichton, who had made great application at Rome to have been advanced to this see, upon a resignation of his uncle in his favour, and likewise after his uncle’s death, but was baulked of his designs at that time by the stronger interest of the Earl of Arran, governour of the kingdom, [*Epist. Reg. Scot.*] was now (1550) promoted to this see, and continued bishop here, till he was outed by the new reformers. He was bishop here December 22. 1561, [*Keith’s History, App. p. 175 and 181.*] This bishop, it is said, had been appointed a commissioner for divorcing the Earl of Bothwell from Lady Jane Gordon.

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## REFORMATION.

1. JAMES PATON, 1571.]—In the month of September 1571, James Paton received a ratification by the young king of his election into the see of Dunkeld, proceeding upon a licence-royal in the month of February the same year ;

and at both these dates the see is declared to be void through process of forfeiture led against Robert sometime bishop thereof, so that Robert Crichton was still alive at that time, [*Register of Benefices, Gifts, &c.*]—and, 2d October 1574, there is a letter directed to the reverend father in God, James, bishop of Dunkeld, [*Register of Gifts, &c.*] It is reported, that Bishop Paton was deprived in the year 1575 for dilapidation of his benefice, [*Hay, MS.*] I have seen a seal of Bishop Paton, by the favour of one of his name; but the armorial-bearing is much obliterated, and seems to have been contained in a small compass; however, the legend is plain enough, viz. “S. Jacobus bi episcopi de Dunkeld.” [*R. K.*] This bishop was the lineal representative of the family of Ballilisk in the parish of Muckhart. His gravestone there bears this inscription: “Jacobus Paton de Middle Ballilisk, quondam episcopus de Dunkeld, qui obiit 20 Julii 1596.” The word *quondam* would indeed denote, that this person has not been bishop at his death; and the story of his extrusion is thus told among his relations: They say that, before his collation to the bishopric, he had purchased from the family of Douglas a small farm pertaining to it, called Muckhartmill; that disputes happening to arise between two great families whose lands lay contiguous, they destroyed his castle; and that the Earl of Argyle had the art to persuade Mr Paton to dispoise that piece of land to his lordship, and, in return, the earl promised to procure him the bishopric of Dunkeld, with this provision also, that the bishop should give his lordship a certain share of the tithes, &c. Mr Paton complied; but a revolution happening at court, his patron’s interest there began to fall, and the bishop, to avoid a prosecution of simony, either surrendered the bishopric or was dismissed.

2. PETER ROLLOCK, 1603.]—Peter Rollock was made titular bishop of Dunkeld by King James VI. He was one of the

lords of session, and he accompanied the king into England in the year 1603, where he was naturalized.

3. JAMES NICOLSON, 1606.]—James Nicolson, parson of Meigle, was preferred to this see in the year 1606, and he died on the 17th August 1607, [*Calderwood*]; and Augustine says, he was called to court, 1606, for agreeing the contentions of the clergy. He was chosen to preside in the assembly at Linlithgow, 10th December 1606. Augustine Hay says also, that this diocese had one or two titulars, laymen, after Bishop Paton; “after whom,” adds he, “I find “ Peter bishop of Dunkeld, who was chosen to attend King “ James VI. in his journey to England 1603.”

4. ALEXANDER LINDSAY, 1638.]—Alexander Lindsay, a son of the house of Evelick, and parson of St Mados, was promoted, after the death of Bishop Nicolson, and continued in the see till the year 1638, when he renounced his office, abjured Episcopacy, submitted to Presbyterian parity, and accepted from the then rulers his former church of St Mados. He acquired the barony of Evelick in the Carse of Gowrie. He had a daughter married to Patrick Hay of Pitfour, 1615, [*Errol*.] I have a seal of this bishop. [*R. K.*]

5. GEORGE HALLIBURTON, 1662.]—George Halliburton, minister at Perth, a very good worthy man, was made bishop of Dunkeld by letters-patent from King Charles II. dated the 18th January 1662. He died anno 1664.

6. HENRY GUTHRY, 1664.]—Henry Guthry, son to John Guthry, who was a son of the family of Guthry in Angus, was first domestic chaplain to the Earl of Mar, and then was received a minister at Stirling. Though he qualified himself according to the forms then in use, yet he was still a moderate man, which made both him and his colleague,

Mr Allan, he first accused and then deposed from their ministry, upon the score of malignancy, on the 14th November 1648, [His own Memoirs.] He carried himself prudently, and lived quietly thereafter until the restoration of the king, and then he was reponed to his ministerial office, or rather put into the ministry.

He was made bishop of Dunkeld in the year 1664 or 1665, and he possessed the see till his death anno 1676 or 1677. He wrote, Memoirs of Scottish Affairs from the year 1637 until the murder of good King Charles I.

7. WILLIAM LINDSAY, 1677.]—William Lindsay, son to James Lindsay of Dovehill, and minister at Perth, was consecrated bishop of this see on the 7th of May 1677, [*Charta Publ.*] He died anno 1679.

8. ANDREW BRUCE, 1679.]—Andrew Bruce, archdeacon of St Andrews, was preferred to this see anno 1679, but was deprived anno 1686, for non-compliance with the measures of the court. Three bishops, it appears, had given some disgust to the court on this score; for in the Secretary's Books there is an order, signed by the king, requiring the Earl of Moray, his Majesty's high commissioner, to make use but of one of the three letters of the same date, signed by his Majesty, for turning out of three bishops, dated Whitehall, 22d May 1686, countersigned Melfort. And of the same date there is a letter by the king to the privy council, ordering them to remove the bishop of Dunkeld from that diocese; so the storm has fallen on Bishop Bruce. However, on the 15th of August 1687, there is, in the same books, to be found his Majesty's dispensation to Dr Bruce, late bishop of Dunkeld, for exercising the function of the ministry. A right strange paper truly! And on the 4th May 1688, there is a *congé d'elire* to the chapter of Orkney, and a nomination of Andrew, late bishop

of Dunkeld, to be by them elected bishop of that see. In the year 1688 he was restored to the bishopric of Orkney.<sup>19</sup>

9. JOHN HAMILTON, 1686.]—John Hamilton, descended of Hamilton of Blair, who was come of William, son to John Hamilton, archbishop of St. Andrews, at the time of the Reformation, was made bishop of Dunkeld the 19th October 1686. He survived the Revolution, and died one of the ministers of Edinburgh, and sub-dean of his Majesty's chapel-royal. He was son to John Hamilton of Blair, by Barbara Elphinston, his wife, daughter to James Lord Balmerino, secretary of state.

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19 There is in the Secretary's Books an order from the king to this bishop for L.100 Sterling yearly, 23d October 1685, possibly upon account of the smallness of the revenue.

## THE SEE OF ABERDEEN.

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By the cartulary of this see, in the Advocate's Library at Edinburgh, it is evident, that it was first founded at Mortlich,<sup>1</sup> by King Malcolm III. in the sixth year of his reign, *i. e.* A. D. 1010. It is true the bishop of Carlisle, in his Historical Library, would have this foundation to have been made by King Malcolm IV. commonly called the Maiden. But Sir James Dalrymple, *Collect.* p. 135, does effectually refute that opinion. See a copy of the first foundation in the appendix.\*

BEANUS, 1015.]—The first bishop of this new erection was Beyn or Beanus, concerning whom we are told, that he administered his diocese for two and thirty years, with that prudence, integrity, and all those other virtues that became a true pastor of souls, that neither the honour to which he was raised prejudiced in the least his humility and contempt of himself, nor any exterior occupations took off his continual attention to and familiarity with his God, [*Camerar. Menol.*] He is enrolled amongst the saints on the 16th day of December, and is said to have died in the year 1047, at Mortlich, and was buried at the postern door of his church, where his effigy lies in a wall near to the

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<sup>1</sup> Mortlich, or Murthlack, is the seat of a parish church to this present time. It stands within the shire of Banff, about twelve miles from the mouth of the river Spey, three miles distant from the said river, betwixt the two castles of Balveny and Achindown, and about thirty-six miles distant from the town of Aberdeen. The occasion for the foundation of this Episcopal see was a victory obtained over the Danes, near to that place, anno Domini 1010.

\* See Note G. in Appendix.

said door, cut out of stone, yet to be seen, [Chanonry of *Aberdeen*, MS.] This new church was dedicated to St Moloch.

**DONORTIUS, 10—.**]—After him succeeded Donortius, *al. Barnocius*. He died in the year 1098.

**CORMACUS, 10—.**]—Cormacus, a person of great prudence and virtue, says Hector Boethius in his Account of the Bishops of this See. Sir James Dalrymple is of opinion, that this bishop was translated to be the first bishop of the see of Dunkeld, but that he never removed thither, [*Collect.* p. 240, 245, & 389.] He sat bishop the space of thirty-nine years.

**NECTANUS, 1106.]**—Nectanus became bishop in the latter end of the reign of King Alexander I. and lived nearly through all the reign of King David I. who translated the see from Mortlich to Old Aberdeen;<sup>2</sup> and as the see for-

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<sup>2</sup> The city of New Aberdeen, the capital of a large shire, to which it gives name, is situated near the mouth of the river Dee, which runs in a pretty straight course the space of full forty Scottish miles, and makes a tolerably good tide-haven at its entry into the sea. Old Aberdeen, where is the bishop's see, stands a little to the north, not above half a mile's void space distant from the New, and has the river Don running near by it. Both these rivers abound in salmon fish, but that of Don has no harbour at its mouth. Before the translation of the Episcopal see hither, this was only a vicarage of four ploughs of land, and had a little kirk, where now the cathedral stands, called the kirk of Kirkcoun, dedicated to St Machar. The New Town, which is a right pretty place, and four times at least as large as the other, containing between 8 and 9000 inhabitants, was first erected into a royal burgh by Gregory King of Scotland, anno 878, and had its privileges greatly enlarged by king William the Lyon, anno 1165, who is said to have had a pleasant palace in it, where now the town's hospital or bead-house stands; and afterwards, anno 1214, by King Alexander II. who called it his own town. It suffered greatly in the time of the civil wars betwixt Bruce and Baliol, by an English garrison in the castle, which the citizens having with great unanimity and boldness stormed, and put the garrison to the sword, in memory of so brave an action it bears for arms three castles in a

merly was but poor, and ill-provided, this king conferred many lands upon it in the 13th year of his reign, as may be seen in the new charter of erection, of which see an exact copy in the appendix, and likewise of the bull of

bloody shield, tressed round with fleurs de lis, with two leopards for supporters, and the motto, "*Bon Accord.*" But the English returning with a fleet about four years after, in the reign of King David II. anno 1355, and having landed in the night-time, surpris'd and burnt the city, and killed most of the inhabitants; the burning lasted for six days. When it was afterwards rebuilt by the favour and assistance of King David Bruce, (who lived there for some time, and set up a coinage in it, as did the Kings James I. II. &c.) it got the denomination of New Aberdeen: And as the word *aber*, in old Scottish, signifies the inlet or mouth of a river, where it runs into the sea, or into a greater river, these two towns have taken their names, *Aberdeæ* and *Aberdonia*, from the two rivers Dee and Don respectively, though they have not for the most part kept close to the latter syllable. However, this may in general be observed, that the Latin appellation of either town is commonly *Aberdonia*; and the English appellation is as commonly Aberdeen. In the Old Town there is a college founded in the time of King James IV. where all arts and sciences are taught; and this obtains the name of the King's College, to distinguish it, I suppose, from another college enjoying the same privileges within the New Town, founded by King James VI. at the expense of the Earl Marischal, and from him called the Marischal College; and both these colleges were united into one university by King Charles I. and appointed to be denominated after him the Caroline University.

Diverting it is, to see how extravagantly the English writers in geography, especially the gazetteers, talk concerning this city of Aberdeen. They generally take it for granted, that the whole kingdom of Scotland is divided into two provinces or parts, Highland and Lowland. This division might in some sense pass well enough: But then their grand error lies in the dividing of these two provinces, by an imaginary line drawn from east to west; from the town of Aberdeen, for example, up through the country westward; and so they call all the parts of the kingdom which lie on the south of this line by the name of Lowland, and all the parts benorth this line they call Highland; than which there cannot be a greater blunder: For the Highland province (if it must be so named) contains those parts of the kingdom which are really and truly high and mountainous, and the Lowland province those parts which are comparatively low and level; and these low parts are those which lie on the east sea all along the coast. So that the line which should divide the Highland from the Lowland province of Scotland ought to be drawn, not from east to west, but from north to south, provided still that the line go not farther southward than the two friths of Edinburgh and Glasgow. The

confirmation by Pope Adrian IV. At what time this bishop died is uncertain; for though Hector Boethius relates, that he lived unto the first year of King Malcolm IV. yet this cannot be true, since the next bishop,

EDWARD, is witness to King David the First's gift to the abbey of Dunfermline, [*Cart. Dunferm.* fol. 6.] Edward was also, 8th December, in the third year of King Malcolm IV. at which time this king made a confirmation of his grandfather King David's donation to this see. [*Cart. Dunferm.*]

GALFRID, 112—.]—Galfrid is bishop here in the time of Pope Adrian IV. [*Nicolson's Hist. Libr.* p. 353,] and this Pope was dead anno 1159. This bishop was certainly dead before the 11th year of King Malcolm IV. for in that year this king makes a new gift to this see, at which time he expressly makes mention of Bishop Matthew, [*New Erection.*] See the gift in the appendix.

*N. B.*—King William takes notice only of the Bishops Nectan and Edward, before Bishop Matthew.\*

MATTHEW, 1164.]—Matthew, whose surname was Kinmund, of a family of the same designation in the shire of Fife, was formerly archdeacon of Lothian,<sup>3</sup> [*Dalrymple's Collec.*] and became bishop of this see in the year

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whole kingdom of Scotland may, no doubt, be very appositely divided into two parts, viz. the northern and the southern, according as they lie to the south or the north of these two friths, of Forth and Clyde: And when the partition of Scotland is thus rectified, there is no doubt but Aberdeen is the capital city of the northern province; but never can it be said to be situated in the county of Moray, according to a noted gazetteer. See the Map.

<sup>3</sup> The see of St Andrews was so large, as containing, on the south side of the river and frith of Forth, all the bounds of the present bishoprick of Edinburgh, that the bishop thereof found it needful to have an archdeacon under him in those parts, who had the title of Archdeacon of Lothian.

\* See Note G. as before.

1172, [*Cart. Melr.*] yet in the chartulary of this see there is a charter by King Malcolm IV. in the 11th year of his reign, to Matthew bishop of Aberdeen, which certainly must have been at lowest about anno 1164. M. is bishop here under King Malcolm, and contemporary with Andrew bishop of Caithness, [*C. Dumferm.*] and M. is bishop here under King William, [*Ibid.*] He was bishop here at the time of the donation which King William made to the abbey of Holyroodhouse, [*Officers of State*, p. 9, 10.—it. Dalrymple's *Collections*, p. 271.] He is witness to a charter of King William to Haldane laird of Gleneagles, and he is witness to King William, [*Cart. Glasg.—it. Reg. Chart. B. 7. No. 113.*] He was bishop anno 1170, by King William's charter to him and this see, the 5th year of his reign; also anno 10 regis, *i. e.* 1175, [*New Erection.*] He consecrated Reginald the first abbot of Arbroath, about the year 1178, and he was contemporary with Hugo bishop of St Andrews, [*C. Arbr.*] There is a charter by Matthew bishop of Aberdeen, to which is witness Henry abbot of Arbroath, [*Cart. Aberd.*] Matthew was also bishop in the time of King Alexander II. [*Cart. Arbr.*] If so, he could not have died in the year 1199, as *Chron. Melr.* relates, far less anno 1197, as Hector Boece says. It is indeed very unlikely, that one and the same person should have been a bishop in the end of the reign of King Malcolm IV. and likewise in the beginning of King Alexander II. But to put this matter beyond all uncertainty, there is a charter or grant by King William, to which Matthew, elect of Aberdeen, is a witness, and the co-witnesses are “ Engel “ Ep. de Glascu. Richard de Morevill Const. Gualt fil. “ Alani Dapif. Ric. Cumyn, Hug. Clerico meo, Ric. Cle- “ rico, apud Strivelin.” [*Cart. Morav. f. 34.*]

JOHN, 1200.]—John, prior of Kelso, was the next bishop here. John is elect of Aberdeen, and witness to King William, together with William the chancellor elect of

Glasgow at that time, which must have been about the year 1200, for this was bishop Malvicine; and so this again serves to assure us, that Bishop Matthew Kininmont was far from living till the time of King Alexander, since his successor was bishop elect under King William I. And, again, John is bishop here in the time of Gilchrist earl of Angus, [C. *Abr.*] and Gilchrist lived under King Malcolm IV. and King William. He is witness to Earl David's charter of Lindoris, [*Høy.*] He was bishop of this see anno 1201, [*Cart. Glasg. et Kels.*] and died in the year 1207, [*Cr. Melr.*] or, according to Hector Boece, 1206.

But, *N. B.* That the two cartularies of Glasgow and Arbroath cannot be consistent in this and the former bishop.

ADAM CRAIL, 12—.]—Adam, whose surname was Karail, *i. e.* Carail, *al.* Crail, in the shire of Fife, and not Kaid or Kald, [*Macfarlane,*] was one of the king's *clerici*, and succeeded John in this see, [*Melr.*] A. is bishop here in the time of King William, [*Charter in the Peerage*, p. 477.] He died, according to Hector Boece, in the year 1227.

MATTHEW SCOT, *Postulate*, 15—.]—Matthew Scot, [*Melr.*] archdeacon of St Andrews, and chancellor of the kingdom, was postulated bishop of this see, and much about the same time he was likewise postulated bishop of Dunkeld; but he died before he had been consecrated to either of the two sees. Hector Boece seems to yield, that he was to have gone to Dunkeld, as being most agreeable to the king.

GILBERT STIRLINE, 1228.]—Gilbert de Stryvelin, or Stirlin, a man well born, and much esteemed for the regularity of his life, came next into this see. Sir James Dalrymple makes mention of a charter by him about the year 1228. And G. bishop of Aberdeen is witness to a charter by King Alexander II. on the 9th day of October, in the 18th year of his reign, *i. e.* about 1232, to “Magis-

“tro Nesso medico nostro,” dated at Aberdeen. He died in the year 1238, [*Hect. Boet.*] but in 1239, [*Melr.*]

RANDOLF DE LAMBLEY, 1238.]—Randolf, *al.* Radulf, *al.* Rodulfus de Lambley, formerly abbot of the monastery of Arbroath, was elected the same year bishop of this see, [*Melr. et Hect. Boeth.*] Rad. is bishop anno reg. Alexandri 27, and contemporary with William bishop of Glasgow, the chancellor, and with G. bishop of Dunkeld, [*Cart. Newb.*] He was bishop the 28th of that king anno Domini 1242, [*v. Erect. &c.*] He is named as contemporary with A. and J. abbots of Arbroath and Lindores, [*Kelso.*] R. and Ro. bishop of Aberdeen is mentioned in a charter in the thirty-second year of King Alexander II. *i. e.* anno Domini 1245 or 6, [*Nisb. Heraldry, App. p. 247,—it. Chart. Aberbr.*] He is said to have been a man of great virtue, and to have travelled through all his large diocese on foot, and that he never relaxed from the spare diet which he had used in his monastery. He died anno 1247. [*Lesly.*]

PETER DE RAMSEY, 1247.]—Peter de Ramsey, son to Nesius, or Neso de Ramsay, and brother to another Nesius, or Neso de Ramsay, who were proprietors of the lands of Forthar and several other lands in Fife, [*Autograph. penes Forthar.*] But there is another charter by King Alexander II. in the 18th year of his reign, and subscribed at Aberdeen, “Magistro Nesso medico nostro, terras de Banff, in Feodo de Alyth,” &c. ; which original charter is in the hands of Ramsay laird of Banff in Perthshire to this day, 1752, and the names of the witnesses are, “G. Ep. Aberd. Willielmo de Bondington cancel. Walter. “F. Alan. Senescal. justiciar. Scot. D. comite de Mar, “Phylip. de Malevill; Walter Byset, Jacob. filio Morgund, Roger f. Glay, M. F. comitis de Levenox, Robert. de Meyners.” This Peter was formerly a monk of Arbroath, but was bishop here anno 1250, [*Cart. Aberd.*]

and in the fourth year of King Alexander III. [*New Erect.*] He was bishop here anno 1254, [*C. Aberb. et Rymer.*] also anno 1256, [*Cart. Aberd.*] where he makes mention of Edward, Gilbert, and Radolf, his predecessors as bishops of Aberdeen. He died in that same year 1256. [*C. Melr.*]

RICHARD DE POTTON, 1256.]—Richard, 1256. Fordun [Vol. II. p. 92.] mistakes his Christian name by calling him Andrew, as Hector Boece does his surname, which he calls de Pottock, but it was really de Potton, and seems to be derived from Potton, a market-town near Bigleswade in Bedfordshire. The former of these historians tells us, that though he was an Englishman by birth, he was “*prius per sacramentum fidelitatis Scoticatus,*” [*Fordun, ubi supra.*] The chanonry MS. says, he came to be bishop about anno 1256, and sat bishop the space of thirteen years. He was bishop anno 1262, [*C. Arbr.*] also anno 1266, [*Cart. et Scon. Aberd.*] He died in the 7th year of King Alexander III. anno Domini 1267. [*H. Boece.*]

HUGO BENHAM, 1267.]—Hugo de Benham, or Benin, son to Hugh Benham of that Ilk, in vic. de Kincardin, and uncle, or perhaps brother, to Christian Benham, who bought that estate to her husband, Walter Lundy, ancestor to Lundy of that Ilk, in vic. de Fife. (*Ben* in the Gaelic signifies a hill, a diminutive of which is *Benin*, signifying a little hill, which, receiving an English termination, became Benham, instead of Benne or Benin, as it is spelled in the chart. of Arbroath.) He went to Rome, and was consecrated there. This bishop held a provincial council at Perth, in which the sanctions of the former bishops were ratified, and some new ones decreed, in the presence of the king and the principal persons of the realm; and the troublesome controversy betwixt the clergy and the laity, which had been raised concerning the payment of tithes, was quite

taken away by a solemn mutual submission to this prelate. H. is bishop of Aberdeen, and consents to a charter of foundation by Alexander Cumin, earl of Buchan, for building an hospital at Turreff, (a pretty village in the shire of Aberdeen,) in the year 1272, [*Errol* ;] and Hugo is bishop anno 1276, [*C. Aberd.*] In these times, the bishops of Aberdeen's lodging was ordinarily at Loch-Goul, now called the Bishop's Loch, and this Bishop Benham died in his said lodging in the 29th year of King Alexander III. *i. e.* anno Dom. 1279, at farthest, [*Hect. Boet.*] “ quo anno, “ (says this author,) in insula Lacus de Goulis, ubi vicinorum nemorum amoenitate delectatus senex sese continebat, catarrho exundante, subito interiit.” But *Cartul. Aberd.* says, “ Qui suffocatus fuit in lacu de Goyle,” *i. e.* He died of a catarrh, or defluxion, in Loch-Goyle.

HENRY CHEYNE, 1281.]—Henry le Chen, [*C. Arbr.*] *al.* de Cheyn, of the Cheynes of Duffus, (some write Henricus le Choin, but the name is Cheyn, I make no doubt,) and nephew to John Cumin Lord of Badenoch, chief of all that great and spreading family, and himself one of the king's council, was the next bishop of this see. He came to be bishop here anno 1281, [*Chanonry MS.*] Henry is bishop here anno 1290, [*Rymer.*] He was one of those that swore fealty to King Edward I. of England anno 1296. He was bishop here anno 1285, 1299, Rob. I. 7<sup>mo</sup>, 13<sup>tio</sup>, 17<sup>mo</sup>, 23<sup>tio</sup>, item 1322, [*C. Aberbr.*] before the year 1309, [*Anderson's Independency*, App. No. 14.] anno Rob. I. 7<sup>mo</sup>, [*Cart. Scone.*] Henry de Chene is bishop of Aberdeen anno 1321, [*R. Chart. et Car. Aberd.*] As the claim concerning the succession to the imperial crown of this realm fell out at this time, and this bishop stuck to the faction of the Cumins, he was forced to fly into England when their affairs turned low ; but the King Robert Bruce having been settled on the throne, he was pleased to permit our prelate to return and possess his see, in which

he employed himself with great care to restore every thing that had been hurt or ruined during the foregoing troubles; particularly, it is reported, how, out of joy that he was received into the king's favour, upon his return home, he applied all the rents of his see, which, during his absence, had accresced to a considerable sum, towards building the stately bridge over the river Don, which, it is said, at the water is seventy-two feet wide, and from the water to the top of the arch sixty feet high. He died after forty-eight years possession of his Episcopate in the same year with King Robert I. *i. e.* anno Dom. 1329, [*Hec. Boet.*] But he was alive, and bishop here, if I mistake not, in the year 1333. [*Assed. Arbr.*]

ALEXANDER KINNINMUND, 1329.]—Alexander de Kinninmund, doctor of theology, was bishop here 1st Apr. Imo Dav. II. *i. e.* anno Dom. 1329, [*New Erection and Chanonry MS.*]—which last says also, that he sat about ten years. He was bishop anno 1330, 1331, 1335, and 1340, [*C. Aberd.*] item, anno 1331, [*Arbr. Ass.*] Alexander bishop of Aberdeen is witness to King David Bruce, anno reg. 13, [*Hay.*] He was bishop anno 1333, [*Rymer,*] and anno 1334, [*Ibid. V. IV. p. 670.*] He is witness to King David II.'s confirmation of the monastery of Arbroath, anno reg. 13, *it. 15, i. e.* anno Dom. 1342 et 1344, [*Cart. Aberbr.*] While he was bishop here, the city of Aberdeen was burnt by thirty English ships in the year 1333, [*Hect. Boece;*] at which time his own palace, and the houses of the canons were entirely consumed; after which disaster he did not survive long.\*

WILLIAM DE DEYN, 1345.]—William de Deyn is bi-

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\* In the year 1335, Alexander was one of six ambassadors to England; Thomas of Fingask, one of his canons, being another. [*Rot. Scotiae, 9 Ed. III. 20th December.*]

shop of this see anno 1345, and anno 1349, [*C. Aberd.*] also anno 1347, [*C. Camb. f. 44.*] He died anno 1351. [*Hect. Boet.*]\*

JOHN RAIT, 1351.]—John Rait, doctor in divinity, was bishop here anno 1351, [*Cart. Aberd. et Invent. Aberd.*] He is witness to a charter “ultimo Februarii anno 23, reg. Dav. II.” [*Mar.*] He was bishop here anno 1354, [*Kelso.*] He died in the twenty-sixth year of the same king, *i. e.* 1355. [*Hect. Boet.*]

ALEXANDER DE KYNINMUND, 1357.]—Alexander de Kyninmund, second of this name, was elected anno Dom. 1357, [*Account of the Chanonry, &c. of Aberdeen.*] He was bishop on the 4th September 1359, and before the 29th year of King David II. [*Mar.* ;] also April 3d, anno reg. Roberti II. 3tio, [*ibid. Mar.*] He is bishop in the year 1362, [*Cart. Morav.*] and in anno 1362 and 1366, [*Reg. Chart.*] He was present in the Parliament 4th April 1373, [*Ruddiman's Answer to Logan, p. 400,*] and was bishop 1376, [*C. Aberd.*] This bishop laid the foundation of the new cathedral, but was quickly sent on an embassy from King Robert II. to renew the ancient league with France, and died at Scone, [*Hect. Boet.*] the year after his return, being the 12th of King Robert II. anno Dom. 1382; yet he is bishop here anno Dom. 1386, [*Cart. Aberd.*] erroneously; for

ADAM DE TINNINGHAM, dean of Aberdeen, gets the name of bishop of Aberdeen, 29th day of November 1382, and 12th year of the king, [*C. Aberd.*] and Adam was bishop here, and witness to Margaret countess of Douglas, in the year 1384, [*Scone,*] and in the same year 1384 and 1388, [*C. Aberd.*]

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\* It is doubtful whether this should be Deyn or Deyer.

This bishop was a man well descended, of great prudence, and in high estimation with the king, and without whose advice he would act nothing of moment. He likewise was sent ambassador into France, both before and after he was bishop, where he performed his business very successfully. In a treaty betwixt our King Robert II. and the French king, whereof the letters are dated “apud Sconam ultimo die Martii,” anno Dom. 1371, he is designed conjunct ambassador with “Walterus Ep. Glasg. Archibaldus de Douglas consanguineus noster, et Jacobus de Douglas Miles,” and himself is designed, “Magister Adam de Tynningham, decanus Ecclesiae Aberdonen.” [*Rich. August. Hay, MS.*] But after his return home, when he was bishop, he was much persecuted by some evil courtiers, particularly Alexander Stewart, Lord Badenoch, a natural son of the king, from whom, however, he was at the last honourably delivered, and died very aged in the year 1390, which year Hector Boece erroneously calls the 3d year of King Robert III. “New Erection” makes mention of King Robert III. having given charter to Adam bishop of Aberdeen, 29th November 1402; but that cannot be true, there are so many concurring unquestionable vouchers to prove that

GILBERT GREENLAW, of an ancient good family in the shire of Berwick, was in the same year, 1390, promoted to this see, [*Hect. Boeth.*] and he was accordingly bishop anno 1390, 1391, 1392, and 1407, [*Invent. Aberd.*] and in anno 1393, [*Cart. Aberd.*] He was made chancellor of the kingdom anno 1396, [*Melros.*] and Gilbert was bishop here March 18, 1390; November 9. anno reg. Rob. III. 8<sup>vo</sup>; and January 21. 1404, [*Mar.*]; and he is bishop and chancellor August 17. anno reg. Rob. III. 9<sup>no</sup>, January 21. 1404, and July 2. 1410, [*Ibid.*] Gilbert was bishop here in the second year of King Robert III. item 1400, 1403, 1405, 1411, 1413, and 1415, [*Reg. Char.*] and he

is bishop and chancellor anno 1400, 1406, and 1411, [*Ibid.*] He was bishop and chancellor 1399, [*Cart. Glasg.*] and 1400, [*Cart. Cambusk.*] also 1399 and 1413, [*Dipl. et Numism.*] He is bishop 1400 and 1408, [*Errol* ;] both bishop and chancellor in the 14th year of the king, *i. e.* anno Dom. 1404, [*Paisley* ;] and he is bishop anno 1419, [*Cart. Aberd.*] From all which it is evident, that Hector Boece must be mistaken, when he makes the former bishop Adam Tynningham's death to have been in the 3d year of this King Robert III.—and the New Erection no less so, when it makes him alive still in 1402. This prelate was likewise sent on embassy to Charles VII. king of France, by Robert duke of Albany, and governour of Scotland, in the year 1423. After his return home, finding the governour dead, and many things running into disorder, he retired to his bishopric, resigned the office of chancellor, and died in the year 1424. As a testimony of his favour to him, the king presented this bishop with a silver cross, in which was contained a bit of the wooden cross on which the apostle St Andrew had been crucified. The gift bears date at Elliotstown, 4th May, the 14th year of the king. [*Cart. Aberd.*]

HENRY DE LEIGHTON, 1424.]—Henry de Leighton, doctor of both laws, and at that time bishop of Moray, was translated from that see to this of Aberdeen in the year 1424 or 1425, [*Vid. Moray.*] He was bishop anno 1425, 1427, 1433, 1434, 1438, 1440 ; and anno 1469, “Henricus” is “quondam Ep. Aberdonen.” [*Inv. Aberd.*] He was bishop anno 1428 and 1430, [*Cart. Aberd.*] He was bishop June 26. 1439, [*Mar.*] This bishop was one of the commissioners sent to London for negotiating the ransom of King James I. and returned home with him. He died, as it is said, in the year 1441.\*

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\* Henry is bishop of Aberdeen 9th June 1425.—*Rot. Scot.* 3d Henry VI. His name occurs as a witness 4th May 1441.

INGERAM LINDSAY, 1442.]—Ingeram Lindsay was the following bishop, and succeeded immediately, [*Chanonry MS.*] Ingeram was bishop of Aberdeen in the year 1442, [*Reg. Char.*] and 1446, [*Writs of the Laird of Skene.*] He was bishop here anno 1448, 1452, 1454, anno reg. 18, and 1456, [*Inv. Aberd.*] and anno 1453, [*Assed. Arb-roath.*] He was bishop here anno 1458, [*Cart. Aberd.*] and it is reported that he should have died this same year 1458. He was a very studious and hospitable person, and ruled his diocese very prudently. He caused lay on the roof on the high church, and paved the floor with free stone. At last falling into the king's displeasure, for refusing admission to some persons whom the king had presented to benefices, he died at Aberdeen, much lamented, and was buried with great solemnity. He sat bishop seventeen years. [*Hay.*]\*

THOMAS SPENCE, 1459.]—Thomas Spence, or Spens, formerly bishop of Galloway, and keeper of the privy-seal, was translated to this see of Aberdeen in the year 1459, at which time he laid down the office of Privy-seal. Thomas was bishop here anno 1459, [*Errol and Cart. Aberbr.*] In the 23d year of King James II. “Thomam tunc episcopum “Candidae Casae, nunc episcopum Aberdonen.” [*Reg. Chart. B. VI. No. 118.*] He was bishop of Aberdeen anno 1460, [*Ibid.*] 1461, [*Inv. Aberd.*] 1467, [*Reg. Char.*] In the year 1468 he received the privy-seal again, and held it till anno 1471, when it was bestowed on William Tulloch bishop of Orkney; and, accordingly, 1468 and 1470, he is keeper of the privy-seal, [*Reg. Char.*] also 1469, he is “secr. sig. cust.” [*Inv. Aberd.*] He is bishop 1473, “nos-“traeque consecrationis 23<sup>mo</sup>.” [*Inv. Aberd.*] March 26. 1473, Thomas was bishop here, and William bishop of Orkney keeper of the privy-seal, [*Clackmanan.*] Thomas

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\* In 1454 he was a presbyter, and the Pope's acolyte.—*Rot. Scot.* 10 Maii, 12 Henry VI.

was bishop 1474, [*Cart. Glasg.*] also 1474 and 1478, [*Reg. Chart.*] This bishop was a person singularly well turned for business, and was accordingly employed in several legations. He erected an hospital at Edinburgh, and falling sick, he died, and was buried in the Trinity college church, at the foot of Leith Wynd, near to his hospital. His death happened on the 15th of April 1480.—See the Bishops of Galloway.\*

ROBERT BLACADER, 1480.]—Robert Blacader was first a prebendary of Glasgow and rector of Cardross, and being then at Rome, with a public character from King James III. at the time of the former bishop's death, he was consecrated bishop of this see by the Pope Sixtus IV. ; and after he had succeeded in the business for which he had been sent, he returned home, and was honourably received by all the clergy and people of his see ; and the king entertained so great an opinion of him, that he made him a privy counsellor ; and being a person of great knowledge and dexterity in business, he was quickly advanced to the see of Glasgow, where see more of him. †

WILLIAM ELPHINSTON, 1484.]—William Elphinston, the son of Mr William Elphinston, a younger son of the family of Elphinston, burgess of the city of Glasgow, and the root of the Elphinstons of Blythswood. This gentleman, the father, after he became a widower, thought fit (from a principle of devotion no doubt) to enter into holy orders, and was first rector of Kirkmichael, and at length archdeacon of Teviotdale †, in which station he died, in the

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\* There is an effigy of Bishop Spence, or Spens, in the beautiful collegiate church of Roslin.

† For a curious notice relative to Bishop Blacader, see note *H.* in Appendix.

‡ The see of Glasgow being likewise of great extent, its bishops found themselves obliged to have archdeacons in more places than one ; and one of these archdeacons had the oversight and title of Teviotdale.

year 1486, after he had the comfort of seeing his son bishop of Aberdeen.

This worthy prelate was born in the city of Glasgow, in the year 1437. It is said that he had from his childhood remarkably good dispositions, which his parents observing, were careful to give him a good education in the newly erected university of Glasgow, in which he became master of arts in the twentieth year of his age. Afterwards applying himself to the study of divinity, he was made rector of Kirkmichael, within the city of Glasgow. Four years after he went over into France, and studied the civil and canon laws, of both which he commenced doctor, and came to be in such reputation, that he was chosen professor of laws, first in the university of Paris, and then at Orleans. After nine years study abroad, he returned home in the year 1471, at the earnest request of friends, especially Bishop Muirhead, who made him parson of Glasgow, and official of his diocese; and the new university, where he had been bred, as a testimony of their respect, made choice of him for their rector. After the death of Bishop Muirhead, he was made official of Lothian by Archbishop Schevez of St. Andrews; and no doubt it has been for the high reputation of his wisdom that we find him even then sitting in the Parliaments, [*Rolls of Parl.* anno 1478.] He was next sent into France, for the composing of some misunderstandings which were likely to break out between Lewis XI. of that nation and our King James III., which Dr. Elphinston, the Earl of Buchan, and Bishop Livingston managed so dextrously, that the old league and amity was renewed, and all occasions of discord quite removed. Upon the doctor's return, he was made archdeacon of Argyle, anno 1479; and on the 18th March 1482-3, he sits in Parliament, under the designation of "elect. et confirmat. Rossen." The following year he was translated to the see of Aberdeen; and some one is *Episc. Aberdonen.* in the rolls of Parliament, Feb. 25. 1483-4. In that character

he went the same year one of the commissioners from Scotland to treat of a truce with England, and a marriage betwixt the prince of Scotland and the lady Anne, the niece of King Richard III. He is witness to a charter of King James III. 19th May 1485, [Mar.] And when the Earl of Richmond came to the crown of England, by the name of Henry VII., the bishop of Aberdeen was again sent with other ambassadors into England, who, on the 3d July 1486, agreed to a cessation of arms for three years, “ab ortu solis  
“ tertiae dici mensis instantis Julii, per tres annos sequentes,  
“ viz. ad ortum solis tertiae diei mensis Julii, qui erit in an-  
“ no Domini 1489.” Several other things were touched by the plenipotentiaries of both nations, which may be seen in Rymer’s *Foedera Angliae*. When affairs at home came to be troubled between King James III. and his nobles, the bishop of Aberdeen endeavoured all he could to compose matters; and in no case did he ever desert his injured sovereign, but adhered to him to the very last; and he undertook a new journey into England, to try what he could do with that king to bring about a reconciliation. But as princes seldom think it their interest to compose differences amongst their neighbours, the bishop returned without his errand. However, King James was so well persuaded of his integrity, that he did presently constitute him lord chancellor on the 21st February 1487–8, which office he held till the unfortunate death of the king in the same year, three months after he was bishop here and chancellor, 1488, [Morav.] After this, he returned to his diocese, employing himself in the reforming of any abuses he found amongst the clergy, and in composing a book of canons, extracted from the ancient canons: but he had not well set about this when he was called to the Parliament, which met at Edinburgh on the 6th October the same year, where he assisted at the coronation of the new king. The Earl of Bothwell, who had been deeply engaged against the late king, and was now become prime minister, fearing that our prelate would not

concur in all his measures, took care to have him sent into Germany, with a proposal of marriage between the young king and the princess Margaret, daughter to the emperor; but, before he reached Vienna, that lady was espoused in marriage to the prince of Spain. However, the bishop, that he might not return empty, contracted a firm and a lasting peace between his master and the States of the Low Countries. William was bishop here August 12. 1489, August 31. 1490, and May 20. 1491, [*Mar.*] Upon his return home from his last embassy he was made Lord Privy-seal in the year 1492; and the same year he was once more clothed with a public character, and he and his colleagues met with the English ambassadors at Edinburgh, and, on the 21st June, prolonged the truce till the last of April 1501. He was bishop here, and Lord Privy-seal, the year 1492, [*Cart. Morav.*] He was present in the Parliament holden at Edinburgh in the month of June 1493, and was one of the lords auditors of causes, [*Cart. Paisley.*] He was bishop of this see anno 1496, [*Aberbr.*] He was keeper of the seal the same year, [*Cart. Cambusk.*] and he was keeper of the privy-seal and bishop here Sept. 11. 1497, anno reg. 10, [*Clack.*] He was bishop Aug. 18. 1500, April 22. and July 10. 1502, and Privy-seal Sept. 11. 1509, anno reg. 22. [*Mar.*] William was bishop of Aberdeen July 10. 1502, 5th indiction, and 10th of Pope Alexander VI., also keeper of the privy-seal Feb. 3. 1506, anno reg. 19<sup>mo</sup>. [*Clackmannan*;] and he was keeper of the privy-seal and bishop here anno Domino 1506, et reg. 19<sup>mo</sup>. [*Cart. Dunferm.*] also Feb. 11. 1511, and Aug. 26. 1513, anno reg. 26. [*Mar.*] The commotions of the state being now appeased at home, the bishop of Aberdeen set himself to the execution of a design he had long intended, which was to erect an university in the city of Old Aberdeen, where the cathedral stands; and he prevailed with the king to write to the Pope for leave, by his papal authority, to begin the work. The Pope Alexander VI. sent over a bull in the

year 1494, by which he erects "Universitatem," &c.; and the bishop employed himself much for some time afterwards in founding and settling this new university, being assisted therein with the king's letters-patent under the great seal. This prelate, in the intervals from public business, wrote some lives of the Scots saints, and likewise a history of the kingdom, which is extant in manuscript in the Bodleian library; but, I am told, it labours under the general error of books written in former times. After the fatal death of King James IV. Bishop Elphinston was greatly afflicted; yet the queen-dowager, then regent, intended to have set him at the head of church affairs, notwithstanding his great age, upon the vacancy of the see of St Andrews, (the primate having lost his life in the battle with his father the king,) and for that end did write to the Pope, [*Ep. Reg. Scot.*] But before that was got accomplished, the bishop having been called upon to be present in Parliament, sickened on the road to Edinburgh, and died the sixth day after his arrival thither, being the 25th of October 1514, aged 77, [*Obituar. Glasg.*] His body, by his own direction, was interred in the collegiate church founded by himself, before the high altar. Every person that has mentioned this worthy prelate has done it with the utmost regard, Mr Buchanan alone excepted.

ALEXANDER GORDON, 151-.]—Alexander Gordon, third son of James Gordon, laird of Haddo, (ancestor to the Earls of Aberdeen) was first rector of Fetteresso in the shire of Mearns, next chantor or precentor of the see of Moray, and at last was consecrated bishop of Aberdeen. This was a person of good learning and of a grave disposition. He enjoyed the place but a short time, for he died of a hectic fever, 29th June 1518.

GAVIN DUNBAR, 1518.]—Gavin Dunbar, son to Sir

James Dunbar of Cumnock, by Jane, <sup>5</sup> eldest daughter of the Earl of Sutherland, [*History of the Family of Sutherland,*] and uncle to Gavin Dunbar archbishop of Glasgow, [*Cart. Cambusk.*] was dean of Moray anno 1488, [*C. Mor.*] He is "Decan. Morav. rotulor. ac regist. et Concilii Cleric. anno regni 14." [*Inv. Aberd.*] He was dean of Moray in the year 1502, [*Mar. et Clackm.*] clerk-register, April 24. 1502, [*Mar.*] March 13. 1503-4, he is dean of Moray, and clerk-register, [*Reg. Chart. B. 14.*] Gavin Dunbar is archdeacon of St Andrews, and lord-register, 18th March 1503, [*Charter King James IV. to Wood of Balbegno, which Bishop Keith has viewed.*] Feb. 3. anno regni 19<sup>no</sup>, 1506, Gavin Dunbar is archdeacon of St Andrews, clerk of the rolls, and register, [*Clackmanan;*] December 20. 1507, he is archdeacon of St Andrews, [*Mar;*] Feb. 11. 1511, he is styled clerk-register, [*Ibid.*] and August 12. 1513, he is archdeacon of St Andrews, [*Ibid.*] He became bishop of Aberdeen in the year 1518, [*Chanonry Aberd. MS.*] He was bishop here, and lord-register, anno 1525, [*Reg. Char.*] March 4. 1527, anno regni 15. [*Mar;*] anno 1529, [*C. Mar;*] anno 1521, 1524, 1525, and 16th March 1528-9, [*C. Cambusk.*] He is bishop and lord-register anno 1524, 1527, 1529, [*C. Aberd.*] and he was lord-register in the 10th year of King James V., and bishop anno 1531, [*C. Cambusk.*] Also Gavin was bishop here anno 1521, which he calls the 2d year of his consecration, 1519, 1523, 1529, and 1531, [*Cart. Aberd.*] 1520 is called consecr. 3<sup>uo</sup>, 1529 consecr. 11<sup>mo</sup>, and 1530 consecr. 12<sup>mo</sup>, [*Invent. Aberd.*] It is said, this bishop first gave advice to Hector Boece, principal of the college in Aberdeen, to write the history of our nation. He built the stately bridge over the river Dee, consisting of seven arches, which had been projected by Bishop Elphinston; and he also endowed an hos-

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<sup>5</sup> She is expressly called Elizabeth Sutherland, by Bishop Gavin himself, [*Ch. Morav.*]

pital for twelve poor men, with a preceptor, in the year 1531-2. Over the gate of this hospital is this prescription, "Per Executores;" and the following inscription is on the south side of the oratory, viz. "Duodecim pauperibus domum hanc Reverendus Pater Gavinus Dunbar, hujus almae sedis quondam pontifex, aedificari jussit, anno à Christo nato 1532. Θειῶ δόξα." So the good bishop has died this same year, [*Chan. MS.*] and on the 9th day of March.\*

WILLIAM STEWART, 1532.]—William Stewart, son to Sir Thomas Stewart of Minto, of the family of Garlies, by Isabel, his wife, one of the daughters and co-heirs of Sir Walter Stewart of Arthurly, a brother of the family of Castlemilk. He was born in the city of Glasgow, about the year 1479; was doctor of laws, afterwards parson of Lochmaben, then rector of Ayr, and a prebendary of Glasgow. In the year 1527, he was preferred to the deanry of Glasgow, a place of great revenue. In the year 1528, he sits in Parliament; and in the year 1530 he was made lord-treasurer, and provost of Lincluden, and he was elected bishop of Aberdeen in the year 1532;<sup>6</sup> and soon after he was sent, together with Sir Adam Otterburn, the king's advocate, on an embassy to England, which was performed both with honour and success, [*Fæd. Ang.—it. Reg. Char. ad annum 1533-4.*] He resigned the treasury after seven years. William was bishop here in September 1533, [*Cart. Aberbr.*] and bishop and treasurer 1535, [*C. Cambusk.*] He was bishop here anno 1536. "Consecrationis 4<sup>to</sup>, 1537, consecr. 5<sup>to</sup>, 1539, consecr. 7<sup>mo</sup>, 1540, 1543, 1544, et 1545, [*Invent. Aberd.*] He died, they say, on

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\* For a singular entry in the council-register of Aberdeen in regard to this bishop, see Appendix, Note I.

<sup>6</sup> This see was vacant, 17th March 1531-2. It was vacant 14th September 1532, and till 28th September the same year. [*C. Aberbr.*]

the 17th April, but certainly some time within that month, 1545. [*Ep. Reg. Scot.* V. II. p. 250.]

WILLIAM GORDON, 15—.]—William Gordon, a son of the house of Huntly, was probably the next bishop of this see; since we are certain that he had been recommended to the Pope by the lord-governor to be coadjutor to the former bishop just at the time that he happened to die; at which time also William Gordon is “nobilem adolescentem,” a youth only, [*Ep. Reg. Scot.*] After his return from France, whither he had gone to pursue his studies, he was made rector of Clat, in the shire of Aberdeen. He was bishop here anno 1550, [*Errol,*] 1552, [*Reg. Char.*] and William is bishop of Aberdeen anno 1576, [Tack of Teinds set by him, in the hands of Burnet of Kirkhill.] He died at Aberdeen in the year 1577. [*Hay.*]\*

Though some have alleged that there was another bishop of the same family and name who preceded this William Gordon in this same see, yet I think it is next to certain that this is the very same person who immediately succeeded to Bishop Stewart, from many papers and deeds recorded in three old original books wrote on vellum, pertaining to the bishopric of Aberdeen, which I have perused, and which I quote by the name of *Inventory of Aberdeen*. In these books, I say, this bishop, William Gordon, calls the year 1547 the first year of his consecration, and in many subsequent years the same date of his consecration is regularly observed. And as this bishop happened to be in France in the year 1552, and found it necessary for him to constitute a vicar-general in his bishopric during his absence, for this end he gave commission to Robert bishop of Orkney, and James Gordon chancellor of the see of Moray, to perform that office. And since father Hay tells

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\* See Note K. in Appendix.

us, that the preceding William Gordon who, he pretends, was bishop of Aberdeen, had been formerly chancellor of Moray, it is almost beyond question, that the delegation of vicar-general of the see of Aberdeen has led him into the mistake of two bishops of Aberdeen of the same family. The different names, William and James, are but a small objection against this reasoning, especially since no bishop of this see is to be seen marked through all the year 1546, which was the year that came in betwixt the death of Bishop Stewart and Bishop William Gordon's consecration.

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For the sake of those that are curious, I subjoin here a copy of Bishop GORDON'S COMMISSION to the Bishop of ORKNEY and the Chancellor of MORAY, taken word for word from the fore-mentioned original Books.

WILLELMUS miseratione divina Aberdonensis Episcopus, dilectis confratribus nostris, Roberto Episcopo Orchaden. Jacobo Gordon cancellario Moravien. conjunctim et divisim, salutem in Domino sempiternam. Quia variis reipublicae et nostris arduis praepediti negotiis, et propter diversa impedimenta, quare in singulis negotiis ad nostram jurisdictionem et Episcopatum Aberdonensem spectan. et concernen. commode et personaliter interesse non valemus, de vestris igitur discretionibus, industriis, et literarum scientiis, plenam fiduciam in Domino sperantes, exinde quod ea quae vobis duximus committenda, pro justitiae expeditione et executione facturi sitis: quia, ut informamur, comperimus Joannem Innes, filium honorabilis quondam viri Roberti Innermerky, feodatorium omnium et singularum terrarum de Larquhy, Pettorfay, cum brasina et suis pertinentiis, molendino de Petglassy, terris molendinariis, cum pastura et focalibus, et aliis necessariis ad dictum molendinum solitis et consuetis; una cum astricta multura, et *lie Knaisf-ship* totius domini de Murthlack, viz. villarum de Larquhy

et Pettorfay, ac crofti brasinae ejusdem ballandi Pert-beg cum pertinentiis; easdem terras cum pertinentiis resignaturum, et simpliciter dimissurum, in favorem nobilis et praepotentis domini Joannis comitis de Athol, suorumque haeredum et assignatorum, pro nonnullis aliis terris, permutationis et excambii causa: Propterea dan. et conceden. vobis, et vestrum cuilibet, conjunctim, et divisim, nostram omnimodam et irrevocabilem potestatem et mandatum speciale, pro nobis, et nomine nostro, hujusmodi resignationem praedictar. terrarum, cum pertinen. in favorem praedicti nobilis domini comitis, suorumque haeredum et assignatorum, recipien. et admitten. qua recepta et legitime facta, ac per vos admissa, eundem nobilem dominum comitem, in locum dicti Joannis, in tenentem ad dictas terras, cum pertinen. imponend. surrogand. et admittend. cartam, praeceptum, et alias evidencias necessarias, super dictis terris, cum pertinen. in favorem praedicti nobilis domini, suorum haeredum et assignatorum, facien. et componen. easdemque subscribend. et sigilland. cum solennitatibus in similibus usitatis, solitis, et consuetis. Proviso etiam, quod ad id accedat consensus decani et capituli ecclesiae nostrae cathedralis Aberdonen. ut moris est: caeteraque omnia alia et singula, faciend. dicend. gerend. et exercend. quae in praemissis, et circa ea, necessaria fuerint, seu quomodolibet opportuna; et quae nos facere potuerimus, si praesentes personaliter interessemus; et quae mandatum magis exigant speciale quam praesentibus sit expressum, quae de jure vel consuetudine regni Scotiae pertinere dignoscuntur. Promittendo insuper, ut quicquid in praemissis per vos, aut aliquem vestrum, rite, et justitia mediante, duxeritis faciend. seu rite duxerit, favente Deo, irrevocabiliter observari faciemus. Nostram hac vice irrevocabilem potestatem committimus, tenore praesentium. Datum sub nostra subscriptione manuali, una cum sigillo nostro, apud Lutetiam Parisiorum, decimo tertio die mensis Septembris, anno Domini millesimo quingentesimo quinquagesimo secundo, et nostrae consecrationis anno sexto.

Coram his testibus, Reverendo Domino Jacobo Stewart, Priore Sancti Andr. Willelmo Keyth de Balmur, Magistro Joanne Watsone burgen. de Aberden, Magistris Joanne Davidson vicario de Nyg, et Alexandro Skeyn notario publico, cum diversis aliis: Et ita subscribo,

WILLELMUS, Episcopus Abirdonen.

*N. B.*—As the above commission is inserted in the transaction which the bishop of Orkney made and finished in favours of the Earl of Athole, by virtue of the bishop of Aberdeen's commission, so the beginning of the writer's assedation to this Earl runs in the following words, viz. "Omnib. hanc Cartam visuris et auditoris, Robertus miseratione divina Orchaden. Episcopus, ac Vicarius-generalis Abirdonen. Episcopo ejusdem in remotis agen. salutem in Domino sempiternam."—And in the end of the writ he subscribes, "R. Orchaden. Episcopus vicarius qui supra, apud Abirdyne, die mensis Januarii an. Dom. 1552."

INVENTORY of the SILVER WORK, &c. of the Cathedral Church of Aberdeen, delivered to the keeping of the Canons by Bishop WILLIAM GORDON, 7th July 1559, and subscribed by them.

	<i>lib.</i>	<i>oz.</i>
<i>Impr.</i> —To Mr Robert Erskine, dean, in chandlers, (candlesticks,) chalices, paxes, and a cross, 113½ ounces,.....	—	113½
To Mr Alexander Seton, chancellor, in basins, censers, and chalices, 89 ounces,.....	—	89
To Mr John Stewart, archdean, 92 ounces,.....	—	92
To Mr James Strachan, parson of Belhelvie, 91 ounces,.....	—	91
To Mr Henry Lumsden, parson of Kinkell, 90 ounces,.....	—	90

	<i>lib.</i>	<i>oz.</i>
To Mr William Hay, parson of Turreff, 91 ounces,	—	91
To Alexander Anderson, parson of Mortlich, 83 ounces,.....	—	83
To Mr William Campbell, parson of Tullinessel, 24½ ounces.....	—	24½
To Mr Patrick Myreton, treasurer, 89½ ounces, besides a gold chain, and great ring.....	—	89½
To Mr John Leslie, parson of Oyne, the image of the Virgin Mary, 114 ounces.....	—	114
To Mr James Gordon, parson of Lonmey, 16 ounces,.....	—	16
Besides, to the treasurer, five chalices for daily use, and two crowns, with precious stones in them, delivered to the Earl of Huntlie in custody, upon his bond of custody and restitution, given No- vember 13. 1559. Cautioners for him, Wil- liam Leslie of Kirkhill, and George Barclay of Gairlie.		
<i>Item</i> , A chalice of pure gold, with the paten there- of, three pointed diamonds in the foot thereof, and two rubies of Bishop Dunbar's gift, 52 ounces	—	52
Delivered to the said earl, being chancellor of Scot- land, in custody, and upon restitution within ten days premonition by the bishop, dean, and chap- ter of Aberdeen, and their successors, the species following, under pain of God's curse; and the band which was given ordained to be registrate in the commissary of Edinburgh's books:		
<i>Item</i> , A great eucharist, double overgilt, 14lb. 2oz. artificially wrought.....	14	2
<i>Item</i> , Two silver chandlers, (candlesticks,) 6 lb. 14 oz. and ⅛ of an oz.....	6	14⅛
<i>Item</i> , A holy water font, with stick of silver, 6 lb. 12 oz.....	6	12
<i>Item</i> , A silver cross, part overgilt, 6 lb. 8 oz.....	6	8

lib. oz.

<i>Item</i> , A book, with the written Evangel, of the which the one side is silver double overgilt, 56 oz., or 3 lb. 8 oz.,—all these former marked with Bishop Gavin Dunbar's arms.....	3	8
<i>Item</i> , The bishop's great mitre, all overset with orient pearls and stones, and silver overgilt, the hail mitre extending to 5 lb. 15 oz. weight,.....	5	15
<i>Item</i> , Two staves of silver, pertaining to the bishop's pontifical, the one weighing.....	6	7
The other, with the king's arms, 2 lb. 13 oz.....	2	13

## VESTMENTS.

*Item*, Six caps of cloth of gold; three of red cloth of gold, champed with velvet; one of white cloth of gold, champed with velvet; another of gold, champed with blue velvet.—*Item*, Forbes' kaip, and ane of carbuncle.—*Item*, Five red velvet; four green velvet; four blue velvet; five white damask; two green champed velvet; an old cloth of gold; three mort-capes of double worsted.

## FOR THE ALTAR.

*Impr.* A frontail of gold and green velvet; another of blue velvet, with images of gold; two of carbuncle; two of arras; one of fustian; one of linen.—Two napkins, and a rich hand-towel.—Four cushions of cloth of gold, lined with green velvet; two of gold and silk; six of champed red velvet; four of old cloth of gold.—*Item*, The pontifical, viz. a chesabil; four tunicks; three stoles; five favonis of cloth of gold; five albs; five amits, with their paruts of cloth of gold.—*Item*, A chesabil; two tunicles; two stoles; three fawnois of cloth of gold, and red velvet, with three albs and three amites, with paruts thereto of the same stuff.—*Item*, A chesabil and two tunicles; a stole and fawnois of white velvet and gold, three albs; three paruts; three amits of white velvet and cloth of gold.—*Item*, A chesabil; two tunicks; two stoles; three fawnois; three albs; three amites,

with their paruts, all of red velvet.—*Item*, As many of green velvet, with albs and amits, &c.—*Item*, As many of blue velvet, with albs and amites conform.—*Item*, A stand of white silk, and the chesabil with pearls, with albs, stoles, fawnois, and pertinents conform.—*Item*, A stand of brown silk, and cloth of gold, with stoles, albs, fawnois, and paruts conform.—*Item*, A stand of carbuncle, with stoles, albs, fawnois, and paruts conform.—*Item*, A stand of peant silk, with the like pertinents conform.—*Item*, Another of white damas, with all pertinents conform.—*Item*, A chesabil of white fustian, with stoles and fawnois thereto.—*Item*, A mort stand of black damas, with like pertinents conform.—*Item*, Another of double worsted, with like pertinents conform.—*Item*, A stand of red scarlet, and another of brown chamlet, with like former pertinents.—*Item*, A great belt of green silk, knopped with gold, and another of silk and gold.—*Item*, Five belts of blue and white birget thread.—*Item*, A corporal case, with a cover of cloth of gold, with red damas hose for my lord's pontifical; and two corporals, one great stole, with two tunicles of white damas, and two shoes of cloth of gold.—*Item*, A baikin of green broig satin, with three other baikins.—*Item*, The vail, with the towes; a vail for the round loft, and for our Lady.—*Item*, Curtains, two, red and green, for the high altar.—*Item*, The covering of the sacrament-house, with an antipend for the Lady altar of blue and yellow broig satin.—*Item*, An antipend for the sacrament-house, with a Dornick towel to the same.—*Item*, A capin for the sepulchre of damas, and another of double worsted, with a great verdure that lays before the altar.—*Item*, Three banners for the procession, and two burriels with their brists, with a bairn's cap for the cross; four tunicles and albs for the bairns.—*Item*, The hangers of arras-work of three pieces for the choir.—*Item*, Three mort-caps.

Unto the obligation of restitution of all which foresaids, within ten days after premonition, witnesses, John Leslie of

Balquhain, William Leslie, his son, William Seton of Meldrum, Mr Duncan Forbes of Monimusk, Alexander Gordon of Abergeldie, Alexander Leslie of Pitcapel, John Gordon of Craig, Sir Patrick Ogston, Alexander Paip, and Mr Nicol Hay, notars-public. [*Richard Augustine Hay.*]

“ We, Mr Patrick Rutherford, Alexander Knows, John Lowson, and Gilbert Molyson, burgesses of Aberdeen, grant us to have received, by the hands of Gilbert Meinzie, elder, Gilbert Colyson, Mr George Middleton, and the said Gilbert Molyson, burgesses of the said burgh, at command and ordinance of the provost and hail council, the great Eucharist chalices and silver work, together with the caps and ornaments under specified, of St Nicholas parish kirk in Aberdeen, in keeping, whilk we oblige us to restore to the said provost and council convened in semblable manner as they were, by their ordinance, when they require us therefor: To the which we oblige us, our heirs, executors, and assignees, conjunctly and severally, leilly and truly, but fraud or guile.”

Here follows the INVENTORY of the said Work and Ornaments.

	<i>lib.</i>	<i>oz.</i>
<i>Imprimis</i> , The Eucharist, of 4 lib. 2 oz. silver,...	4	2
<i>Item</i> , A chalice of our Lady of Pity in the vault, 19 oz. <i>i. e.</i> 1 lib. 3 oz.....	1	3
<i>Item</i> , Our Lady's chalice of the south isle, 19½ oz. <i>i. e.</i> 1 lib. 3¼ oz.....	1	3¼
<i>Item</i> , St Peter's chalice, 15½ oz.....	-	15½
<i>Item</i> , Two pair of censers of 38 oz. <i>i. e.</i> 2 lib. 6 oz.	2	6
<i>Item</i> , Four crowats and a little ship, of 16½ oz. <i>i. e.</i> 1 lib. ½ oz.....	1	-½
<i>Item</i> , A chalice of St John the Evangelist, 30½ oz. <i>i. e.</i> 1 lib. 14½ oz.....	1	14½
<i>Item</i> , The hospital chalice, 17½ oz. <i>i. e.</i> 1 lib. 1½ oz.	1	1½
<i>Item</i> , Our Lady's chalice of the Brig chapel, 20 oz. <i>i. e.</i> 1 lib. 4 oz.....	1	4

	<i>lib.</i>	<i>oz.</i>
<i>Item</i> , St Duthac's chalice, 12 $\frac{1}{4}$ oz.....	-	12 $\frac{1}{4}$
<i>Item</i> , St Nicolas's chalice, 39 $\frac{1}{2}$ oz. <i>i. e.</i> 2 lib. 7 $\frac{1}{2}$ oz. 2	2	7 $\frac{1}{2}$
<i>Item</i> , St Clement's chalice, 10 $\frac{1}{4}$ oz.....	-	10 $\frac{1}{4}$
<i>Item</i> , The Rude chalice, 16 oz. or 1 lib.....	1	-
<i>Item</i> , A cap of fine cloth of gold.— <i>Item</i> , Another of cloth of gold, freezed with red velvet.— <i>Item</i> , A cap; a chesabil with two tunicles, hail furnished with red velvet, flowered, and indented with gold.— <i>Item</i> , A cap and chesabil, with tunicles hail furnished with gold, freezed on green velvet.— <i>Item</i> , Two caps of red velvet, orpheist with gold,.....	20	- $\frac{1}{4}$

“At Aberdeen, the 15th January 1559, [*i. e.* 1560,] before thir witnesses, Mr Thomas Meinzies, Alexander Chalmer, William Robison, goldsmith, William Barclay, Sir John Colyson, David Colyson, Sir William Walcarch, Mr John Kennedy, notar-public, with divers others,—“Haec  
 “est vera copia principalis obligationis, nil in effectu va-  
 “riato aut mutato, collation. per me notarium publicum  
 “subscript. Extract. de libro actor. curiae burgi de Aber-  
 “deen, in eodem registrat. Ita est Magister Joannes Ken-  
 “nedy notar. ac scriba curiae dicti burgi, manu propria.”  
 [Richard Augustine Hay.]

## REFORMATION.

1. MR DAVID CUNINGHAM,<sup>7</sup> son to the laird of Cuningham-head, and sub-dean of Glasgow, a good man, and learned, was preferred to this see by King James VI. in the year 1577. He was employed in a legation to the king of Denmark and several of the German princes, which he discharged with great fidelity and reputation. He died anno 1603.

2. PETER BLACKBURN,<sup>8</sup> rector of St Nicholas' church in New Aberdeen. He died anno 1615.

3. ALEXANDER FORBES,<sup>9</sup> of the house of Armurdo, bishop of Caithness, was translated from thence to the see of Aberdeen, and died anno 1618.

7 *Spotiswood MS.* says, Mr David Cunningham, of the house of Cuningham-head, was next preferred, by the intercession of James earl of Morton, on whom he attended as chaplain in the time of his regency. A learned man, and of singular good qualities; but the times were so troublesome as he had not the occasion to shew himself, or do any good. Yet was he a little before his death employed by King James in an embassy to the princes of Germany, which he discharged with good commendation. He died at Aberdeen in the month of August 1600. He was bishop here anno 1585. [*Errol.*]

8 Mr Peter Blackburn, born at Glasgow, where some years he had regented teaching philosophy in the college there, and afterwards was chosen minister of Aberdeen, succeeded in his place by the gift of King James, a man of good parts; but whilst he studied to please the opposers of the Episcopal state, he made himself ungracious to both, and so lost his authority. He departed this life in the same city, in the month of June 1616.—*Spotis. MS.*

9 Mr Alexander Forbes, parson of Fettercarne, and bishop of Caithness, a man well born and of good inclination, was after him formally elected by the chapter, and translated to this see; but he lived not much above a year.—*Spotiswood MS.*

4. PATRICK FORBES of Corse,<sup>10</sup> an immediate descendant of the family of Forbes, in the time of King James III. was well educated in human learning, and always inclined to virtue. For a good space he refused to enter into holy orders; but at last, when he was 48 years old, viz. anno 1612, he was prevailed upon,—a very singular accident having intervened, which made him then yield, namely the earnest obtestation of a religious minister in the neighbourhood, who, in a fit of melancholy, had stabbed himself, but survived to lament his error. He continued pastor of the village of Keith in Strathisla, and diocese of Murray, (the same place where the above misfortune had fallen out,) until the year 1618, March 24. when he was unanimously elected bishop of Aberdeen, with the concurrent voice of all ranks, and the recommendation of the king. In this office he behaved himself to the applause of all men, and died, much regretted, on the 28th March, being Easter-even, in the year 1635, aged 71, and was interred in the south aisle of his cathedral. He wrote a Commentary upon the Book of Revelations. He was wont to visit his diocese in a very singular retinue, scarce any person hearing of him until he came into the church on the Lord's day; and according as he perceived the respective ministers to behave themselves he gave his instructions to them. [See the Preface to *Bishop Bedel's Life, et Vitam R. V. Joh. Forbesii à Corse, Amstel.* 1703.]\*

5. ADAM BALLENDEN, son of Sir John Ballenden of Auchnoul, who was justice-clerk. He was first minister at Falkirk anno 1608, where he continued till the year 1615, at which time he was promoted to the see of Dumblane, and

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10 To whom succeeded Patrick Forbes of Corse, now in place, whose continuance all good men do wish, and that he may long and still happily rule this see, [*Spotiswood MS.*] Patrick was bishop anno 1627, [*Errol.*]

\* See Note K. in Appendix.

from thence to the see of Aberdeen anno 1635. Here he sat till he was deprived and excommunicated, with the rest of his order, by the wild Assembly at Glasgow anno 1638 after which he withdrew into England, where he died in a short time.

6. DAVID MITCHEL, born in the shire of Mearns, was a minister in the city of Edinburgh, and deposed by the Assembly 1638; after this he went into England, where he got into a benefice. And after the Restoration, viz. July 9. 1661, he was created doctor of divinity at Oxford, being then, by the chancellor of England's letters, one of the prebendaries of Westminster. These letters say, "That Mr David Mitchel of Aberdeen is a person very learned and honest, and, from the beginning of the troubles, has been a great sufferer for the cause of his Majesty and the church," &c. Episcopacy being restored in Scotland, he was consecrated bishop of Aberdeen at St. Andrews, with Bishop Wiseheart of Edinburgh, on the 1st June 1662. He lived not bishop a full year; for he died of a fever next year, and was buried in the cathedral church of St. Macarius in Old Aberdeen. [*Athenae Oxonienses.*]

7. ALEXANDER BURNET. [See for this prelate in the Sees of St. Andrews and Glasgow.] He sat bishop of Aberdeen little above a year, being from this translated to Glasgow anno 1664.

8. PATRICK SCUGAL, parson of Salton in East-Lothian, and son to Sir John Scougal of that Ilk, was next preferred to the see of Aberdeen, to which he was consecrated on Easter-day anno 1664. He was a man of great worth, and died much esteemed on the 16th February 1682, in the 73d year of his age. [See this prelate's character in the Preface to *Bishop Bedel's Life.*]

9. **GEORGE HALIBURTON**, descended of a collateral branch of the family of Pitcur, was first minister at Coupar in Angus, then was promoted to the see of Brechin, and from thence translated to that of Aberdeen anno 1682, where he sat till the Revolution anno 1688, and died at his house of Denhead, in the parish of Coupar in Angus, September 29. 1715, aged 77 years.

## THE SEE OF MORAY.

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It is said, this Episcopal See was founded by King Malcolm III. surnamed Kenmoir.

GREGORY, 11.—]—Gregory, bishop of this see, is mentioned in the reign of King Alexander I. as witness in a charter to the priory of Scone; and in the time of King David I. he is also named as witness to his charter to the abbey of Dunfermline, [*Cart. Dunferm. Dalr. Coll.* p. 240 and 388-9, and *Pref.* p. 56.] I suspect the first bishop of Dunkeld, and this one here, may be the same person.

WILLIAM, 11.—]—William was bishop here in the time of King David I. [*Cart. Cambusk.—it. Writs of Clackm.*] He is bishop also under King Malcolm IV. [*Cart. Dunferm.—it. Cart. Kelso et Dipl.*] and in the time of Pope Adrian IV. [*Hist. Lib.* p. 353.] This bishop, together with one Nicolaus, secretary to King Malcolm IV. went to Rome for to complain of the usurpation of the archbishop of York over the Church of Scotland. The bishop returned as legate from the Pope in Scotland, [*Chr. S. Cruc. Edinb.*] He died 9<sup>no</sup> Kal. Feb. anno 1162, [*Ibid.*] and had consecrated Arnold bishop of St. Andrews two years before.

FELIX, 11.—]—Felix, bishop of this see, is witness in a charter by King William, [*Dalr. Pref.* p. 56.] which, as that learned gentleman observes, must have been sometime betwixt the years 1162 and 1171. For,

SIMEON DE TONEI became bishop here in the year 1171, [*Chr. Melr.*] This Simeon was a monk of Melrose; and before that had been abbot at Cogshall in the county of Essex in England, of which kingdom he has probably been a native, as there were some of that surname who came over with the conqueror. Simeon is bishop of this see, and contemporary with Simeon, Matthew, Andrew, and Gregory, bishops of Dunblane, Aberdeen, Caithness, and Ross, in the time of King William, [*Cart. Mor.*] and this same Simeon, bishop of this see, is a co-witness with Robert de Quincy and Philip de Valoniis, [*Ibid.*] He died anno 1184, [*Chr. Melros.*] and was buried in the church of Birney, then the cathedral of the diocese, about a mile south-west of Elgin.\*

RICHARD, 1187.]—Richard, one of King William's *clerici*, was elected next bishop of this see, and was consecrated the Ides of March anno 1187, at St Andrews, by Hugo bishop there, [*Cart. Mel. et Mor.*] Richard was bishop here in the time of King William, [*Cart. Glasg.*—*it. Dipl. et Numism.*—*it. Officers of State*, p. 468.] He was contemporary with Joceline, Hugo, Turpin, Andrew, bishops of Glasgow, Dunkeld, Brechin, and Caithness, [*Cart. Aberd.*] and with Matthew bishop of Aberdeen, and also in the time of William elect of Glasgow, chancellor to the king, and of John elect of Aberdeen, [*Cart. Mor.*] He is witness to King William's confirmation of a donation to the abbey of Kinloss, and a co-witness is H. Cancellarius. The paper which I have viewed wants indeed the date of the year; but yet it must have been betwixt the years 1189 and 1199, as being the space of time in which Hugo, who in the last year of his life came to be bishop of Glasgow, filled the chancellor's office, [*v. Officers of State.*] Whilst

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\* Ainslie makes it five miles, and Shaw, in his History of Moray, places it two miles (three statute miles) south of Elgin.

this prelate was bishop of Moray, the king was very beneficent to this see. He gave orders for the punctual payment of the revenues bestowed by his royal ancestors upon the bishops of Moray; and, besides, he made over a portion of land, commonly called a toft, in the towns of Kintore, Banff, Cullen, Elgin, Nairn, and Inverness; as also the teinds of all the king's rents, ordinary and extraordinary, within the diocese of Moray, which had not formerly been set apart for the church there. He was bishop here in the year 1201, [*Cart. Kels.*] He died anno 1203 at Spynie, where he was buried, [*Cart. Melr.*] “Ricardus elect. Moravien.” is a witness to King William.

BRICE, 1203.]—Brice or Bricius, a son of the noble family of Douglas, prior of Lesmahagow, which is a cell in Clydesdale that belonged to the abbey of Kelso. This bishop's mother was sister to Friskinus de Kerdal of Kerdal, on the river Spey, as appears by a charter of the church of Deveth, granted by Bishop Bricius for supporting the fabric of the church of Spey, at that time the cathedral of his bishopric. “Ad instantiam et petitionem,” says he, “Friskini de Kerdal, avunculi nostri,” [*Chart. Morav. f. 22. v.*] I suspect he may have been the same person who I see is dean of this see of Moray in the time of the preceding Richard. It is said, he became bishop here in the year 1203, and that he died anno 1222. [*Cart. Melr.*] This bishop was the first who, by application to the Pope Innocent III. got the cathedral of this see to be fixed in the place of Spynie. He founded the college of canons, being eight in number, [*Cart. Morav.*] It is said he went to Rome to a council in the year 1215,\* [*Cart. Melr.*] He had no

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\* His journey to Rome is confirmed by a safe-conduct from the King of England, granted in order to facilitate his return from the Papal Court. (*Rot. Scot. 17 Johan. m. 8.*)

less than four brothers, viz. Henry, Alexander, Archibald, and Hugo de Douglas. [*Cart. Mor.*] He was bishop on the 15th October 1221, [*Ibid.*] He died anno 1222, and was buried at Spynie. [*Mr King's MS.*]

ANDREW DE MORAVIA, 122-.]—Andrew de Moravia, or Moray, a son of the family of Duffus, (the best of that noted surname,) was the following bishop; and though there be no particular time allotted for his entrance, yet it must very probably have been very soon after the death of the former bishop, since we see a writ by Pope Honorius, on the twelfth day of May, in the seventh year of his papacy, directed to “electo Morav.” [*Cart Mor.*] and indeed there is certain instruction of his being actual bishop here in the year 1224, [*Ibid.*] item, in the years 1226, 1232, 1233, 1234, 1236, 1237, 1238, 1239, 1240, 1241, 1242, [*Ibid et Reg. Chart. Dipl. it. Cart. Aberbr. Cambusk. et Balmer.*] He was bishop here in the 22d year of King Alexander, [*Cart. Arb.*] He died anno 1242, [*Cart. Melr.*] This great and worthy prelate having obtained from King Alexander II. a beautiful piece of ground, lying at the east-end of the town of Elgin, close upon the margin of the river which glides by the north side of that city, he laid the foundation of that magnificent and noble church, which was dedicated to the Holy Trinity, and ordained to be the cathedral church of Moray for ever. The solemnity was performed upon the 15th day of July, in the year 1224, by the bishop of Caithness and dean of Ross, by authority of Pope Honorius III. To the eight canons established by Bishop Bricius Douglas, Andrew Moray added fourteen more; and having, with great prudence and piety, exercised his Episcopal function twenty years, he died anno 1242, and his remains were deposited in the south-side of the quire of the cathedral which he himself had founded, under a large stone of blue marble, [*Mr King's MS.*] which is still to be seen.

SIMON, 1242.]—Simon whom we observe to have been dean of this see in the years 1232 and 1242, [*Cart. Morav.*] was advanced to be bishop thereof. He is said to have died anno 1251; yet I think there is an initial letter or character, which I take to be S, denoting most plainly that person to have been bishop in the year 1253, [*Cart. Mor.*] But what I cannot account for is, that Simon, written at full length, is found bishop here in the year 1348, [*Cart. Mor.*] unless it be supposed a mistake in the writer for 1248. He was bishop of Moray nine years, died anno 1253, and was buried in the quire of the cathedral. [*Mr King's MS.*]\*

ARCHIBALD, 1253.]—Archibald, dean of this church, was consecrated bishop thereof in the year 1253, and he was bishop here in the years 1256, 1258, 1260, 1268, 1269, and 1287, [*Cartul. Morav.*] A. was bishop here in the 19th year of King Alexander, [*Cart. Newb. et Cart. Aberbr.*] and Alexander (written at full length,) was bishop of Moray in the 22d year of King Alexander, [*Cart. Paslet.*] but here it would seem there is an error of the name Alexander, written for Archibald. Archibald was bishop here anno 1290, [*Rymer.*] He built the palace of Kinedder, where he mostly resided. During his episcopate, William earl of Ross having somehow committed an outrage in the church of Petty, which belonged to one of the canons of the cathedral of Moray, as an atonement for his crime he gave to the church of Moray the lands of Catboll and other lands lying in the shire of Ross. He died 5to Idus Decemb. 1298, [*Cart. Morav.*] and was buried in the quire of the cathedral.

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\* According to Matthew Paris, (p. 836,) Simon was succeeded in the see of Moray by Radulph, a canon of Lincoln; but it does not appear that the latter was ever consecrated. The words of the historian are as follows:—  
 “Electus est in Episcopum Morafensem. in Scotia, M. Radulphus ecclesie  
 “Lincolenensis canonicus.”

DAVID MORAY, 1299.]—David Moray, a son of the family of \_\_\_\_\_ in the shire of \_\_\_\_\_ was consecrated bishop of this see at Avignon, in the time of Pope Boniface VIII. on the vigil of the holy apostles Peter and Paul, in the year 1299. He was bishop here before the year 1309, [*Anderson's Independ. App. No. 14.*] and anno 1309, [*Cart. Morav.*] He was bishop anno 1311 and 1313, [*Cart. Aberbr.*] He was bishop anno Rob. I. 7<sup>mo</sup>, [*Cart. Scon. Aberb. and Hay,*] anno 1330, [*Hay.*] But I suppose it ought to be no more than 1320, by the date of his successor's consecration. This prelate was the first who founded the Scots college at Paris in the year 1325, which foundation was confirmed by Charles le Bel, king of France, in the month of August 1326. But the bishop died 20th of January the same year, before the college was fully established, and was buried in the quire of the cathedral.\*

JOHN PILMORE, 1325.]—John Pilmore, erroneously called John Eglemore, by a mistake of the transcribers of Fordun, was son to Adam Pilmore, burgess of Dundee, as appears by an indenture, dated “in festo Sancti Valentini martyris, 1326,” to which “Adam de Pilmore burgensis de Dundee” appends his seal, “una cum sigillo venerabilis “in Christo patris Joannis Dei gratia, episcopi Moraviensis, “filii ejusdem Adae de Pilmore,” [*Ex Chartis Walteri Macfarlane de eodem.*] Elect for the see of Ross was consecrated bishop of Moray 3<sup>tio</sup> Kal. April anno Domini 1325, by the hands of Pope John XXII. and by the Pope's own provision, [*Car. Mor.*] This bishop took great care to finish what his predecessor had begun in Paris, as appears from an authentic document in the year 1333, [*Pre-*

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\* In *Fœdera*, Vol. II. p. 1043, the bishop of Moray is charged by Edward I. of England with assenting to the death of John Cumin. Being therefore excommunicated, he fled to Orkney, whereupon Edward wrote to Haken, King of Norway, requesting him to order the bishop to be seized and sent to him.—6th March 1306-7.

*face to Dr Mackenzie's 2d Vol.]* This establishment subsisted in the university of Paris, by the name of *Grisy*, until the time of the Reformation, and was always administered by the authority of the bishops of Moray, who, in quality of founders and patrons, presented to the house and settled directors and superiors thereof.—See Bishop Robert Schaw. He was bishop here in the years 1331, 1334, 1343, 1351, 1360, and 1361, [*Cart. Morav.*] He was bishop of Moray thirty-seven years, [*Mr King's MS.*] This prelate died in the castle of Spynie, on the vigil of St Michael the Archangel, A. D. 1362, [*Cart. Morav.*] and yet we find Simon bishop of Moray in the year 1348, [*Cart. Mor. fol. 78 ;*] which can noways be reconciled with the long episcopate of John Pilmore, unless by supposing, as above, that the third figure is placed instead of the second, or more properly III. for II.

ALEXANDER BAR, 1362.]—Alexander Bar, “decretorum doctor et licentiatuſ in legibus,” was consecrated bishop of this see, at Avignon, on the Saturday before Christmas, anno 1362, by Pope Urban V. He was bishop in the years 1362, 3, 4, 5, 9, the 1st and 10th years of King Robert II. 1383, 6, 9, and 1396, [*Cart. Morav.*] A. is witness to several charters in the 19th year of King Robert II. Alexander was bishop here anno 3<sup>tio</sup> Robert II. “in pleno Parlamento nostro apud Sconam, die tertio Aprilis,” [*Mar et Cart. Aberd.—it. Ruddiman against Logan, p. 400.*] This excellent prelate was sadly harrassed by Alexander earl of Buchan, youngest son of King Robert II. by Elizabeth Mure. In the month of June 1390, on the feast of St Botolph, he did not only burn the cathedral church, but also the whole town of Elgin, St Giles's church, an hospital which is called “*Domus Dei de Elgin;*” and eighteen manses of the canons and chaplains. For this, and other impieties, he was deservedly called “*The Wolf of Badenoch.*” He was excommunicated with the highest solemnities, from

which he was afterwards, upon his repentance, absolved by Walter Trail, bishop of St Andrews, in the church of the Blackfriars at Perth, being first received at the door of the church, and then before the altar, in presence of the king and many of the nobility; the earl at the same time being obliged to make what satisfaction he could to the see of Moray, and to obtain forgiveness from the Pope. He died the 15th of May 1397, [*Cart. Mor.*] and was buried in the quire of the cathedral.

WILLIAM SPYNIE, 1397.]—William Spynie, chantor of Moray, and “decretorum doctor,” was consecrated bishop here by Pope Benedict XIII. on the 16th September, the third year of his pontificate, *i. e.* anno Dom. 1397, [*Cart. Morav.*] In the year 1398, this bishop names his predecessors, Archibald, David, John, and Alexander, [*C. Morav.*] He died in the canonry of Elgin the 2d day of August 1406, [*C. Morav.*] and was buried in the quire with his predecessors.

JOHN INNES, 1407.]—John Innes, parson of Duffus, and batchelor of laws, was consecrated the 23d January anno 1406-7, by Pope Benedict XIII. [*C. Mor.*] He was bishop here anno 1408, [*Reg. Chart.*] and died the 25th April 1414, [*C. Morav.*] and was buried at the foot of the north-west pillar which supported the great tower or third steeple now fallen. After the death of this prelate, on the 18th of May following the chapter met, in order to elect a bishop; but before they proceeded to the election, they all solemnly swore, that whosoever of their number should happen to be chosen bishop of Moray should set apart one-third of the revenues of the see for repairing the cathedral, which had been greatly demolished in the time of Bishop Alexander Bar.

HENRY LEIGHTON, 1414.]—Henry Leighton, or Leighton, parson of Duffus, and chantor of Moray, “Legum doctor, et Baccalaureus in decretis,” a son of the ancient

family of the Leichtons of Ulys-haven, or Usen, in vicecom. de Forfar. He was bishop of Moray ten years, [*Mr King's MS.*] was consecrated bishop of this see, “in civitate Valencia Terraconen. Provinciae,” on the 8th March 1414-5, and was bishop here anno 1421, [*C. Mor.*] anno 1423, [*Inv. Aberd.*] anno 1424, [*Reg. Chart.*] In the year 1424, or 1425, he was translated to the see of Aberdeen. Vide See of Aberdeen.

DAVID, 142.—David was bishop of Moray anno 1429. [*Reg. Chart.*]

COLUMBA DUNBAR, 1429.—Columba Dunbar, descended of the Earls of Murray, was dean of the church of Dunbar. He is designed, “Decanus ecclesiae collegiatae de Dunbar, penultimo Februarii 1411,” [*Regist Cart.*] and then promoted to this see. Columba was bishop here in the year 1429, [*C. Dumferl.*]—but as the date bears to have been on the 17th of January, this will bring it to be 1430, and thereby the date of the foregoing bishop may quadrature well enough. There is a safe-conduct to this bishop from the king of England, to pass through his dominions in his way to Rome, in the year 1433, with 30 servants in his retinue; as also another, dated May 10. 1434, to go through England to the council of Basil, [*Rymer, Tom. X. p. 584.*] Upon his return home he died in his castle of Spynie, anno 1435, and was buried in the aisle of St Thomas the Martyr, (*i. e.* Thomas Becket.) [*Spotiswood MS.*]

JOHN WINCHESTER, 1437.—John Winchester, an Englishman, who came into Scotland in the retinue of King James I. batchelor of the canon law, anno 1425. His first station in our church, besides being chaplain to the king, was a prebendary of Dunkeld; and he came afterwards to be provost of Lincluden, and lord-register, [*Reg. et Charta penes dominum Gray.*] In King James I.'s charter of con-

firmation of the monastery of Aberbrothock, Jan. 1. 1436-7, he is "electo et confirmat. Episcopo Moravien." He was consecrated "in Festo Sanctae Crucis," within the monastery of Cambuskenneth, in the year 1437. John was bishop of this see anno 1439, [*Peerage*, p. 278,] and anno 1440, 49, 51, 52, 57, 59, [*Reg. Chart.*] 1449, [*C. Glasg.*] 1445 and 1451, [*C. Mor.*] 1451, [*C. Dumfer.*] 1452, [*Fordun* ;] and John was bishop here anno 1452 and 1453, et reg. 18. [*Inv. Aberd.*] This prelate was employed in divers embassies into England, during the minority of King James II. [*Rymer* ;] and accordingly we see the following writ of that king in the cartulary of his see:—"Sciatis nos,—et  
 " propter grata obsequia quondam genitori nostro recolenda memoriae, per Reverend. in Christo Patrem Johannem Episcopum Moravien. consiliarium nostrum dilectum temporibus suis multipliciter impensa, et per eundem nobis fideliter continuata, et ad ejus preces et instantiam ipsi Episcopo—fecisse et infeodasse villam de Spynie, liberum burgum in baronia," 1451, and again 1452. He died anno Dom. 1458, and was buried in St Mary's aisle within the cathedral. [*Spotiswood MS.*]

JAMES STEWART, 1459.]—James Stewart, a branch of the illustrious family of Lorn, was first dean of this see, [*Chart. Publ.*] He came afterwards to be lord-treasurer, anno 1453, [*Regist. Chart.*] and upon the death of Bishop Winchester in the year 1458-9, he was advanced to this bishopric. He was bishop here anno 1460, [*Cart. Mor.*] but he lived only two years, and was buried in St Peter's and St Paul's aisle on the north side of the cathedral. [*Spotiswood MS.*]

DAVID STEWART, 1462.]—David Stewart, brother to the former bishop, and parson of Spynie, was in this see in the year 1463, <sup>1</sup> [*Cart. Dumferm.*] 1464,

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<sup>1</sup> According to Mr King's MS. he was bishop of Moray 1461.

[*C. Morav.*] and anno 1468 and 1470, [*Regist. Chart.*] He built the great tower of Spynie castle, a mighty strong house: it is called to this day David's tower. He was much disquieted by Alexander earl of Huntly, who withheld the feu-duties of such lands as held of the see of Moray within the lordship and bounds of Strath-bogie. The earl, for his obstinacy and sacrilege, was excommunicated; but at last, by the mediation and good offices of the abbot of Kinloss, the prior of Pluscarden, and several others, matters were made up, and the earl absolved, after satisfaction and submission made. This good prelate made several wise regulations; and after he had governed the see of Moray fourteen years he died, and was buried in the same aisle with his brother, [*Mr King's MS.*] He was buried in St Peter and St Paul's aisle, on the north of the cathedral church. [*Spottiswood MS.*]

WILLIAM TULLOCH, 1477.]—William Tulloch, formerly bishop of the see of Orkney, and keeper of the privy-seal, was translated to the see of Moray in the year 1477; for in the Parliament, anno 1476, which restored the Earl of Ross, he was still bishop of Orkney and Privy-seal: But in a charter anno 1477, he is become bishop of Moray and keeper of the privy-seal. He was bishop here and Privy-seal anno 1478, and 27th July 1479, [*Aberbr.*] He was bishop here anno 1478-79-81, and Privy-seal, [*Regist. Chart.*] He was buried in St Mary's aisle, in the canonry church of Moray, and must have died at least in the year 1482. For,

ANDREW STEWART, third son of Sir James Stewart, surnamed the Black Knight of Lorn, by Jane queen-dowager of Scotland, the widow of King James I. succeeded him in 1482. In the year 1456, this gentleman was subdean of Glasgow, and rector of Monkland, [*Writs of the College of Glasg.*] Anno 1477, he is provost of Lincluden, and re-

tained his subdeanry in commendam ; and the same year he was elected dean of faculty in the university of Glasgow, [*Ibidem.*] He was elect of Moray, and Lord Privy-seal in the month of July 1482; and “ Electus, confirmatus, Moravien.” is in the rolls of Parliament, December 2. 1482, in which year the king calls him “ dilecto avunculo nostro “ Andrea, electo Moravien. secreti sigilli custode,” [*R. Chart.*] But the privy-seal he resigned upon his consecration in the year 1483. Andrew, elect of Moray, is witness in a charter to Alexander duke of Albany, lord lieutenant-general of the kingdom, and high admiral. The paper wants a date, but one of the co-witnesses is John bishop of Glasgow, who died in January 1482-3; and James bishop of Dunkeld, another witness, died anno 1483. He is bishop here anno 1487, [*Ibid.*] In the year 1488, there is a confirmation by king James III., and a new enlargement of the burgh of Spynie, in which are these kind expressions, viz. “ Et pro speciali fiducia, cordialique dilectione, et singulari favore, quos gerimus erga Reverendum “ in Christo Patrem, nostrumque avunculum, Andream “ nunc Episcopum Moravien. et pro suis fideli et gratuito “ servitio, auxilio et consilio, nobis retroactis temporibus “ multipliciter impensis et exhibitis.”—*Apud Aberdene*, 16th April 1488, [*C. Morav.*] which was only two months before the slaughter of the king. He was bishop here anno 1492, [*C. Morav. C. Aberbr. Assed. Aberbr. it. Hay;*] anno 1492, and 94, [*Reg. Cart.*] anno 1496, [*C. Cambusk.*] “ Andreas Episcopus Moravien. frater-germanus Jacobi “ comitis de Buchan,” anno 1501, [*Reg. Chart.*] And in that year, 1501, he died, [*Ibid.*] and was buried in the quire of the cathedral.

ANDREW FOREMAN, 1501.]—Andrew Foreman, a son of the laird of Huttoun in Berwickshire, was Proto-notary apostolick in Scotland anno 1499, [*Reg. Char.*] He was postulate of Moray in the year 1501, at which time he gets

a commission, together with Robert archbishop of Glasgow, and Patrick earl of Bothwell, to treat about a marriage betwixt King James IV. and Margaret, eldest daughter of Henry VII. king of England; and he himself gets a subsequent commission, to treat of a peace betwixt the two nations, [*Reg. Chart.*] In the same year, 1501, he was fully promoted to this see; and, together with it, held in commendam the priories of Pittenweem in Scotland and of Cottingham in England. Andrew is bishop of Moray July 10. 1502, the 5th indiction, and 10th of Pope Alexander VII. [*Mar et Clackmannan.*] He is “episcopus “Moravien. et commendatarius de Pittenweem in Scotia, “et Cottingham in Anglia,” anno 1503-4, item 1506, [*Reg. Chart.*] January 2. 1506, 9th indiction, and 3d of Pope Julius II. King James IV. appoints him his ambassador to England, in order to procure a personal conference betwixt him and Henry then king of England, therein expressly designed “Frater et consanguineus noster amantis- “simus,” as appears by the commission given him, dated at Edinburgh, “19th Julii, anno regni nostri 22.” [*i. e.* 1510, *Macfarl.*] This commission is recorded by *Rymer*, Tom. X. p. 376, but erroneously put under the year 1427, and so ascribed to the times of James I. and Henry VI. He is designed Andrew bishop of Moray, commendator of Pittenweem, and Cottingham in England, [*Clack.*] He was bishop anno 1512, [*Cart. Mor.*] and bears the title of “An- “dreas, miseratione divina, Moravien. episcopus, commen- “datarius perpet. monasteriorum de Dryburgh et Pittin- “veme, et Cottingham in Anglia, Sti Andreae et Eborac- “cen. Diocesium.” And he is stiled bishop of Moray, and commendator of Dryburgh and Pittenweem, in a treaty of confederation made at Edinburgh, 10th July 1512. In the year 1514, he was translated to the archiepiscopal see of St Andrews,—where see more concerning him.\*

\* In Young's Account of the marriage of James the Fourth with Margaret of England, we find that the bishop of Moray was employed by his sovereign

JAMES HEPBURN, 1516.]—James Hepburn, third son of Adam Lord Hales, and brother to Patrick the first earl of Bothwell, had been rector of Partoun, and in the year 1515 abbot of Dunfermline, [*State Letters* ;] and on the 15th June, the same year, had been constituted lord-treasurer. Anno 1516 he became bishop of Moray, and on the 3d October, the same year, he quitted the treasury: He is designed “Rector de Partoun, nunc Moravien. ecclesie postulatus,” [*Reg. Chart.*]—and anno 1516 and 17, he is bishop of Moray, [*Ibid.*] He was bishop here anno 1520, [*Cart. Mor. et Aberbr.*] He was bishop anno 1521, [*Cart. Cambusk.*] and he was bishop here anno 1524, [*Cart. Morav.*] in which year he died, and was buried in our Lady’s aisle, near to the Earl of Huntly’s tomb. [*Mr King’s MS.*]

ROBERT SCHAW, 1524.]—Robert Schaw, a son of the laird of Sauchie in the shire of Stirling, [was elected abbot of Paisley, upon the resignation of his own uncle George; for which he obtained the king’s letters-patent the 1st March 1498, [*Chart. Pub.*] He was advanced to this see of Moray 1524. He is bishop here 5th February 1524-5, [*Cartul. Aberbr.*] He is in a commission of embassy to England during the time he was bishop, [*Rymer.*] He died in the year 1527, and was buried between the sepulchres of Bishop Alexander Stewart and Andrew Stewart his brother, [*Mr King’s MS.*] and has the character of a man of great virtue, [*Spotiswood MS.*]—I shall subjoin here, as being a good piece of history, the following writ from the cartulary of his see: “ROBERTUS, miseracione divina, “Moravien. episcopus, venerabili et egregio viro Magistro Georgio Lokcart, sacrae Theologiae professori, ac “praeposito ecclesiae collegiatae de Crychtoun, Scoto-Pa-

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as one of the commissioners who, at the court of Henry VII., arranged the royal nuptials.—See Leland’s *Collectanea*, p. 258.

“ risiis, salutem, cum benedictione divina. De vestris pru-  
 “ dentia, scientia et circumspectione, plurimam in Domino  
 “ fiduciam habentes, bursas per quondam recolendae memo-  
 “ riae Moravien. episcopum, praedecessorem nostrum Pari-  
 “ siis fundatas, de Gresie nuncupatas, ad nostramque et nos-  
 “ trae sedis cathedralis Moraviensis Praelati pro tempore,  
 “ (*potestatem ?*) ex primaeva sua fundatione, dispositione,  
 “ provisione et donatione, pleno jure spectan. cum per cessum,  
 “ decessum, divisionem, resignationem, seu alias quovismodo  
 “ vacare contigerint, scolaribus studentibus, secundum fun-  
 “ dationis tenorem, personis qualificatis et Scotis, et praeci-  
 “ pue Moravien. dioces. oriundis, providendi, disponen. et  
 “ conferen. regen. manutenen. defenden. eorum mores, et  
 “ excessus corrigen. et reforman. et, causantibus demeritis,  
 “ deponen. et reprimen. aliosque eorum locis imponen. cae-  
 “ teraque omnia alia et singula quae in praemissis nobis ex  
 “ fundatione facien. incumbunt, et necessaria fuerint, seu  
 “ quomodolibet opportuna agen. geren. et exercen. nostram,  
 “ tenore praesentium, commitimus potestatem, et facultatem  
 “ in Domino impertimur specialem praesentibus, ad arbi-  
 “ trium nostrum duraturis. In cujus rei testimonium, his  
 “ nostris commissionis literis, manuali subscriptione nostra  
 “ munitis, sigillum nostrum rotundum affigi fecimus, apud  
 “ oppidum Edinburgi, die decimo quinto mensis Januarii,  
 “ anno Domini millesimo quingentesimo vigesimo sexto, et  
 “ nostrae consecrationis anno secundo.”

ALEXANDER STEWART, 1527.]—Alexander Stewart, son  
 of Alexander duke of Albany, son to King James II. by Ka-  
 tharine Sinclair, then his wife, daughter of William earl of  
 Orkney and Caithness, was the next bishop. Their marriage  
 having by act of Parliament been declared unlawful, long after  
 they were both dead, this gentleman was declared illegitimate  
 in the year 1516 ;—whereupon he betook himself to the ser-  
 vice of the church, and had first the priory of Whitern bes-  
 towed upon him, afterwards the abbey of Inchaffray ; and

then the government of the abbey of Scone was given him by his brother John duke of Albany, now become regent of the kingdom; and, last of all, he was made bishop of Moray, anno 1527. He is bishop here anno 1530, [*Cartul. Aberbr.*] and anno 1532, [*Reg. Chart. et Cart. Morav.*] He died bishop here, it is said, anno 1534. Certain it is, that, in the year 1538, he is stiled “quondam Alexandro episcopo copo Moravien.” [*Reg. Chart. B. 22. No. 115.*] He was buried in the monastery of Scone. [*Mr King's MS.*]

PATRICK HEPBURN, 1535.]—Patrick Hepburn<sup>2</sup>, son to Patrick, first Earl of Bothwell, being educated by his uncle John, prior of St Andrews, came to be his successor in that priory anno 1522. In the year 1524, he was made secretary, in which office he continued until the 1527. He was advanced to the see of Moray anno 1535, and at the same time he held the abbey of Scone in perpetual commendam, [*Reg. Chart. anno 1539-40.*] He was bishop anno 1539, [*C. Mor.*] anno 1446, [*Register of Pr. Council,*] anno 1561, [*Keith's History, App. p. 175,*] and anno 1568, [*Errol.*] “Patricius episcopus Morav.” subscribes the letters, in name of the community of Scotland, for empowering to treat about the marriage of our Queen Mary with Francis dauphin of France. Upon the Reformation he had the fate of the other prelates, but kept possession of his Episcopal palace till his death, which happened at Spynie castle the 20th of June 1573, [*Mr King's MS.*] and was buried in the quire of the cathedral church. In the cartulary of this see are to be seen a great many tacks of the lands pertaining to this bishopric, leased out by him at and after the year 1540, from a foresight, no doubt, of what was coming on; and in all the assedations he had the additional title of “Monasterii de Scona commendatarius perpetuus.”

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<sup>2</sup> He found the bishopric in good condition, but he feued out all the lands belonging to it.

## REFORMATION.

1. GEORGE DOUGLAS, 1573.]—George Douglas, natural son of Archibald earl of Angus, was, upon the death of Patrick Hepburn, made bishop of Moray, as appears by three several papers in the Register of Benefices, &c. The first is intituled, “Licence to cheis a Bishop of Moray, 12th August 1573;” the second, “Consecration of the Bishop of Moray, 5th February 1573-4;” the third, “Restitution of the Bishop of Moray to his temporalitie thair of,” dated 23d March 1573-4; and it is observable that, in this register, he has no other designation but son-natural to unquhile Archibald earl of Angus, and Reverend Father George, bishop of Moray, 27th October 1574, [*Ibid.*] There is a writ annexed to the old cartulary of Moray, which is signed by “Georgius Moravien. Episcopus,” at least by a notary-public in his name, in the year 1587; and the writ begins with these words, “Georgius miseratione,” (but wants *divina*,) “Moravien. Episcopus”; and there is likewise a tack or assedation, (*i. e.* lease of land,) which begins, “George, be the mercy of God, bishop of Moray, with consent and assent of the chanons of our chapter,” anno 1580. He was bishop of Moray 16 years, [*Ibid Cart. Morav.*] He was buried in the church of Holyroodhouse, [*Mr King’s MS.*] After the death of George Douglas, the bishopric of Moray was by King James the VI. erected into a temporal lordship, and given to Mr Alexander Lindsay, brother-german to David earl of Crawford, under the title and designation of Lord Spynie, which he enjoyed until the year 1606; when his Majesty King James VI. got a resignation of it by payment of a considerable sum of money, and restored it to the church, [*Mr King’s MS.*] Father Hay says, that this Lord Spynie was killed by

David Lindsay of Edzel, 1607, by mistake, instead of the Earl of Crawford.

2. ALEXANDER DOUGLAS, 1606.]—Alexander Douglas, who was minister at Elgin about 17 years, was promoted to the see of Moray anno 1606. He died at Elgin in May 1623, and was buried in the south aisle of the church of St Giles, in a vault built by his widow; who likewise erected a stately monument over him, which is to be seen quite entire to this day.

3. JOHN GUTHRIE, 1623.]—John Guthrie, who had been minister at Perth first, and carried to Edinburgh in 1620; upon the death of the former bishop, was promoted to this see. He was bishop here 20th of November 1623, [*Cart. Morav.*] where he continued until he was deprived with the other prelates by the Glasgow Assembly 1638. He lived at Spynie castle till the year 1640, when he was forced to surrender it to Colonel Monroe; after which he retired to his own estate of Guthrie in the county of Angus. He was a venerable, worthy, and hospitable prelate. After his deprivation by the Assembly at Glasgow, he was, by an act of that Assembly, appointed to make his public repentance in Edinburgh, where, in the year 1633, he had preached in a surplice before his Majesty King Charles I. in the High church, to the great scandal of the zealous people there; and if he refused to submit he was to be excommunicated, [Mr Ruddiman's *MS. of Starlock's Hist.* p. 104;] which (upon his despising these orders) was accordingly done. He died during the course of the grand rebellion.

4. MURDOCH MACKENZIE, 1662.]—Murdoch Mackenzie, descended from a younger son of the laird of Garloch, the first branch of the family of Seaforth, was born in the year 1600, received Episcopal ordination from Bishop Maxwell of Ross, and went chaplain to a regiment under Gustavus Adol-

phus. After his return home from Germany, he became parson of Conton, next of Inverness, afterwards of Elgin; was made bishop of this see the 18th of January 1662, translated to that of Orkney 14th February 1677 or 1678, and died at Kirkwall in the month of February or March 1688.

5. JAMES AITKINS, 1677.]—James Aitkins, or Aiken, Etkins, or Atkins, son of Henry Aiken, sheriff and commissary of Orkney, was born in Kirkwall, and had his education at Edinburgh, from whence he went and studied at Oxford. Returning to Scotland, he became chaplain to the Marquis of Hamilton while he was his Majesty's commissioner to the Assembly in 1638; in which station he behaved so well that, upon the marquis's return to England, he procured from the king a presentation for Mr Aiken to the church of Birsá in Orkney, in which office he procured a general esteem from all persons. In the beginning of the year 1650, when the Marquis of Montrose landed in that country, Mr Aitkins was unanimously named by the brethren to draw up a declaration in their and his own name, and which, by their consent and approbation, was published; containing very great expressions of loyalty, and a constant resolution firmly to adhere to their dutiful allegiance. For this step, the whole presbytery being deposed by the General Assembly, Mr Aitkins was excommunicated for having conversed with the Marquis of Montrose, and the council did issue out an order for apprehending him. But, by private notice from his kinsman, Sir Archibald Primrose, afterwards lord-register, at that time clerk to the council, he fled into Holland, where he skulked till the year 1653; when, returning into his native country, he transported his family from Orkney to Edinburgh, and resided there obscurely until the Restoration, and then he went to London in company with Bishop Sydeserf, (the only surviving prelate in Scotland,) to congratulate the King's

Majesty; at which time the bishop of Winchester presented him to the rectory of Winfrith in Dorsetshire: there he continued till the year 1677. He was elected and consecrated bishop of Moray; but he was translated from this in the year 1680 to the see of Galloway. [*Athenæ Oxonien.*]

6. COLIN FALCONER, 1680.]—Colin Falconer was the only son of William Falconer of Dunduff and Beatrix Dunbar, his spouse, a daughter of Dunbar of Bogs in the county of Moray. William, this prelate's father, was fourth son of Alexander Falconer of Halkertoun and Elisabeth, daughter of Sir Archibald Douglas of Glenbervy. Colin Falconer was born in the year 1623; he studied the liberal arts in St Leonard's college in the university of St Andrews, and was married the 24th of July 1648. Some years thereafter he became a clergyman: His first settlement was in the parish of Essil in the diocese of Moray; from thence he was in a few years removed to Forres, where he continued to the time of his promotion to the bishopric of Argyle, on the 5th day of September 1679, from whence he was the next year translated to the see of Moray. The king's letter, directed to the dean and chapter of the cathedral church of Moray, for his election, bears date at Whitehall the 7th day of February 1679-80. He was an hospitable, pious, and peaceable prelate, being remarkably happy in reconciling differences, and in removing discords and animosities amongst the gentlemen of his diocese. He died at Spynie castle, November 11. 1686, in the 63d year of his age. His remains are deposited in the south aisle of St Giles's church in Elgin, at the bottom of the tower or steeple, towards the east.

7. ALEXANDER ROSE, 1687.]—Alexander Rose, descended from the family of Kilravock. His father was prior of Monimusk in the shire of Aberdeen. He commenced master of arts at Aberdeen, but studied divinity at Glasgow under

Dr Gilbert Burnet, afterwards bishop of Salisbury in England. He was minister at Perth, and then professor of divinity at Glasgow; and on the 22d October 1686 he got a royal presentation to be principal of St Mary's college in St Andrews; and on the 17th December 1686 he was recommended by the king to be chosen into the see of Moray, [*Secretary's Books,*] and the royal mandate for his consecration bears date the 8th of March following; and in little more than half a year, or so, he was translated to the see of Edinburgh, before that he had taken personal possession of this see of Moray. [*Ibid.*]

8. WILLIAM HAY, 1688.]—William Hay, said to be of the family of Park, was born the 17th of February 1647. He had his education at Aberdeen, and received holy orders from Bishop Scougal. He was first settled minister at Kilconquhar (commonly Kinneuchar) in Fife, and was made doctor of divinity by Archbishop Sharp. From Kinneuchar he was removed to the town of Perth, and was afterwards consecrated bishop of Moray anno 1688. The royal warrant for his consecration bears date the 4th February 1688, [*Secretary's Books, Mar.*] He suffered the common fate of his Order at the Revolution, and died at Castlehill, his son-in-law's house, near Inverness, on the 17th of March 1707.\*

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\* For some additional notices regarding this see, the reader is requested to consult the Appendix, Note K.

## THE SEE OF BRECHIN.

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THERE was formerly an abbey or convent of Culdees in this place, and Leod, abbot thereof, was witness to a grant by King David to his new abbey of Dunfermline, [*C. Dunferl.*]—and the same king, about the year 1150, in the end of his days, founded here, and richly endowed, an Episcopal see.

T, is the initial letter of the name of the first bishop of Brechin which I have found on record, and that as early as the year 1155 or 6. [*Reg. Chart.* and Bishop Nicholson's *Scottish Historical Library.*]

SAMPSON, 116.—The next bishop we meet with in this see is Sampson, in the time of King Malcolm IV. He is a witness to the charters of King Malcolm IV. to the priory of St Andrews, before the year 1158, [*Cart. St Andrews.*] Sampson is bishop here, and contemporary with Matthew, Andrew, and Simon, bishops of Aberdeen, Caithness, and Moray, [*C. Morav.*] also with Matthew, Richard, and Andrew, bishops of Aberdeen, Moray, and Caithness, [*Ibid.*] San. is bishop here in the time of Richard bishop of St Andrews, L. bishop of Dunblane, and Andrew bishop of Caithness, [*C. Cambusk.*] But whether S. or San. be an abbreviation for Sampson or no, I do not take upon me to determine, though very probably it is so.

TURPIN, 1178.—Turpin was elect of this see anno 1178, [*C. Aberbr.*] T. also is elect of Brechin in a charter by Hugo bishop of St Andrews, who was but consecrated in the same year 1178, [*Chr. Melr.* and *Cart. Pr. St. And.*] and likewise T. is elect of Brechin in a charter by King

William, [*C. Glasg.*] Turpin was bishop of Brechin in the reign of the said King William, [*C. Aberbr.*] and contemporary with Matthew bishop of Aberdeen and Hugo bishop of St Andrews, [*Ibid.*] He was bishop in the 5th year of King William, [*C. Scon.*] He was contemporary with Joceline, Hugo, Richard, and Andrew, bishops of Glasgow, Dunkeld, Moray, and Caithness, [*Cart Aberd.*] Turpin was bishop here under King William, and contemporary with Joceline and Matthew bishops of Glasgow and Aberdeen, and “Hugo de sigillo, clerico meo,” says the king, [*Cart. Mor.*]—and in the same cartulary, f. 32, Turpin bishop here is co-witness with John, and Matthew, and Richard, bishops of Glasgow, Aberdeen, and Moray, Alex. D. H. W. Robert, Rad. H. Remo, abbots of Dunfermline, Kelso, Arbroath, Holyroodhouse, Scone, Coupar, Newbottle, Kinloss, “comite Dunc. Justic. Gilb. com. de “Strathern, Gillebred com. de Angus, R. et Will. capellanis meis, Hugone de Sigillo meo clerico, W. de Hay, “Galfrido de Maleville, W. de Moreville, apud Kinghorn.” But how Turpin should be contemporary with John bishop of Glasgow is very singular, and can no otherwise be accounted for than by supposing John a mistake of the writer, instead of Joceline. This Bishop Turpin gave to the new abbey of Arbroath the churches of Old Montrose and Catterlyn, “pro salute animae suae,” [*Cart. Aberbr.*] He likewise gave grants to the abbey of Coupar.

*Qu.* How could Turpin be only elect anno 1178, and yet bishop in the 5th year of King William, eight years before? Some error must be here.

RADULFUS, 1202.]—R. was elect of this see in the time of Gilbert prior of St Andrews, who succeeded to that office in 1196, and died in 1198, [*Cart Aberbr.*] and Radulfus was consecrated bishop here in the year 1202, [*Melr.*] R. is bishop here in the time of Pope Innocent III. and is contemporary with R. bishop of Dunkeld, and

J. bishop of Dunblane, [*C. Melr.*] Rad. was bishop anno 1212, [*C. Dunf.*] This bishop is witness to King Alexander II.'s foundation of the abbey of Balmerino, [*C. Balmer.*] and likewise is witness to the foundation of the abbey of Lindores, made by David earl of Huntingdon, [*Hay.*] He confirmed to the abbey of Coupar the grants of his predecessor Turpin, in which deed William de Bosco, who was chancellor both to King William and his son Alexander II. is a witness. He died anno 1218. [*Chr. Melr.*]

ROBERT MAR, 1219.]—Robert Mar is bishop of Brechin in the year 1219, [*C. Aberbr.* p. 78;]—but then,

HUGO is bishop here in the reign of King Alexander II. and his contemporaries are Robert elect of Ross, and A. (for Adam I suppose) bishop of Caithness, and William de Bosco chancellor, [*C. Aberbr.*] Now A. bishop of Caithness died in the year 1222. He is witness to King Alexander II.; and again “obiit episcopus Brechinen. anno 1218, cui successit Gregorius archidiaconus ejusdem episcopatus,” [*Aug. Hay MS. et Chr. Melr.*] This wants to be reconciled with the former bishop.

GREGORY, 122-.]—Gregory, archdeacon of Brechin, was the next bishop of this see, [*Melr.*] He was contemporary with William de Bosco the chancellor, and Brice and Robert bishops of Moray and Ross, [*C. Aberbr.*] He makes mention of Turpin, Rad. and Hugo, his predecessors, [*C. Lund.*] He was bishop here anno 1225, [*C. Balmer.*] He was bishop 19th August 1235 and 1242, [*C. Aberbr.*] He was bishop sometime after the 32d year of King Alexander II. (*i. e.* anno 1246,) [*Ibid.*—also vid. *Nisb. Herald.* App. p. 247.]

GILBERT, 124-.]—Gilbert was bishop here, and died anno

1249, to whom Robert his own archdeacon succeeded, [*C. Melr.*] But this will not reconcile with what we find recorded concerning

ALBIN, *al.* ALWIN, who seems next to have come into this see, where he is bishop 10th October 1248, [*C. Aberbr.*] and A. is bishop here anno 1243 and 1254, [*Ibid.*] Albin was bishop anno 1256, [*C. Lindor.*] and mentions Clement bishop of Dunblane his contemporary. He would appear to have been bishop here within the reign of King Alexander III. since he is witness to William Brechin of Brechin his foundation of the "Maison de Dieu" in Brechin, for the souls of William and Alexander, kings of Scotland. A. is bishop here anno 1260, and is appointed judge in a controversy between Archibald bishop of Moray and some of the canons of that see, [*Vid. Cart. Mor. f. 20.*]—He died anno 1269, [*Melr.*] Richard Hay says, Alwin was bishop of Brechin ad annum 1253, and that he died anno 1267; yet Andrew is bishop here anno Domini 1253, [*Car. Aberbr.*] These discrepancies I cannot pretend to adjust, nor can I easily determine in what time to place Edward, who, Archbishop Spotiswood says, was in this see about the 1260: For,

WILLIAM DE KILCONCATH, whom the chronicle of Melrose bears to have been "Rector fratrum praedicatorum de Perth," was in the year 1260; according to the same chronicle, elected bishop of this see; and Archbishop Spotiswood calls him dean of Brechin, and says that he died at Rome in the year 1275; yet G. is the initial letter of the name of a bishop of this see anno 1270, [*C. Arbr.*] In all our records we never, or very rarely, see the name William rendered in Latin by Gulielmus: However this may not be altogether certain, and G. may stand for William.

EDWARD 126-.]—Edward (whom I place here merely that I may not omit him altogether) was formerly a monk at Coupar of Angus, and is marked by Archbishop Spotswood to have been bishop here about the year 1260; and this primate adds, that it is testified of him, that he went on foot through the whole kingdom, with Eustathius abbot of Aberbrothock, preaching the gospel wherever he came. I would not be ready to question this worthy prelate's having read this story somewhere, and it is a pity he doth not point out his vouchers to us; which neglect can only be attributed to the bad custom of the age he lived in, and of those before him.

ROBERT, 1284.]—Robert, formerly archdeacon of this see, was bishop thereof in the year 1284. [*C. Arbr.*]

WILLIAM, 1290.]—William, bishop of this see, was one of the Scots clergy who, in the year 1290, addressed Edward king of England, that the prince his son might marry Margaret of Norway, heiress of the crown of Scotland, [*Rymer.*] What became of this prelate afterwards there is no instruction that appears as yet, for what I know.

JOHN DE KYNNINMOND, 1304.]—John de Kynninmond, of an ancient family of that name and designation in the shire of Fife, was bishop here 22d October 1304, [*C. Arbr.*] He is bishop before the year 1309, [*Anders. Indep. App. No. 14.*]—and in the year 1309 he is one of the bishops who solemnly, under their seals, recognize King Robert Bruce's title to the crown of Scotland, [*Reg. Chart.*] also for 1309 [*Vid. Errol.*] In the year 1311, he appends his seal, together with Nicholas bishop of Dunblane, to a solemn agreement betwixt the abbots of Cambuskenneth and Coupar, [*C. Cambusk.*] He is bishop here in the year 1313; also the same person is bishop anno 1321, [*R. Ch. et Arbr.*] likewise in the 7th

and 16th years of Robert I. and anno 1323, [*Cart. Aberbr.*] and he is witness to King Robert's confirmation of the monastery of Aberbrothock, [*Ibid.*]

ADAM, 1323.]—Adam, according to Spotiswood, was chancellor of the kingdom \* sometime in the minority, we may guess, of King David II. ; but as there is no such name to be found in the list of chancellors, it is much to be suspected that the archbishop has been misled somehow or other. Perhaps his Grace may have blended this bishop and Patrick Leuchars together. Adam is bishop of Brechin in the year 1308, [*Inv. Aberd.*]—but here must be an error, probably for 1328. He is bishop anno 15. reg. Roberti Bruce, [*C. Aberbr.*]—but here also must be an error of Robert for David, otherwise this cartulary could not be consistent with itself in the dates of this and the former bishop. Adam is bishop here anno 1329, [*C. Newb.*] Adam was bishop here anno 1338, [*Cart Aberd.*] He is witness to King David's confirmation of the monastery of Arbroath, anno reg. 13. item anno reg. 15. *i. e.* anno Domini 1342 and 4, [*C. Arbr.*] Adam bishop of Brechin is witness together with “ David de Barclay, Malcolmo de Ramsay, vicecomite de Angus, Joanne de Stratton, Waltero de “ Allardes,” [*R. Chart.*] Now this David Barclay seems to have been the last laird of Brechin, who was murdered in the year 1348, [*Buch. Hist.*] Bishop Adam was employed in several embassies into England towards the facilitating of King David's redemption, who had been taken prisoner at the unfortunate battle of Durham, anno 1346. †

\* Could he be Adam of Aberbrothock, who was clerk to Alan bishop of Caithness, when he was chancellor?—*Rot. Scot.* 27. Jun. 20 Ed. I.

† Edward seems to have treated this bishop with more favour than he showed to the other ambassadors; as a proof of which, we may mention that he bore his expenses when in England.—*Rot. Scot.* 20. Mar. 16 Ed. III.

The same prelate appears to have been an agent in the dark negotiations

He must, at the latest, have died in the beginning of the year 1351. For,

PHILIP is in this see anno 1351, [Charter of the lands of Mathers, by William Keith, the marischal, to Barclay of Mathers, in *Nisbet's Heraldry*, Vol. II. App. p. 248.]

PATRICK DE LEUCHARS, 1354.]—Patrick de Leuchars, descended of an ancient family in the shire of Fife, had been rector of Tinningham in East Lothian, [*Charta penes dominum de Cardross, nunc comitem de Buchan*,] was invested in the see of Brechin anno 1354, and some time after was made lord high chancellor of the kingdom. He was also much employed in treating about the redemption of King David II. and in adjusting the several payments of his ransom, [*Rymer*.] He was both bishop and chancellor anno reg. 29. *h. e.* anno Domini 1358, Nov. 12. [*Mar.*] it. Nov. 18. [*C. Mor.*] also anno reg. 30. [*Reg. Chart.*] He was bishop and chancellor in the 31st and 34th years of David II. [*C. Dunferm.*] He was chancellor anno 1360, [*Panmure*;] bishop and chancellor anno 1362, [*C. Glasg.*] He was bishop anno 28. and 36. David II. and bishop and chancellor July 4. anno reg. 39. [*Mar*; it. *C. Morav.*] and bishop anno 40. [*Reg. Chart.*] In the year 1370 he resigned his office of chancellor, at least it is certain that he had made this resignation some time before the death of King David, [*Rymer*.] He is bishop in the first, second, and third years of King Robert II. [*Reg. Chart.* App. 3.] anno reg. 3. [*Mar*;] and he was bishop, and present in Parliament, 1373, [*Rud. Ans. to Logan*, p. 400—it. *Cart. Aberd.*]

STEPHEN, 1384.]—Stephen was bishop here in the year 1384. [*Spotiswood, et App.*]

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of the degenerate David II. with Edward III.—See particularly *Rot. Scotiæ*, 26. Jul. 34 Ed. III.

WALTER FORRESTER, 1401.]—Walter Forrester, of the family of Carden in Stirlingshire, was first a canon of the church of Aberdeen, next was made secretary of state, and then promoted to the see of Brechin, in which he was bishop as early as the year 1401. He was bishop here anno 1405 and 1408, [*Reg. Chart.*] and 1408, [*Errol.*] He was bishop anno 1413, [*Dipl. et Numism.*] it. anno 8<sup>vo</sup> “Roberti Gubern.” [*Ibid.*]—as also 15. Januarii 1415, [*Ex autog. penes W. Macf. de eodem.*]

G. 1424.]—Dominus G. is bishop of Brechin in the year 1424, [*Reg. Chart.*]—but what name this initial letter stands for, I do not pretend to say.

JOHN DE CARNOTH, 1435.]—John de Carnoth, or rather Crennach, [*Fordun,*] (which, I suppose, may be the same with Carnotto, now commonly said to be the surname of Charters,) was bishop of this see when he accompanied Princess Margaret, daughter of King James I. into France, in order to be espoused to Lewis XI., then dauphin of that kingdom, anno 1435, [*Fordun, Vol. II. p. 485.*] John is bishop here anno 1449, [*Reg. Chart. it. C. Glasg.*] John, bishop of this see, was sent into England on an embassy, with divers others, anno 1450, [*Foed. Ang.*] He is also mentioned April 18. 1451. [*Ibid.*] \*

ROBERT, 1456.]—Robert was bishop here 1456, [*Reg. Chart.*]—but as he is not in any former list of the bishops of this see, I can say no more of him, but that he might have died this year, and his successor been in the see in the course of the same.

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\* In the Chronicle of King James II. there is the following entry relative to this churchman: “August 1456, Died John Crenuch, bishop of Brechyne, “an active and virtuous man.”

GEORGE SHORSEWOOD, 1454.]—George Shorsewood, of the family of Bedshiel in the shire of Berwick, [*Charta penes Comitem de Marchmont*,] was first rector of Culter anno 1449; and George Shoreswood, rector of Culter, is several times a witness to the king, particularly 1452, [*C. Morav.*] He was one of the *clerici regis*, and in the year 1453 chancellor of the church of Dunkeld. He was confessor to the king anno 1454, the which year he goes on an embassy to England, [*Rymer*;] and 22d of October, in the same year, 1454, he is bishop of this see, [*Mar.*] He was also royal secretary, and, last of all, became lord high chancellor, [*Rymer, et Reg. Chart.*] He was bishop here A. D. 1455, [*C. Mor.*] and 1455, et reg. 20. [*Inv. Aberd.*] George was bishop here anno 1455, 6, 7, et 8, [*R. Chart.*] and bishop and chancellor anno 1455, 6, et 7, [*Ibid.*]' He was bishop anno 1456, [*Errol.*] In the year 1459 there is mention of "George Shoreswood, quondam episcopo Brechinen." [*Reg. Chart.*] and yet he is said to be bishop here as far down as the year 1462, [*C. Aberbr.*] He held the office of chancellor till his death.

PATRICK GRAHAM, 1463.]—Patrick Graham, son to the Lord Graham, and nephew to King James I. by his mother Lady Mary Stewart, daughter to King Robert III. [*Peerage*,] was bishop of Brechin in the year 1463 and 4, [*C. Aberbr.*] and from this see he was translated in the year 1466 to that of St Andrews.—Vid. St Andrews.

JOHN BALFOUR, 1470.]—John Balfour was bishop of this see anno 1476, and assisted in the consecration of Bishop Livingston of Dunkeld, [*Hay.*] He was bishop in the year 1470, [*Aberbr.*] and John was also bishop in the year 1501, [*R. Chart.*]

WALTER MELDRUM, 150-.]—Walter Meldrum. At what time he came to be bishop, or how long he sat in this

see, does not as yet appear by any proper voucher that I have chanced to meet with : The chronology, however, rather requires that some person should be in this see between John Balfour and the next bishop.

JOHN HEPBURN, 1517.]—John Hepburn, descended of the family of Bothwell, was in this see of Brechin in the years 1517, 29, and 32, [*Car. Aberbr.*] item anno 1524, 28, et 40, [*Reg. Char.*] and he recognizes the Earl of Arran's right to the regency anno. 1543, [*Ep. Reg. Sco.* Vol. II. p. 307.] He died in the month of August anno 1558, [*Leslaeus de Rebus gestis Scotorum,*] who gives this prelate a very large character.

DONALD CAMPBELL, 1558.]—Donald Campbell, a son of the family of Argyle, and abbot of Cupar, was elected next bishop of this see : And so Bishop Leslie says, that the abbot of Cupar did succeed Bishop Hepburn in the see of Brechin ; but the election not pleasing the court of Rome, because the abbot had declared himself inclined to the new doctrines, he never assumed the title of bishop, but contented himself with that of abbot, in which rank and designation we find him marked in the so named pretended Parliament 1560. Donald was abbot of Cupar anno 1540 et 1558, [*Reg. Chart.*] He died invested of the office of Lord Privy-seal to Queen Mary, in the end of the year 1562.

JOHN SINCLAIR, 156-.]—John Sinclair, a son of the house of Roslin, four miles S. S. E. from Edinburgh, a man well learned in both laws, was dean of Restalrig, (*vulgo Lesterrick,*) beside Edinburgh, and put into this see by Queen Mary, after the death of Abbot Campbell. He was likewise, for his singular knowledge of the law, first an ordinary Lord of Session, and then Lord President. He had the honour to join the queen in holy matrimony to the Lord Darnley. He died next year, in the month of April 1566.

## REFORMATION.

1. ALEXANDER CAMPBELL, 1566.]—Alexander Campbell, a son of the family of Ardkinlass; by the recommendation of the Earl of Argyle got a grant of the bishopric of Brechin, whilst he was yet a boy, with a new and hitherto unheard of power, viz. “ cum potestate sibi, dare et disponere  
 “ singula beneficia, tam spiritualitatis quam temporalitatis  
 “ dignitatis, aut alia, infra diocesis Brechinen, nunc vacan.  
 “ aut quando eadem vacare contigerit, quae prius dona-  
 “ tioni episcoporum Brechinen. pertinuerunt,” [May 16. 1566, *Reg. Priv. Sig.*] And truly he made sufficient use afterwards of this power, for he alienated most part of the lands and tithes of the bishopric to his chief and patron the Earl of Argyle, retaining for his successors scarce so much as would be a moderate competency for a minister in Brechin. This same person, on the 7th of May 1567, gets a licence from the queen to depart and continue forth of the realm for the space of seven years: (though it seems he was not gone two years after; for Alexander bishop of Brechin is marked to have been present with Regent Moray in the convention at Perth 28th July 1569, and this, too, with the particular designation of Alexander bishop of Brechin in the rolls of that meeting:) And, conformable to this licence, there is a particular instruction in the book of Assumptions, that this bishop was abroad at Geneva, at the schools, on the 28th of January 1573-4, [*Keith's Hist.* p. 507, and App. p. 181;] so the readers may judge what age he has been of at the time of the grant of the bishopric. After his return home, he sometime exercised the office of particular pastor at Brechin, without discharging any part of the Episcopal function, though he still retained the designation of bishop, and sat in many Parliaments on the

spiritual side, till the time of his death, which only fell out in the beginning of the year 1606.

2. ANDREW LAMB, 1610.]—Andrew Lamb, minister at Burntisland, succeeded in this see anno 1606, where he continued till the year 1619 when he was translated to Galloway. He was one of the three bishops who went by the king's order into England, where he received Episcopal consecration on the 20th October 1610.

3. DAVID LINDSAY, 1619.]—David Lindsay, son to Colonel John Lindsay, a brother of the house of Edzel in Angus, was minister at Dundee, and now made bishop of Brechin, and consecrated at St Andrews 23d November 1619. He appears by his writings to have been a man of good learning; and, no doubt upon account of this, he was translated to the see of Edinburgh anno 1634.

4. WALTER WHITFORD, 1634.]—Walter Whitford, son of James Whitford of that ilk<sup>2</sup>, was first minister at Monkland and subdean of Glasgow, then rector of Moffat, and retained his subdeanry in commendam. In 1620 he was made doctor of divinity; and in September 1634 he was consecrated bishop of Brechin, in which see he continued until he was deprived by the Assembly in 1638, after which he fled into England, as being reckoned a forward man for the Liturgy and book of Canons; and there he died in the year 1643.

5. DAVID STRACHAN, 1662.]—David Strachan, a branch of the house of Thorntoun in Mearns, was parson of Fettercairn, and upon the king's restoration promoted to the see of Brechin, and consecrated 1st June 1662, where he continued until his death anno 1671.

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<sup>2</sup> By Margaret, his wife, daughter of Sir James Somerville of Camnethan.

6. ROBERT LAURIE, 1677.]—Robert Laurie, son of Joseph Laurie, minister at Stirling, was first appointed to the charge of a parish; and being a celebrated preacher, and a man of moderation, he was upon the Restoration made dean of Edinburgh, and then advanced to the see of Brechin; but the benefice of this bishopric being small, he was allowed to retain his deanry, and continued to exercise a particular ministry at the church of the Holy Trinity in Edinburgh, till his death in the year 1677.

7. GEORGE HALIBURTON, 1678.]—George Haliburton, minister at Coupar of Angus, was consecrated bishop of this see anno 1678; and was translated thence to the see of Aberdeen in the year 1682.

8. ROBERT DOUGLAS, 1682.]—Robert Douglas, a lineal branch of Douglas of Glenbervy in the shire of the Mearns, afterwards Earls of Angus, now Dukes of Douglas, was born anno 1626. He had his education in the King's college of Aberdeen, was minister first at Laurencekirk in the Mearns, then of Bothwell, Renfrew, and Hamilton, next dean of Glasgow, from whence he was promoted to the see of Brechin anno 1682, and anno 1684 was translated to the bishopric of Dunblane. [Memoir by the Reverend Mr Robert Douglas, son to this prelate.]

9. ALEXANDER CAIRNCROSS, 1684.]—Alexander Cairncross (see an account of him in the See of Glasgow,) was consecrated bishop of Brechin in August 1684. Some say he was consecrated bishop of Brechin on the 19th June 1684; and on the 6th of December following there is a presentation to him of the temporality of the archbishopric of Glasgow, of which see he is now said to be elect. [*Secretary's Books.*]

10. JAMES DRUMMOND, 1684.]—James Drummond, son to James Drummond minister at Fowlis in the shire of Perth, was first minister at Ochterardour, then parson of Muthill; was afterward, on the 25th December 1684, in the church of Holyroodhouse, consecrated bishop of Brechin. The king's warrant for his consecration is dated the 6th of December 1684, [*Secretary's Books*, V. IX.] where he continued until the Revolution in 1688 deprived him with the rest of his brethren the bishops. He lived after this for the most part with the Earl of Errol; and he died in the year 1695, aged 66 years. It is to be said of this prelate, that though he had been promoted by the favour of his chief, the Earl of Perth, then chancellor of the kingdom, yet he always shewed himself as averse to popery as any person in the church; and it is certain there were but very few of the bishops (if any at all) who favoured an alteration in religion.\*

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\* Some additional facts respecting this see will be found in the Appendix, Note L.

## THE SEE OF DUNBLANE.

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FORMERLY there was a convent of Culdees here, and continued so to be even after the erection of the bishopric, which owes its foundation to King David II.\* towards the end of his reign. St Blaan was superior of this convent in the time of King Kenneth III., and from him the see derived its name. [*Britan. Sancta.*]

The writs of this see have been so neglected, or perhaps wilfully destroyed, that no light can be got from thence to guide us aright in making up the list of its ancient bishops; and, besides, there are so many visible blanks, with anachronisms, in such gleanings as can be picked up here and there, that I cannot pretend to give an exact successive list of the prelates of this see. Time may possibly bring things to light; but I must content myself with doing the best for the present.†

M. 115.—]—M. is bishop of this see as far back as the days of Pope Hadrian IV. [*Nicolson's Hist. Library*, App. No. 5. p. 353.] But it remains a question, Whether the *bull*a there mentioned be genuine or not?

LAURENTIUS, 1160.]—Laurentius is bishop of this see, and a witness, together with Arnold bishop of St Andrews, to a charter to the abbey of Dunfermline, [*Dalrymple's Coll.* p. 274.] Laur. is bishop here, and contemporary with Arnold and Edward bishops of St Andrews and

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\* This should be David I., as appears from the Chronology of the Bishops.

† See *Scotichronicon* for the pretensions of this see to jurisdiction in England, Vol. II. p. 160.

Aberdeen, and with John and Osbert abbots of Kelso and Jedburgh, [*Cart. Dunferm.*] L. is likewise bishop of Dunblane in the time of Richard bishop of St Andrews, of Andrew bishop of Caithness, and of Sams bishop of Brechin. [*C. Cambusk.*]

SIMON, 117—.]—Simon is<sup>1</sup> bishop of Dunblane, contemporary with Robert, Adam, and Guido, abbots of Scone, Coupar, and Lindores; and Jonathan and Abraham, bishops here, confirm Simon's deed, [*Cart. Aberbr.*] Simon is bishop here in the time of King William, and in the time of Simon and Andrew bishops of Moray and Caithness, and of Matthew bishop of Aberdeen, [*Cart. Aberbr. et Morav.*] S. is bishop here in the time of King William, J. M. J. T. bishops of Glasgow, Aberdeen, Dunkeld, and Brechin, [*Cart. Dunfer.*] S. is bishop here, [*Cart. Cambusk. f. 164.*] This bishop grants a confirmation of the church of Logy-Aithray, near Stirling, within his diocese, to the nuns of North Berwick, [Charter in the family of *Marchmont*, but without date.]

JONATHAN, 12—.]—Jonathan archdeacon of Dunblane, as he is designed in the above writ of confirmation by his predecessor, was the next who filled the see, [*C. Aberbr.*] Jonathan is bishop here, [*C. Cambusk. fol. 163.*] J. is bishop here in the time of Gilbert prior of St Andrews, who was promoted to that office in 1196, and died in 1198; and he is contemporary with R. and R. bishops of Dunkeld and Brechin, [*Melros.*] and with Guido and Archenb. abbots of Lindores and Dunfermline, [*C. Aberbr.*] “Anno 1210 “obiit Jonathas episcopus Dunblanensis, et sepultus est “apud Inchaffray.” [*Ford. Vol. I. p. 529.*]

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<sup>1</sup> Simon is to be met with in the year 1178, being a witness to a charter alongst with Turpin elect of Brechin, [*Cart. Priorat. S. Andreae.*]—*Macfarlane.*

WILLIAM, 1210.]—There was certainly one of this name bishop of Dunblane in the reign of King Alexander II. [*C. Camb.*] Archbishop Spotiswood says, he was the chancellor of that name, William de Bosco, and that he was bishop before he was chancellor. If the archbishop had good authority for this, William must have been bishop here before the year 1211, at which time he became chancellor. [*Melros.—it. Officers of State.*]

ABRAHAM, 1220.]—Abraham, promoted in the time of King William, [*C. Aberbr.*] is bishop here in the fourth or fifth years of Pope Honorius, and is contemporary with William bishop of St Andrews, [*C. Dunferm.*] There are writs by him in the cartulary of Cambuskenneth, f. 81.

RADULFUS, *Elect*, 122-.]—Radulfus elect of Dunblane. In the cartulary of Aberbrothock, in the Lawyers Library at Edinburgh, fol. 6. cart. 87, viz. “Carta domini Fergus, “fratris domini Rob. comitis de Strathern, test. domino “Rad. electo Dunblan. domino Innocentio abbate de In- “chaffraie,” which is a good voucher for Radulphus being bishop elect of this see in the time of King Alexander II. for Robert earl of Strathern lived in that reign.

OSBERT, 1230.]—There are also writs by this bishop in the cartulary of Cambuskenneth, f. 81, *ut supra*. “Anno “1231 [*Fordun.*] Obiit Osbertus ep. Dunblanen.”

CLEMENT, 1233.]—Clement, a Dominican, or preaching friar, was advanced to this see, and consecrated by William bishop of St Andrews, at the Stow church of Wedale, “in “die translationis Sti Cuthberti” anno 1233, and died anno 1258, [*C. Melr.*] He is bishop here in the twentieth year of King Alexander II. [*C. Newbot. et Balm.*] and in the 35th and last year of the same king, *i. e.* anno Dom. 1249, [*Cart. Camb.*] Clement is bishop here anno 1253, and

1254, [*Rymer.*] Clement is bishop of this see, and witness to a charter by Malisius earl of Strathern to Gilbert de Haya, [*Errol.*] Clement is bishop here, and witness to Roger de Quenci, constable of Scotland, [*C. Scone.*] And Clement is bishop here in the eight year of King Alexander II. *i. e.* 1222, [*Cart. Glasg.*] but as this is inconsistent with all the other vouchers both for the chronology of this and the former bishops, I judge it ought to be either the 28th of King Alexander II. *i. e.* anno Dom. 1242, or else the eight of King Alexander III. *i. e.* anno Dom. 1257, either of which comes within the compass of time assigned to him by the chronicle of Melrose above.\*

*N. B.* Upon the authority of a writ by the chapter of this see, in the time of this Bishop Clement, viz. anno 1239, I have ranked four of the preceding bishops; for therein they say that they have seen the letters of Simon, Jonathan, Abraham, and Osbert, sometime bishops of Dunblane, [*C. Cambusk.*] and I suppose that the space of time, down from Bishop William to Bishop Clement, being about thirty years, may very well suffice for the above four bishops, especially as it seems to be agreed that Bishop Simon lived scarcely one year, [*Spotis.*]—but if better authority cast up afterwards, I shall be well pleased.

ROBERT DE PRAEBENDA, 1258.]—Robert de Praebenda, dean of Dunblane, was the successor of Clement, [*Melros.*] He was elect of Dunblane anno 1258, and bishop anno 1275, [*C. Glasg.*] He was sent with Richard bishop of Dunkeld, in the year 1268, to protest against the contributions imposed upon the Scots clergy by Ottobon, [*Haj's MS.*] “Rob. Ep. Dunblan.” is with W. bishop of St Andrews, Robert de Brus earl of Carrick, and Richard de

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\* According to *Fordun*, L. X. c. ii. Clement bishop of Dunblane died 1266: “Variarum linguarum interpres cloquentissimus, vir potens sermone et opere coram Deo et hominibus.”

Stratun, sent ambassador by King Alexander II. to Edward I. of England, 10th July 1277, [*Rymer*, Tom. II. p. 84.] He is bishop here anno 1271, 72, 81, 82. [*C. Cambusk.*]

ALPIN.]—After Robert, Archbishop Spotswood inserts one Alpin; but of him I have not chanced to see any record remaining.

WILLIAM, 1290.]—William was bishop of this see in the year 1290, [*Foed. Ang.*] On the 12th July 1291, he signs a submission to Edward I. King of England, [*Rag. Rol.* p. 12. in *Nisbet's Herald.* V. II.] He was bishop here anno 1292, [*Cart. Aberbr.*] At what time this bishop came into this see, or when he died, I can see no proper instruction; but find that he is one of those who were chosen by John Baliol in the controversy betwixt him and Robert Bruce, June 5. 1292. [*Rymer*, Tom. II. p. 555.]

NICOLAS DE BALMYLE, 1307.]—Nicolas de Balmyle, who had been clerk in the monastery of Arbroath, and afterwards parson of Calder. He was made chancellor of Scotland at Candlemas 1301, [*Cart. Prior. St And.*] In anno 1307, the chancellor was removed from that office, and put into this see, [See a foot-note on p. 17. *Officers of State.*] He was bishop here before the year 1309, [Anderson's *Independency*, App. No. 14.] He is bishop in the year 1311 and 15, [*Cart. Cambusk.*] in 1312 and 13, [*Cart. Aberbr.*] and in the 7th year of King Robert I. [*Cart. Scone.*] He died in the year 1319 or 20, [*Rymer.*] Upon his decease, King Edward II. of England wrote to the Pope, desiring him to prefer to the see of Dunblane “Richardum de Pontefracto,” a Dominican friar, 25th June anno 1320, [*Rymer* ;] but it seems that this recommendation had not success, for it is certain that Mauritius was next bishop here.

MAURITIUS, 1319.]—Mauritius, abbot of Inchaffray, was bishop of this see as early as the same year, 1319, [*Cart. Aberd.*] and also in the 13th and 20th year of King Robert I. [*Scon.*] He was bishop anno 1327, [*Cart. Glasg.*] He was contemporary with William, and William, and John, bishops of St Andrews, Dunkeld, and Glasgow, [*C. Kels.*] “Mauritius episcopus Dunblanensis” is witness to “Murdacus comes de Menteith,” [*R. Char. B. III. No. 107.* but without date:] Only it is to be remembered, that this Murdach was the last of the old Earls of Menteith, and that he lost his life at the battle of Halidon-hill, anno 1333. Maurice was bishop here, and witness to a donation of Margaret Stewart, &c. dowager of Angus, and Lady Abernethy, widow of John Stewart earl of Angus, to the monks of Arbroath. The donation is without date, but must have been after the year 1377, [*C. Aberbr.*] Mr Hay says he was a person of great spirit, and gave great encouragement at the famous battle of Bannockburn, and was therefore chosen by King Robert Bruce to be his confessor.

WILLIAM, 1353.]—William is bishop of Dunblane in the year 1353, at which time he confirms a judgment given concerning his see in the times of Nicholas de Balmyle and of Mauritius his immediate successor, [*Cart. Dunferm.*] And William, bishop here about the year 1361, is witness to a grant made by “Joanna comitissa de Strathern,” [*C. Cambusk.*] And though it might be alleged that the names Walter and William having the same initial letter, the person might still be the same, yet in this grant by the countess the name Willelmus is written at full length. I have not seen any other instruction for this Bishop William, except that Spotiswood sets down one of this name after Bishop Maurice, and after him again Walter, in which the archbishop may have reason. “Willielmus episcopus Dunblanensis” is one of the Scots prelates who obliges himself to put all those under ecclesiastical censures who were in

any way infringing the agreement made concerning the redemption of King David II. 26th September 1357.— [Rymer.]

WALTER CAMBUSLANG, 1662.]—Walter, to whom Bishop Spotiswood gives the surname of Cambuslang, was bishop of this see in the year 1362, [*Nisb. Herald. Vol. II. App. p. 195. it. Ch. Glasg.*] He was bishop of Dunblane in the time of Robert Stewart earl of Strathern, (afterwards King Robert II.) who obtained that earldom in the year 1367. Walter, “Wautier evesque de Dunblan.” is witness to the 14 years truce betwixt Scotland and England, dated at the castle of Edinburgh, 20th July 1369. [*Rymer, Tom. VI.*]

ANDREAS ——.]—“Andreas, Dunblanensis episcopus,” appends his seal to that memorable act made April 1. 1373, in the Parliament holden at Scone, whereby the succession to the crown of Scotland was settled.

DOUGAL, 138.—]—“Dougal episcopus Dunblanensis “testibus Murdaco primogenito nostro, per Robertum comitem de Fife et Menteith,” [*R. Chart. B. 3. No. 107.*] So this must have been before the year 1399, at which time, and no earlier, Robert earl of Fife and Menteith was second son of King Robert II. and was afterwards governor of the kingdom in the lifetime of his aged father, his valetudinary brother, and of his nephew a prisoner.

FINLAY, 1406.]—Finlay, commonly called Dermoch says Archbishop Spotiswood, (and to this present time there are several persons that bear the surname Macdermoch,) was bishop here in the year 1406 and 1408, [*Reg. Chart.*] He built the bridge at Dunblane over the water of Allan, and died anno 1419. [*Fordun, Vol. II. p. 459.*]

WILLIAM STEPHEN.]—William Stephen, divinity reader in the university of St Andrews, was advanced to this church. He is bishop 1422, [*R. Chart. B. 2. No. 95.*] and, in the year 1425, was, together with the bishop of Aberdeen and Mr Thomas Myretoun, sent ambassadors into England to concert measures with that court about the payment of King James I.'s ransom, [*Rymer.*] This prelate died anno 1429.

MICHAEL OCHILTREE, 1430.]—Michael Ochiltree was formerly dean of this church in the year 1425, [*Reg. Char.*] and is fully invested in this see when he is joined in commission with divers others to go into England in the year 1430, [*Rymer.*] It is to be supposed that he built the church of Muthill while he was dean only, that church belonging to the deanry. He is bishop here anno 1439, when he appends his seal to a solemn agreement betwixt the queen-dowager and a committee of Parliament, about the keeping of the young King James II. [*Peerage, p. 278.*] He is likewise bishop here August 16. anno 1440, [*Mar ;*] and anno 1442 et 1444, [*Reg. Chart.*]—and 1445, [*Nisbet's Herald. Vol. II. App. p. 196.*]

ROBERT LAUDER, 1448.]—Robert (surnamed Lauder by Archbishop Spotiswood) next succeeded; but at what precise time he was promoted to the see of Dunblane is not clear. He is bishop here anno 1449, [*R. Chart. et Cart. Glasg.*] and in the year 1451 he was sent jointly with the bishops of Glasgow and Moray into England, [*Rymer.*] This prelate is likewise in a like commission.—“Robertus episcopus “Dunblanensis,” amongst several others, obtains letters of safe-conduct from King Henry VI. of England, dated April 22. 1449, [*Rymer ;*] and he was one of the ambassadors appointed by the king of Scotland to the English monarch 3d November that same year, [*Ibid.*] And 22d January 1452, amongst others, he obtains letters of

safe-conduct when they went on a pilgrimage to Canterbury, [*Ibid.*] Robert is bishop here anno 1452, [*R. Chart. et Fordun* ;] also anno 1456, [*Errol et Reg. Chart.*] Robert is likewise bishop of Dunblane anno 1465, [*Aberb. Assed.*].—but this does not correspond to what follows, viz.

THOMAS was bishop of Dunblane anno 1459, [*Chart. King James II. B. 8. No. 143, about p. 404.*]

JOHN HEPBURN, 1467.]—John Hepburn is bishop of Dunblane, and one of the Lords of Council and Session, anno 1467. [Writ belonging to *Bonnar of Rossie.*] In the year 1476 he assisted at the consecration of Dean Livingstone to the see of Dunkeld, [*Mill's Lives* ;] and the same year he is witness to the forefaulture of the Earl of Ross, “in pleno Parlamento.” John is bishop of this see anno 1479, [*Rolls of Parl.*] Archbishop Spotiswood says, he died in 1508. But this is surely a mistake in him, or an error of the printer, as will appear immediately.

JAMES CHISHOLM, 1486.]—James Chisholm, eldest son of Edmund Chisholm of Cromlix near to the town of Dunblane, (who was a son of Chisholm of that Ilk in the shire of Roxburgh,) having been chaplain to King James III. was by him advanced to the see of Dunblane in the year 1486 ; but he was not consecrated until the following year. He was bishop here anno 1487, 88, et 1525, [*Reg. Chart.*] anno 1516, [*Rymer* ;] July 13. anno 1517, [*Clackmannan* ;] anno 1511 et 1521, [*C. Cambusk.*] at which last year, viz. 11th July 1521, the bishop himself says, *nostraeque consecrationis* 34. which evidently determines his consecration to have been in the year 1487 ; so that he must have been full forty years in the see, besides the space he lived after his resignation : For he possessed the see so long, that, being by reason of age unable to discharge the duties of his func-

tion, with the Pope's allowance, and consent of his sovereign King James V. he resigned the bishopric in favour of his own brother of the half-blood in the year 1527, [General Drummond's *Account of the Family of Cromlix*, and which estate the General afterwards purchased :] Yet, notwithstanding this resignation, it appears that he retained to himself the administration of the fruits of his bishopric, and that he was still alive as far down at least as the year 1533; for in this year there is extant a large deed, beginning thus: "William, by the mercy of God, bishop of Dunblane, with consent and assent of an Reverend Father in God, James, administrator-general of the fruits of the bishopric of Dunblane," &c.—at Dunblane the 26th and 4th days of March 1533 and 1534, [*Cart. Cambusk.*]—and Archbishop Spotiswood fixes his death to have happened in the year 1534. His Grace gives this prelate a very good character.

WILLIAM CHISHOLM, 1527.]—William Chisholm, second son of the forementioned Edmund,<sup>2</sup> came into this see by the resignation of the bishopric into the hands of Pope Clement VII. and was consecrated at Stirling the 14th April 1527, [*Gen. Drummond.*] William was bishop here in the month of May 1527, [*Cart. Aberbr.*] and in the month of February 1527–8, [*Keith's Hist.* App. p. 4.] He was bishop here anno 1531, [*Cart. Aberd.*] also anno 1539, [*Reg. Chart.*] and in 1545, [*Shattend MS*] and in 1552, [*Reg. Chart.*] This bishop being a great adversary to the new reformation, he alienated the Episcopal patrimony of this church to a very singular degree; most of which he gave to his nephew Sir James Chisholm of Cromlix. He likewise gave great portions to James Chisholm of Glassengall his own natural son, [*Reg. Chart.*] and to his two na-

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<sup>2</sup> There was one John Chisholm, archdeacon of this church, who died in the month of November 1542. [*V. Epist. Reg. Scot.* V. II. p. 153.]

tural daughters, one of whom was married to Sir James Stirling of Keir, and the other to John Buchanan of that ilk. He died anno 1564. [*Gen. Drummond.*]

WILLIAM CHISHOLM, 1564.]—William Chisholm, nephew to the preceeding William, and a son likewise of the family of Cromlix, was in the lifetime of his uncle constituted coadjutor to him, and future successor in the see, by a brief from Pope Pius IV. dated 4. Non. Junii 1561, [Original in my custody, and which I have now put into the Advocates Library at Edinburgh.] To confirm that his uncle died in the year 1564, Mr Randolph the English minister says, on the 30th March 1565, “The new “bishop of Dunblane,” &c. [*Keith's Hist.* App. p. 159.] “He had been sent by the queen,” &c. [*Ibid.*] This bishop was much employed by our queen in civil public affairs,—for which see our historians. He was also one of the commissioners for the divorcing of the Earl of Bothwell from Lady Jane Gordon, [*Hay MS.*] He dilapidated any remains of his bishopric, and was forfeited for non-compliance with the new measures both in church and state. He then withdrew into France, where, it is said, he was made bishop of Vaison, and that in his old age he died a Carthusian at Grenoble.

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## REFORMATION.

1. ANDREW GRAHAM, 1575.]—Andrew Graham. In the manuscript Register of Gifts, Pensions, &c. during the time of the four regents, there is a royal licence (as it is called) to chuse a bishop of Dunblane, of the date the 3d day of July 1573, [at which time it is plain, from the writ,

that Bishop Chisholm was alive, and that he had been forfeited as above;] and on the 17th of May 1575, there is a mandate in the same register for the consecration (as they term it) of Andrew Graham, whom the dean and chapter had elected. This Andrew Graham has no designation at all in the mandate: However, by a presentation to him from the infant king, in the custody of the noble family of Montrose, it certainly appears that he was uncle to that nobleman, which presentation bears date July 28. 1575. There is also in the same register a writ, intituled, The Bishop's Admission to the Temporality of Dunblane, 28th July 1575; and another which bears the title of, Restitution of the Temporality of the Bishopric of Dunblane, of the same date, 28th July 1575; and in this last writ Andrew Graham is stiled Preacher of the word of God; and accordingly he was appointed to exercise, and did exercise, the function of particular pastor at the church of Dunblane till his death, as no doubt all the other nominal bishops did at that period in the particular respective churches from which they had the nominal titles.

2. GEORGE GRAHAM, 1606.]—George Graham, a younger son of George Graham of Inchbrakie, by Marion his wife, daughter to Rollo of Duncrub, ancestor to the Lord Rollo, minister at Scone, was preferred to this see in the year 1606, and was translated to that of Orkney anno 1614.<sup>3</sup>

3. ADAM BELLENDEN, 161-.]—Adam Bellenden, rector of Falkirk, a brother of the house of Broughton, came next into the see of Dunblane, and continued here till the year 1635 that he was translated to Aberdeen. [See more of this prelate among the Bishops of that See.]

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<sup>3</sup> From Bishop Graham are descended the families of Gorthie and Bracco in Perthshire;—as also the Grahams of Grahamshall, Breckness, &c. in Orkney.

4. JAMES WEDDERBURN, 1636.]—James Wedderburn was born in Dundee, studied sometime at Oxford, [*Athenæ Oxon.*] but Archbishop Laud's life by Dr. Heylin says it was at Cambridge, (and perhaps he might have studied in both these universities.) In the year 1631 he became a prebendary of White-church in the diocese of Wells in England, [*Ibid.*]—afterwards he was professor of divinity at St. Andrews, and on the 11th of February 1636 was preferred to the see of Dunblane, and in 1638 was deprived and excommunicated by the Assembly at Glasgow. After this he went back into England, where he died next year, 1639, aged 54, and was buried in the cathedral church of Canterbury, with the following inscription on his gravestone, within the chapel of the Virgin Mary: “Reverendissimus in Christo Pater Jacobus Wedderburnus, Taurini in Scotia natus, Sacelli Regii ibidem Decanus, Dumblanensis Sedis per annos iv. Episcopus; antiquæ probitatis et fidei, magnumque ob excellentem doctrinam patriæ suæ ornamentum.”

5. ROBERT LEIGHTON, 1661.]—Robert Leighton, [see an account of him among the Archbishops of Glasgow,] was consecrated at London the 12th day of December 1661, and he continued bishop of Dunblane until he was translated to Glasgow. By the register of the synod of Dunblane, this bishop was present there on the 12th of October 1670; but by another meeting of some committee of that synod on the 16th November 1670, Bishop Leighton is then gone to Glasgow; but he is again present in a synod 10th October 1671, [or it appears to be 1672.]

*N. B.*—In the valuation-book of the shire of Aberdeen for the year 1674 are these words, viz. “Parson of Moni-

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4 He was dean of the chapel-royal only as he was bishop of Dunblane; and this deanry was annexed to this bishopric only by King James VI. whereas it was formerly in the see of Galloway.

“musk, to wit, the bishop of Dunblane.” The reason of this is, that the priory of Monimusk was annexed to the bishopric of Dunblane by King James the VI. anno 1617.

6. JAMES RAMSAY, 1673.]—James Ramsay, rector of Hamilton, and dean of Glasgow, was promoted to this see anno 1673, whence he was translated to the see of Ross by letters-patent, 14th April 1684, [*Dallas's Stiles.*] The first synod of this diocese kept by this bishop was on the 30th day of September 1673. [*Reg. Syn. Dunbl.*]

7. ROBERT DOUGLAS, 1684.]—Robert Douglas, son of Robert Douglas of Kilmonth, (who was son of James Douglas person of Glenbervy, who was second son of Sir Archibald Douglas of Glenbervy, and brother to William earl of Angus, and succeeded him in that earldom,) is the next in order. This venerable and good man had his education at Aberdeen; commenced a preacher about the year 1650; was minister at Laurencekirk in the Mearns; and after the Restoration presented by the king to the parsonage of Bothwell, next to that of Renfrew, and next, by Duke Hamilton his cousin, to the parsonage of Hamilton, which includes the deanry of Glasgow. But he was not long there until he was elected into the bishopric of Brechin, to which he was consecrated the same year 1682, and in 1684<sup>5</sup> he was translated to the see of Dunblane, where he continued until he was deprived by the Revolution. He lived to the uncommon age of 92, and then died full of piety as well as years, at Dundee, on the 22d day of September 1716. So that he must have been born anno 1625. [Education, ministry, consecration, age, and death, communicated by his son, Mr Robert Douglas, minister at Bothwell at the Revolution, but then deprived\*.]

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5 The first synod this bishop holds in the diocese of Dunblane was on the 14th October 1684.—[*Synod-Book of the Diocese.*]

\* See Note M. in Appendix.

## THE SEE OF ROSS.

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THIS Episcopal See owes its foundation likewise to King David I., and the title of the first bishop was Rosmarkiensis and Rosmarkensis. [*Dal. Coll.* p. 246 and 388.]\*

MACBETH, 112-.]—"Macbeth episcopus Rosmarkiensis" is witness to King David I.'s charter to the abbacy of Dunfermline; and the other witnessing bishops are Robert, John, Cormac, Gregory, of St. Andrews, Glasgow, Dunkeld, Moray; as also Constantine earl of Fife, who died anno 1128; so that the date of this charter is between 1124, the beginning of David I.'s reign, and 1128. [*Ibid.*]

SIMON, 115-.]—"Simon, episcopus de Ross," was successor to Macbeth, [*Dalr.* p. 547,] and is witness to a grant of the same king to the former abbey, [*Ibid. it. C. Dunf.*] Simon is bishop here, and contemporary with Robert, Herbert, G. G. Andrew, and Edward, bishops of St Andrews, Glasgow, Dunkeld, Caithness, and Aberdeen, and Arnold, Alwin, William, Leod, abbots of Kelso, Edinburgh, Stirling, and Brechin, [*Cart. Dunferm.*] S. is bishop of Ross in the time of Pope Hadrian IV. [*Nich. Hist. Lib.* p. 353.]

GREGORY, 1161.]—Gregory was consecrated bishop of Rosemarkie by Arnold bishop of St Andrews, the Pope's

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\* See Note N. in Appendix.

legate, in the year 1161, [*Chr. Melr.*] He was bishop here in the last year of King Malcolm IV. [*Cartul. Scon.*] He was bishop here under King William, and contemporary with Matthew, Andrew, Simon, bishops of Aberdeen, Caithness, and Moray, [*Cart. Morav.*] Gregory, bishop of Ross, is one of those prelates who sign their names to the council of Lateran, anno 1189, [*Aug. Hay, Adv. Lib.*] Gregory, bishop of Rosemarkie, died in the year 1195, [*C. Melr.*] in February, [*Roger de Hoveden.*] But whether this has been the same person still, I leave time to decide, though it is nowise improbable, since he would only have been bishop the space of thirty-four years.

REINALDUS, 1195.]—Reinaldus, *al.* Reginaldus, a monk of Melrose, was the next bishop of this see, [*Chron. Melr.*] Reginald is elect of Ross, and witness to King William together with “Hugone, cancellario meo,” [*Cart. Kels.*]—and, *N. B.* this Hugo was afterwards bishop of Glasgow. R. bishop of this see is also witness in the confirmation by King William of a donation to the abbey of Kinloss; and H. cancellarius, is one of the co-witnesses, [Original which I have seen.] Reginald was consecrated by John bishop of Dunkeld, “4<sup>to</sup> Idus Septembris 1195,” and died on St Lucia’s day anno 1213. [*Chron. Melr.*]<sup>1</sup>

ANDREW MURRAY, *Elect.*]—Andrew Murray was elected bishop here, but refused to be consecrated. [*Chron. Melr.*]

ROBERT, 1214.]—Robert, chaplain to King William, was, at the very time of that prince’s death, anno 1214, elect of this see, [*Fordun et Melr.*] He was bishop, and

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<sup>1</sup> “Reginaldus, (dictus Macer) monachus de Melrose, electus fuit episcopus Ros. anno 1195, 3tio Kalend. Martii, apud Dumfermlin.” [*Rogerus Hoveden, f. v. 427.*]—*Macf.*

witness to a mortification by William, bishop of St Andrews, for the soul of King William, about the year 1223. He was bishop here anno 1226 and 1227, [*C. Morav.*] He is bishop in the 12th year of King Alexander II. and in the time of Hugo bishop of Brechin, and of J. and Matt. bishops of Glasgow and Aberdeen, [*C Aberbr.*] He is also bishop here, and witness to that king's confirmation of the monastery of Arbroath, [*Ibid.*] He is said to be contemporary with Roger bishop of St Andrews, [*C. Kelso;*] but as Roger de Beaumont died in the year 1202, and Robert was only elect here anno 1214, this wants to be reconciled.

DUTHAC, 12—.]—Duthac was bishop here and died anno 1249, according to the breviary of Aberdeen. This bishop was of a noble family, and is enrolled amongst the saints on the 8th day of March, [*Britan. Sanct.*] and Bishop Leslie says, that he lived in the time of King Alexander II. at the lowest; others, that he died anno 1253. [*Camer.*]

ROBERT, 1269.]—Robert bishop of Ross is mentioned anno 1269, [*Regist. Chart.*] and R. is the initial letter of a bishop of Ross anno 1270, [*Chart. Aberbr.*] Fordun, our oldest historian, says, that Robert, bishop of Ross, died in the year 1270. [*Ford. Vol. II. p. 114.*]

ROBERT, 1270.]—Robert, archdeacon of Ross, succeeded his namesake, the other Robert, in the bishopric of Ross, anno 1270, [*Ford. Vol. II.*] which he enjoyed but a short space; for we find that

MATTHEUS, OR MACHABEUS, then elect of Ross, was consecrated bishop of this see by the Pope in anno 1272 or 1273, [*Ford. Vol. II. p. 116.*] who, going to attend

the council of Lyons, died in that city anno 1274. [*Idem*, p. 121.]

THOMAS DE FIFYNE, 1274.]—Thomas de Fifyne succeeded to Bishop Machabæus in anno 1274. He is said to have been one of the dignitaries of this church before his promotion to the bishopric, and seems to derive his surname from the village of Fyvie in vicecom. de Aberdeen.

ROBERT, 1284.]—Robert is bishop here anno 1284, [*C. Aberbr.*] and Robert is in this see anno 1290, [*Rymer*;] and he, among other bishops, addresses Edward I. king of England, that the young heiress to the crown of Scotland might be married to that king's son, [*Ibid.*] He also swears fealty to the same king. [*Rag. Rol. in Nisb. Herald.* p. 7. anno 1276.]

THOMAS DE DUNDUMORE, 1309.]—Thomas de Dundumore, *al.* Dundee, bishop of Ross, recognises the title of King Robert Bruce to the crown of Scotland, together with the other bishops, in the year 1309, [*Anders. Indep. et App.* No. 14.] and also before the year 1309; but he is there named Thomas Dundee.

JOHN PILMORE, *Elect*, 1325.]—John Pilmore is mentioned by Fordun as elect of Ross anno 1325; but before his consecration he was chosen bishop of Moray that very year. For a further account of him, vide p. 140 of this book.

ROGERUS, 1328.]—Rogerus Episcopus Rossensis is witness to a charter dated March 4. the 22d year of King Robert the Bruce's reign, which corresponds to the year 1328. [*Regis. Char.*]—*Macfarlane.*

JOHN, 1334.]—John was bishop of Ross anno 1334, [*Fæd. Ang. V. IV.*]

ROGER, 1340.]—Roger Episcopus Rossensis is witness, together with John bishop of Moray, and Adam bishop of Brechin, to a grant which Duncan earl of Fife made to Roberto Lauder militi, about the year 1340, [*Cart. Dunferm.*] He is bishop and witness to King David II.'s confirmation of the monastery of Aberbrothock, anno reg. 13. *i. e.* anno Dom. 1342-3.

ALEXANDER, 1357.]—Alexander is bishop of Ross in the year 1357, [*Rymer.*] He was bishop here in the 30th year of King David II. *i. e.* anno Dom. 1359, [*Cart. Mor.*] also anno 1362, [*Ibid.*] and 1366, [*Reg. Chart.*] He was bishop when King Robert II. came to the crown, [*Writs of the Family of Salton;*] and he was bishop April 3. in the third year of this king, [*Writs Family of Mar, et Cart. Aberd.*] Nay, Alexander is bishop of Ross in the year 1404, [*Reg. Chart.*]—and August 12. 1404, he is witness to a charter by Isabel, countess of Mar and Garrioch, to Alexander Stewart, eldest son to Alexander earl of Buchan, granted upon the contract of marriage betwixt them; and to an instrument in consequence thereof, September 9. following; and to a charter and precept of sasmine, relative to the same, December 9. in the same year, 1404, all dated at Kyndromy castle, [*Writs of Mar.*] Alexander bishop of Ross is contemporary with Alexander bishop of Aberdeen, and William Keith, marischal, [*Inv. Aberd.*] Now, whether it be most likely that there have been two bishops here of the same name of Alexander succeeding each other, or that one person should have been still bishop for the space of fifty and odd years, I shall leave with others to determine. The last case is surely right singular, but not without parallel; for John Lesly bishop of the Isles, and afterwards bishop first of Raphoe and next of Clogher in Ireland, did enjoy the Episcopal dignity little less than 50 years, and Henry de Cheyn sat bishop of Aberdeen no less than 48 years.

JOHN, 1420.—John, bishop of Ross, who is witness, in the year 1420, to a resignation made by William the Graham of his barony of Kerdale, into the hands of Thomas earl of Moray over-lord thereof, [Writs of the *Laird of Brodie*,] is the next in succession. John bishop of Ross appends his seal to the contract between Johane, *i. e.* Jane, queen-dowager, and Sir Alexander Livingston, in the year 1439. [*Peerage*, p. 276, &c.]

THOMAS URQUHART, 1449.—Thomas, (of the surname Urquhart,) bishop of this see, is witness to a charter by King James II. to the Episcopal see of Aberdeen 1449-50, and he is bishop here anno 1449. [*Reg. Chart. et Cart. Glasg.*]

HENRY, 1463.—Henry bishop of Ross is “*Electus et confirmatus Rossen.*” on the 19th October 1463, [*Cart. Dunferm.*] He was bishop here anno 1464, et anno regis 5to, also anno 1476, [*Reg. Parl. et Chart.*]—and Henry bishop of Ross is joined with divers others in an embassy to England in the year 1473. [*Rymer.*]

THOMAS, 1481.—Thomas bishop of Ross founded the collegiate church of Tain, for a provost and seven prebendaries, in the year 1481, [*Rel. Houses*, p. 528.] He is bishop here the year 1487. [*Reg. Chart.*]

WILLIAM ELPHINSTONE, 1482.—William Elphinstone, archdeacon of Argyle, is “*electus et confirmatus Rossen.*” in the rolls of Parliament 2d December 1482, and on the 21st of February 1482-3 “*Electo et confirmato Rossen.*” and is bishop here the same year, [*Reg. Chart.*] but in the next year he was translated to the see of Aberdeen,—where see more of this worthy prelate.

JOHN FRAZER, 1485.—John Frazer, a son of the family of in the shire of Tweeddale, [*MS. Hist. of the*

*Frazers,*] was abbot of Melrose, and promoted to this see in the year 1485,—(but Thomas was bishop 1487, as above; let this be reconciled.) He is witness to an agreement betwixt the community of Linlithgow and priory of St Andrews anno 1497, [*Lawy. Libr.*] He was of the king's privy council anno 1506. He was bishop here in the said year 1506, [*Reg. Chart.*] He was one of the Lords of Session anno 1506, [*Ch. Dunferm.*] and died on the 5th of February 1507, aged 78, [*MS. Hist. of the Frazers.*] He finished the cathedral, and has the report of having been a good hospitable man<sup>2</sup>.

ROBERT COCKBURN, 1508.]—Robert Cockburn is postulate of Ross in the year 1508, [*State Letters*, otherwise denominated *Epistolæ Regum, &c. Scotiæ*, Vol. I. p. 83.] He was bishop of Ross the same year 1508, [*Lesly's Hist.*] He was bishop here anno 1515, [*Reg. Chart.*] He died anno 1521.

JAMES HAY, 1525.]—James Hay. One of this name is postulate of the abbey of Dundrenan in the year 1516, [*Reg. Chart. B. 20. p. 11.*] and it is very probable he became bishop of Ross; for James Hay, elect of Ross, sits in the Parliament 1525, and he sits as bishop there 1535. James is bishop here 4th May 1527, anno reg. 15. [*Mar.*] He is bishop also anno 1527, 1531, and 1535, [*Reg. Chart. et Cart. Aberd.*] He is bishop anno 1535, [*C Cambusk.*] and he was bishop of Ross 1st day of June 1537.

ROBERT CAIRNCROSS, 1539.]—Robert Cairncross, of the family of Balmashannar in the shire of Angus, was pro-

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<sup>2</sup> Alexander Fresale, burghess of Linlithgow, obtained from King James IV. a charter of two-third parts of the lands of Arbole, in the earldom of Ross and shire of Inverness, which had fallen into the king's hands, "ratione bastardiæ Joannis quondam episcopi Rossensis," 16th August 1507.—[*Regist. Chartarum.*]—*Macfarl.*

vost of the collegiate church of Corstorphine, and chaplain to King James V., by whom he was put into the office of high-treasurer upon the fall of the Earl of Angus, September 5. 1528. Soon after he was made abbot of Holyroodhouse. He did not long enjoy the treasurer's office; for upon a suspicion that he was a favourer of the Douglasses, and had held some private correspondence with the Earl of Angus, he was turned out in the beginning of the year 1529, [*Hollinshed, et Rot. Publ.*] However, as the abbot was very rich, and assisted the king with loans of money, they say, he recovered the office of lord-treasurer in the month of May 1537, [*Ibid.*] but was removed from it again on the 24th March 1538, [*Ibid.*] Much about this time the Episcopal see of Ross falling void by the death of Bishop Hay, the abbot was promoted to it; and the abbey of Fearn within that diocese happening likewise sometime after to vaik by the death of Donald, the last abbot, the king was pleased to name Bishop Cairncross unto the Pope as a fit person to be commendator thereof, as the house was much out of repair, and the bishop was a wealthy man, and so in a capacity to restore the building. This application of the king bears date March 9. 1540, [*Ep. Reg. Scot. Vol. II. p. 103;*] and he was bishop of Ross the said year 1540, [*R. Char.*] Upon the death of the king, Bishop Cairncross was, by the Parliament, appointed to be one of the lords of the council to the governor; the Earl of Arran, [*Rec. Parliament.*] He joined with the rest of the clergy in opposing the treaty of peace with England, and the marriage of the infant queen with the Prince of Wales. The bishop finding sickness, it seems, coming on, wanted afterwards to resign his abbacy of Fearn in favours of James Cairncross, a clerk of the see of Glasgow, (possibly his own brother, or some near relation.) This request to the Pope was made on the 1st day of April 1545, [*Ep. Reg. Scot. Vol. II. p. 246,*] and it is probable he did not live much longer.

DAVID PANITER, (*vulgo*, *Panter*,) a person of most polite education and excellent parts, came next into this see. He was first vicar of the church of Carstairs in the diocese of Glasgow, [*Ep. Reg. Scot.* Vol. II. p. 137,] prior of St Mary's Isle in Galloway, [*Hollinshed*, p. 464,] and some time also commendator of the abbey of Cambuskenneth, [*Reg. Chart.*] He was in France on the 9th Kal. Februarii, 1541-2, [*Ep. Reg. Scot.* Vol. II. p. 137,] but whether with a public character or not does not appear. He was sent into France, together with Sir John Campbell of Lundie, on the 31st of March 1543, [*Ibid.* p. 195,] at which time he was principal secretary of state. And again, on the 13th Kalends of December, he had orders from the infant queen and the lord-governor to deliver back (according to custom) the badge, or ensign, of the knighthood of the golden fleece to Charles V. the emperor, [*Ibid.* p. 230,] and at that time he was both principal secretary and a privy-councillor. It would appear that, sometime thereafter, Mr Paniter had returned home; for, on the 3d Kal. Maii 1545, the lord-governor expressly says to the Emperor Charles V. and to Mary queen of Hungary, "we have sent "David Paniter," &c. [*Ibid.* p. 248.] As Bishop Cairncross died about this time, or shortly after, Mr Paniter became elect of this see, and received the fruits of the temporality all the space he was abroad about public business, which Bishop Lesly in his history informs us was full seven years; and that on his return he was consecrated bishop at Jedburgh, in presence of the lord-governor and a splendid company of nobles and gentlemen, after he had rendered an account of his negotiations, and had received great thanks and applause for his good and wise management. It is certain the lord-governor was in the south country in the harvest time of the year 1552, [*Keith's History*, p. 58.] He was bishop here anno 1553 et 1556, [*Reg. Char.*] Bishop Lesly tells also, that Mr Paniter sat bishop of this see six years after his consecration, and that he died in the

close of the year 1558; and the English historian, Mr Hollinshed, p. 487, condescends on the 1st October for the day of his death, of a lingering illness, in the town of Stirling.<sup>3</sup>

HENRY SINCLAIR, 1560.]—Henry Sinclair, a son of the house of Roslin, a person of eminent parts, came to be much taken notice of by King James V. and was received into his family; and in whose favours the king wrote several letters to Rome for his settlement in the rectorship of Glasgow, in the year 1539, [*Ep. Reg. Scot.* Vol. II.] He was afterwards abbot, or perpetual commendator at least, of the abbey of Kilwinning, in the year 1541, [*Ibid.* p. 134, and *Writs of Pr. Seal,*] which last benefice he exchanged with Gavin Hamilton for the deanry of Glasgow, anno 1550, where he had likewise been parson two years before. Upon the death of Bishop Paniter, he got a gift of temporality of the see of Ross, of which he soon after became regular bi-

<sup>3</sup> *Paniter*, or, as it is commonly pronounced, *Panter*, was the surname of a family who possessed the land of Newman's Walls, about an half mile or so north of the town of Montrose. In the royal registers we see the name of Patrick Panter, who was abbot of Cambuskenneth, and royal secretary, after he had been first rector of the church of Fetteresso in the Mearns, also preceptor of the hospital of Maison-Dieu in the town of Brechin, chancellor of the see of Dunkeld, and tutor and preceptor to Alexander Stewart, natural son of King James IV., who was afterwards archbishop of St Andrews. And this Patrick had a natural son named David, whose legitimation bears date August 12. 1513, [*Reg. Chart.* B. 28. p. 667.] This same Patrick Panter, the secretary, has an elder brother of the name of David, and this David, the brother, had a son David, who, no doubt, has been our bishop of Ross; for he was the son of Margaret Crichtoun, who was first Countess of Rothes, and afterwards married to a gentleman of the surname Paniter; and our bishop, in a charter, does expressly call Lesly of Findressie, in the shire of Moray, his brother. Patrick Panter, the uncle, and our bishop, his nephew, were two persons admirably versed in the Latin tongue, as well appears by the two volumes of the Letters of our Kings, &c. to foreign Princes, &c., penned by them, and published in the years 1722 and 1724, by Mr Thomas Ruddiman, keeper of the Advocates' Library, a man superior, perhaps, to any man in Great Britain in that same language.

shop. He was a man exceedingly knowing in the laws, and was an ordinary lord of Session as far back as the year 1541, [*Ep. Reg. Scot.* Vol. II. p. 134,] and afterwards president of that court anno 1544, which office I suppose he enjoyed till his death. Concerning his embassy into England, Flanders, &c. and other civil affairs, see Bishop Leslie's History of Scotland. He was bishop of this see anno 1561, [*Keith's Hist.* App. p. 175.] He was in the see, and within Scotland, the 23d February 1563-4, [*Reg. Pr. Co. B. 1.*] But having been much troubled with the stone, he went over into France, in order to be cut; when falling into a fever after the operation, he died in a few days, viz. January 2. 1564-5.

JOHN LESLY, 1565.]—John Lesly. Concerning the parentage of this worthy and learned prelate, the accounts are very different. The account of his life, which is prefixed to his negociations in behalf of his mistress and sovereign, Mary queen of Scots, during the time of her confinement in England, bears, That he was born of creditable and honourable parents [*claris et generosis parentibus,*] and conformably hereunto the *Laurus Lesleana* makes him to have been procreate of a noted lawyer, Gavin, the fourth son of Alexander Lesly, laird of Balquhain, an eminent family in the shire of Aberdeen; and Dr Mackenzie relates the same thing, from the *Laurus*, no doubt. On the other hand, Mr Knox, in his History of the Reformation, [p. 262, Edit. fol. Edin. anno 1732,] calls Mr Lesly a priest's gielt, (*i. e.* the spurious bastard of a priest :) And truly there was one Gavin Lesly at that period, parson of Kingussie in Badenoch, and, if I mistake not, official also of the see of Moray, which last employment, we know, required him to be, as the *Laurus* says, “*insignis jurisperitus.*” But that which appears to gain most credit to Mr Knox is the first of the twelve papers or writs hereto subjoined, which I have procured through a friend, (the Laird of Macfarlane,) from

the originals in the charter-chest belonging to the forementioned family of Balquhain. And these transumps will help to afford the best account of this great man, until the beginning of the misfortunes of our queen, by her unfortunate withdrawing into England, when he was called upon by his sovereign to come into that kingdom to manage and advise in her Majesty's affairs, which he continued to do with great honesty, capacity, and diligence, until he was at last made prisoner, in the month of May 1571, by order of Elizabeth queen of England, upon account of his being engaged in the projected marriage of the Duke of Norfolk with our queen; nor did he get out of prison before the month of January 1574. After which liberation, (obtained at the instance of the Duke of Montmorency, by order from his master the King of France,) Bishop Lesly went over into France: And the year following, viz. 1575, he went to Rome, by advice from his mistress the queen, where he remained three full years, and finished and published there his History of the Scottish Nation, which he dedicated to the then Pope Gregory XIII. From Rome he returned into France again, with a view to be serviceable to his sovereign; and with the same view he went next into Germany, and waited on the emperor and several of the princes of that empire, where he had likewise an order from the Pope to supply the place of his nuncio, lately deceased. After some stay at Prague with the emperor, he was at last made prisoner in the year 1578, at Falsburgh, near to Strasburgh, by the command of George Casimir duke of Littlesteyn, through a mistake, as if he had been the archbishop of Rosana, an Italian prelate, who was going to Cologne, as legate from the Pope, to the convention indicted at that place. Bishop Lesly did not, however, obtain his liberty but through a good sum of money, and he pursued his journey into France once more; where, in the year 1579, he was called to be vicar-general of the archiepiscopal church of Rohan, in which office he continued with much applause

through the space of no fewer than fourteen years, but had the misfortune, in the year 1590, to be intercepted while in the course of a visitation through that diocese. After this, in the year 1593, he was provided with the vacant bishopric of Coustances, in the province of Normandy ; but the troubles in France being not yet allayed, he never got peaceable possession of the see, but was obliged to withdraw to the city of Brussels. During the time of his straitest captivity at London, being thereby rendered unable to do his sovereign any temporal service, he was not unmindful of her, but wrote two small books for her spiritual profit ; the first was intituled, “ *Piæ afflicti animi meditationes divinaque remedia* ;” the second bore this title, *Tranquilli animi munimentum et conservatio* ;” and they were both printed at Paris anno 1574 : And the queen sent him word, by letter, that she had received great comfort by them ; and, as a testimony of her careful perusal of the first, she had drawn out some collections, and had put the same in French metre. Indeed the queen retained to the last a great and just regard for this most faithful prelate, which likewise her Majesty took care to testify in a letter to the king of Spain, written the very day before her fatal execution, wherein she was pleased, among other things, to recommend to his Majesty’s care and good will her faithful servant the bishop of Ross ; and the Catholic king was so observant of this recommendation, that he appointed the prince of Parma, who was then governor of the Netherlands, to prefer Mr Lesly to the first bishopric that should become vacant, and in the interim ordered a pension of fifty crowns per month to be paid him, to commence from the first day of June 1587 ; and, together with this assignation, the king of Spain wrote also a letter to the bishop of Ross, signed with his own hand, and the tenor of which was thus :

“ PHILIP, &c.—Reverend Father in Christ, our sincerely beloved. Your letters, and your History of the Scottish Nation which you sent along with them, were very acceptable to us, not only for the good end you proposed in writing that history, viz. your endeavouring to excite your countrymen, by noble examples, to imitate the glory of their ancestors, in retaining the Roman Catholic religion among them, but also because of the origin of your nation, which, as you relate, was long ago inhabited by Iberians or Spaniards. We very readily favour your nation as they return to and persevere in the love of their principles; but we do in a special manner favour you, both as you have attained to the dignity wherein you are placed, and also for employing your time to so good purpose. Go on, therefore, in the course you have (already begun to tread) already trodden; and you may assure yourself, that whatever pains you are at, either in the service of your native country or of our most dear sister your queen, will be as acceptable to us as if it were bestowed on our own affairs; and we shall also be mindful of your private concerns, as you shall understand more fully by our ambassador, D. John Zunica. Given at Segovia, &c. (Signed) “ PHILIP.”

The superscription was this:—“ To the Reverend Father in Christ, John Lesly, bishop of Ross, our sincerely beloved.”

The first vacancy which fell out in the Netherlands was the archbishopric of Mechlin; but the governor happening to die unexpectedly, this put a stop to the affair during the whole course of that year, and the bishop of Ross continued sometimes at Brussels and sometimes at the famous Spaw, and drank the waters for his health's sake, and at last died at Brussels on the last day of May 1596, in the 69th year of his age, having been born on Michaelmas day, September 29. in the year 1527. He was a person of such note

as to be pitched upon to be sent into France by the Roman Catholic nobility to give his advice to our queen, after the death of her first husband, Francis II. king of France, and he returned into Scotland in the same ship with the queen. Augustine Hay says, that Bishop Lesly persuaded the queen, in the year 1565, to grant to all men a liberty of conscience. Mr Knox discovers too much partiality in vilifying this learned prelate.

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EXTRACTS FROM ORIGINAL WRITS CONCERNING JOHN LESLY  
Bishop of Ross.

1. Dispensation granted by Alexander Sandilands, dean of Caithness, canon of Moray, prebend of Duffus, and official of Moray in that part, after examination made in obedience to a bull of Pope Paul III. dated the 12th of the Kalends of April 1537, in favour of John Lesly, scholar in Moray, (notwithstanding the defect of his birth,) for being a clergyman, provided he resided in whatever benefice he happened to obtain, otherwise the foresaid dispensation should become void, which is dated 9th July 1538.

2. *Item*, A deed by Patrick bishop of Aberdeen, promoting John Lesly, clerk of his diocese, to the character of an acolyte in his cathedral church, dated 15th June 1546.

3. *Item*, Bull of Pope Julius, addressed to the bishop of Nice, the archdeacon of Teviotdale, of the church of Glasgow, and precentor of the church of Moray, requiring them to induct John Lesly into the corporal possession of the canonry of Aberdeen and Ellon, prebend of Aberdeen, and perpetual vicarage of the parish-kirk of Dyik, with the pertinents, and to assign him a stall in the choir, and place in the chapter of the church of Aberdeen, dated the Nones of August 1550.

4. *Item*, Commission by William bishop of Aberdeen, and the dean and chapter thereof, in favour of Mr John

Lesly, parson at Oyne, and of Morthlack, prebendary and canon of the cathedral church of Aberdeen, and licentiate of both laws, to be official of the bishopric of Aberdeen during his lifetime, dated 18th April 1558.

5. *Item*, Instrument of induction and investiture in favour of Mr John Leslie, in the parsonage, canonry, and prebend of Oyne, and stall in the choir, and place in the chapter belonging thereto, dated 2d July 1559; Andrew Lesly notary thereto.

6. *Item*, Tack granted by John, abbot of Lundores, to Mr John Lesly, parson of Oyne, one of the senators of the College of Justice, <sup>+</sup> of the teind-sheaves of the parishes and lands lying within the parishes of Fintray, Innerury, Monkey, Logiedurno, Premneth, Insch, Colsalmond, Lesly, Rathmureall, alias Christ's-kirk, and Kynethmond, lying within the regality of Garioch, belonging to the said abbey, for the space of five years after the date, for yearly payment of 650 merks Scots money, which tack is dated the 16th day of \_\_\_\_\_ in the year 1565.

7. *Item*, A writing concerning John Leslie, abbot of the monastery of Lundores, of the order of St Benedict, in the diocese of St Andrews, his resignation of the foresaid monastery in commendam, dated at Rome 6th Kalends of March, in the first year.

8. *Item*, Instrument of induction and investiture in favour of Mr John Lesly, commendator of the monastery of Lundores, of the bishopric of Ross, with the tower, fortalice, castle, and palace of the same, situated within the canonry of Ross, with all lands, rents, church-teinds, mills, woods, fishings, and other profits and commodities belonging to the said bishopric, with power of conferring dignities and

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<sup>4</sup> And in a manuscript belonging to the Advocates, this record is inserted, viz. "26th January 1564, Mr David Chalmers, a Lord Ordinary, in place of "the bishop of Ross, President."

benefices within the same, which instrument is dated the 20th April 1566; Andrew Thomson notary thereto.

9. *Item*, Instrument of induction and investiture in favour of John bishop of Ross, of the said bishopric, rights, fruits, and pertinents thereof, by assignation of the Episcopal seat in the choir, and place in the chapter, conform to the apostolical letters of the Pope and the queen's admission, which instrument is dated 21st January 1566; <sup>5</sup> Alexander Pedder and John Gibson notaries thereto.

10. *Item*, Mandate by Queen Mary and King Henry, to their advocates to libel summons of reduction of all such infeftments of feu-farm given of lands and possessions pertaining to the abbacy of Lundores as John bishop of Ross, commendator of the said abbacy, should inform them, and to insist diligently in the pursuit of the said reductions; dated the      day of June 1566.

11. *Item*, Order by Queen Mary and King Henry to the treasurer and lords commissioners for confirmation of feus, not to confirm any charters of feu-farm of land or possessions pertaining to the abbey of Lundores, without advice and consent of an Reverend Father in God, and their trusty counsellor, John bishop of Ross, commendator of the said abbey, dated 6th June 1566.

12. *Item*, Precept of sasine granted by John bishop of Ross, for infefting Archibald Brown of Muckersie in the office of heritable constable of the bishop's palace, and heritable bailie of the said bishopric, and heritable director of the ferry-boat at the Ness, proceeding upon a charter granted by him of the foresaid offices; which precept is dated 17th October 1567.

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<sup>5</sup> This is to be understood, 1566-7.

## REFORMATION.

1. DAVID LINDESAY, 1600.]—David Lindesay, some say an immediate son of Edzel, in the shire of Angus, was preferred to this see. Whether this person had received the order of priesthood before the time of the Reformation, there is no certain document; it would appear not, by reason we never find apostacy thrown in his teeth by the writers on the contrary side. Being just returned from his travels abroad, he was at the establishment of the Reformation settled minister at Leith. What his sentiments concerning Episcopacy (or a superiority among church-officers) must have been at that time, is now hard to tell, farther than that even the reformers seem to have been sensible of the general necessity thereof, by their appointing of superintendents in several corners. But it is plain that, from the many heats and animosities which fell out in the Church Assemblies, &c. Mr Lindesay thought it necessary that a person of gravity, piety, and parts should preside, were it but for order's sake, in all such meetings. And when King James VI. obtained an act of Assembly anno 1600, for ministers to sit and vote in Parliament, his Majesty promoted Mr Lindesay to the see of Ross; and he sat in Parliament as bishop thereof in the year 1604, before the act restoring the temporality of bishops was made. He still continued his ministry in the town of Leith until the day of his death, which happened before the year 1613, being eighty-two or eighty-three years of age. This bishop was the person who baptized King Charles I. He was a grave and pious man, and performed several notable services to King James VI. in the troubles which he had with the Kirk; and, upon the refusal of the ministers of Edinburgh, he gave public thanks at the Cross for his Majesty's deliverance from the Earl of Gowrie's conspiracy. He

was appointed to attend the king into England anno 1603; and next year he was one of the commissioners for uniting the two kingdoms.

2. PATRICK LINDESAY, 1613.]—Patrick Lindesay, minister at St Vigians, beside the town of Aberbrothock, was advanced to the see of Ross, 27th October 1613, where he continued till the year 1633, when he was translated to the archbishopric of Glasgow. [See the Bishops of Glasgow.]

3. JOHN MAXWELL, 1633.]—John Maxwell, a son of the Laird of Cavons in Nithsdale, was first minister at Murthlack, and next in the city of Edinburgh, anno 1620. He was a very learned man, and afterward doctor of divinity, and was put into the see of Ross anno 1633, to which he was consecrated while King Charles I. was in Scotland, at which time this prelate contracted a firm friendship with Dr Laud, bishop of London, who attended his Majesty; and by his interest perhaps it was that the king made Bishop Maxwell both a privy-counsellor and an extraordinary lord of Session. Archbishop Laud intended likewise to have got the bishop of Ross put into the treasury of Scotland, as Dr Juxon, bishop of London, was at the head of the treasury in England. This created a certain rivalship betwixt our prelate and the Earl of Traquair, then lord high treasurer, which not only was of prejudice to himself, but to all of his order, and even to the king himself; for the nobility, espousing the party of the Earl of Traquair, became disgusted with the bishops for possessing, or so much as pretending to possess the employments of the state, which they looked upon as naturally pertaining to them. After the Assembly in 1638 had deprived and excommunicated the bishop of Ross, and eight more of his brethren, he found himself under a necessity to fly into England for the security of his person; the Parliament in 1639 having declared him an incendiary, and excepted him out of the

act of indemnity which followed upon the pacification. However, it would appear the king did not think the bishop of Ross near so criminal as the Parliament did, or that he had acted any thing inconsistent with his duty; for next year, viz. 1640, he provided him with the bishopric of Killala in Ireland, [Sir James Ware's *Antiq. of Ireland*,] upon the deprivation of Bishop Adair, another Scotsman. But quickly after, when the Irish came to break into rebellion, they stript Bishop Maxwell naked, wounded him, and left him among the dead; and died he must, had not the Earl of Thomond, who was passing by, taken care of him, so that he got at length safe to Dublin, where he was very useful to the people in the midst of their consternation, by his many excellent sermons. After this, he waited on his Majesty at Oxford, [Burnet's *Pref. to the Life of Bishop Bedel*,] where he gave the king the first right information of the miserable state of the kingdom of Ireland, and of the innate hatred the Irish bare against all of the Protestant religion,—which thing his Majesty had not understood before. During Bishop Maxwell's abode in England, the archbishopric of Tuam in Ireland falling void, he was, by letters-patent, the 30th August 1645, preferred thereto, [Sir James Ware,] and soon thereafter he transported himself into that kingdom: but hearing of the king's misfortunes in England, he was so heavily affected therewith, that in a few hours he was found dead in his closet, upon his knees, 14th February 1646, [Burnet and Sir James Ware, *ubi supra*,] and was by the care of the famous Marquis of Ormond interred in Christ's church at Dublin. This prelate was no doubt a person of great parts and learning, as will appear from his book upon the royal prerogative, intituled “Sacrosancta Regum Majestas.”

4. JOHN PATERSON, 1662.]—John Paterson, minister first at Foveran, next at Aberdeen, was advanced to the see of Ross 18th January 1662, where he sat till his death in the

year 1679. This person and his son, John, were both of them invested with the sacred character of bishop at one time.

5. ALEXANDER YOUNG, 1679.]—Alexander Young was translated from the see of Edinburgh to this of Ross 29th March anno 1679; and here he sat until, in the year 1684, he went into France to be cut for the stone. He survived the operation about a week, and then died in the summer of that year, aged about fifty-five years. He was a man of great worth and reputation.

6. JAMES RAMSAY, 1663.]—James Ramsay, son of Robert Ramsay, minister of Dundonald, and afterwards principal of the college of Glasgow, was first minister at Kirkin-tulloch, next at Linlithgow, and in the year 1670 he was made dean of Glasgow, &c. (which deanry is annexed to the parsonage of Hamilton,) on the 22d July 1673. He was preferred to the see of Dunblane upon the translation thence of Bishop Leighton to the archiepiscopal see of Glasgow. On the 23d May 1684, he was translated from Dunblane to Ross, [*Public Records*,] and here he continued till the Revolution deprived him. He died at Edinburgh, 22d October 1696, and was interred in the Canon-gate church-yard.

## THE SEE OF CAITHNESS.

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WHETHER it was King Malcolm III. that erected this see, would, at this time of day, be but a fruitless enquiry. However, that it was erected long before the reign of King Malcolm IV. is certain enough, although the precise time of its erection cannot be ascertained.

ANDREW, 1150.]—Andrew was the first bishop of this see for whom there is any proper voucher. He was bishop here in the reign of King David I. and is witness to a donation by this prince to the monastery of Dunfermline, [*Cart. Dunferm.*] He was likewise witness to the same King David's donation of Lochleven, &c. in the time of Robert bishop of St Andrews. Andrew was bishop of this diocese anno 1150, [*C. Glasg.*] He was bishop in the time both of King David I. and Malcolm IV. [*Dipl. et Numism.*] A. was bishop here in the time of Pope Hadrian IV. [*Nic. Hist. Libr. p. 353.*] Andrew was bishop here in the time of Richard bishop of St Andrews, and Samson bishop of Brechin, [*C. Cambusk. f. 164.*] He was bishop here in the 11th year of King Malcolm IV. [*Cart. Scon.*] and it is said he died also in that king's reign, [*Cart. Dunferm.*]—but then he must have had a successor of the same name; for Andrew was bishop here in the fifth year of King William. [*Cart. Aberd.*] Andrew, bishop here, is witness to King William, and contemporary with Matthew, Gregory, and Simon, bishops of Aberdeen, Ross, and Moray, and with Samson bishop of Brechin, [*Cart. Mor.*] Andrew is bishop here in the time of King William, and of Matthew, Simon, and Simon, bishops of Aberdeen, Moray, and Dunblane, [*C. Aberbr.*] He is also witness to King William's erection of the monastery of Arbroath,

[*Ibid.*] and to a charter of the same prince to the abbey of Holyroodhouse, [*Dalr. Coll.* p. 271.] He was present in the council of Northampton 1176, [*Hoveden and Ruddiman,*] and died the 30th December 1184, [*Ruddiman,*] 1185, [*C. Melr.*]

JOHN, 1185.]—John was bishop here in the time of King William, and of Matthew bishop of Aberdeen, [*C. Mor. et Aberbr.*]—and J. bishop of Caithness is witness to King William in a donation to the abbey of Kinloss, at the time when H. (*i. e.* Hugo) was chancellor of the kingdom, and Hugo was chancellor from the year 1189 to 1199. This John, they say, was miserably murdered by Harold earl of Orkney and Caithness.

ADAM, 1213.]—Adam, abbot of Melrose, says the chronicle, was elected anno 1213, and consecrated bishop of Caithness in the month of May 1214, by William Malvoisine, bishop of St Andrews. While as yet only abbot, he was sent ambassador to King John of England. Adam was bishop here in the time of King William, [*R. Ch. B.* 4. No. 249,] and so this is an instruction that this king did not die till after the month of May. It is true that, in the same charters, Adam is mentioned as bishop of Caithness in the time of King David I. but this I reckon must have been an oversight in the clerk marking Adam for Andrew. This Bishop Adam, together with Walter bishop of Glasgow, and Bricius bishop of Moray, went to Rome, in the year 1218, to crave absolution of the Pope, [*Chron. Melr.*] and they returned the following year. And in the year 1222, they say, this bishop also was cruelly murdered by the Earl of Caithness. [*Ibid.*] For both these barbarous murders, viz. of the preceding and present bishops, and the just revenge that was taken of this earl anno 1231,—see the *Chronicle of Melrose*, and *Buchanan's History*, B. 7.

GILBERT MORAY, 1222.]—Gilbert Moray, a son, as would appear by the chronology and other concurring circumstances, of that family which was afterwards designed of Bothwell, a canon of the church of Moray, [*Fordun,*] was one of the inferior clergy who attended the Scots bishops to the convention or council holden by the Pope's legate at Northampton in England, anno 1176, in the presence of William king of Scotland and the king of England. The affair upon which the Scots bishops and clergy went to this convention, and the part which Mr Moray acted therein, I chuse to set down here from Archbishop Spotiswood, which is this: 'In January thereafter, 'at a meeting in Norham, where King William was also 'in person, the king of England dealt earnestly to have 'the clergy of Scotland accept the archbishop of York for 'their metropolitane; but they, pretending the absence of 'many of their number, and the want of the inferior clergy's consent, deferred to give any answer at that time. 'The next year the same matter was renewed, and followed earnestly by a legate sent from the Pope, with commission to reform the abuses he should find in the 'churches both in England and Scotland. This legate, 'called Hugo, and styled Cardinall de Sancto Angelo, 'having sent his apparitors with a citation to the bishops 'of Scotland for their appearing before him at a certain 'day in Northampton, they went thither with a great 'number of their clergy. The assembly being met, and 'all ranked in their places, the cardinal (who had his 'seat somewhat higher than the rest) made a long speech 'in commendation of humility and obedience, shewing 'what excellent virtues these were, and how much to be 'desired of men of spiritual profession; whereof when he 'talked a while, he came in end to persuade the clergy of 'Scotland to submit themselves to the primate of York: Which, he said, was a thing very convenient for them, and would turn greatly to their ease and commodity; for hav-

ing no superior amongst themselves, nor métropolitane to decide controversies that possibly might happen, there could none be fitter than their neighbour the archbishop of York, a prelate of great respect, and one whose credit in the court of Rome might serve them to good use; therefore besought them to lay aside all grudges and emulations, and dispose themselves to live in all times after as members of one and the same church.

‘ The bishops, who feared to offend the legate, made no answer; and, after a long silence, a young canon, named Gilbert, rose up, and spake to this effect: “ The church of Scotland, ever since the faith of Christ was embraced in that kingdom, hath been a free and independent church, subject to none but the bishop of Rome, whose authority we refuse not to acknowledge. To admit any other for our métropolitane, especially the archbishop of York, we neither can nor will; for notwithstanding the present peace, which we wish may long continue, wars may break up betwixt the two kingdoms; and if it should fall out so, neither shall he be able to discharge any duty amongst us, nor can we safely, and without suspicion, resort to him. For the controversies which you, my Lord Cardinal, say may rise amongst ourselves, we have learned and wise prelates who can determine the same; and if they should be deficient in their duties, we have a good and religious king, who is able to keep all things in frame and order; so we have no necessity of any stranger to be set over us: And I cannot think that either his Holiness hath forgotten, or you, my Lord, that are his legate, can be ignorant of the late exemption granted unto Malcolm our last king; since the grant whereof we have done nothing which may make us seem unworthy of that favour. Wherefore, in the name of all the Scottish church, we do humbly entreat the preservation of our ancient liberties, and that we be not brought under subjection to our enemies.” These

‘ speeches he delivered with an extraordinary grace, and  
‘ in so passionate a manner, that all the hearers were  
‘ exceedingly moved, the English themselves commend-  
‘ ing his courage, and the affection he shewed to his  
‘ country. But the archbishop of York, who looked  
‘ not for such opposition, called the young canon to  
‘ come unto him, and, laying his hand upon his head,  
‘ said, “ Ex tua pharetra nunquam venit ista sagitta; ”  
‘ meaning, that he was set on to speak by some others of  
‘ greater note. So the legate perceiving that the business  
‘ would not work, and that the opposition was like to grow  
‘ greater, he brake up the assembly : After which the pre-  
‘ lates, returning home, were universally welcomed ; but,  
‘ above the rest, the canon Gilbert was in the mouths of  
‘ all men, and judged worthy of a good preferment, and  
‘ soon after was promoted to the bishoprick of Cathenes,  
‘ and made chancellor of the kingdom.’ Thus far the  
Archbishop. The reader is desired to look into Macken-  
zie’s *Scots Writers*, Vol. I. p. 389. But his Grace has been  
mistaken as to the state preferment which he mentions here  
in the close of his discourse ; for Mr Moray was never chan-  
cellor, but only chamberlain of the kingdom, and afterwards  
bishop of Caithness, [*Extr. à Chronicis Scot.*] to which last  
office, they say, he was consecrated the same year the for-  
mer bishop had died, viz. anno 1222. Before, he is called  
Archidiaconus Morav. G. was bishop here anno 1224,  
in which year he acted by commission from Pope Honorius,  
to settle the cathedral church of the diocese of Moray in  
the place of Spynie, whereas formerly it had no fixed re-  
sidence ; and this was done in consequence of a petition  
to the Pope by Bishop Bricius of Moray, [*C. Morav.*] He  
was bishop of Caithness in the year 1225, [*Ibid.*] He was  
bishop in the 13th year of King Alexander III. and had a  
brother Richard de Moravia, [*Nisb. Herald.* Vol. I. p. 410 ;]  
but he certainly should have said King Alexander II. It  
is said, that after this bishop had built and consecrated the

cathedral church of Caithness at Dornoch, he died at Scra-  
bister in the year 1245, and that he was afterwards canon-  
ized, [Lib. 3. *Camerar. de Scot. pietate et fortitud.* p. 120.]  
He wrote, 1mo, "Exhortationes ad ecclesiam suam;" 2do,  
"De Libertate Scotiae." [Dempster.] \*

A. 1260.]—A. is bishop of this see in the year 1260.  
[*C. Morav.*]

WILLIAM, 1261.]—William died in the year 1261.

WALTER DE BALTRODDI, 126—.]—Walter, doctor of the  
canon law, bishop here, died anno 1271. "Walterus de  
Baltroddi Ep. Catenen. obiit 1270. Vir discretus consilio,  
et sanctitate vitæ commendabilis." [*Hay MS.*]

*N. B.*—I have placed the two preceding bishops in the  
order in which they stand, by the authority of a writ that  
will appear in the following bishop.

NICOLAS, *Elect*, 1273.]—Nicolas abbot of Scone was next  
elected; but the Pope not agreeing to the election, after he  
had gone to Rome for consecration anno 1273, the chapter  
was appointed to proceed to a new election, which fell upon

ARCHIBALD, archdeacon of Moray<sup>1</sup>.—This prelate, in  
the year 1275, makes a solemn composition of an affair that  
had been long in debate between his predecessors, Gilbert,

\* He is said to have also translated the Psalms and Gospels into Gaelic; but there is great reason to doubt whether either he or the people under his care understood a word of that language.

<sup>1</sup> This prelate's surname was Heroc, or Hayrock, an antient family about Elgin in Moray, of which there are some still existing. Warinus de Heroc is mentioned in 1237 and 1244, as is Hugh Heroc, or Hayrock, his brother, in 1244 and 1248. This last, or another Hugh Heroc, founded a chaplainry at Daldaleith in 1286.—[*Ch. Morav.*]

William, and Walter, bishops of Caithness, and William, father and son, Earls of Sutherland, ‘inter venerabiles patres, praedecessores nostros, Gilbertum, Willielmum, et Walterum bonae memoriae Episcopos Cathaniae ex una parte, et nobiles viros Willielmum clarae memoriae, et Willielmum ejus filium, comites Sutherlandiae,’ &c. dated 10. Kalend. Oct. 1275, [*Dalr. Coll.* p: 423;] and Sir James tells, that the Earl of Sutherland’s claim of precedency against the Earls of Crawford, Errol, and Marischal, is founded on this writ of Archibald bishop of Caithness; and Mr. Nisbet, in his *Book of Heraldry*, Vol. I. p. 259, avers that he saw the principal writ of agreement. This bishop died, it is said, in the year 1288.

ALAN ST. EDMONDS, 1290.]—Alan, whose surname was St. Edmunds, an Englishman born and bred <sup>2</sup>, was bishop of this see in the year 1290, (by the influence, no doubt, of Edward king of England,) at which time he is one of the Scottish bishops who concurred with the lords of the regency in proposing to that king a marriage betwixt his son the prince and our young Queen Margaret; and when the project was found to be agreeable, our prelate was joined in commission with Bishop Wishart of Glasgow, and Sir John Cumin, to negotiate that important affair, [*Rymer*;] which nothing but the death of the young lady, in all likelihood, would have put a stop to. The bishop was, in the year 1291, made lord chancellor on the 12th of June, and he took an oath to King Edward as superior and direct lord of the kingdom of Scotland. Yet it seems King Edward had not entire confidence in the bishop, forasmuch as he

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<sup>2</sup> Although the surname of St. Edmunds be originally English, and in all probability derived from St. Edmunds-Bury, in the county of Suffolk, yet it is far from being certain that this prelate was a native Englishman, as there was a family of this name settled in Perth as early as the latter end of King William’s or beginning of King Alexander II.’s reign, who are frequently to be met with in the chartulary of Scone, &c.

thought fit to join a clerk of his own, Walter Agmundesham, in the office with him; and thereupon the foresaid king directs a warrant to Sir Alexander Baliol, lord chamberlain of Scotland, to pay to the bishop, the chancellor, 20 merks per month, and 10 merks to Mr Agmundesham his colleague, commencing from the day of their entry to the office, [*Rymer, and Officers of State.*] This bishop died in the year 1292. King Edward I.'s officers seized into the king's hands all the goods and chattels which the bishop had at the time of his decease, (he having died intestate,) according to the custom of Scotland; but that king, out of his special grace for the former good services done him by the bishop, ordered all the goods, &c. to be delivered to the prior of Coldingham, and to Mr Adam St. Edmunds parson of Lastalrick, brother to the said bishop. [*Prynne, Vol. III. p. 543, &c.*] \*

Whether the see continued vacant all the time from the death of the former bishop, I cannot tell; but there is no account of any other, unless

ANDREW, whom Archbishop Spotiswood places in this see, and says that he lived 13 years; whose successor he makes to be

FERQUHARD DE BALLEGANACH, whom the Appendix to Archbishop Spotiswood places in this see anno 1301. He is bishop here before the year 1309, [*Anders. Indep. App. No. 14.*] and here this bishop is surnamed Balleganube; but most probably his true name was Bellejanibe, (*i. e.* well limbed.) He recognizes King Robert I.'s title to the crown of Scotland, as appears on a new inspection of the chartulary of Moray; so that there seems to be but one Ferquhard bishop. Ferquhard is bishop of Caithness anno 1321,

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\* See Ayloffe, p. 106, for an order from Edward I. to this Bishop, *de querubus ad fabricam cathedralis suae.*

[*Reg. Chart. et Nisbet's Herald.* Vol. I. p. 163.] He is called Ferchard Cleranumbe in the same year, [*Reg. Chart.* Vol. I. p. 60.] Ferchard is said to have been a strenuous defender of the liberties of the church, and to have died anno 1328. [*Hay.*]

DAVID, 13.—]—David died in the year 1348. How long he sat bishop, I have not discovered.

THOMAS DE FINGASK, 1348.]—Thomas de Fingask was employed in divers embassies into England during the captivity of King David II. [*Fæd. Ang.*] He was bishop of this see anno 1348 and 1357, [*Ibid.*] and anno 1359, [*C. Morav.*] He was bishop, February the last, in the 23d year of King David II. [*Mar ;*] item, anno reg. 29, [*Hay.*] He died anno 1360.

ALEXANDER MAN, 1389.]—Alexander,<sup>3</sup> bishop of Caithness, his surname Man. He is witness to a deed in the chartulary of Moray, dated anno 1389, “in Vigilia Apostolorum Simonis et Judæ,” [*i. e.* Oct. 28.] He is also witness to a charter of the Earl of Sutherland anno 1400. He died anno 1409.

MALCOLM, 1410.]—Malcolm was bishop here at the time of the Parliament in Scone, 3d April 1373, in the third year of King Robert II. [*Writs of Mar.*] He was bishop the same year of the same king, [*Cart. Aberd.*] He died anno 1421.

N. B.—There must have been two Malcolms, one before and one after Alexander, to make every thing agree here.

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<sup>3</sup> This Alexander Man is witness to several charters in anno 1381, wherein he is designed “Archidiaconus Ecclesiæ Rossensis,”—[*Chart. penes Jacobum Mercer de Aldie, Armig.*]

ROBERT STRATHBROCK, 1444.]—Robert Strathbrock, descended from an ancient race of burgesses at Aberdeen, who were proprietors of the lands of Foveran in vic. de Aberdeen, in King David II.'s time, [*Chart. Aberd.*] He was bishop in the year 1444. [*Reg. Chart.*]

JOHN INNES, 1447.]—John Innes, a son of the family of Innes, and dean of Ross. He died anno 1448.

WILLIAM MOODIE, 145-.]—William Moodie was bishop here anno 1455, [*Reg. Chart.*] and died anno 1460.

PROSPER, *Elect.*]—Prosper was elected bishop of this see, but resigned in favour of

JOHN SINCLAIR, son to that Earl of Caithness who was chancellor of the kingdom in the time of King James II. ; but Archbishop Spotiswood tells, that neither was Mr Sinclair ever consecrated, and that the see continued vacant the space of 24 years, during which time

Mr ADAM GORDON, dean of Caithness, and parson of Pettie, third son to Alexander earl of Huntly, a man of singular good learning, governed the affairs of this see, and afterwards as vicar-general to Bishop Stewart. He died at Elgin, June 4. 1528. [*Hay.*]

ANDREW STEWART, 1490.]—Andrew Stewart, commendator of Kelso and Fearn. This Andrew Stewart, abbot of Fearn, was a natural son of the house of Invermeath, whose legitimation is to be seen in the public records. He was bishop here anno 1490, [*Reg. Chart.*] He was bishop anno 1504 and 1516, [*Rymer.*] He was bishop anno 1515, [*Errol.*] He was both bishop and treasurer, February 11. 1511, [*Mar.*] and March 10. [*C. Aberd.*] and he was bishop

and lord-treasurer in the years 1511, 1512, 1514, and 1515, [*Reg. Chart.*] And yet the learned antiquary, Mr George Crawford, observes, that by the Exchequer rolls it appears that Cuthbert, commendator of Glenluce, was made lord-treasurer on the 28th of October 1512. He died June 17. 1518. [Sir Robert Gordon's *History of the Earls of Sutherland.*]

ANDREW STEWART, 1518.]—Andrew Stewart, son to John earl of Athole, and who had been postulate of the see of Dunkeld, came next into this see of Caithness, anno 1518, in which station he died in the year 1542. [*Lives Officers of State.*]

ROBERT STEWART, *Elect and Administrator*, 1542.]—Robert Stewart, brother to the Earl of Lenox, and provost of Dunbarton college, was elected bishop of this see the same year his predecessor died, [*Rymer*]; and this much is likewise confirmed by letters of the lord governor, who takes notice to the Pope, on the 12th day of December 1544, how that his Holiness had three years ago committed to this Robert the administration of the cathedral church of Caithness, “admodum adolescenti,” [*Ep. Reg. Scot. V. II. p. 222*]; and the elect bishop, or bishop-administrator, having taken part with his brother the Earl of Lennox, against the Earl of Arran, governor of the kingdom, he incurred the same forfeiture with his brother, and was obliged to abscond the space of full 22 years. He never was in priests orders, [*Ibid.*]; and upon his return home, he turned with the times, and became Protestant, but still bore the title of bishop of Caithness, and enjoyed the revenue till his death. After the death of Regent Moray, and the accession of his brother, the Earl of Lennox, to that supreme office, he got a gift of the priory of St Andrews, which he afterwards retained all his life. In the year 1576, the honour of Earl of Lennox devolved on him by the death of his nephew Charles; but as

he had no legal issue of his own body, he thought fit to resign that honour in favours of his grand-nephew, Esme Stewart, Lord D'Aubigny; and, in place thereof, he had the title of Earl of March conferred upon him, anno 1579. He married a daughter of the Earl of Athole, and lived privately at St Andrews for a long space, until he died there on the 29th of March 1586, in the 70th year of his age, leaving behind him one natural daughter. He was bishop here, or had the title of bishop, in the month of September 1583, [*Writs Family of Mar.*] He gifted away much of the rents, both of his bishopric and priory, [*Register of Gifts, Pensions, &c. in the time of the Four Regents.*] Though there be no ground to think that this person was ever duly, and according to the constant invariable usage of the primitive Catholic Church, vested with any sacred character at all, yet it is a little diverting to observe how the men at the helm of public affairs, in those days, grant commission to him to assist in the consecration of other men to the sacred office of bishops. I persuade myself the preamble of the following commission will surprise most people: — Our Sovereign Lord, with advice, &c. ordains an letter to be made under the Great Seal, in due form, direct to the Reverend Father in God, Robert bishop of Caithness, and the superintendents of Angus, Fife, Lothian, or any utheris lauchful bischopis and superintendents within this realm, . . . . . commanding them to consecrate the said Mr John Douglas, electit, as said is, an bischop and pastour of the metropolitan kirk of St Androis, . . . . . at Leith, the 9th day of February, the year of GOD 1571.—During the absence of this bishop, it is said that this see was committed to Alexander Gordon, son to George earl of Huntly. [*Rich. Aug. Hay.*]

## REFORMATION.

1. After the death of the Earl of March, King James VI. made an offer of the bishopric of Caithness to Mr Robert Pont, provost of the Trinity collegiate church at Edinburgh, rector likewise of St Cuthbert's, now called the West-Kirk, beside Edinburgh, and, by a dispensation from the General Assembly, a senator of the College of Justice. But Mr Pont declined to accept thereof without consent of the church; whereupon this see remained void, until the Assembly, in the year 1600, agreed that a certain number of clergymen should sit and vote in Parliament.

2. GEORGE GLADSTANES, 1600.]—George Gladstanes, minister at St Andrews, was preferred by the king to the see of Caithness anno 1600, [*Chart. Publ.*] and he was translated thence to the see of St Andrews anno 1606. He was named a commissioner for uniting the two kingdoms anno 1604.

3. ALEXANDER FORBES, 1606.]—Alexander Forbes, rector of Fettercairn in Mearns, was promoted to this see 12th November 1606, where he sat till he was translated to Aberdeen anno 1615.

4. JOHN ABERNETHY, 1624.]—John Abernethy, minister at Jedburgh, was next preferred to the see of Caithness, but still retained his pastoral charge at Jedburgh. I have seen letters to John bishop of Caithness anno 1626, R. K. at which time Mr John Gray was dean of Caithness. By the general register of sasines he was bishop here the 2d of November 1624, and he was minister at Jedburgh 22d January 1607. By his writings he appears a man of good

literature. He was deprived by the wildness of the Assembly in 1638. In a synod held by him at Dornoch in 1623, it was decreed, that every entering minister should pay the first year's stipend to the reparation and maintenance of that cathedral. In this bishop's time Dornoch was made a burgh-royal.

5. PATRICK FORBES, 1662.]—Patrick Forbes, son of the famous Presbyterian incumbent at Alford in the shire of Aberdeen, was advanced to this bishopric 19th March 1662, which he possessed until his death anno 1680. [*Dallas and Mr David Simpson's Information.*]

6. ANDREW WOOD, 1680.]—Andrew Wood, son of David Wood, a minister, by M<sup>lle</sup>. Guthrie, sister to John Guthrie of that Ilk, and bishop of Moray, was minister at Spot first, and next at Dunbar, both in East-Lothian; from which last place he was raised to be bishop of the Isles in the year 1678, [*Ibid.*] and then was translated to the see of Caithness anno 1680, where he continued till the Revolution in 1688. He died at Dunbar anno 1695, aged 76 years. [*Id.*]\*

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\* For a few notices relative to the See of Caithness, see Append. Note O.

## THE SEE OF ORKNEY.

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As the Isles of Orkney were in ancient ages in a fluctuating state, sometimes under the jurisdiction of the crown of Scotland, and oftener under that of Norway, it is natural enough to think, and experience confirms, that no true account can be had of the ancient ecclesiastical state of these isles. Some say, that St Servanus, who had been sent to the Scots by Pope Celestine I. in the beginning of the fifth century, was ordained a bishop by St Palladius, and was sent into the isles of Orkney to preach the gospel there; and Polidore Virgil narrates, that he performed his business to very good purpose: while others again relate, that St Colm, in the reign of our King Kenneth III. did labour much in the conversion of these barbarous islanders, [*Britan. Sanct.*] But who were the successors to St Servanus, or whether he had any such successors, nobody pretends to say. Torffæus, the Danish historian, in *Historia Orcadum*, doubts of the accounts given of the bishops of these isles, such as Thorolphus, Adalbertus, and Rodolphus Novellus, which last is fixed to the year 1138, [*Joan. Prior Hagulst.*] Concerning this bishop, the continuator of Florence says, ‘Quoniam nec principis terrae, nec cleri, nec plebis electione, vel assensu, fuerat ordinatus, ab omni bus refutatus,’ &c. The archbishop of York had used to ordain bishops with the title of Orkney; but the before-mentioned historian is of opinion, that they were merely titulars, to give the greater show of authority to the see of York; and he is positive that none of these bishops did

ever reside in the isles of Orkney, and that Rodulf, designed bishop of Orkney, had been a presbyter of York; yet some say that

RADULFUS Ep. Orcad. is witness to a charter of King David I. [*Augusto Hay.*]\*

WILLIAM, —.].—William is by Torffaeus reckoned the first bishop who had a fixed residence in the Orkneys, [*Torff.* p. 161.] though severals were dignified with the title of bishops of Orkney before his time.

WILLIAM, —.].—William II. succeeded anno , and died anno 1188. [*Torff. Ibid.*]

BIARN, —.].—Biarn succeeded to William, and died September 15. 1223. [*Torff. Ibid.*]

JOFREIR, 1223.].—Jofreir was his successor anno 1223, and died anno 1246. [*Torff.* p. 164.]

ILERoy, 1248.].—Hervy or Haufir, was made bishop of Orkney anno 1248 or 49. [*Idem,* p. 165.]

HENRY, —.].—Henry bishop of Orkney, perhaps the same with Hervy, died anno 1269. [*Idem,* p. 172.]

PETRUS, 1270.].—Petrus succeeded Henry in anno 1270. He was one of the ambassadors sent by Eric king of Norway, to negotiate a marriage betwixt that monarch and Margaret daughter to Alexander III. king of Scotland, which was finally concluded at Roxburgh, “in festo Sancti Jacobi apostoli,” anno 1281, [*Rymer,* Tom. II. p. 1079.] He died anno 1284. [*Torff.* p. 172.]

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\* But not as a subject of the king; at least not *qua* *Epis. Orcaden.*

DOLGFINNUS, 1286.]—Dolgfinnus was made bishop of Orkney anno 1286. [*Torff. Ibid.*]

WILLIAM, 1310.]—William was made bishop of Orkney anno 1310, [*Torff. Ibid. et Dalrymple's Coll. p. 276-7,*] and is mentioned in an indenture betwixt Robert I. king of Scotland and Haquin V. king of Norway, apud Innerness, 1312. [*Ex Char. W. Macf. de eodem.*]

WILLIAM, —.]—William bishop of Orkney, but surely because of the distance of time not the same with the former, was cruelly murdered anno 1383, though neither the cause, author, or circumstances thereof are mentioned. [*Torff. p. 177.*]

WILLIAM, 1390.]—Another William bishop of Orkney is mentioned in the time of King Robert III. [*Spotiswood,*] anno 1390, [*Appendix to Spotiswood.*]

HENRY, 1394.]—Henry bishop of Orkney is mentioned anno 1394. [*Torff. p. 178.*]\*

THOMAS DE TULLOCH, 1422.]—Thomas de Tulloch, or de Tholach, as Torffaeus has it, was in great favour with Eric king of Denmark, &c. from whom he obtained the administration of the Orkney islands in anno 1422, and in 1427. He seems to be a younger son of the Tullochs of Bonington in vic. de Forfar. He is mentioned by William earl of Orkney in the year 1434, [*Rich. Aug. Hay's MS.*] He obtained from King Henry VI. of England letters of safe-conduct for himself and eight persons in his retinue, for the space of one whole year; dated at Westminster the 18th November 1441. [*Rymer, Tom. XI. p. 1.*]

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\* In 1396, the bishop of Orkney attended the coronation of Erick king of Sweden, Norway, and Denmark, at Calmar; probably as being a native of one of those countries.

WILLIAM, 1448.]—William bishop of Orkney is witness to an evident, dated the 15th day of April 1448, [*Hay.*] After this there is a manifest blank in this see,—since the next bishop we can find any account of is

WILLIAM TULLOCH, cousin to the former Bishop Thomas Tulloch, of the house of Bonington, who was bishop of this see in the reign of King James III. and was sent by that prince into Denmark in the year 1468, together with several other noble personages, to negotiate a marriage betwixt him and the princess Margaret of that nation, which they had the good fortune to effectuate. He was bishop here anno 1470, [*Reg. Chart.*] He was bishop of Orkney anno 1471, [*Rolls of Parliament,*] in the which year he was appointed one of the administrators of the Exchequer, [*Rotul. Jac. III.*] He was likewise made Lord Privy-seal, March 26. 1473, an. reg. 13. William is bishop of Orkney and Privy-seal, [*Clackmannan.*] He was the same December 2. 1474, [*C. Glasg.*] and anno 1474 and 1476, [*Reg. Chart.*] He was one of the ambassadors sent to England 1471, [*Rymer, Tom. II. p. 717.*] Id. 1472, March 15. [*Rymer.*] He was translated from the see of Moray anno 1477.—See the Bishops of Moray, also Richard Augustine Hay, concerning a MS. history of his.

ANDREW, 1478.]—Andrew was bishop of Orkney anno Dcm. 1478 and 1479, an. reg. 20. [*Reg. Chart.*]—and, *N.B.* By the charter 1478, it appears that William had lately been bishop. This bishop had the town of Kirkwall erected into a royal burgh in the year 1486, [*Wallace.*] He was bishop anno 1488, [*C. Mor.*] Mr Hay avers, that Andrew bishop of Orkney is witness to a charter of Roslin's anno 1491. He obtains from King Henry VII. of England letters of safe-conduct for himself and twelve persons in his retinue anno 1494, [*Rymer, Tom. XII. p. 550;*] and we find him still bishop 1494, 1499, and 1501, [*Reg. Chart.*]

EDWARD STEWART, 1511.]—Edward Stewart was bishop of Orkney anno 1511, [*Reg. Chart.*] This was a person of illustrious birth, of whom Hector Boece, the historian, gives a notable character, ab anno 1538.

THOMAS, ———.]—Thomas bishop of Orkney made a mortification for maintenance of the quiristers of his cathedral.

ROBERT MAXWELL, 15—.]—Robert Maxwell, a son of Sir John Maxwell of Pollock, was rector of Torbolton in the year 1521, and next was provost of the collegiate church in the town of Dunbarton, and at last was promoted to this see of Orkney. He built the stalls in his cathedral, which are curiously engraven with the arms of several of his antecessors in his see; and he furnished the steeple with a set of excellent bells, which were cast within the castle of Edinburgh, by Robert Borthwick, as the inscription on them bears. In the year 1536, when the king made his famous progress through the isles belonging to his crown, his Majesty was nobly entertained by this bishop at his own charges; and at this time the king was pleased to give the town of Kirkwall a confirmation of its royalty. [*Lesley, &c.*]

ROBERT REID, 1540.]—Robert Reid bishop of Orkney was son to John Reid of Aikenhead, who was slain valiantly fighting at the battle of Flodden September 9. 1513, by Elizabeth or Bessie Schanwell, his wife, sister to John abbot of Coupar, and Mr Robert Schanwell vicar of Kirkcaldy, who was made one of the first lords of Council and Session in anno 1537, by King James V., at the institution of the College of Justice.—He was born at Aikenhead anno

. He was educated at St Salvator's college, (in the university of St Andrews,) under Mr Hugh Spens, then a famous divine, principal thereof. He was first subdean, then official or commissary of Moray; and in anno 1526 he was nominated by Thomas Chrystal, abbot of Kinloss, his

successor in that abbacy; and in anno 1530 he got the priory of Beaulieu in commendam; and in 1540 was made bishop of Orkney,—as says Joannes Ferrarius Pedemontanus, in his account of the abbots of Kinloss. Bishop Reid was a man of great learning, and a most accomplished politician. This, no doubt, has been the reason of sending him one of the commissioners from Scotland into France, to witness the marriage of our young Queen Mary with the dauphin, anno 1558; but in his return he died at Dieppe the 14th day of September that year. He bequeathed by his testament the sum of 8000 merks, Scots money, towards founding a college in Edinburgh for the education of youth. [Maitland's *History of Edinburgh*, p. 355, &c.]—so that this being the first sum mortified for that purpose, he may be justly reckoned the first founder of that university. He has probably been admitted bishop of this see upon King James V.'s recommendation of him to the Pope, anno 1541, [*Epist. Reg. Scot.*, p. 114,] by which it likewise appears that he had been a minister of state full 12 years before that time, and that he was then abbot of Kinloss. He was bishop here anno 1543, [*Ep. Reg. Scot.* Vol. II. p. 182.] He was bishop anno 1546, [*Reg. P. C.*] and anno 1556, [*Keith's Hist.* p. 71.] Bishop Reid was president of the Court of Session anno 1554; also an ordinary judge in that court anno 1554. [*Notes in the Adv. Libr.*]

Robert bishop of Orkney was also sometime vicar-general of the see of Aberdeen, by commission from William, the proper bishop thereof, who was beyond sea, and in the city of Paris in France, 13th September anno 1552. One of the witnesses subscribing his commission is “Reverendo Domino Jacobo Stewart priore Sactandr.,” which (by the by) is the single place where I have chanced to see this person (afterward Earl of Moray) so subscribing. [*Invent. Aberdeen*, and vid. *See of Aberdeen*.]

This prelate erected a stately tower on the north end of the bishop's palace, where his statue is engraved on the

wall, to be seen to this day. He likewise enlarged and beautified the cathedral, and adorned the entry to it with a magnificent porch. He built also a large court for a college for instructing the youth in grammar and philosophy. Moreover, he made a new foundation of the chapter, enlarging the number of canons, and settling ample provisions for their maintenance. In a book dedicated to him by one Adam Elder, a monk of Kinloss, it is stated that he had a right to the monasteries of Beaulieu and Kinloss, which last he furnished with an excellent library. He was in great credit with King James V., by whom he was consulted in all weighty affairs. The same Adam Elder gives the following remarkable epigram concerning this bishop, viz.

“ Quid tentem angusto perstringere carmine laudes,  
 Quas nulla eloquii vis celebrare queat ?  
 Clarus es eloquio, coelo dignissime praesul,  
 Antiqua generis nobilitate viges :  
 Commissumque gregem pascis, relevasque jacentem,  
 Exemplo ducens ad meliora tuo.  
 Ac velut exoriens terris sol discutit umbras,  
 Illustras radiis pectora caeca tuis.  
 Hortaris tardos, objurgas, corripis omnes,  
 In mala praecipites quos vetus error agit.  
 Pauperibus tua tecta patent, tua prompta voluntas,  
 Atque bonis semper dextera larga tua est.  
 Nemo lupos melius sacris ob ovilibus arcet,  
 Ne Christi lanient diripiantve gregem.  
 Ergo pia ob studia, et magna, duosque labores  
 Ille DEUS pacis, det tibi pace frui.  
 Concedatque tuis succedant omnia votis,  
 Et bona successus adjuvet aura tuos.”

The History of the Family of Sutherland says, that this bishop left a great sum of money for building the college of Edinburgh, which the Earl of Morton converted to his own

use and profit, by banishing the executors of Bishop Reid for supposed crimes. [*Aug. Hay, Johnston.*]

This bishop's writings are, 1mo, A Geographical description of the Isles of Orkney; 2do, A Genealogical and Historical Account of the Family of the Sinclairs. Both these were wrote at the desire of the King of Denmark; and Dr Mackenzie says, that they are still extant in manuscript.

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## REFORMATION.

1. ADAM BOTHWELL, 1562.]—Adam Bothwell, son to Mr Francis Bothwell, one of the senators of the College of Justice anno 1532, by Janet Richardson his wife, daughter and one of two co-heiresses of Patrick Richardson of Meldrumsheugh, burgess of Edinburgh, was preferred to the see of Orkney by Queen Mary, on the 8th day of October anno 1562, after he had been duly elected by the chapter, [*Chart. Publ.*] He was one of the four bishops who embraced the new Reformation; but it doth not appear, from the history of that time, that he exercised any ecclesiastical jurisdiction. He was the person that performed the ceremony of marrying the queen to the Earl of Bothwell; and notwithstanding his having a hand in that affair, he was one of those who persecuted her Majesty afterward with the utmost virulence. He was, for a long space after, a judge in the Session, having been nominated to that seat two years after his presentation to the bishopric; and as he had in his own person the property of the bishopric of Orkney, he excambed the far greater part of it with the abbot of Holyroodhouse, Robert Stewart, the queen's natural

brother, for his abbey ; after which excambion we find him designed bishop of Orkney and abbot of Holyroodhouse, at least commendator of that abbey. This excambion was made in the year 1570. He died on the 23d of August 1593, at the age of 72, and was interred in the abbey-church of Holyroodhouse.

2. JAMES LAW, 1606.]—James Law, minister at Kirkliston, was in the year 1606 promoted to this see, where he sat till, in the year 1615, he was translated to the bishopric of Glasgow.

3. GEORGE GRAHAM, 1615.]—George Graham, son of George Graham of Inchbraky, by Mary daughter of Mr Rollo of Duncrub, was minister at Scone, and then bishop of Dunblane, and from that translated to the see of Orkney anno 1615, where he continued till the year 1638. He was very rich, and being threatened by the Assembly at Glasgow, he renounced his Episcopal function ; and, in a letter to that extravagant Assembly, he acknowledged the unlawfulness of his office, and declared his unfeigned sorrow and grief for his having exercised such a sinful office in the church. By this submission, being only deposed from his Episcopal function, he was not excommunicated by the Assembly, as the far greater part of his brethren the bishops were ; and thereby he saved his estate of Gorthie and the money he had upon bond, which otherwise would all have fallen under escheat.

4. ROBERT BARON, ———.]—Upon Bishop Graham's renunciation, Robert Baron, professor of divinity in the Marischall college in New Aberdeen, a man famous for his writings and other good qualifications, was elected to the see of Orkney ; but being forced, by the perversity of the times, to flee out of this kingdom, he died at Berwick, having never been consecrated.

5. THOMAS SYDSERF, 1662.]—Thomas Sydsenf, who had been bishop of Galloway before the year 1638, and was the only surviving bishop at the Restoration, was immediately translated to the see of Orkney in the year 1662; but he died the next year, 1663.—See the Bishops of Galloway.

6. ANDREW HONYMAN, 1664.]—Andrew Honyman, archdeacon of St. Andrews, author of the Seasonable Case and Survey of Naphtali, succeeded Bishop Sydsenf, anno 1664, in this see. In the month of July 1668, this prelate received, on the street of Edinburgh, by one Mitchell, who had been at the rising into rebellion at Pentland hills, a shot into his arm with a poisoned bullet, as he was stepping into the archbishop of St. Andrews Dr. Sharp's coach, for whom the shot was intended. He found his health much impaired after this disaster; and he died in February 1676, with great peace and composure, contrary to what has been asserted by some pamphlet writers, as can be attested by several gentlemen who were witnesses to his death. He was buried in the cathedral church at Kirkwall.

7. MURDOCH MACKENZIE, 1677.]—Mr Murdoch Mackenzie, descended of the Mackenzies of Gairloch, an old cadet of the family of Seaforth, was first minister of Contane in the shire of Ross, from whence he was transported to Inverness in anno 1640,—and from thence to Elgin, 17th April 1645, where he continued until the Restoration of Episcopacy in anno 1662, when he was made bishop of Moray. From this he was translated to the see of Orkney in anno 1677, where he continued until his death, which happened in February 1688, being near an hundred years old, and yet enjoyed the perfect use of all his faculties until the very last.—He married the only daughter of Donald Macley, bailie of the burgh of Fortrose, by whom he had several children, whose posterity still remains.

8. ANDREW BRUCE, 1688.]—Andrew Bruce, son to Mr Bruce, commissary of St Andrews, came to be archdeacon of St Andrews, [Clermont's *Collections*,] and was afterwards promoted to the bishopric of Dunkeld, anno 1679, and there he continued till the year 1686. He was deprived by the Court for shewing his dislike to the design of repealing the laws against Popery. Yet the king, perceiving the disagreeableness of such proceedings, did recommend him to be elected to the see of Orkney upon the death of the preceding bishop. The king's *Congé d'Elire* and recommendation do both bear date the 4th of May 1688, [*Ibid.*] But the Revolution coming quickly to take place, he was deprived with the rest of his Order, and died in the month of March 1700.

As all the province of the archiepiscopal see of St Andrews is now finished, I proceed next to the province of Glasgow, and its suffragans.\*

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\* For some notices relative to the see of Orkney, the reader is referred to the Appendix, Note P.

## THE SEE OF GLASGOW.

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SOME people are of opinion, that the Episcopal see of Glasgow was founded by St Kentigern in the year 560, [Kennet's *Parochial Antiquities* ;] but others are of another mind, holding this Kentigern, *al.* Mungo, to have been only a religious man, who had a cell there, and for whose sanctity posterity had such a veneration that they dedicated the cathedral church afterwards to his memory ; and he has still been, and is to this day, reckoned the tutelar saint (as men chuse to express it) of both the church and the city of Glasgow. It would appear that, about King David I.'s time, people did not take St Kentigern to have been a bishop, but rather a confessor and holy martyr ; for, in all the writs of the cartulary of Glasgow, he is never once styled bishop, but sometimes confessor. The donations are always " Deo, et ecclesiae Sti Kentigerni," or " Deo, et Sancto Kentigerno ;" and he is there called " Patrono ecclesiae Glasguensis ;" yet it is to be observed, that in the inquisition concerning the lands, &c. which had formerly pertained to the see of Glasgow, performed by David earl of Cumberland, brother to King Alexander I. and afterward king himself of Scotland, by the ordinary appellation of St David, Kentigern is expressly titled a bishop ; but then, how far credit is to be given to this paper, I shall submit to other persons to form a judgment, after they have read over Sir James Dalrymple's scruples in his *Collections*, p. 337, &c. and have considered what may occur to themselves ; yet there are authors to be found who are, at this day, pretty positive that St Kentigern, *al.* Mungo, was truly a bishop, and that also in the city of Glasgow. [Vid. *Britannia Sancta.*]

This Kentigern was born at or near the town of Culross, about anno Dom. 516, and died 13th January anno 601. [*Ibid.*]

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## BISHOPS OF GLASGOW.

JOHN, 1115.]—John, a person of good learning and great probity, and who had travelled both into France and Italy for his improvement, and had had the charge of the education of the forementioned David the king's brother, was, by the favour of this Prince David, made bishop of this see, and consecrated by the hand of Pope Paschal II. in the year 1115.\* But the bishop meeting with much opposition in the exercise of his function, as probably might be expected in this new settlement, he threw up, or at least deserted, his office for a season, and made a journey into the Holy Land; others say, only into France, where he remained until Pope Calixtus II. obliged him to return to his function in the year 1123, [*Char. Melr.*] When Earl David came to the crown, by the name of David I. or St David afterwards, he bestowed many donations both on the see and bishop of Glasgow, and likewise did put the bishop into the office of chancellor, [*Cart. Dunferm.*] But a secular employment not suiting, it seems, the temper of the good man, he resigned that honourable office, and gave himself entirely to the duties of his ecclesiastic function. He rebuilt and adorned the cathedral church, and solemnly consecrated it Nonis Julii anno 1136, [*Chron. Stae Crucis et Melros.*] at which solemnity the king was present, and gave to this church the lands of Partick, [*Cart. Glasg.*] and this prelate

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\* This bishop is called Michael by Stubbs, in his *Actus Pont. Ebor. apud Twysden. Col. 1713*: who also pretends to quote from a document composed in the hand-writing of that prelate. It is certain, however, that Stubbs is inaccurate in this particular.

divided the diocese into the two archdeaconries of Glasgow and Teviotdale, [*Chron Melros.*] and set up the offices of dean, subdean, chancellor, treasurer, sacrist, chantor, and succentor, and settled a prebend upon each of them out of the donatives he had received from the king. John is bishop here in the time of King David I. [*Chart. Glasg. it. Diplom. et Numism. it. Cart. Dunferm.*] He is witness to a charter of St David's to the monastery of Newbottle, anno 1140, [*August. Hay* ;] and in a charter by Robert bishop of St Andrews, John, bishop here, is a co-witness with King David, his son Henry, and Matilda the queen, [*Cart. Kels.*] He died the 28th May 1147,\* [*Chron. Melr. et Stae Crucis,*] and was buried at Jedburgh. Mr Dempster says, that he wrote two books, viz. "De Solitudinis Encomio," and "De Amicitia Spirituali."

HERBERT, 1147.]—Herbert, formerly abbot of Kelso,<sup>1</sup> and chancellor of the kingdom, was consecrated bishop here on St Bartholomew's day the same year, 1147, by Pope Eugenius III. Herbert, elect of Glasgow, is contemporary with Robert and Gregory bishops of St Andrews and Dunkeld, [*Cart. Cambusk.*] He is bishop in the time of King David, [*Cart. Dunferm. it. Nicolson's Historical Library, it. Dipl. et Num. c. 23.*] He is bishop in the time of Ernard bishop of St Andrews, and in the reign of King Malcolm, [*Cart. Glasg. Dunferm. et Cambusk. ; also Cart. Kels. it. Dipl. et Numis. c. 25 ;*] and he died bishop

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\* The following authority gives a different date for the demise of this prelate. "Defunctus est eodem anno (1148) Joannes Episcopus Glasguensis, "propter excellentiam virtutis Davidi regi Scotiæ familiarissimus, sepultusque est in ecclesia de Geddeswitch, in qua conventum clericorum regularium ipse disposuit. Electus pro eo Herbertus abbas de Kelseio, vir et ipse strenuus, consecratus est a Papa Eugenio, apud Antisidorum."—*John Hagustald. Col. 276.*

<sup>1</sup> He was third abbot of Selkirk and first of Kelso, as is mentioned in the charter of translation of that abbacy from Selkirk to Kelso, by Earl David, who afterwards succeeded his brother Alexander I. in the kingdom of Scotland, anno 1124.—[*Ch. Calcho.*]

in the year 1164, [*Chr. Melr.*] In his time sentence was given against Roger bishop of York, and the church of Scotland declared to be exempt from all jurisdiction except that of the see of Rome.

INGELRAM, 1164.]—Ingelram, (called by some Newbigging,) brother to Elias laird of Dunsire in the shire of Lanark, was the next who filled this see, [*Cart. Kelso;*] but whether Newbigging was at that time the surname of the lands of Dunsire, is altogether uncertain. He had been rector of Peebles, and of consequence archdeacon of the church of Glasgow, [*Reliquiae Sti Kentigerni.*] While in this station he was made chancellor by King David, [*Charter to the See of St Andrews, anno 1151,*] and continued in the same office by King Malcolm. Roger archbishop of York having, in the year 1159, revived his claim of superiority over the church in Scotland, [*Spottiswood, Collier, and Extract. e Chronic. Scot.*] and called a provincial council to meet at Norham in Northumberland, thither did Ingelram the archdeacon repair; and both there, and afterwards at Rome, defended so strenuously the cause of the Scottish church, that he was, immediately upon the death of Herbert, elected bishop of Glasgow, and consecrated by Pope Alexander III. on SS. Simon and Jude's day, the very same year his predecessor had died, [*Chron. Melr.*] *i. e.* anno 1164. He was bishop in the time of King Malcolm, [*Cart. Kels.*] and anno 1170, [*Cart. Glasg.*] He died on the 2d of February 1174, [*Chron. Melr.*] And Dempster tells us of three books written by him, viz. 1. "Epistolae ad diversos;" 2. "In Evangelia Dominicalia;" 3. "Rationes Regni Administrandi."

I reckon the curious will not be displeased that I set down here a copy of the Pope's bull, relating to his Holiness's decision of the controversy, and his consecrating of this bishop. I have taken it verbatim from the cartulary of Glasgow,

BULLA ALEXANDRI, P. III. anno Dom. 1164.

*ex Chartul. Glasg.*

‘ ALEXANDER episcopus, servus servorum Dei, dilectis  
 ‘ filiis Salomoni decano, et canonicis Glasguen. et universo  
 ‘ clero ac populo per Glasguensem episcopatum constitutis,  
 ‘ salutem et Apostolicam Benedictionem. Venerabilem fra-  
 ‘ trem nostrum Engel. olim electum, nunc vero episcopum  
 ‘ vestrum, cum chariss. in Christo filii nostri M. illustris  
 ‘ Scotorum Regis, et vestris aliorumque literis ad nos veni-  
 ‘ entem, debita benignitate suscepimus, et, sicut nos et ip-  
 ‘ sum decuit, honorare curavimus : licet autem nuncii vene-  
 ‘ rabilis fratris nostri Eboracensis Archiepiscopi, qui prae-  
 ‘ sentes extiterant, repugnarent, et apud nos precibus mul-  
 ‘ tis institerent, ne in hoc facto procederemus : nos tamen  
 ‘ attendentes illam necessitatem, quae Glasguensi ecclesiae,  
 ‘ per defectum pastoris, spiritualiter et temporaliter immi-  
 ‘ nebat ; non propterea dimisimus, quin eidem regi, tan-  
 ‘ quam Christianissimo principi volentes deferre, et eidem  
 ‘ ecclesiae vestrae utiliter providere, de communi fratrum  
 ‘ nostrorum concilio, eum, sicut debuimus, in episcopum  
 ‘ consecremus. Ipsum itaque de nostris, tanquam de Beati  
 ‘ Petri manibus consecratum, cum plenitudine gratiae et  
 ‘ benedictione Apostolicae sedis ad vos, tanquam ad spiri-  
 ‘ tuales filios, remittentes, eum universitati vestrae attentius  
 ‘ commendamus per Apostolica scripta ; rogantes, monen-  
 ‘ tes atque mandantes, quatenus pro reverentia Beati Petri,  
 ‘ ac nostra, ipsum, velut episcopum et pastorem vestrum,  
 ‘ benigne recipiatis, et ei, sicut spirituali patri et rectori  
 ‘ animarum vestrarum, debitam in omnibus obedientiam ac  
 ‘ reverentiam impendatis. Si quis autem vestrum huic  
 ‘ mandato nostro contumaciter duxerit resistendum, nos  
 ‘ sententiam, quam idem episcopus in eum propter hoc  
 ‘ canonice tulerit, auctore Domino, ratam et firmam habe-  
 ‘ bimus.’—*Datum Senonib. Kal. Novembris.*

JOCELINE, 1175.]—Joceline, abbot of Melrose, was elected the same year that Ingelram died, viz, anno 1174, and was consecrated by Eskilus archbishop of Lunden in Denmark, the Pope's legate for that kingdom, on the 1st day of June 1175, in Charavalle, [*Chron. Melr.*] He would appear to have been archdeacon of Dunkeld before he came to be abbot of Melrose; at least, one Joceline archdeacon there is witness to "Hugo Dei gratia humilis minister Sti Andree," [*Cart. Cambusk.*] But when I see Joceline archdeacon of Dunkeld a witness to King William, and in the same writ Joceline bishop of Glasgow set down as the first witness, [*Cart. Mor.*] I easily conclude they must have been two different persons. That Bishop Joceline was the immediate successor of Ingelram, is evident from a bull of the Pope Alexander III. "Venerabili fratri Jocelino Glasguensi episcopo, ejusque successoribus. ——— Dat Ferentin. 2 Kal. Maii, Incarnationis Dominicæ, anno 1174. Pontificatus Domini Alexandri Papæ III. anno ejus 16." [*Cart. Glasg.*] And King William grants a charter appointing tithes to be paid to Joceline, 'sicut unquam melius aut plenius Joanni et Herberto, aut Engelramo, episcopis ante eum solvere solebatis.' [*Ibid.*] This bishop is said to have enlarged the cathedral of Glasgow, and to have rebuilt it in the same state it continues to be at this day, and dedicated it "pridie Nonas Julii anno 1197," in the 24th year of his episcopate, [*Chron. Melr.* ;] and the same chartulary takes notice, that he gave to the monks of that place the church of Hastendan in pure and perpetual alms. Joceline is bishop of Glasgow in the time of King William, [*Cart. Dunferm.*] in the fifth year of his reign, [*Cart. Aberdon.*] He is contemporary with Richard bishop of Moray, [*Errol,*] and with Hugo and Roger bishops of St Andrews, [*Cart. Aberbr.*] J. is bishop anno 1177, [*Cart. Kels.*] and Joceline anno 1179, [*Cart. Arbr.*] and anno 1181, [*Melros.*] In the cartulary of Paisley, Bishop Joceline is a frequent witness; and he gives or confirms to that monastery several

churches, such as Mernis, Katkert, Ruglen, &c. He died at Melrose, in the year 1199. [*Chron. Melr.*]

HUGO DE ROXBURGH, 1199.]—After Bishop Joceline, one Hew, or Hugo de Roxburgh, descended of a good family of that surname, was promoted to this see. He was rector of Tullibody in vice. de Clackmannan, and clerk to Nicolaus the chancellor of Scotland, who died anno 1171, [*Chart. Cambuskenneth*, fol. r. 163.] He was afterwards one of the *clerici regis*, [*Dalrymple*, p. 272,] and archdeacon of St Andrews. In the year 1189 he was made chancellor, and preferred to this see ten years thereafter. But before he had sat therein one full year, death took him away, “sexto Idus Julii 1199,” [*C. Melr.*] “Hugo cancellarius Scotiæ successit Joceline episcopo Glasguensi, et cito moritur.” [*Fordun.*]

WILLIAM MALVOISIN, 1200.]—William Malvicine, *al.* Malvoisine, (called in the charters de Malovicino,) chancellor of the kingdom, was consecrated bishop of this see in the year 1200, [*Chron. Melr.*] but others say 1199. Both accounts may be true, through the different computation of the beginning of the year. He was bishop here anno 1200.—See the Bishops of St Andrews, to which place he was soon translated.

FLORENTIUS, *Elect*, 1202.]—Florentius, a son of the Earl of Holland, and, by the mother, a relation of the king of Scotland, had applied himself to the service of the church, and was preferred by our King William to be lord chancellor of this kingdom in the year 1208, [*Chron. Aberbr.*] and, upon Bishop Malvicine's translation to the see of St Andrews, he was elected bishop of Glasgow. Immediately thereafter he, upon “consilium et assensum capituli Glasguensis et cleri dioceseos,” confirmed “Clero et ecclesiæ Stæ Mariæ de Melros, ecclesiam de Hastendān;” and,

moreover, obliges himself that he shall ratify and confirm it *de novo* as soon as he shall be consecrated, [*Cart. Melr.*] But whatever impediment might have delayed his consecration, it is certain that, while he was only elect of this see, in the year 1202, he, with the Pope's allowance, resigned his Episcopal function, and some space thereafter went to Rome, where he ended his days, [*Ibid.*] In a bull of confirmation to the abbey of Paisley by Pope Innocent III. of the churches of Turnberry, Craigin, and Dalziel, mention is made of "Florentius electus Glasg." and "Florentius Dei gratia Glasguensis electus, Domini regis cancellarius, omnibus hominibus, amicis suis," [*Cart. Glasg.*] but has no date; and so it only serves to ascertain, that one Florentius was really bishop elect of Glasgow.

WALTER, 1208.]—Walter, chaplain to King William, was elected into this see anno 1207, the same year in which the former elect had died, and was consecrated at Glasgow the 2d of November 1208, [*Melr.*] It appears by the chartulary of Glasgow, that Walter succeeded to Florence, and that Florence had never been consecrated, [*vid. Charta Willielmi f. Galfridi Domini de Orde de terra de Staphope.*] This bishop was sent to treat about peace with John King of England, and went to a General Council at Rome in the year 1215, together with Brice bishop of Moray, and Adam bishop of Caithness, and returned the third year after, [*Melr.*] He was bishop here anno 1212, [*C. Dunferm.*] as he seems to have been in the third year of Pope Honorius, *i. e.* anno 1218, and was anno 1220, [*C. Paslet.*] He is witness to a charter of Walter second steward of Scotland, granting to the monks of Paisley free liberty to elect a prior and abbot to themselves, about the year 1219 or 1220, [*Hay.*] He was bishop anno 1225, and in the 12th year of King Alexander II. [*Cart. Glasg. et Mor.*] also anno 1227, [*Melr.*] He was contemporary with William Malvicine bishop of St Andrews, [*Ibid. et C. Pasl.*]

He was still bishop anno 1232, [*Kelso*,] and died in that year, [*Chron. Melros*.]

WILLIAM DE BONDINGTON, 1233.]—William de Bondington, of an ancient family in the shire of Berwick. He was rector of Edelstone, a prebendary of Glasgow, one of the *clerici cancellarii*, and afterwards archdeacon of St Andrews, within the bounds of Lothian, and a privy-counsellor to King Alexander II. who advanced him in the year 1231 to the chancellor's office. The next year he was elected bishop of Glasgow, and consecrated in the cathedral church by Andrew bishop of Moray, "Dominica post nativitatem beatæ Mariæ, anno Dom. 1233," [*Melros*.] William de Bondington, chancellor, (but without the designation of bishop) is witness, after "G. episcop. Aberdonen." to a charter by King Alexander II. at Aberdeen, 9th October, in the 18th year of his reign. William the chancellor is elect of Glasgow in the 19th year of King Alexander, [*Kels.*] and he is bishop here the 3d of July in the same 19th year of King Alexander II. *i. e.* anno Dom. 1233, [*Aberbr.*] He is bishop here and chancellor in the 20th year of King Alexander, [*C. Balmer*,] and in the 21st year of the said king [*C. Mor.*] He was bishop about the year 1235, [*Durham MSS.*] He is bishop here anno 1239, [*Account of Religious Houses*, p. 477 and 496; *it. Cart. Cambusk.*] He grants and confirms several churches to the abbey of Paisley anno 1239, [*Paisl.*] In the year 1240, Pope Gregory IX. having called a General Council, upon pretext of relief to the Holy Land, and the Emperor Frederick II. who was on ill terms with the Pope, apprehending the design to be against himself, caused stop several prelates, and Bishop Bondington among the rest, in their way through Germany towards Rome, and dismissed them only upon promise not to proceed in their journey. It would appear that he continued in the chancellor's office till the death of King Alexander II. We find him bishop anno 1244, and

in the first year of King Alexander III. *i. e.* anno Dom. 1249, [*Cart. Pasl.*] in the year 1235, 1245, 1250, and 1251, [*Kelso;*] in 1254, [*Rymer;*] in 1256, [*Glag. et Cambusk.*] in 1257, [*Melros.*] He was contemporary with Allan bishop of Argyle. This bishop finished the cathedral of Glasgow out of his own liberality, [*Hect. Boeth. Hist.*] He wrote “ De Translatione Dom. Margaretæ Reginae, et Regis Malcolmi ejus mariti,” [*Dempst.*] In the last year of his life he introduced into his diocese the use of the liturgical form of the church of Sarum, or Salisbury, in England, a copy of which rescript is here subjoined:—

‘ Omnibus Christi fidelibus, praesens scriptum visuris vel  
 ‘ audituris, Willielmus, miseratione Divina Ecclesiae Glas-  
 ‘ cuensis minister, salutem in Domino. Officii nostri debi-  
 ‘ tum remediis invigilat subditorum, inter quos Ecclesiae  
 ‘ nostrae cathedralis ministros prosequimur favore spirituali,  
 ‘ cui spirituali conjugio copulamur, et cujus ministri nobis,  
 ‘ tanquam membra capiti, indissolubili caritate cohaerent.  
 ‘ Attendentes igitur ecclesiam Sarisburiensem, inter ceteras  
 ‘ Ecclesias Cathedrales, libertatibus et consuetudinibus ap-  
 ‘ probatis ornatam, eisdem canonicis nostris, libertates et  
 ‘ consuetudines dictæ Ecclesiae Sarisburiensis, de consensu  
 ‘ capituli donamus, et concedimus, statuentes de consensu  
 ‘ ejusdem capituli, ut libertates et consuetudines prænomi-  
 ‘ natæ Ecclesiae in Ecclesia Glascuensi in perpetuum ob-  
 ‘ serventur. Datum apud Alencrumb, die Sancti Leonardi,  
 ‘ anno Gratiae millesimo ducentesimo quinquagesimo octa-  
 ‘ vo.’ And some say it was only in his time that this see  
 was divided into the two archdeaconries of Glasgow and  
 Teviotdale. He died November 10. 1283, and on the 13th  
 was interred in the abbey-church of Melrose, near the high  
 altar, [*Chron. Melros.*] Others say he died anno 1257.\*

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\* 1258. *Scotichronicon*, V. II. p. 92.—The date in the text is obviously a mistake.

JOHN DE CHEYAM, 1260.]—John de Cheyam, *al.* Cheam,\* who seems to derive his name from the village of Cheam in the county of Surry, an Englishman, and archdeacon of Bath, chaplain to Pope Alexander IV. was by that Pope consecrated the next bishop of this see in the year 1260, through the plenitude of his apostolic power, as he himself relates, after he had cased and annulled the postulation which had passed in favours of Nicholas Moffat, archdeacon of Teviotdale, to be consecrated bishop here, [*Rymer*.:] The occasion of which conduct of the Pope is said to have been this: Mr Moffat having gone to Rome for consecration, the Pope, upon his refusing to advance him money, and by the intrigues of Robert elect of Dunblane, who hoped to get into this see of Glasgow, would not consecrate him, but promoted John de Cheyam to the see. The Pope, it seems, was sensible how disagreeable this step would prove to our king, and therefore took care to solicit the king of England to employ his interest with the king of Scotland (for he was father-in-law to our king) that he might graciously receive Cheyam, and grant his temporalities to be punctually paid to him. It seems also that our king was not at all satisfied, for upon Cheyam's coming into this kingdom, he became very disagreeable both to the king and to his own clergy; so that he made choice to live in foreign parts, and at the court of Rome, and at last died in France in the year 1268, [*Metros*.] J. is bishop 1264, [*Kelso*.] and John is so anno 1266, [*Glasg*.]

NICOL DE MOFFAT, *Elect*, 1268.]—Nicholaus de Moffat, archdeacon of Teviotdale, above-mentioned, was again elected bishop immediately upon the death of Bishop Cheyam, in anno 1268, “*Electus est*,” [says *Fordun*, Vol. II. p. 109.] “*Magister Nicholaus de Moffat archidiaconus*

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\* It is CHICHAM according to a papal bull to be found in Ayloffé, p. 339; and CHIHAM in the same document as printed by Rymer, Vol. I. p. 216.

‘ Tevidaliae, qui etiam ante dictum Joannem electus fuit in  
 ‘ episcopum, sed fraude canonicorum suorum, ut praescripsi-  
 ‘ mus, cassatus, vir sanctae vitae et dapsilitatis.’ He conti-  
 nued elect of this see above two years, and died anno 1270,  
 without ever being consecrated, which was owing to the  
 strong opposition made against him by his own canons, spi-  
 rited up by others of the clergy. ‘ Anno MCCLXX. Magister  
 ‘ Nicholaus de Moffat mortuus est, qui se nimis protervè  
 ‘ contra religiosos et alias ecclesiasticas personas gerebat :  
 ‘ cui, ad regis instantiam, Magister Willielmus Wischard,  
 ‘ archidiaconus Sancti Andreae, et Domini regis cancella-  
 ‘ rius, electus est; vir magnae sagacitatis et astutiae.’  
 [*Fordun*, Vol. II. p. 112.] He died, according to Mr Hay’s  
 MS. of an apoplexy, at Tinningham in East-Lothian.  
 [*Macf.*]

WILLIAM WISEHEART, *Elect*, 1270.]—William Wise-  
 heart, archdeacon of St Andrews, and lord high chancellor,  
 was elected into this see in the year 1270, after the death  
 of Bishop Moffat, but before his consecration. He was  
 likewise elected into the see of St Andrews, then vacant by  
 the death of Bishop Gamlene, [*Chron. Melros.*]—For  
 more of Bishop Wishart, see the Bishops of St Andrews.

ROBERT WISEHEART, 1272.]—“ Robert Wiseheart,  
 archidiaconus Sti Andreae, infra partes Laudoniae,” and  
 nephew or cousin to the preceding William Wiseheart, was  
 next elected and consecrated bishop of this see, [*C. Melr.*]  
 at Aberdeen, by the bishops of Aberdeen, Moray, and Dun-  
 blane. R. was bishop anno 1273, [*Cart. Glasg. et Kelso.*]  
 anno 1275, 1293, and 1296, also 1316, [*Cart. Glasg.*]  
 anno 1276, 1293, and 1305, [*C. Paslet.*] Robert is bishop,  
 and in the 30th year of King Alexander III. [*C. Dun-  
 ferm.*] he is witness to a charter by the Lord High-steward  
 of Scotland anno 1294, [*Hay.*] He swears fealty to King  
 Edward I. of England anno 1296. He is bishop 1309,

[*Errol*,] and anno 1315, [*Kelso*.] This worthy patriot was appointed one of the lords of the regency upon the death of King Alexander III. anno 1286, which office he discharged with great reputation and integrity. When the war broke out by reason of the encroachments King Edward I. of England made upon the honour and independency of Scotland, no man did more vigorously withstand the tyranny than this prelate; for which freedom he was thrown into prison by King Edward, and that king wrote to the Pope to have him deprived of his bishopric, in regard the bishop, says the king, was his great enemy: and had it not been out of fear of the Pope, it is not to be doubted that the bishop, being the king's prisoner, [*Rymer's Fœdera*,] would have been put to death, as were many of the Scottish nobility. After the battle of Bannockburn he was exchanged for another person of quality, anno 1314, [*Ibid.*] This excellent prelate having had the happiness to see King Robert Bruce fully seated on the throne, to which he had not a little contributed, died in the month of November in the year 1316.

STEPHEN DE DUNDEMORE, *Elect*, 1317.]—Stephen de Dundemore, descended of the Dundemores, or Dunmofres, of that Ilk, an ancient family in vicecom. de Fife. He is by some, but erroneously, called Dundee. He was chancellor of this church, of which he was elected bishop anno 1317, [*Rymer* ;] but being an enemy to the English interest, King Edward II. of that nation wrote to the Pope that he would not admit Stephanum de Dundemor, who was elect of this church, to the bishopric, [*Ibid.*]—and indeed it would appear he never was consecrated, having died, they say, on his way to Rome; and the above-mentioned authority avers, that King Edward of England, during the vacancy of this see, conferred presentations to the prebends of this church. In a charter by King Robert Bruce in favour of Robert bishop of Glasgow, Stephen de Donydon, canon of

Glasgow, and “camerario nostro,” is one of the witnesses. [*C. Glasg.*]<sup>2</sup> \*

This see is said to have been vacant in the month of February 1313, [*C. Paslet.*] It was also vacant at Christmas 1321, [*C. Arbr.*] and yet it is said,

JOHN WISEHEART came into this see in the year 1319, [*Rymer.*] He had been formerly archdeacon of this same church. He is bishop here 16th December, the 19th year of King Robert I. [*C. Aberbr.*] anno 1325, [*C. Glasg.*] and John was bishop here in the 20th year of King Robert Bruce, [*Scone.*] This prelate was also an enemy to the English interest in this country; and so there is an order by King Edward, after he had fallen into that king's hands, while he was yet archdeacon, to convey this John Wiseheart, “quondam archidiaconum Glasguen.” then a prisoner in the castle of Conway, to the city of Chester, and from thence to the Tower of London, 6th April 1310, [*Rymer.*] It is very probable he was released after the battle of Bannockburn, when Bishop Robert Wiseheart and others were exchanged for English prisoners in the year 1322. ‘Johannes Dei gratia episcopus Glasguen. cum unanimi consensu et assensu capituli sui,’ gives ‘ecclesie Sanctae Crucis de Edinburgh, et canonicis ibidem Deo servientibus, ecclesiam de Dalgarnock, nostrae dioces.’—dat. 21st March 1322: And the same grant is confirmed by Pope John XXII. [*Cartul. Glasg.*] This prelate died anno 1325.

JOHN LINDSAY, 1325.]—John Lindsay, of the illustrious family of the Lindsays, was the following bishop of this

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<sup>2</sup> Yet the author of the Officers of State has not this person in his list of the King's chamberlains.

\* Edward II. calls him De Donydor.—*Foedera*, Vol. III. p. 654.

see, and he was certainly in the see in the year 1326-7, as appears by a charter of King Robert I. to the monks of Melrose, dated March 22. the 20th year of the king, in which charter he is expressly designed "John Lindsay, episcopus Glasguen." John (but whether this or his predecessor is uncertain) was bishop of Glasgow in the year 1325, [*C. Glasg.*] and in the 20th of King Robert Bruce, [*Scone, ut supra.*] This John Lindsay was bishop here the 20th day of March in the 22d year of King Robert I. [*Cart. Aberd.*] He was likewise bishop anno 1329, [*Kelso et Newbot.*] and in the time of King Edward Baliol, [*C. Glasg.*] When that prince set himself up to be king, this bishop entered into his measures; and he, together with the bishops of Aberdeen and Dunkeld, are witnesses in a grant of King Edward Baliol to Edward king of England, of the date the 12th February 1334, [*Foed. Ang.*] This prelate, in anno 1335, returning from Flanders to Scotland<sup>3</sup> with two ships, aboard which were 250 Scots, was attacked at sea by a superior fleet of English, commanded by the Earls of Sarum and Huntingdon, &c. The Scots vessels, being overpowered by numbers, were taken, after an obstinate fight, in which many of both sides were killed; and the bishop, being mortally wounded in the head, immediately expired.

WILLIAM RAE, 1335.]—William, whose surname, according to the document published by the Scots College at

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3 ————— "Duas naves de Flandria versus Scotiam navigantes multitudine Scotorum oneratas, sciz. 250. capiunt. Reperti enim sunt ibidem "episcopus Glasguensis, Joannes de Steward, et alii filii nobilium de Scotia, "videlicet, David de la Hay, Hugo Giffard, Joannes de la Mor, Willielmus "Baly, Alexander Frissell, cum duobus clericis magistro Thoma Figas." [Probably Mr Thomas Fingask, who was made bishop of Caithness in 1348.] "Magistro Willielmo Muffet, et uno monacho de Dunfermline, cum mulieribus quibusdam nobilibus, quibus fere omnibus interfectis, episcopus obiit "lethaliter in capite vulneratus."—[*Thomas Walsingham, Historia Angliæ,* p. 119. ad annum 1335.] *Macfarlane.*

Paris, was Rae, and who is called William fourth, came, it is thought, into this see anno 1335 or 1336, <sup>4</sup> and died 1367. From several records, it is evident that he succeeded to John Lindsay, whom he particularly designs his predecessor, [*Cartul. Paisley*;] and by the same records he is found to be invested in the see, anno 1335. There is ‘ Confirmatio Willielmi episcopi Glasgu. cantoriae unius sacerdotis, tempore Joannis de Lindsay, episcopi Glasguen. praedecessoris sui fundatae, &c. 10. die mensis Maii 1358.’ [*Kelso*, fol. 211.] There are several original writs in this bishop’s name lying among the archives of the see of Glasgow preserved in the Scots College, and in the monastery of Carthusians, in Paris, particularly two authentic acquittances for the contribution of the diocese of Glasgow to the Pope, in the years 1340 and 1341. He is witness to King David II. anno regis 14. [*R. Charters*,] and anno regis 15. [*C. Aberbr.*] William is bishop anno 1342 and anno 1362, [*C. Glasg.*]—yet Walter is named bishop here anno 1357, [*Foed. Ang.* Vol. VI. p. 633.] It was by order of this bishop, as being the Pope’s delegate, that Robert, Lord High-steward of Scotland, and Earl of Strathern, (afterwards king of Scotland by the name of Robert II.) did erect and endow a chaplainry in his church of Glasgow, upon account of a dispensation by the apostolic see for contracting of marriage betwixt the said Lord High-steward and Elizabeth More, *al.* Mure, notwithstanding the impediment of consanguinity and affinity between them. The instrument bears date January 12. 1364, [*Vid. Pere Orlean’s Hist.*] This bishop is said to have built the stone bridge of Glasgow over the river Clyde.

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<sup>4</sup> The difference may arise from the different computations of the year, the Scots not commencing the year at that time until the 25th of March; and this is to be observed in all our computations. This way of reckoning we only left off in the beginning of the year 1600, and took then the 1st of January for the beginning of the year.

WALTER WARDLAW, 1368.]—Walter Wardlaw, of the family of Torie in Fife, archdeacon of Lothian, and secretary to King David II. was consecrated bishop of this see in the year 1368, [*Rymer* ;] yet he is bishop here in the 38th year of King David II. [*Cart. Cambusk.*] *i. e.* anno Domini 1367; but the time of the year, both of his consecration and of the beginning of the king's reign, may adjust this matter. He was bishop here 4th July anno David II. 39. and 19th April anno Rob. II. primo, [*Mar.*] He was bishop here in the Parliament at Scone 27th March 1371, [*Ruddiman against Logan*, p. 398.] He was promoted to be a cardinal by Pope Clement the VII. anno 1381, [*Fordun.*] We find him bishop here in the 6th year of the said Pope, *i. e.* anno Domini 1384, [*C. Paslet.*] In the cartulary of Dunfermline, fol. 66, the following paper is to be seen, viz. ‘ Valterus miseracione divina sanctae Rom. ecclesiae cardinalis, omnimodo potestate legati à latere in Scotiae et Hiberniae regnis sufficienter fulcitus, sub sigillo quo dudum utebatur ut episcopus Glasguen. 15to die mensis Decembris, Pontificatus Clementis Papae septimi anno octavo.’ He was bishop and cardinal anno 10. Rob. II. [*Royal Charters*,] and January 2. anno Rob. II. 16. [*Mar.*] Fordun says he died anno 1387; yet we find him (Walter,) still alive on the 10th of April, in the 19th year of King Robert II. *i. e.* anno 1389. [*Dipl. et Num. c. 27.*]\*

MATTHEW GLENDONING, 1389.]—Matthew Glendonning, a younger son of Glendonning of that Ilk in Eskdale, whose successors are now designed Glendonings of Partoun in the stewartry of Kirkcudbright, was first one of the canons of Glasgow, and succeeded into the see immediately

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\* Bishop Wardlaw and the Bishop of Dunkeld were plenipotentiaries for negotiating a truce with England at Bouloigne sur mer, in September 1384. [*Foedera*, Vol. VII. pp. 438, 441. And *Rot. Scot.* 10. Oct. 8. Ric. ii.]

upon the death of Bishop Wardlaw ; for we find him bishop here in the 19th year of King Robert II. [*Dipl. et Numis.*] He was bishop in the 20th year of King Robert II., and in the first year of King Robert III. [*Royal Chart.*] the fourth year of King Robert III. [*Clackmannan,*] the sixth year of King Robert III. [*Mar.*] Matthew is bishop anno 1395 and 1403, [*C. Glasg.*] anno 1401, [*Nisbet's Heraldry*, Vol. II. App. p. 95.] anno Rob. III. 6<sup>to</sup> Christ. 1396, 1398, and 1408, [*Paslet.*] He died in the year 1408. In his time, the great steeple of the church, which had been only built of timber, was burnt by lightning, in place whereof he intended to have built one of stone, for which he had made good preparation, but was prevented by death.

WILLIAM LAUDER, 1408.]—William Lauder, son to Sir Allan Lauder of Haltoun, (*vulgo. Hatton,*) in the shire of Mid-Lothian, was first archdeacon of Lothian. In the year 1405, there is a safe-conduct from the king of England, ‘ Magistro Gulielmo Lauder archidiacono Laudoniae, ‘ veniendo in regnum Angliae, penes praesentiam regis pro ‘ quibusdam negotiis expediendis.’ [*Rymer.*] When the see of Glasgow became vacant, anno 1408, he was preferred merely by the provision of Pope Benedict XIII., who set up for Pope at Avignon, in opposition to Gregory XII. at Rome, [*Fordun*, and the *Life of Archbishop Chichele of Canterbury,*] and not by the election of the chapter. He was bishop here in the year 1411, [*Reg. Chart.*] He was bishop 1417, [*C. Glasg.*] Murdo duke of Albany, regent of the kingdom, made him lord chancellor anno 1423, in the room of the bishop of Aberdeen ; and the same year, the 9th of August, he was nominated first commissioner <sup>5</sup> for treating about the redemption of King James I.

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<sup>5</sup> The industrious writer of the Lives of the Officers of State, very justly chastises Hector Boece and our other historians, who set down the names of the other Lords Commissioners, and put a speech into the mouth of one of

which was at last effectuated the next year, 1424. Accordingly, he is bishop and chancellor anno 1423, [*Dipl. c. 65.*] and 1424, [*C. Glasg.*] and he continued in that office until his death; for he was bishop here and lord chancellor the 14th day of April, in the 20th year of King James I. [*C. Aberd.*] and William de Lauder, bishop, was dead, and the see vacant, May 19. anno 1426, [*Cart. Glasg.*] This bishop laid the foundation of the vestry of the cathedral church, and built the great steeple of stone, as far as the first battlement, where the arms of Lauder of Hatton are still to be seen cut in stone in several places. Bishop Lauder died June 14. 1425. [*Obituary of Glasgow.*]

JOHN CAMERON, 1426.]—John Cameron, of the family of Lochiel, was first official of Lothian in the year 1422, [*C. Publ.*] He became afterwards confessor and secretary to the Earl of Douglas, who presented him to the rectory of Cambuslang, [*Ibid.*] He was provost of Lincluden 1424, and “Magistro Joanne Cameron” is “secretario “regis” the same year 1424, [*R. Char. B. II. No. 5.*] He is keeper of the great seal 25th February and 7th March 1425, [*Ibid.*] and anno 1425-6, [*Ibid. B. II. No. 22.*] February 25. and 15th May, an. reg. 20. he is provost of Lincluden, and keeper of the privy-seal, [*Ibid.*] and he is the same anno 1436, [*Ibid. B. II. No. 8.*] He is also provost of Lincluden and secretary anno 21. Jacobi I. [*Ibid.*] In the year 1426 he was elected bishop of Glasgow, [*Reliq. Sti Kentig.*] and John Cameron is “electo et confirmato episcopo Glasguensi, et priv. sigilli custode,” anno 1426, [*Reg. Chart.*] He is also bishop of this see, and lord chancellor, the 24th year of King James I., and anno 1428, and anno 1430, [*Ibid.*] In the year 1429, this bi-

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them; although it be evident by the commission, as now published in the *Foed. Ang.* that not so much as one single person of their nomination was really in the commission. Strange management of our historians truly!

shop erected six churches within his diocese, by consent of their respective patrons, into prebends, the title of which erection, as contained in the *Chart. Glasg.* is thus: ‘E-  
 ‘rectio sex ecclesiarum parochialium in praeendas eccle-  
 ‘siae Glasg. facta per Joannem Cameron episcopum Glas-  
 ‘guensem:’ And the six churches were, Cambuslang, Torbolton, Eglisbam, Luss, Kirkmahon, and Killearn. And this bishop also fixed particular offices to particular churches, such as, the rector of Cambuslang to be perpetual chancellor of the church of Glasgow, the rector of Carnwath to be treasurer, the rector of Kilbride to be chantor, &c. In the year 1433, Bishop Cameron was chosen one of the delegates from the church of Scotland to the council of Basil; and accordingly he set out, with a safe-conduct from the king of England, with a retinue of no less than thirty persons, [*Officers of State*, p. 25. item, *Foed. Ang.*] And as the truce with England was near to a close on the 30th November 1437, Mr Rymer has published another safe-conduct for ambassadors from Scotland to come into England about prorogation of the peace; and the first of these named is John bishop of Glasgow, chancellor of Scotland, [*R. Chart.* B. II. No. 8.] He was bishop here anno 1439, [*Peerage*, p. 278;] anno 1440, [*Mar*;] anno 1444, [*R. Chart.*] and bishop and chancellor anno 3<sup>tio</sup> regis Jacobi II. [*Ibid.*] So it is evident, from the clearest vouchers, that this person remained chancellor for the first three years of the reign of King James II., contrary to what all our historians have written, which affords a strong presumption that the story concerning his tragical end is a mere fiction. After the bishop’s removal from the chancellor’s office, and so being freed from public business, he began to build the great tower at his Episcopal palace in the city of Glasgow, where his coat-armorial is to be seen to this day, with mitre, crosier, and all the badges of the Episcopal dignity. And the forementioned writer of the *Lives of the Officers of State* takes notice, that he also laid

out a great deal of money in carrying on the building of the vestry, which was begun by his predecessor Bishop Lauder, where his arms are likewise to be seen by the curious. But for all the good things Bishop Cameron did, and which is strange, adds this author, he is as little beholden to the charity of our historians as any man in his time. The learned Mr George Buchanan, and the Right Reverend Archbishop Spotiswood, from Mr George, characterize the bishop to have been a very worldly kind of man, and a great oppressor, especially of his vassals within the bishopric. They tell us, moreover, that he made a very fearful exit at his country-seat of Lochwood, five or six miles north-east of the city of Glasgow, on Christmas eve of the year 1436; and then this gentleman says, ‘ Indeed, ’tis very hard for me, though I have no particular attachment to Bishop Cameron, to form such a bad opinion of the man, from what good things I have seen done by him; and withal, considering how much he was favoured and employed by the best of princes, I mean King James II., and for so long a time, too, in the first office of the state, and in the second place in the church, especially since good Mr Buchanan brings no voucher to prove his assertion,—only he says, <sup>6</sup> it had been delivered by others, and constantly affirmed to be true, which amounts to be no more, in my humble opinion, than that he sets down the story upon no better authority than a mere hearsay.’\*

JAMES BRUCE, 1446.]—James Bruce, son of Sir Robert Bruce of Clackmannan, was the next bishop of this see. His first office in the church was the rectory of Kilmennie in Fife, about the year 1438, [*Mill.*] He was con-

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<sup>6</sup> Buchanan in vita Jacobi II. says, “ Cum ab aliis sit proditum, et constanti rumore pervulgatum.”

\* Bishop Cameron wrote or enacted canons, which are still extant in manuscript in *Bibliotheca Harl.* No. 4651. Vol. I. p. 47.

secrated bishop of Dundee at Dunfermline, “*Dominica in septuagesima,*” or 4th February 1441, [*Ibid.*] In the year 1444, he became lord chancellor of Scotland; and as he had been greatly insulted in his bishopric of Dunkeld by one Robert Reoch Macdonachy, (*i. e.* the family of the now Strowan Robertson,) he is said to have been weary of that see; and so, upon the death of Bishop Cameron, he was translated to the see of Glasgow: but before the necessary forms were dispatched, death took him off the stage of life, [*Fordun.*] The see of Glasgow was still vacant the 4th October 1447, after the death of Bishop Cameron. [*Cart. Glasg.*]

WILLIAM TURNBULL, 1448.]—William Turnbull, a son of the family of Bedrule in the county of Roxburgh. He was first a prebendary of Glasgow, and afterward doctor of laws, and archdeacon of St Andrews within the bounds of Lothian, a privy-counsellor, and keeper of the privy-seal. He is stiled “*William de Turnbull, Domino prae-bendae privati sigilli custode,*” anno 1441, [*Reg. Chart.*] He became bishop of Glasgow in the beginning of the year 1448, and received consecration in the month of April. Accordingly, we find William was bishop anno 1449, 1452, and 1453, [*Reg. Chart.*] anno 1450 and 1451, [*C. Dunferm.*] anno 1451, [*C. Paslet.*] anno 1452, [*Fordun. and Cart. Mor.*] anno 1453, [*Hay from Cartul. of St Giles;*] and William is bishop 1449, 1450, and 1453, under the surname of William Turnbull, [*C. Glasg.*] and [*Ibid.*] the king says, ‘*nostro consiliario et consanguineo, pro cordiali affectione et singulari favore, quem erga ipsum gerimus, et pro suo fideli consilio, et gratuitis servitiis nobis multipliciter impensis,*’ anno Dom. 1449, et reg. 14. This bishop was a person of an excellent character. In the year 1452, or 3, he procured a bull from Pope Nicholas V. for erecting a college for literature within the city of Glasgow; after the complete settlement of which noble monument of

his care for the cultivating of learning, it seems he took a journey to Rome, where he died on the 3d September 1454.\*

ANDREW MUIRHEAD, 1455.]—Andrew Muirhead, a son of the family of Lachop in the shire of Lanark, a man noted for learning and piety, was first rector of Cadzow, (now Hamilton,) and then next was preferred to this see. We find him bishop here anno 1456, [*C. Glasg.*] anno 1469, *Inv. Aberd.*] anno 1459, “et consecrationis quarto;” it. 1452, 1463, 1465, 1467, 1470, and 1473, [*Reg. Chart.*] Upon the death of King James II. anno 1460, this bishop was named one of the lords of the regency during the young king’s non-age. He was one of the commissioners who went to England in the year 1462, in order to negociate a truce between the two nations, [*Rymer,*] which was accordingly effectuated, at the city of York, 19th December same year.† Again, in the year 1468, this bishop, with some others, were sent into Denmark to treat about a marriage between our king and a daughter of that crown, which commission had likewise a good effect, [*Torffaeus;*] and again, in the year 1472, he went with others in a commission to cultivate a farther prorogation of truce with the kingdom of England, which they also settled, [*Rymer.*] This bishop founded the vicars of the choir, a settlement which had not been in the church before, “Fundator vicarior. choiri in ecclesia Glasguen.” [*C. Glasg. et Nisb. Herald.* Vol. II. App. p. 261.] He also adorned and beautified the cathedral, in which, on the north side of the nave, on the roof, is still to be seen his coat of arms, and adorned with a mitre exquisitely graved, [*Nisbet, Ibidem.*] In the year 1471, he founded, near to

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\* 3d Dec. 1456, according to the chronicle of King James II., apparently a contemporary record.

† 9th Dec. (*Foedera*, Vol. XI. p. 511,) but the names of the ambassadors are not mentioned.

the precinct of his Episcopal palace at Glasgow, an hospital, which he dedicated to the honour of St Nicholas, and upon the front over the door are the bishop's arms. The hospital had endowments for twelve old men and a priest to perform divine service at the hours of canonical devotion, [*Ibid.*] He died 20th November 1473. [*Obituary Glasg.*]

JOHN LAING, 1474.]—John Laing, of the family of Redhouse in the shire of Edinburgh, was first rector of Tannadice in the shire of Angus, and vicar of Linlithgow, and was next preferred to the office of high treasurer in the year 1465, [*Officers of State*, p. 39.] which last office he held till the year 1468, at which time he was made lord-register, and about this period he enjoyed the rectories of Suthet and Newlands. Again, in the year 1471, he was replaced in the treasury, which high office he kept till the year 1474; when he was now, by the king's special recommendation, promoted to the Episcopal see of Glasgow. John Laing is elect of Glasgow, and treasurer, in the year 1473-4, [*R. Chart.*] His accounts as king's treasurer are taken off December 2. 1474, [*C. Glasg.*] He was bishop anno 1476 and 1478, [*R. Chart.*] also 27th July 1479, [*C. Arbr.*] In the year 1473 this bishop shewed himself so good an instrument in reconciling the king and his brother the Duke of Albany, and the king, it seems, was so well pleased with, and mindful of that piece of service, that, when that office came to be vacant in the end of the year 1482, he constituted him lord high chancellor; and so we find him bishop and chancellor November 16. 1482, [*R. Chart.*] But, before he had enjoyed that office full six months, he died on the 11th of January 1482-3. [*Officers of State*, et *Chart. Publ.* and *Obituary of Glasgow.*]

GEORGE CARMICHAEL, *Elect*, 1482-3.]—George Carmichael, a son of the family of Carmichael in the shire of Lanark, was elected bishop of Glasgow, being then trea-

surer of this see, as rector of Carnwath. But he died before his consecration, in the year 1483, [*Charta Jacobi Bonar de Rossy, anno 1483, Georgio electo Glasguen.*] He is also elect of Glasgow 18th March 1482-3, [*R. Chart.*] and “Electus Glasguensis” sits in the Parliament the 24th February and 1st March 1482-3, the 27th June 1483, and the 24th February 1483-4. So the rolls are marked.

ROBERT BLACADER, 1484.]—Robert Blacader, the son of Sir Patrick Blacader of Tulliallan, by Elizabeth his wife, one of the daughters and co-heirs of Sir James Edmondstone of that Ilk, was first a prebendary of Glasgow, and rector of Cardross, [*Chartul. Glasg.*] He was translated from the see of Aberdeen to this of Glasgow, anno 1484. He was bishop here anno 1484-5, [*Hay's MS.*] anno 1485 and 1491, [*Inv. Aberd.*] anno 1486, 1487, 1488, 1494, 1495, 1499, [*C. Paslet.*] August 12. 1489, and August 31. 1490, [*Mar.*] Robert is bishop anno 1496, [*Cart. Cambusk.*] He has the title of archbishop of Glasgow, anno Dom. 1500, [*C. Pasl.*] as he has also January 22. 1506, [*Clackmannan.*] He was still bishop here anno 1507, in the fourth year of Pope Julius II. [*C. Cambusk.*] This bishop had so much favour at Rome, that he obtained from the Pope the see of Glasgow to be erected into an archbishopric, whose suffragans were appointed the diocesans of Dunkeld, Dunblane, Galloway, and Argyle, [*C. Glasg.*] yet the original erection by Pope Innocent VIII. anno Dom. 1391, Pontificatus 8vo. expressly calls the present bishop of Glasgow William, [*Ibid.*] He was frequently employed in the public transactions with the English, and particularly in the year 1505. He, together with the Earl of Bothwell, and Andrew Foreman, prior \* of Pittenweem,

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\* At the time elect of Moray.—See Young's Account of the Marriage of James IV. and Margaret, in the Second Edition of Leland's *Collectanea*, p. 258, *et seq.*

did negociate the marriage betwixt King James IV. and Margaret, eldest daughter of Henry VII. which has proved the foundation of the union of these two kingdoms. This bishop died in a journey to the Holy Land, anno Dom. 1508, [*Lesley,*] or, as the Obituary of Glasgow has it, July 28. that year.

JAMES BETHUNE, 1508.]—James Beaton, *al.* Bethune, the youngest son of John Bethune, laird of Balfour in Fife, [*Missive Letter* of Henry Bethune, present laird of Balfour, to Mr Keith,] was provost of Bothwell, anno 1503, [*Rymer,*] prior of Whitehern, and abbot of Dunfermline, anno 1504, and treasurer of the kingdom 1505. In the year 1508, he became elect of Galloway, but before he had sat one year in that see he was translated to Glasgow, at which time he resigned the office of lord treasurer. In the year 1515, this bishop was made lord chancellor; and as he was in great favour with John duke of Albany, regent of the kingdom, he got likewise the abbacies of Arbroath and Kilwinning in commendam. He is elect of Glasgow anno 1508, and next year bishop, [*Reg. Chart.*] He was archbishop here and chancellor anno 1515 and 1516, [*Reg. Chart. et Errol.*] When the governor went over into France anno 1517, the archbishop of Glasgow was made one of the lords of the regency; but discords arising among them, they all thought it convenient to devolve the whole power upon the Earl of Arran, who summoned a convention of the nobility to meet at Edinburgh on the 29th of April, which accordingly was done in the house of Archbishop Bethune, at the foot of Blackfriar's Wynd, on the east side, over the entry of which the arms of the family of Bethune are to be seen to this day. It had been resolved before hand to apprehend the Earl of Angus, who, smelling the design, sent his uncle, the famous Gavin Douglas bishop of Dunkeld, to the chancellor Archbishop Beaton, to see to get differences composed. Though the chan-

cellor was deeply engaged against the Earl of Angus, yet he would fain have excused himself, and laid all the blame upon the Earl of Arran; and so in the end he concluded with saying, There is no remedy, upon my conscience I cannot help it; and at the same instant beating on his breast with his hand, and not reflecting what would be the consequence, a coat of mail, which he had under his ecclesiastical habit, returned by the blow a rattling sound, which Bishop Douglas perceiving, gave his brother bishop this severe reprimand, ‘How now, my Lord,’ says he, ‘I think your conscience clatters; we are priests,—and to put on armour, or to bear arms, is not altogether consistent with our character.’ After this ensued a very hot skirmish betwixt the two parties, in which the Earl of Angus chanced to get the better; and Archbishop Bethune seeing the day lost, fled for sanctuary to the church of the Blackfriars, and was there taken out from behind the altar, and would certainly have been slain had not Bishop Douglas interceded for him and saved his life, [*Buchanan, and Officers of State.*] He possessed the see of Glasgow till the year 1522, which he says was “consecrationis nostrae 14to.” [*C. Cambusk.*] and was then translated to the primacy of St Andrews. During his residency at Glasgow he inclosed the Episcopal palace in that city with a magnificent stone-wall of aisler-work, toward the east, south, and west, with a bastion over the one corner and a tower over the other, fronting to the High-street, upon which are fixed in different places his coat of arms. He augmented the altarages in the choir of the cathedral, over which also his arms are affixed; and he likewise built or repaired several bridges within the regality, and about the city of Glasgow, and his arms stand upon them as lasting monuments of his public beneficence. For more concerning this prelate,—see the Bishops of St Andrews.

GAVIN DUNBAR, 1524.]—Gavin Dunbar, of the family

of Cumnock, [*Regist. Chart. B. 25. No. 99.*] and nephew to Gavin Dunbar bishop at the same time of the see of Aberdeen, [*Cart. Cambusk.*] was preferred to the priory of Whitehern in Galloway. Being a person of polite letters, he was pitched upon to have the education of the young King James V. entrusted to him; and he managed that province so well, that after the vacancy of the see of Glasgow, which followed the translation of Archbishop Bethune from this see to that of St Andrews, the regents of the kingdom did, by letters-patent 27th September 1524, present him to this see of Glasgow; and on the 22d December the same year, 1524, the following gift is to be seen in the registers, viz. ‘ With full power and faculty to Gavin Dunbar, prior of Whitehern, and postulate of Glasgow, to present whatsoever qualified person or persons to all benefices that shall happen to vaik within the kirk and diocese of Glasgow, induring the time of the vacancy of the see, which was pertaining to the king’s presentation,’ [*Officers of State, p. 76.*] He was bishop of Glasgow, anno 2<sup>do</sup> regis, *i. e.* anno Dom. 1524, [*Regist. Chart.*] In the year 1526, two witnesses are, “Gavino episcopo Glasgowen.” and “Gavino episcopo Aberdonen.” [*Ibid.*] In the year 1526, this archbishop was one of the privy-council, and on the 21st August 1528 was made lord chancellor. Gawand was bishop of Glasgow in February 1527-8, [*Mr Keith’s App. p. 4.*] He was bishop and chancellor 16th March anno 1528-9; [*Reg. Chart.*] He was archbishop and chancellor the 16th day of February 1531-2, [*Cart. Aberd.*] as he also was May 25. A. R. 25. *i. e.* 1538, [*Mar.*] He is still “Cancellarius et commendatarius in-  
“sulae missarum,” (*h. e.* Inchaffray,) anno 1540; and we find him bishop anno 1546, [*Regist. Chart.*] When the king went to France, in the year 1536, to solemnize his marriage with Magdalen, the daughter of that crown, his Majesty left the archbishop one of the lords of the regency during his absence; and about this time gave

to him the commendam of the abbey of Inchaffray. In the Parliament which sat in the month of March after the unfortunate death of the king, a bill having been offered by the Lord Maxwell for a liberty of reading the Bible in the vulgar tongue, and the lords of the Articles having found the proposal to be reasonable, and allowed it to be read in full Parliament, the chancellor, in his own name, and in the name of all the prelates of the realm that were present, ‘Dissented thereto *simpliciter*, and opponit thame ‘thereto, unto the time that a provincial council might be ‘had of all the clergy of this realm to advise and conclude ‘thereupon, gif the samyne be necessary to be had in vul- ‘gar tongue, to be used among the queen’s lieges, or not ; ‘and thereafter to shew the utter determination what ‘shall be done in that behalf ; and thereupon askit instru- ‘mentis,’ [*Reg. Parl.*]—yet, notwithstanding this opposition, the bill was passed into a law. In the end of this year 1543, our prelate was turned out of the chancellor’s office ; and now he got leisure to build the stately gatehouse at his Episcopal palace in the city of Glasgow, on which his arms are engraven. He died the last day of April 1547, [*Gift to the Lord Somervill in the Registers ;*] and yet by the register of privy-council, Postulatus Glasguen. sits in council the 11th October 1546. He was interred in the chancel of his cathedral, within a tomb he had caused to be built for himself, but which is now so quite demolished that there is not the least vestige of it remaining, nor can so much as the place be shown where it stood. This bishop is shamefully misrepresented by Mr Knox ; but see how Mr George Buchanan thought fit to describe him :

“ Praesulis accubui postquam conviva Gavini,

Dîs non invidéo nectar et ambrosiam.

Splendida coena, epulae lautae, ambitione remotâ,

Tetrica Cecropio seria tincta sale.

Coetus erat Musis numero par, nec sibi dispar  
 Doctrina, ingenio, simplicitate, fide.  
 Ipse alios supra facundo prominet ore,  
 Qualis Castalii praeses Apollo chori.  
 Sermo erat aetherei de majestate tonantis,  
 Ut tulerit nostrae conditionis onus ;  
 Ut neque concretam divina potentia labem  
 Hauserit in fragili corpore tecta hominis :  
 Nec licet in servi dominus descenderit artus,  
 Naturam exuerint membra caduca suam.  
 Quisquis adest, dubitat, scholane immigrarit in aulam,  
 An magis in mediam venerit aula scholam.  
 Jupiter, Æthiopum convivium solus habeto,  
 Dum mihi concedas praesulis ore frui !”

JAMES BEATON, 1551.]—James Beaton, or Bethune, was the son of James Beaton of Balfarg, who was second son of seven of John Bethune of Balfour, [*Missive Letter*, Henry Bethune, now of Balfour, to Bishop Keith, already mentioned.] He was first chanter of the church of Glasgow, and afterwards, in the year 1543, got the abbey of Aberbrothock, which he held until the year 1551, when he was preferred to the see of Glasgow, after a dispute between him and Alexander Gordon, brother to the Earl of Huntly, whom the chapter had elected. But the matter being compromised at Rome, the Pope made Mr Gordon titular archbishop of Athens ; and the Earl of Arran, regent of the kingdom, conferred on him the bishopric of the isles, as being the first which fell vacant, together with the abbacy of Inchaffray. Mr Bethune was consecrated in Rome anno 1552, and held the see of Glasgow till the year 1560 : At which time this wise prelate, perceiving the wild fury of the reformers, by pulling down of churches and monasteries, deemed it the most prudent course, for the preservation of the acts and records of his church, to transport them out of this kingdom. And, accordingly, he

took the opportunity, and went away into France, with the forces of that nation, that same year, and carried along with him all the writs pertaining to the see of Glasgow; all which he carefully deposited, partly in the Scots College, partly in the charter-house, or monastery of Carthusians, in Paris. This prelate was appointed by Queen Mary her ambassador at the court of France; and her son, King James VI. continued him in the same character, notwithstanding their difference in religious sentiments. He behaved himself always with much fidelity and discretion, and King James did much regret his death, which fell not out till the 24th of April 1603, in the 86th year of his age, at which time his Majesty was on his way to London to take possession of the English throne. By the bishop's last will, he left all his goods to the Scots College in Paris, and so is justly looked upon as its second founder.

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## REFORMATION.

1. JOHN PORTERFIELD, 1571.]—After the new form of the Reformation was established in this kingdom, and the regular clergy turned out of their possessions, the reforming party made one John Porterfield a kind of titular bishop of Glasgow, for to enable him to convey away the benefice of that church with some appearance of law. He is designed “Johannes archiepiscopus Glasg.” in the year 1571, when he consents to the alienation of the manse of the rectory of Glasgow, by the rector, Mr Archibald Douglas, to Thomas Crawford of Jordanhill and Janet Ker his spouse, 20th October 1571; which he (Crawford) again sold, in 1587, to Robert Lord Boyd and Dame Margaret Colquhoun his spouse. This “Johannes archiepiscopus Glasg.” continued only till the year 1572.

2. JAMES BOYD, 1572.]—In the year 1572, during the Earl of Mar's regency, a new kind of Episcopacy having been set up, Mr James Boyd of Trochrig, a very worthy person, received the title of the see of Glasgow; and he exercised the office of particular pastor at the cathedral church, the barony of Glasgow being then the parish that pertained to that church. This Bishop Boyd was the second son of Adam Boyd of Pinkhill, brother to the Lord Boyd. When the legality of the Episcopal function came to be first called in question by the Assembly in the year 1578, he learnedly and solidly, both from Scripture and antiquity, defended the lawfulness of his office; yet the animosities, which he then perceived to be in the hearts of a great many, so far impaired his health, that he died in the month of June 1581, [*Gift of his son's ward, Register of the Privy-seal, anno 1582.*] His son was the learned Mr Robert Boyd of Trochrig, professor of divinity, first at Saumur in France, and afterwards at home both in Glasgow and Edinburgh, and he wrote a Commentary upon the Ephesians. He was buried in the choir of the cathedral, and laid in the same sepulchre with Bishop Gavin Dunbar.

3. ROBERT MONTGOMERY, 1581.]—After Bishop Boyd's death, King James VI. gave Mr Robert Montgomery, minister at Stirling, the bishopric, anno 1581, upon the recommendation of the Duke of Lennox, on purpose that the duke might get disposed to him the benefice by this titular archbishop. But Mr Montgomery being frightened with the threatenings of the censures of the church if he did not purge himself of the unlawful office of a bishop in his own person, (as was the language at that time,) he surrendered the archbishopric, and afterwards became minister at Symington in Kyle, anno 1587, where he was reduced to great misery. Mr Montgomery gave bond to Lennox that he should dispoise to this duke and his heirs all the

income of his see, how soon he should be admitted bishop, for the yearly payment of L.1000 Scots, with some horse-corn and poultry, [*Hay's MS.*] And this author adds, that the Duke of Lennox's agents having possessed themselves of the bishopric, Montgomery resigned his title in favour of Mr William Erskine parson of Campsey, a follower of the Earl of Mar. This gentleman obtained the consent of the presbytery, and was admitted, although a laick, upon his bond to renounce the same in case the General Assembly did not allow of his admission. He found means to retain the same until King James, at his majority, did restore Bishop James Beaton to his dignity, honour, and living, employing him likewise for his ambassador in France.

4. WILLIAM ERSKINE, 1585.]—After Archbishop Montgomery's surrender, the king gave the revenue and the title to Mr William Erskine, parson of Campsey, and commendator of Paisley, which he had gotten after the forfeiture of Lord Claud Hamilton, anno 1585. This Mr Erskine was never in orders, and a titular bishop only. In less than two years, viz. in the year 1587, the king took away the archbishopric from Mr Erskine, and gave it to Walter commendator of Blantyre, with power to feu out the lands; who did accordingly, in the year 1588, feu out the whole barony of Glasgow, mostly to the old rentallers, turning the real rent into a feu-duty. In the charters he is designed "Walterus commendatarius de Blantyre, feodifermarius baroniae et domini de Glasgow."

5. JAMES BEATON, 1588.]—After all these various changes, the king did, by act of Parliament, restore the old exactorate and forfeited Bishop Beaton to the temporality of the see of Glasgow, which he did enjoy until his death in April 1603.

JOHN SPOTISWOOD, 1610.]—John Spotiswood was eldest son to John Spotiswood the superintendant of Lothian, who was second son of William Spotiswood of Spotiswood, an ancient baron in the shire of Berwick (or Merse.) His mother's name was Beatrix, daughter of Patrick Crichton of Lugton, of whom he was born in the year 1565. He was first parson of Calder in Mid-Lothian, anno 1586, in which station he continued with so good reputation that he was chosen to accompany the Duke of Lennox, as his Grace's chaplain, in his embassy to France, anno 1602. Upon the report of the Archbishop Beaton at Glasgow, of which the king had an account, being at Burleigh-house, near to the town of Stamford, on his journey to take possession of the crown of England, his Majesty did immediately nominate Mr Spotiswood, then in his retinue, to that see, made him a privy-counsellor, and sent him down to Scotland to attend her Majesty the queen into England. The queen then made the archbishop her almoner. In the year 1610, Mr Spotiswood, together with Mr Hamilton, then bishop of Galloway, and Mr Lamb bishop of Brechin, received <sup>7</sup> Episcopal consecration on the 21st day of October 1610, in the chapel at London-house, by the hands of the bishops of London, Ely, and Bath. The bishop of Bath and Wells was in the royal commission; but it seems, in his place, the bishops of Rochester and Worcester were present. Archbishop Spotiswood sat in the see of Glasgow till the year 1615, when he was translated to that of St Andrews. He repaired both the cathedral and palace of the see of Glasgow, and he first began the leaden roof of the cathedral. They say he made no less than fifty journeys from Scotland to London. He continued in great favour with the two kings, James and Charles, and by the latter was made chancellor of the kingdom in the year 1635. He procured the priory of St Andrews to be taken

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<sup>7</sup> See Archbishop Spotiswood's History, ad anno 1610.

out of lay hands, and to be added to the rents of the bishopric. He wrote a small but very smart treatise in Latin, "De regimine Ecclesiae Scoticanæ," which was printed at London anno 1620. He wrote likewise a History of Scotland, which is in every body's hand—but I must inform the readers of this, that there are two MS. copies of this history extant, and that both of these do not only vary from each other, but the print also varies from each of them. Great freedoms have been taken in publishing it. He was forced to fly into England after the Assembly 1638, where he died next year, and was solemnly buried, by the king's order, in Westminster abbey.

6. JAMES LAW, 1615.]—James Law, son to Mr Law portioner of Lathrish in Fife, and Agnes Strang of the house of Balcasky, was first minister at Kirkliston in the year 1582, (some think 1585,) where he married a daughter of Dundas of Newliston. He was afterward bishop of Orkney, and consecrated by Archbishop Spotiswood anno 1610. From that see he was translated to Glasgow in the year 1615, where he spent the remainder of his days, and died in the month of November anno 1632, and was interred in the upper end of the chancel of the cathedral, where his second lady, Marion Boyle, daughter of Boyle of Kelburn, caused to be erected a very handsome monument over his grave. He was esteemed a man of good learning, and had a grave and venerable aspect. He left behind him a commentary upon several places of Scripture, which remain still in MS. and give a good specimen of his knowledge both in the fathers and the history of the church. He left to his son the estate of Brunton in Fife; and he completed the leaden roof of the cathedral of Glasgow.

7. PATRICK LINDSAY, 1633.]—Patrick Lindsay, of the family of Edzel, whose arms he carried, was minister at St Vigian's in Angus, the parish church of the abbey of Aber-

brothock. On the 23d October 1613, he was preferred to the Episcopal see of Ross, upon the death of another Bishop Lindsay, who might have been his uncle, if I mistake not. He was consecrated the 15th December following, [*Calderwood's Hist.*] From this he was translated to the see of Glasgow, 16th April 1633. In both these sees he exercised his office with much lenity; and I have heard, from some persons who knew him, that he was both a good man and a very fervent preacher. It has been likewise said, that he was much against pressing the liturgy on the people. Yet all his moderation and good qualities did not incline the Assembly in 1638 to treat him with moderation, but, together with his brethren, he was deprived and excommunicated. And though he was now aged and valetudinary, he found it his safest course to retire into England; and sickness advancing by degrees upon him, he died at Newcastle in the year 1641, [Mr Robert Bailey's *MS. Collections.*] Others write, that he died in the garrison of Newcastle in 1643 or 1644.

8. ANDREW FAIRFOWL, 1661.]—Andrew Fairfowl, son to John Fairfowl of the town of Anstruther, had first been chaplain to the Earl of Rothes, and next minister at North Leith, afterwards at Dunse. It is reported, on good ground, that King Charles II. having heard him preach several times when he was in Scotland in the year 1650, was pleased, upon his restoration, to inquire after Mr Fairfowl, and of his own mere motion preferred him to this see, on the 14th November 1661. He was consecrated in June next year. But he did not long enjoy his new office; for he sickened the very day of riding the Parliament in November 1663, and, dying in a few days, he was interred, on the 11th of the same month, in the abbey-church of Holyroodhouse.

9. ALEXANDER BURNET, 1663.]—Alexander Burnet, upon the death of Archbishop Fairfowl, was translated from

Aberdeen to Glasgow. After the defeat of the rebels at Pentland anno 1666, Archbishop Burnet shewed great inclination to have those people used with lenity; and when their affair came before the privy-council, he laboured to get their lives spared, and went so far as to transmit an account of the proceedings of the council against the captive rebels, to the English secretary, Sir Henry Bennet, (afterwards Earl of Arlington,) to be communicated to the king. This the Earl, (afterwards Duke) of Lauderdale, took to be such a piece of indignity done to his character, who was then secretary for Scotland, that he threatened the archbishop with a pursuit of high treason for revealing the king's secrets, unless he would make a cession of his office, to which this prelate yielded out of fear, and surrendered the office in the month of December the year 1669. Hereupon Bishop Leighton was made first commendator and then archbishop of Glasgow: But Mr Leighton resigning again in the year 1674, Dr Burnet was restored to his see by the king's letter of the 7th of September 1674, and an act or record of privy-council following thereupon, dated the 29th September same year; which he peaceably possessed, until he was translated thence to the primacy of St Andrews. [From Bishop Rose of Edinburgh, and Commissary Fairfowl.]

10. ROBERT LEIGHTON, 1671.]—Robert Leighton was the son of Alexander Leighton, D. D. in England, though a Scotsman, and descended of the family of Ulishaven (or Ulysseshaven) in Angus, commonly called Usan. Our prelate was born in England. Upon the severe treatment his father had met with from the court for publishing a book he called "Zion's Plea," the son, either then or soon after, came into Scotland, where, applying himself to theology, he became preacher at Newbottle in Mid-Lothian. When some of his warm brethren had once at a meeting proposed that the solemn league and covenant might be commended

and preached to the people more universally from the pulpit, and his opinion came in course to be asked, his answer was, that every one might insist on that matter as they should be directed ; but, for his part, his main scope should be, so far as God would enable him, to preach Christ crucified. The fame of his piety and learning made him very quickly chosen professor of divinity at Edinburgh in the year 1653. Here he wrote his “*Praelectiones Theologicae*,” which were printed by the care of the Reverend Dr Fall at York.

After the restoration of the Royal family, he, together with Dr Sharp and Mr Hamilton, were called into England, where he was consecrated bishop of Dunblane by the bishop of Winchester, assisted by two other English bishops, on the 12th day of December 1661. Before they were consecrated bishops, they were first ordained deacons and priests, whereby they expressly disclaimed the validity of their former ordination. Mr Leighton did behave himself with so much piety, and a due inspection into the state of his dioceses of Dunblane first, and next of Glasgow, that many of the non-conformists in these dioceses have acknowledged that in him all the good qualities of a primitive bishop seemed to be revived. After eight years faithful discharge of his Episcopal function in the see of Dunblane, Bishop Leighton was, by the king's pure choice, made commendator of Glasgow, upon the cession of Dr Alexander Burnet, archbishop of that see, in the year 1669. I have been told, that Dr Leighton, finding his authority in the diocesan synod of Glasgow to be but weak, under the title and designation of commendator only, that he might the better establish his authority, did procure a *Congé d'elire* to the chapter of Glasgow, for electing him their archbishop, which was done accordingly on the 27th October 1671. But the Duke of Lauderdale, then prime minister of state, for some political considerations, did not ratify the election by the king's let-

ters-patent, as is usual, though his commendatory letters gave him a right to the revenue of the see. <sup>8</sup> [Bishop Alexander Rose of Edinburgh told me, that the election flowed from the archbishop himself, not from a *Congré d'elire*, and that that was one of the reasons why it was not ratified by the kings.] Whether this did give a disgust to Dr Leighton, as some have apprehended, or that it proceeded from his profound humility and self-denial, it is however certain, that he went up to London and resigned the archbishopric, as a burden too great for him to sustain. The Duke of Lauderdale did all he could to divert him from this step, but to no purpose; for the resignation he would needs leave with the duke, who still declared he would not make use of it, and did so far prevail with Dr Leighton as to return to the management of the diocese, as if such a resignation had not been made. And this he continued to do until the year 1674, when the Duke of Lauderdale, being impeached by the English House of Commons, thought fit, in order to gain to his interest the bishops of that nation and by that means to ward off the impeachment, to make use of Bishop Leighton's resignation, and to restore Archbishop Burnet to the see of Glasgow, from which he had been expelled, by the great power of the duke, ever since the year 1669,—a proceeding which could not fail to be looked upon by all bishops as too heavy an incroachment upon the church. Dr. Leighton being thus

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<sup>8</sup> The forementioned register of privy-council, 29th September 1674, contains thus: "Forasmuch as, the King's Majesty, by a letter under his hand to his privy-council, of the date the 7th instant, has signified, that, upon the demission of Alexander archbishop of Glasgow 1669, his Majesty did commend to Robert, bishop of Dunblane, the care of the diocese of Glasgow, and afterwards did nominate and present the said Robert to the archiepiscopal see of Glasgow, unto which, as his Majesty is informed, he was not formally translated; and that now by the demission of the said Robert, the said archbishoprick of Glasgow is become at his Majesty's presentation and gift,—his Majesty has thought fit," &c.

eased of his Episcopal function, retired himself from the world, and followed a life of contemplation and piety. For some space he lived within the college of Edinburgh, and then withdrew into England, where he died in the year 1684.

11. **ARTHUR ROSS, 1679.]**—Arthur Ross was translated from the see of Argyle to that of Glasgow in the year 1679, when Archbishop Burnet was translated to St. Andrews; and he continued in Glasgow until the year 1684 when he also was translated to St. Andrews.—See a farther account of him among the Archbishops of St. Andrews.

12. **ALEXANDER CAIRNCROSS, 1684.]**—Alexander Cairncross, though he was the very heir of the ancient family of the Cairncrosses of Cowmislie, yet was so low in his circumstances, that he was under a necessity to betake himself to an employment, and was a dyer in the Canongate of Edinburgh, which employment he exercised for many years, and with such success that he was enabled to acquire some part of the estate which had pertained to his ancestors.<sup>9</sup> He was first parson of Dumfries, until the year 1684, at which time, by recommendation of the Duke of Queensberry, he was promoted to the see of Brechin, and soon thereafter to that of Glasgow, which was ratified by the king's letters-patent 3d December 1684. Here he continued till the year 1686, when, having incurred the displeasure of the lord chancellor, the Earl of Perth, (and deservedly too, if all be true which Dr James Canaries, minister at Selkirk, relates,) the king sent a letter to the privy-council, removing him from the archbishopric of Glasgow, of the date January 13. 1687. A very irregular step surely; the

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<sup>9</sup> He is elect of Glasgow 6th of December 1684; and the mandate for his consecration is of the same date.—[Vol. IX. of the Abstracts of the Secretary's Books, in the possession of the family of Mar, No. 39. and 40]

king should have taken a more canonical course. He lived privately until the Revolution in 1688, after which period he was taken notice of by the new powers, who finding him not altogether averse to make compliance with them, he was made bishop of Raphoe in Ireland the 16th May 1693, and in that see he continued till his death anno 1701. He left a considerable estate to his nephew, by a sister, George Home of Whitfield.

13. JOHN PATERSON, 1687.]—John Paterson, the son of John Paterson bishop of Ross, was formerly dean of Edinburgh, and soon after preferred to the see of Galloway.<sup>16</sup> From thence he was translated to the see of Edinburgh, anno 1679, and, subsequently, upon Archbishop Cairncross's deprivation, to the see of Glasgow, to which he was recommended by the king's letter of January 21. 1687, [*Secretary's Books,*] where he continued until the Revolution in 1688. He died in the city of Edinburgh the 9th day of December anno 1708, in the seventy-sixth year of his age.\*

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10 He was preferred to the see of Galloway, Feb. 11. 1676.—[*Charta penes R. K.*]

\* See Appendix, Note Q.

## THE SEE OF GALLOWAY.

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ST NINIAN, 450.]—THE Bishopric of Galloway, according to our historians, was founded by St Ninian, bishop, (commonly called Ringan,) who converted many of the inhabitants to the Christian religion about the year 450, or even a whole century later, and built a church of white stone, in honour of St Martin, bishop. This church, however, retained afterwards its name from the white colour; and the see of Galloway has ever obtained the appellation of *Candida Casa*, i. e. white chapel or church. The chapter of this see were canons-regular of the priory of Whiterm,<sup>1</sup> founded by Fergus lord of Galloway, in the reign of King David I.

OCTA, —.]—After Bishop Ninian, the venerable Bede places one Octa as bishop of this see.

PECTHELMUS, 730.]—Pecthelmus, about the year 730. [*Bede.*]

FRETHEWALDUS, 764.]—Frethewaldus died in the year 764. [*Melros.*]

PICTUINUS, 776.]—Pictuinus, *al.* Pectwine, died in the year 776. [*Melros.*]

ETHELBERTUS, 777.]—Ethelbertus, consecrated at York, anno 777. [*Melros.*]

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<sup>1</sup> This is a small town so denominated, as it were, White Town.

RADVULF, 790.]—Radvulf ordained bishop of this see anno 790. [*Ib. et Darymp. Coll. p. 110.*]

CHRISTIANUS, 1154.]—Christianus, consecrated bishop here anno 1154, [*Chron. Stae Cruc. de Edin.*] Christianus is “episcopus Wittern” under King Malcolm, [*C. Dunferm.*] “Christianus episcopus Wittern,” [*John Brompton.*] He was bishop here in the time of Pope Hadrian IV. [*Nicols. Hist. Libr. p. 353.*] “Christianus, episcopus Candidae Casae de Galveia,” is one of the witnesses to the final sentence passed by King Henry II. of England, in the dispute referred to his determination by Alfonsus king of Castile and Sanctius king of Navarre, anno 1177, [*Rymer, Tom. I. p. 48.*] He died in the year 1186, Non. Octob. [*Melros.*]

JOHN, 1189.]—John is bishop here, and contemporary with Allan the constable, [*Kelso,*] anno 1189. “Johannes Galveiae infulâ sublimatus est,” [*Fordun, Lib. VIII.*] He became a monk of Holyroodhouse 1206, [*Idem ibidem,*] and died anno 1209, [*Melr.*] Both these bishops, Christian and John, are mentioned in the *Monastic. Anglic.* as likewise other bishops *Candidae Casae*, all of them paying subjection to the archbishop of York.

WALTER, 1209.]—Walter, clericus to Roland, high constable of Scotland, and afterwards chamberlain to Allan son to the foresaid Roland, (and which Allan married the daughter of Earl David, brother to the King of Scots,) was next in this see of Galloway, [*Melros.*] This bishop gave, in pure alms, to the abbey of Dryburgh, the church of Sembry, and died anno 1235. [*Ibid.*]

GILBERT, 1235.]—“Gilbert, magister novitiorum de Melros, et quondam abbas de Kinloss,” was elected bishop of this see in the year 1235, [*Melr.*]—and the chronicle

having told that he was elected by the clergy and all the people of Galloway, (the prior and convent of Withern excepted,) it proceeds to narrate, how that the said prior and convent did make choice of one Otho, who had been sometime abbot of Deretonsal, and that they went with him to Walter archbishop of York, in order to procure his consecration; but that the archbishop rejected Otho, and consecrated Gilbert within the High-church of York the same year. He ratified the gift of his predecessor to the abbacy of Dryburgh, adding, of his own donation, the church of Vogrie. He died in the year 1253. [*Ibid.*]

HENRY, 1255.]—Henry, abbot of Holyroodhouse, was chosen the same year, but not consecrated till the year 1255, by Walter archbishop of York. He is bishop here anno 1255, [*C. Dunferm.*] He ratified to the convent of Dryburgh all the churches granted to it within his diocese. Henry is bishop anno 1290, [*Foed. Ang.*] “Henricus episcopus Candidae Casae” is one of those chosen by John Baliol, on his part, in the dispute betwixt Robert Bruce and him for the crown of Scotland anno 1292. [*Rymer, Tom. II. p. 555.*]

THOMAS, 1296.]—Thomas, bishop of Galloway, swears fealty to Edward I. of England anno 1296, and recognises King Robert Bruce’s title to the crown anno 1304. He was bishop here before the year 1309. [*Anders. Indep. No. I. 14.*]

SIMON, 1321.]—“Simon, divina miseratione Candidae Casae humilis minister,” grants to the monks of Melrose power to re-edify St Cuthbert’s chapel, burnt by the English, anno 1321.

HENRY, 1334.]—Henry is bishop “Candidae Casae” in the year 1334, [*Foed. Ang. Vol. IV. 591.*] He seems to have

been succeeded by Symon bishop of Galloway. He confirms to the canons-regular of Holyroodhouse all their privileges within the diocese of Galloway, with the presentation "ad vicariam ecclesiae de Kirkcudbright: datum apud Mansam nostram de Kyrchrist. die veneris in festo Sancti Martini epi et confessoris, anno 1345." [*Ex Autogr. in Pub. Arch. copiat per W. M'Farl.*]

MICHAEL, 1357.]—Michael bishop of Galloway is concerned in the treaty for the redemption of King David Bruce, anno 1357.

ADAM, 1359.]—"Adam de Lanark, [*Foed. Ang.*] episcopus Candidae Casae," is witness to a charter by William Bisset to William de Newbigging, "domino de Dunsyre," confirmed anno reg. Dav. II. 28. et Gratiae 1359 or 1360. "Magister Adam de Lanerk, episcopus de Galloway in Scotia, qui in partibus transmarin. an. existit. habet literas regis de conductu veniendo in regnum Angliae." [*Rymer, T. VI. p. 434.*]

THOMAS, 1362.]—Thomas is bishop of Galloway in the year 1362. [*Chart. Glasg.*]

ANDREW, 1368.]—Andrew is bishop "Candidae Casae" 39th year of King David II. *i. e.* A. D. 1368–9. [*Reg. Chart.*]

ELISAEUS, 1405.]—"Elisaeus, episcopus Candidae Casae," was promoted to this see about the year 1405, as I have seen a charter granted by him, wherein he calls the year 1412 the seventh year of his consecration; *Id.* anno 1413. [*Autogr. penes Wil. Macdowal de Garthland.*]

THOMAS, 1415.]—"Thomas episcopus Candidae Casae" is witness to a charter dated March 17. anno 1415, in the

Scots College at Paris, [*Carta Authentica*,] to which the following bishops are also witnesses, viz. “Willielmo Glasguen. Henrico Moravien. Waltero Brichinen. Finlao Dumblanen. Alexandro Rossen. et Alexandro Cathanen. Dei gratia episcopis.”

ALEXANDER, 1426.]—Alexander was bishop of this see in the year 1426, [*Reg. Chart.*] He was employed in an embassy into England anno 1428, [*Foed. Ang.*] At what time he came into this see I cannot learn; but he was still bishop in the year 1444, [*Reg. Chart.*] and some have said that he resigned the see anno 1451. “Alexander, episcopus Candidae Casae 1426,” was appointed by King James I. one of the conservators of the peace on the borders of England, March 25. 1429, [*Rymer*, Tom. X.] His surname was Vaus, of the same family with the Vauses, now Vans, of Barnbarrow, still extant in vic. de Wigtoun, who are descended from the ancient family of the De Vallibus, or de Vaux, whose heir-female brought the great estate of Dirleton, in vic. de Haddington, to the Halliburtons, in King Robert II.’s reign. Hector Boethius calls him “vir nobilis et eruditus,” and says that he resigned the bishopric of Galloway in favour of Thomas Spence, [*Boethius’ Vitae Episcoporum Aberdonen.*] Be that as it will, it is certain that

THOMAS SPENCE, or SPENS, was bishop of Galloway in the year 1451, [*Reg. Chart. et Cart. Morav.*] and 1458, [*R. Chart.* also anno 1453, anno reg. 18. [*Invent. Aberd.*—item, October 22. 1454, [*Mar.*] Being a man of singular prudence, he was employed in several embassies, particularly in the treaty of marriage betwixt the Duke of Savoy and Lewis count de Maurienne, his son, with Anabella, sister to King James II. in the year 1449. “Thomas episcopus Candidae Casae” obtains letters of safe-conduct from Henry VI. of England, dated 5th July; and on the 27th of the

said month, anno 1451, he was appointed by King James II. one of his ambassadors, to negociate a truce with England, [*Rymer*, Tom. XI.] He was made keeper of the privy-seal in the year 1458, and is so designed that same year and the following, [*Reg. Chart.*] He was bishop here anno 1458, [*Errol.*] He is designed "Secreti sigilli custode," [*Reg. Parl.*] He was translated about this time to the see of Aberdeen; for in the 23d year of King James II. there is to be seen "Thomam tunc episcopum Candidae Casae, nunc episcopum Aberdonensem." [*Reg. Char.*]

*N. B.*—Immediately before this last mentioned Bishop Thomas Spence, one of the name John is put in by Archbishop Spotiswood, who tells that he resigned his charge, and became a monk in the abbey of Holyroodhouse. Now, as it is evident, from unquestionable authority here, that Thomas did immediately succeed to Alexander, so it is highly probable that John has at most been only elect of this see.

*NINIAN, 1459.*—Ninian was promoted to this see 27th April, in the 23d year of King James II. by letters-patent under the great seal; and accordingly he is bishop here anno 1459, [*Reg. Chart.*] He is bishop here, and present in Parliament at the forefaulture of the Earl of Ross, anno 1476; item, the last day of March the same year, [*Reg. Chart.*] and he is in the rolls of Parliament anno 1478. "Ninianus episcopus de Galloway," among other Scotsmen, obtains letters of safe-conduct from Henry VI. of England, dated July 13. 1459, [*Rymer*, Tom. XI.] I have strong reasons to suspect, though I am not as yet quite certain, that this bishop's name was Ninian Spot, who, in some writs I have seen, is designed "Canonicus ecclesiarum Dunkeld. et Morav." and was comptroller of Scotland in anno 1458.

*GEORGE VAUS, 1489.*—George Vaus was bishop of this

see in the year 1489, [*Reg. Chart.*] He was bishop here anno 1503, [Charter to *Wood of Balbegno*, which I Mr Keith have seen ;] and anno 1505, [*Reg. Chart.*] About this time the bishops of this see begin to get the designation of “*Candidae Casae et capellae regiae Strivelingensis episcopus*,” by reason that the deanry of the chapel-royal, which King James IV. had founded at Stirling, was now annexed to the bishopric of Galloway ; and the Pope Alexander VI. had conferred Episcopal jurisdiction on the dean of this chapel-royal. [See *Relig. Houses*, p. 527.] George Vaus or Vans, cousin to Bishop Alexander Vans above-mentioned, was, according to Hector Boece, promoted to this see by the interest of Thomas Spens bishop of Aberdeen, out of gratitude to his benefactor Bishop Alexander, [*Boethius* is sure ;] which, if true, must have happened before 1480.

JAMES BETHUNE, *Elect*, 1508.]—James Bethune, *al. Beton*, son to John Beton of Balfour in the shire of Fife, was provost of Bothwell in the year 1503, [*Rymer*,] and next year abbot of Dunfermline. The accurate author of the Account of Religious Houses says, that he was likewise prior of Whitern, [p. 432.] Anno 1505 he was constituted lord high treasurer, and in the year 1508 he became bishop elect of this see of Galloway ; but before he was actual bishop thereof, he was advanced to the archbishopric of Glasgow in the beginning of the year 1509.—See the Bishops of Glasgow.

DAVID ARNOT, 1509.]—David Arnot, bishop of Galloway, was son to John Arnot of that Ilk, by Katharine Melvil his wife, daughter to Melvil of Carnbie. He is archidiaconus *Laudoniae* in 1501, and provost of Bothwell in anno , and abbot of Cambuskenneth anno 1503, [*Rymer* ;] which abbey he possessed till the year 509, when he was preferred to this see of Galloway, [*St ate*

*Letters,*] where he sat until his death anno 1526, [*Ibid.*] He was bishop anno 1515, [*Erroz.*] He was bishop in the years 1511, 1515, 1516, 1517, 1519, and 1522, [*Reg. Chart.*] where, in the year 1516, he is likewise commendator of Tun gland: and anno 1519 he is designed “Davide Candidae Casae regisque capellae Strivilingen. episcopo.”

HENRY, 1526.]—Henry was bishop of this see anno 1526, 27, 28, 31, 37, and 40, [*Reg. Chart.*] anno 1529, [*Car. Aber.*] anno 1531, [*Car. Aberd.*] and he is stiled bishop of Galloway and his Majesty’s chaplain at Stirling, May 25. anno reg. 25. *i. e.* anno Domini 1358, [*Mar.*] This bishop gets the surname of Weems, and is said to have been a nephew or grandchild of that noble family. The thing may be so; but surely he has been such only by a daughter of that honourable family, and she has born him to the King James IV. For in the royal registers of charters he gets sometimes the particular designation of “fratre regis,” and at other times, “fratre naturali regis.” However, I find one “Magister Henericus Weymiss” designed “officialis Candidae Casae,” 18th February 1516. [*Regist. Chart. Ch. 20. Lib. 20.*]

ANDREW DURIE, 1541.]—Andrew Durie, a son of the house of Durie in Fife, was made abbot of Melrose at least as early as September 24. 1527. He came to be bishop of Galloway in the year 1541. He was bishop here anno 1546. He is bishop and abbot of Melrose anno 1556, [*Reg. Chart.*] He died in the month of September 1558.

## REFORMATION.

1. ALEXANDER GORDON, 1558.]—Alexander Gordon, formerly in the see of the Isles, was translated to this see of Galloway after the death of Bishop Durie. He sits in the Parliament 1560, and the same year he is designed bishop of Galloway and his Majesty's chaplain of the chapel-royal of Stirling, [*Mar.*] He was present at the young king, or rather prince's, christening at Stirling, 17th December 1566. He preached in Mr John Knox's pulpit anno 1570, at the desire of the lords who were come to Edinburgh in arms for the queen's defence. Anno 1572, the sentence of forfeiture against him was reduced. Anno 1576, he was a judge in the Court of Session, [*Gordon's History of the House of Sutherland.*] When the new Reformation came on, this prelate quickly turned Protestant; and yet for all his obsequiousness, not only was he not allowed to exercise his function as a bishop, but he had the mortification once to be suspended from his office of a private minister by the Assembly of the Kirk; and at another time, when he humbly craved to be appointed visitor only of the churches within the diocese of Galloway, he was rejected, and another minister preferred. Yet notwithstanding all this harsh treatment from the ministers, he always retained the title of archbishop of Athens and bishop of Galloway; and the benefice of this latter see he still considered as his own property, insomuch that when he was a-dying, in the year 1576, he made a resignation thereof, by consent of the queen, to his own son John Gordon, by Barbara Logie his wife, who was then in France pursuing his studies; [*Records*; item, *Charta penes R. S. de Beltrees,*] which was after confirmed to this son by a charter under the great seal. Thus went the ecclesiastical benefices in that period.

2. GAVIN HAMILTON, 1606.]—Gavin Hamilton, son to John Hamilton of Orbiston, (who was slain on the queen's side at the battle of Langside,) was first a minister at Hamilton, and afterwards promoted to the see of Galloway anno 1606; and because the revenue was but small, King James had given him, by letters-patent 6th February 1605, the abbey of Dundrennan, [*Registers of Privy-seal.*] He was consecrated at London with two others, viz. John Spotiswood archbishop of Glasgow, and Andrew Lamb bishop of Brechin, the 20th October 1610, according to the form of the Church of England. He had likewise a grant from the king of the priory of Whitem, annexed to the see of Galloway. Here he sat till his death in the year 1614. He was an excellent good man.

3. WILLIAM COUPAR, 161-.]—William Coupar, son to John Coupar, merchant in Edinburgh, born anno 1566, commenced master of arts at St. Andrews anno 1582, was licensed to preach anno 1586, and entered into the ministry at Bothkennar in the shire of Stirling the same year. Anno 1592, he was removed to the town of Perth. The General Assembly recommended him as a fit person to the king for having the Episcopal charge committed to him; and accordingly, upon the death of Bishop Hamilton, his Majesty did promote him to the see of Galloway, 31st July 161-, where he sat till death took him away on the 15th of February 1619. His body was interred in the Grayfriars church-yard of Edinburgh, with the following inscription on the grave-stone. ‘Hic conditum est corpus Gullielmi  
 ‘ Coupar Candidae Casae episcopi, qui postquam quinquaginta tres annos vixisset, et triginta tres evangelium multa cum spiritus virtute praedicasset; et opera theologica non pauca, pietatis et eruditionis testes perennes scripsisset, quievit a laboribus, 15to Februarii 1619.’ He was certainly a man of great worth.

4. **ANDREW LAMB, 1619.]**—Andrew Lamb was translated from the see of Brechin to that of Galloway anno 1619, where he sat till his death in the year 1634.—See the Bishops of Brechin.

5. **THOMAS SYDESERF, 1634.]**—Thomas Sydeserf was now also translated from Brechin to Galloway, from which last see he was removed by authority of the Assembly 1638, and likewise excommunicated. He was the only bishop who survived the troubles; and then he was translated to the see of Orkney, 14th November 1662. He is said to have been a learned and worthy prelate.

6. **JAMES HAMILTON, 1661.]**—James Hamilton, second son of Sir John Hamilton of Broomhill, and brother to the first Lord Belhaven, was born in the month of August 1610, and ordained minister at Cambusnethan, by Archbishop Lindsay of Glasgow, in the year 1634; in which station he continued until the Restoration, and then he was called to London by the king, and was consecrated bishop of this see together with Archbishop Sharp and Bishop Leighton. Here is a just copy of the king's letter to him on this occasion: 'CHARLES R.—Trusty and well-beloved, we greet you well: Whereas we have given order to our council to intimate our pleasure concerning the settlement of the church by bishops, as it was in the reigns of our grandfather and father, of blessed memory. These are, therefore, to require you to repair to London with all the speed you can conveniently, where you shall receive our farther pleasure. You are to obey such directions, concerning the time of your journey, as shall be given you by our chancellor and president of our council, So, expecting your ready obedience, we bid you farewell. Given at our Court at Whitehall the 14th day of August 1661, and of our reign the 13th year. By his Majesty's command,—LAUDERDALE.' Directed, 'To our trusty and well-

‘ beloved, Mr James Hamilton, minister of the gospel at ‘ Cambusnethan.’—He died anno 1674.

7. JOHN PATERSON, 1674.]—John Paterson, son to John Paterson who was sometime bishop of Ross, was first minister at Ellon in the shire of Aberdeen, and afterwards minister of the Tron-church and dean of the city of Edinburgh, was preferred by the interest of the Duke of Lauderdale to the see of Galloway 23d October 1674. Here he sat until the 29th March 1679, when he was translated to the see of Edinburgh.—See the Bishops of Edinburgh.

8. ARTHUR ROSS, 1679.]—Arthur Ross bishop of Argyle was, on the 5th September 1679, translated to Galloway : But on the 15th October, the same year, when he had been only a month bishop of this see, was re-translated to the see of Glasgow.—Turn to the See of Glasgow and St Andrews.

9. JAMES AITKINS, 1680.]—James Aitkins, or Aiken, was translated from the see of Moray to this of Galloway 6th February 1680, with dispensation (says Wood in his *Athen. Oxon.*) to reside at Edinburgh ; <sup>2</sup> because it was thought unreasonable to oblige a reverend prelate of his years to live among such a rebellious and turbulent people as those of that diocese were, &c. He so carefully governed this diocese, partly by his letters to the synod, presbyteries, and single ministers, partly by a journey he made thither, that, had he resided on the place, better order and discipline could scarce be expected. He was very zealous in opposing the taking off the penal laws. He died at Edinburgh, of an apoplexy, 28th October 1687, aged 74 years, and his

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<sup>2</sup> I have seen Letters of Ordination by him performed at Edinburgh.

corpse was buried in the church of the Grayfriars there. Upon his coffin was fastened this epitaph :

“ Maximus Atkinsi pietate, et maximus annis  
 Ante diem, invita religione, cadis.  
 Ni caderes, nostris inferret forsitan oris,  
 Haud impune suos Roma superba deos.”

10. JOHN GORDON, 1688.]—John Gordon, chaplain to his Majesty at New York,<sup>3</sup> was made bishop of Galloway 4th February 1688, and consecrated at Glasgow. After the Revolution he followed King James, first into Ireland, and then into France; and while he resided at that prince's court at St Germain, he read the Liturgy of the Church of England in his lodgings to such Protestants as resorted to him.\*

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<sup>3</sup> The king calls him “ Doctorem Theologiae Joannem Gordon nostrum “ capellanum apud New-York in America.”—[*Charter under the Great Seal*, dated the 4th of February 1688, and sealed September 4. 1688, and the *Congé d'elire* is of date December 3. 1687.]

\* A few notices respecting this See will be found in the Appendix, Note R.

## THE SEE OF ARGYLE.

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THIS diocese contains the countries of Argyle, Lorn, Kintyre, and Lochaber, with some of the western isles, such as Lismore, where the seat of the bishops is. The arms of the see are, azure, two croziers in saltier; and in chief a mitre, or. Molocus is tutelar saint: His bones are said to have been translated to Lismore, for he himself lived about the year 1160. The 10th day of April is his commemoration. [*Hay.*]

It has been already observed, that John, the Englishman, who was bishop of Dunkeld, did request of the Pope to disjoin a part of that large diocese, and erect the same into another bishopric; to which request the Pope did consent, and erected that which now makes up the diocese of Argyle into a new diocese, and the seat thereof to be in the isle of Lismore, and from thence the bishops of the new see used to be called *Episcopi Lismorenses*. Yet this title has not been regularly preserved to these bishops; but they have obtained likewise the appellation of *Ergadienses* and *Ergalienses*, from the general name of the country. If this new erection was in the year 1200, it must have been under the papacy of Innocent III. and not Clement III. as some persons relate.

EVALDUS, 1200.]—Evaldus, *al.* Eraldus, *al.* Elvaldus, chaplain to John bishop of Dunkeld, who understood the Irish tongue, was appointed the first bishop of this new see, at the request likewise, no doubt, of Bishop John, who had justly enough made it a point of conscience not to have the

oversight of a people whose language he understood not. This is the common story; but if that was real fact, it would seem to speak as much against John's retaining the parts even near to and about his cathedral of Dunkeld itself, where it is certain the Irish prevailed till of late years, and is not as yet quite worn out: So that the large extent of the bounds of the bishopric would appear to have been Bishop John's true motive for the disjunction.

HARALD, 1228.]—Harald was the second bishop of this see.<sup>1</sup> He was designed “Episcopus de Argathil,” when he obtained to himself and his successors in the see a gift from King Alexander II. ‘de tribus davatis de Kalkasach, in puram et perpetuam elemosynam.’ The tenor of the gift is as follows: ‘Alexander, Dei gratia, rex Scotorum, omnibus probis hominibus totius terrae suae, clericis et laicis, salutem. Sciant praesentes et futuri, nos dedisse, concessisse, et hac praesenti carta nostra confirmasse, venerabili patri Haraldo episcopo de Argathil, et suis successoribus, tres davachs de Culkesoch, in puram et perpetuam elemosynam, Quare volumus ut praedict. episcopus, et successores sui et ecclesia Lismoriens. praedictas tres davachs in puram et perpetuam teneant elemosynam, adeo libere, quiete, plenarie et honorifice, sicut aliqua elemosyna in toto regno nostro, liberius, quietius, plenius, et honorific. tenetur aut possidetur. Test. Magistro Matthaeo cancellario, Willielmo Cumyn de Buchan, Justic. Scot. Waltero<sup>2</sup> Giffard Justic. Laodon. Thoma Hostiario, Joh. de Macuswel, Joh. de Haya, Tho. de Haya. Apud Stervelin xviii. die Augusti, an. regni nostri quarto decimo,’—*i. e.* A. D. 1228. [*Car. Mor.*]

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<sup>1</sup> Ewaldus 1200, and Haraldus 1228, may possibly be one and the same person, who is also called Eraldus, Haroldus, and Elvodus.

<sup>2</sup> In the Chartulary of Moray he is always erroneously called Gifford, instead of Olifard.

WILLIAM, 1240.]—William was bishop of Argyle anno 1240, [*Reg. Chart. B. 14. No. 386.*] He was drowned in the year 1241. “*Episcopus Willielmus Ergadiensis in mare submergitur.*” [*Chr. Melr. et Fordun, Lib. 9.*]

ALAN, 1250.]—Alan was elect of this see anno 1250, [*Car. Pasl.*] and he was likewise bishop of this see anno 1250, [*Dalrymple’s Coll. p. 277.*] He was bishop anno 1253, when he ratified to the monks of Paisley the donation of the church of Kilfinan, and which Malcolm, “*filius Lanman*” gave “*pro salute animae suae.*” He confirms a church in Kintyre to the abbey of Paisley. He was bishop here anno 1261, and he was contemporary with William bishop of St Andrews, [*Cart. Paslet.*] He died anno 1262, [*Chr. Melr.*]

LAURENCE, 1261.]—Laurence was “*episcopus Ergadiensis*” in the year 1269, at which time he ratified to the monks of Paisley the churches of Kilfinan and Kilkeran, belonging to them, situate within his diocese, [*Car. Pasl. et Dalrymple’s Coll. p. 277.*] He was bishop here 1261 and 1269, [*Cart. Pasl.*] Laurence is “*episcopus Ergadien.*” anno 1275. [*Cart. Glasg.*] “*Laurentius, miseratione divina, Ergadiensis ecclesiae minister humilis, Odoni decano Christianitatis de Glasrod, salutem, &c.—datum anno gratiae 1284,*” [*Cart. Pasl.*] And he was still bishop here anno 1290, being at that time mentioned in the transactions with the English relating to the projected marriage betwixt our infant Queen Margaret and Edward son of Edward I. king of England, [*Rymer.*] But Aug. Hay says, he finds him in the *Cart. Paslet.* in the years 1270, 1284, and 1299.

ANDREW, 1304.]—Andrew, bishop of this see, does homage to King Robert Bruce anno 1304. He was bishop here in the year 1304, [*Reg. Chart. B. 14.*] He was bishop before the year 1309, [*Anders. Independ. App. No. 14.*] “*Andreas episcopus Ergadien.*” is witness to several donations granted to the Grayfriars of Glasgow in

annis 1314 and 1322;—and also to the mortification made to them by Eugenius Maclauchlan, ancestor to Robert Maclauchlan of that Ilk, about 1322, [*Ex Autog. Fratrum Franciscanorum de Glasgow.*] And the same bishop is alive in the year 1327, at which time “Andreas Ergadiensis ecclesiae humilis minister” confirms to John abbot of Paisley all the churches his convent had within the diocese of Argyle. [*Chart. Paisley.*]

DAVID, 1330.]—David was bishop 1330, [*Spotiswood,*] and 1350, [*Append. to ditto.—Vid. Dabr. Coll. p. 227.*]

MARTIN, 1342.]—“Martin de Ergail, Ergalien. elect,” is recommended by Edward king of England to the Court of Rome anno 1342; for he was a branch of the ancient lords of Lorn, who were all in the English interest. He is bishop here anno 1351, [*Chart. Pas.*] “Martin episcopus Ergadiensis” is mentioned anno 1357, [*Rymer;*] and in the cartulary of Paisley there is to be seen, “litera suspensionis Martini episcopi Ergadiensis,”—dat. 30. die Maii, A.D. 1362.

After this there is plainly a chasm in this see; forasmuch as the first bishop we next meet with is

FINLAY, a Dominican friar, and chaplain to Murdoch duke of Albany in the year 1425. Upon the duke's fall, this prelate went to Ireland with James, his son, who had committed a great many outrages, and there he died. [*For-dun, Vol. II. p. 483.*]

GEORGE LAUDER, 1437.]—George Lauder, or Lawater, of Balcomy in vic. de Fife, was probably immediate successor to Bishop Finlay, who fled to Ireland in 1425, and died there soon after. Mr Lauder, being bred to the church, was vicar of Crail in anno 1425, and was afterwards

master, or preceptor of the hospital of St Leonards, “prope villam de Peebles.” He was promoted to the bishopric of Argyle as early at least as 1427. For, on the 25th of July that year, King James I. gave to David Reat, his confessor, “vicario ordinis praedicatorum,” the preceptory of the said hospital, then vacant by the promotion of Mr George Lauder to the bishopric of Argyle, [*Regist. Chart. M<sup>c</sup>Farl.*] He was also bishop of this see anno 1444, when, with the consent of Patrick Lavater, his brother and heir of tailzie, he gives to the prior of St Andrews liberty to dig stones out of his quarry at Balcomy, for repairing that convent: George is “episcopus Lismoren.” anno 1449, [*Char. Glasg. it. Reg. Chart.*] and annis 1442, 1452, 1453, and anno 1452, [*Fordun,*] and 1462, [*Writs of Dumbarton.*]

ROBERT COLQUHOUN, 1473.]—Robert Colquhoun, a son of the family of Luss, was rector of Luss and Kippin in the year 1473, and bishop of Argyle 1473: *Item*, in the Parliament anno 1476, at the forfaiture of John earl of Ross. Robert was bishop here anno 1488, [*C. Paisley;*] and he was still in this see anno 1492 and 1495, [*Reg. Chart.*]

JOHN, 1499.]—John “episcopus Lismoren.” anno 1499. [*Reg. Chart. B. 14.*]

DAVID HAMILTON, 1505.]—David Hamilton, brother to James earl of Arran, <sup>3</sup> was bishop here in the year 1506, at which time there is a commission under the great seal to David bishop of Argyle, John bishop of the Isles, with the comptroller, James Redheugh, to set in feu the lordship of the isle of Bute; and, in 1507, he is witness

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<sup>3</sup> He was natural son to James Lord Hamilton.—[*Regist. Ch. ad annum 1743.*]

to the grant which James earl of Arran made to James Hamilton, his natural son, of the lands of Finnart, [*Reg. Chart.*] This prelate held in commendam the two abbeys of Dryburgh and Glenluce; and he obtained the abbey of Sandal, in Kintyre, to be annexed to this Episcopal see. He was bishop here anno 1505, 7, 11, and 15 and 16. [*Reg. Chart.*] He was still bishop in the year 1520.

WILLIAM CUNINGHAM, 1539.]—William Cuningham, brother to the Earl of Glencairn, some say was bishop here anno 1539 and 1550, which I must suspect; because

ROBERT MONTGOMERY, formerly rector of Kirkmichael, was bishop here 1530-1, [*Reg. Chart.*] and he is there designed “filio comitis de Eglinton,” being a son of the the first Hugh earl of Eglinton. He died in this see anno 1557 or 1558. He had a natural son called Robert, who was legitimated under the title of “bastardi filii Roberti Ergadiae episcopi,” anno 1553. [*Privy-Seal.*]

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## REFORMATION.

1. JAMES HAMILTON, 1558.]—James Hamilton, natural brother to the Duke of Chattleherault, was reader of Petyn in the diocese of Moray, and afterwards rector of Spot in East-Lothian. When his brother, John abbot of Paisley, was promoted to the see of Dunkeld, that abbacy was intended for him; but the design took not effect. After the death of Archbishop Dunbar of Glasgow, anno 1547, he he was both postulated and elected to that see, [*Gift to* ——— *Hume*, a brother of Coldingknows, of the rectory

of Spot,] vacant by the demission of James Hamilton, brother to the governor, then postulate and elect of Glasgow, [*Ibid.*] But neither did this election take effect; for James Bethune, then abbot of Aberbrothick, was preferred to that archiepiscopal see anno 1551, and the governor's son, Lord John Hamilton, then a boy of eleven years of age, got the commendam of the abbey of Arbroath, [*Letters of State.*] In the year 1558, Mr Hamilton was put into the see of Argyle, and much about the same time he got the subdeanry of Glasgow in commendam. There is no certainty of his having been ever consecrated a bishop. He turned Protestant at the Reformation; and at the Parliament, or rather Convention, in the year 1560, we find him on that side: but there is nothing else to be heard of him, except that he signs a bond, with his other relations, for setting the queen at liberty, anno 1567. In the year 1565, he, as subdean of Glasgow, grants a charter to Alexander Stewart, tutor of Castlemilk, of the Wester-craigs of Glasgow. James appears to be in this see anno 1575, [*Register of Pensions, &c.*]*—*and he is then commendator of the abbey of Sadagal in the shire of Argyle; but this abbey had been formerly annexed to this bishopric.

2. NEIL CAMPBELL, 1580.]—Neil Campbell, parson of Kilmartin, is bishop of Argyle in the years 1580 and 1582. When all the other bishops were lampooned in a satirical poem, and taxed with immoralities, (though falsely,) yet such was the universal good character this prelate had obtained, even among those who hated the Order, that he alone is excepted. On the contrary, the author of that angry and insolent satire says of him, “Solus in Ergadiis praesul meritissimus oris.” He resigned anno 1608.

3. JOHN CAMPBELL, —.]—John Campbell, son to the preceding titular bishop, was, upon his father's resignation, put into this see 1st June 1608; and he died anno 1612.

4. **ANDREW BOYD, 1613.]**—Andrew Boyd, parson of Egleshaw, natural son of Thomas Lord Boyd, was preferred to this see anno 1613. He was a good man, and did much good in his diocese, where he always resided. He died 22d December 1636, aged 70.

5. **JAMES FAIRLY, 1637.]**—James Fairly, minister in Edinburgh, was consecrated bishop of Argyle 15th July 1637, only two days before the disturbance began about reading the Liturgy. He was deprived by the Assembly 1638, and was willing afterwards to become minister of Leswood in Mid-Lothian, in the Presbyterian form.

6. **JOHN YOUNG, 1661.]**—After the Restoration, John Young, professor of divinity in Glasgow, was elected bishop of Argyle, but died before he was consecrated, anno 1661.

7. **DAVID FLETCHER, 1662.]**—David Fletcher, parson of Melrose, and brother to his Majesty's advocate, Sir John Fletcher, was advanced to this see 18th January 1662; but he continued his pastoral function at Melrose till his death, which fell out anno 1665.

8. **WILLIAM SCROGIE, 1666.]**—William Scrogie, parson of Raphan in Aberdeenshire, and son to the learned Dr Scrogie, minister in Old Aberdeen, was, when the troubles began, elected bishop of Argyle, and consecrated 1666, where he continued until death took him away anno 1675. He was buried in the churchyard of Dumbarton; and his executors erected a handsome monument over his grave, adorned with his arms and an inscription.

9. **ARTHUR ROSS, 1675.]**—Arthur Ross, then parson of Glasgow, was preferred to the see of Argyle 28th April 1675, and was translated thence, anno 1679, to the see of

Galloway.—Turn to the Archbishops of Glasgow and St Andrews.

10. COLIN FALCONER, 1679.]—Colin Falconer, minister at Forres, was put into this see 5th September 1679, and next year was translated to Moray.—Vide Bishops of Moray.

11. — MACLEAN, 1680.]—Maclean, of the Macleans of Lochboine, was, in his younger years, personally engaged in the field for the king : Afterwards, being a person much inclined to piety, he betook himself to studies, and first was minister at Morevern, then at Dunoon, and last of Eastwood, from which charge he was, by the favour of the Earl of Argyle, advanced to this see in the year 1680, where he died anno 1687.

12. ALEXANDER MONRO, 1688.]—Alexander Monro, doctor of divinity, and principal of the College of Edinburgh, had a *congè d'elire* in his favours, directed to the dean and chapter of this diocese, to be elected bishop here, dated 24th of October 1688; but whether he was elected or not I cannot say.\*

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\* See Appendix, Note S.

## THE SEE OF THE ISLES.

THIS See contained formerly not only the *Æbudæ* or Western isles, but also the isle of Man, which, for near four hundred years last past, has been a separate bishopric. It is very probable, or rather absolutely certain, that the isle of Man was formerly a part of the kingdom of Scotland;—the inhabitants thereof at this day speak a dialect of the Celtic, almost the same with the Gaelic spoken at present in the Highlands of Scotland, somewhat different from the Irish, and a good deal more from the Welsh, both of which are also dialects of the Celtic. The island of *Hy* or *I*, was in former ages a place famous for sanctity and learning, and very early honoured with the seat of a bishop. It was called also *Icolm-kill* from St Columba, who founded a monastery here in the sixth century, which was the mother of above a hundred other monasteries situated in different parts of the Britannic isles. The Picts and English Saxons of the North owe their conversion to Christianity to this place, which, from time to time, sent amongst them, for that purpose, many bishops and presbyters, remarkable for piety and learning, such as St Aidan, St Finan, St Colman, St Columba, St Adamnam, &c. The Scots used also long ago to commit the care of the education of the young princes, who were heirs of the Crown, to the bishops of this diocese, who had three places of residence, viz. the isles of Icolmkill, Man, and Bute. These prelates were promiscuously designed “*Episcopi Manniæ et Insularum*,” “*Episcopi Æbudarum*,” and “*Episcopi Sodorenses*,” which last title is still retained both by the bishops of the Isles and of

Man since this see was divided into these two dioceses in King David II.'s reign, and seems to have been given them from a church, the cathedral in Icolmkill, dedicated to our Saviour, for whom the Greek name is *Soter*, hence *Sotorensis* and *Sodorensis*<sup>1</sup>. The Danes and Norwegians, who were of old very powerful in shipping, taking advantage of the confusions into which Scotland was thrown by the usurpation of Macbeth, seized the isle of Man, and appointed petty kings of their own therein, about the year 1065; and afterwards, about anno 1097 or 98, Donald Bane, an usurper, who then sat on the throne of Scotland, treacherously put the Norwegians in possession of the Western isles for the assistance they gave him on that unlawful occasion, and from this event these islands were called *Inis-Gale*, the Islands of the Foreigners. It is probable that, during the above period of thirty-three years, the inhabitants of the isle of Man owned the authority of the Icolmkill bishops; but after the Norwegians became masters of the Western islands, they transferred the cathedral to the isle of Man, and made Wymundus bishop there,—which gave occasion to Matthew Paris to say that he was the first bishop, and that the sees of Sodore and Man were then united into one. This kingdom of Man having very small power, was subject to frequent revolutions; and after subsisting in a separate, though fluctuating situation, for about the space of 200 years, was at last totally subdued, or rather reconquered by Alexander III. King of Scotland anno 1266. The Scots, who sometime before this had recovered possession of the Western isles, kept the isle of Man until the reign of

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1 As the cathedral church of Icolmkill owes its name to a Greek word, so that island itself, called also *Hy*, *Y*, *Jona*, or *Jonañ*, derives that last name from the word *Jonah*, which in Hebrew signifies a pigeon; and is so called from St Colum, the founder of the monastery here, whose Gaelic or Celtic name *Colum*, and Latin name *Columba*, are both of the same signification. [*Sanctus Adamnanus Abbas de Hy, in vita Sancti Columbae Abbatis de Hy.*]

King David Bruce, at which time King Edward III. of England, a powerful and politic prince, set up and supported the claim of Edward Baliol to the crown of Scotland, in opposition to King David, though his own brother-in-law, which involved Scotland in a long and bloody civil war, and this afforded the English an opportunity of subduing the isle of Man, of which they have ever since retained possession; and, a little time after, this see came to be divided into two dioceses. The lords of this isle set up bishops of their own in Man, and the Scots continued the succession of the bishops of the Isles until the abolition of Episcopacy at the Revolution. The frequent revolutions in the isles, and the confusions which fell out there at the Reformation, occasioned the loss of all the ancient evidents relating to this bishopric, which obliged the Parliament, in anno 1617, to settle a new chapter for this see.

AMPHIBALUS, 360.]—Amphibalus, the first bishop of the Isles, as it is said, flourished about the year 360.

GERMANUS, 447.]—Germanus is, by others of good authority, said to have been the first bishop here anno 447, and to have been appointed so by St Patrick, the apostle of Ireland. To him the cathedral church of the isle of Man, within the precincts of Peel Castle, is dedicated

#### CONINDICUS, or CONINDRICUS :

ROMULUS. Both these are said to have been consecrated by St Patrick, without dates; and all these three foregoing are omitted by Dr Heylen, though mentioned by Mr Le Neve, in his *Fasti Ecclesiæ Anglicanæ*.

ST MACHATUS, 498.]—St Machatus, called also Machilla and Mauchold, sat bishop here in anno 498 and 518.

To this saint there are many churches in Scotland dedicated, as also one in the isle of Man. The next bishop I here meet with is

ST CONAN, tutor to Eugenius king of Scotland, who died 26th January 648. We have only the bare names of some of his immediate successors handed down to us by our historians, viz.

ST CONTENTUS.

ST BLADUS.

ST MALCHUS: And

TORKINUS or TARKINUS, who lived anno 889, and is then styled *Episcopus Sodorensis*, as indeed all the preceding bishops were.

ROOLWER next occurs, who is said to be buried at St Maugholds in the isle of Man.

WILLIAM: And

ST BRENDINUS or ST BRANDANUS, to whom a church in the isle of Man is dedicated, now commonly called Kirk-Braddan. After him I find no mention of this see until the year 1098, when Matthew Paris tells us that the two sees of Sodor and Man were united into one. To understand this, it is necessary to remember, that though the Danes and Norwegians subdued the isle of Man about 1065, they did not obtain possession of Icolmkill and the Western isles until about the above year 1098, and that it is probable, during that period of thirty-three years, the Scots inhabiting the Western isles would not own the authority of

the bishops of Man, who were put in by their enemies the Norwegians,—but upon these last obtaining possession of the Western isles, they re-united both parts of this ancient see together.

WYMUNDUS, 1113 ]—Wymundus or Reymundus, called also Hamundus, the son of Iole, in the *Chronicon Regum Manniæ*, and supposed to be the same with Remar, or Reinbarbus, mentioned by Torffæus, a monk of Sais in Normandy, was consecrated the first bishop by Thomas archbishop of York, who died anno 1113. Mr Le Neve supposes, that the reason why Matthew Paris and others call him the first bishop is, because he was the first bishop of this see who was appointed one of the suffragans to the province of York; but I believe it was rather because he was the first bishop placed here by the Norwegians, after they had subdued this isle. This prelate, about the year 1151, was deprived, and had his eyes put out; “*Primus autem Episcopus ibi fuerat Wymundus Monachus Saisiniensis, sed propter ejus importunitatem privatus fuit oculis et expulsus;*” [*Mathæi Paris Hist. Angl. ad annum 1151.*] He was interred in the cathedral church of St German. His successor, according to Matthew Paris, was

JOHN, another monk of Sais in Normandy. “*Eodem anno (1151, sciz.) Johannes Monachus Sagiensis, (or Sasiensis) factus est secundus antistes Moinæ insulæ quæ est inter Angliam et Hyberniam;*” [*Mathæus Paris uti supra.*] I do not find when this prelate died, only that he was buried in the cathedral church of St German. This bishop is omitted by Mr Sacheverell in his History of the isle of Man, who places next, after Wymundus,

GAMALIEL, an Englishman, who is said to have been consecrated by Roger archbishop of York, who was pro-

moted to that see anno 1154, and died therein anno 1181. The time of Bishop Gamaliel's death is not mentioned, only it is told us that he was buried in the abbey of Peterborough.

REGINALD, a Norwegian, is the next bishop of the Isles who occurs. He obtained a grant of the third-part of the tythes of the isle of Man, [*Sacheverell.*] To him succeeded

CHRISTIAN ARCHADIENSIS, which by an English author is interpreted to be a Scot, a native of Orkney; but, in my opinion, it seems rather to signify a native of Argyleshire, which is called in old writs *Argadia*, or *Archadia*. This bishop died in Ireland, and lies buried in the monastery of Benchor in that kingdom.

MICHAEL, said to be a native of the isle of Man, succeeded Christian, and dying anno 1203 at the abbacy of Fountains in Yorkshire was there buried. "Michael episcopus insularum obiit anno 1203, apud Fontanas, cui successit Nicolaus." [*Chr. Regum Manniae.*]

NICOLAS, 1203.]—Nicolas de Meaux, of Furness in Lancashire, was made bishop in anno 1203. It is reported that he went to Ireland to visit the monastery of Benchor, and that, dying there anno 1217, he was buried in that place; but it is more probable that he only there resigned his bishopric; for he is afterwards, anno 1227, mentioned as witness to a charter granted to the priory of Stainfield, by the designation of "N. quondam Manniae et insularum episcopus," [*Monast. Anglic. Vol. I. p. 506.*] This bishop is mentioned by Torffaeus, anno 1215, p. 154, under the name of *Kolus*, or *Kolas*, being the two last syllables of his name *Nicolas*. He was succeeded by

REGINALD, a person of royal extraction, nephew to Olaus king of Man, consecrated anno 1217. [*Chr. RR. Manniæ.*] He was a prelate of exemplary piety, and, dying about anno 1225, was interred in Rushen abbey with his ancestors; and, according to some of the English historians, was succeeded by

JOHN, son of Hefare or Harfere, anno 1226, who, it is said, was by the negligence of his servants unfortunately burnt, and buried at Jerewas, by some thought to be Jervaulx abbey in Yorkshire, and by others Jurby in the isle of Man.—But be this as it will, it is certain that he enjoyed this dignity but a very short time: For,

“SIMON, episcopus Sodorensis,” is said, by the above quoted Torffæus, to have been consecrated bishop here anno 1226. He is also witness to a charter dated the 9th day of January, in the 17th year of King Alexander II. [*Ch. Aberbroth.*] He is designed “Simon Archadiensis,” which, as is above said, I take rather to signify a native of Argyleshire than of Orkney. He was a prelate of great learning, and held a synod 1239, wherein he made thirteen canons, which are to be found in the *Monasticon Anglicanum*. He died at his palace of Kirkmichael in the isle of Man, and was buried in St German’s cathedral at Peel, which he had begun to build.

LAURENCE, 1249.]—Laurence, archdeacon of Man, was elected bishop anno 1249, and not in 1247, as is by mistake inserted in some of the copies of the *Chr. Regum Manniæ*. The archdeacon being in Norway at the time of his election, attending on Harold king of Man, was consecrated by the archbishop of Drontheim; but unluckily on his return home that very year he was drowned, and consequently never got possession of this dignity, which was some time after conferred on

RICHARD, said to be an Englishman, who, according to Torffaeus, p. 165, was consecrated at Rome in anno 1252. He enjoyed this dignity but a short space; for we find that

STEPHEN was bishop of the isles in anno 1253; for in that very year he confirms to the monastery of Paisley all the churches and lands they held within his diocese, and several other donations also made to them by the lords of the Isles. [*Ch. Paisley.*]

RICHARD, 1257.]—Richard, bishop of the Isles, dedicated the church of St Mary's of Rushen, or Castletown, in the isle of Man, anno 1257, [*Chr. Regum Manniae,*] or, as others say, 1260. In his time the Scots again reconquered the isle of Man. He died anno 1274, at Langaliner in Copland, on his return from a general council, and was buried at Furness abbey. Mr Sacheverell and other English historians omit Bishop Stephen altogether, and make but one Bishop Richard governing this see from 1252 to 1274; but, by the above authority, this appears to be a mistake.

MARCUS, 1275.]—Marcus, a native of Galloway in Scotland, by mistake written Marus, but in several authentic records called sometimes Mauricius, was promoted to this see by Alexander III. king of Scotland, in anno 1275, and consecrated the same year according to Torffaeus. He is styled "Episcopus de Man" in that treaty made by King Edward I. of England with the Scots, about the marriage of Prince Edward his eldest son with Margaret the infant queen of Scotland, [*Foed. Angliae.*] Bishop Mark, being an excellent negotiator, was, in the contest betwixt the Bruce and the Baliol, much employed in foreign treaties, and at the same time he is said to have executed the office of lord high chancellor of Scotland. "Marcus Sodoren-

sis episcopus, <sup>2</sup> ipsius regni Scotiae cancellarius," says the transcript of the record. Sacheverell informs us, that on some difference Bishop Mark was banished by the natives of Man,—for which they being interdicted, were glad to recal him, and lay a smoke-penny, by way of penance, on every house, which was paid for a long time after. He held a synod at Kirk-Braddan in March 1291, where thirty-nine canons were made. He suffered a great deal for his fidelity to his country and loyalty to his prince, being taken and sent prisoner to London by King Edward I. of England. He died anno 1303, having been sometime blind, and was buried at St German's cathedral in Peel. Next to him our church historians place

ONACUS, OR ONACHUS, who, they say, was bishop of the Isles about the year 1304; but others reckon him one and the same with

ALLAN, a native of Galloway, who became bishop of the Isles anno 1305, and is one of the Scots clergy who recognised King Robert the Bruce's title to the crown anno 1309. He is also mentioned that year in an original writ, [*Anderson's Independency*, App. No. 14.] He died February 15. 1321, and was buried at Rothesay in the isle of Bute.

GILBERT, 1321. ]—Gilbert, also a native of Galloway, succeeded the former in anno 1321. Sacheverell and other English historians say, that he died in 1323: But this must be a mistake, for he is found witness to several

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<sup>2</sup> Bishop Mark is altogether omitted by Mr Crawford in his *Lives of the Chancellors*; and indeed I have found him no where else so designed, which makes me suspect that some other name has been left out in transcribing the original record, which I suppose run thus:—"Marcus episcopus Sodoren. et Alanus episcopus Cathanen. ipsius regni Scotiae cancellarius;" and about that time this last was then chancellor.

ral charters in the 19, 20, and 21 years of King Robert I.'s reign, which coincide with the years 1325, 26, and 27,—[*Regist. Chart.—it. Cart. Arbroth. Cambuskenneth, and Scone.*] He was also buried at Rothesay in the isle of Bute; and, as the English say, succeeded by Bernard abbot of Kilwinning in anno 1324, who sat nine years bishop, and was buried in the church of the above-mentioned abbacy. But they seem to have mistaken him for

BERNARD DE LINTON, the famous abbot of Arbroath, who for many years was in no less dignity than lord chancellor of the kingdom, and succeeded to be bishop elect of this see. This man seems to have been a native of the south parts of Scotland, and was bred a churchman. He is designed “rector ecclesiae de Mordington,” both by Prynne and Rymer, in anno 1296.—He was made abbot of Arbroath upon the resignation of John the former abbot, as early as Candlemas 1311,-12, and chancellor of Scotland by King Robert I. upon the death or removal of Nicolaus de Balmute, bishop of Dunblane. By a charter in the larger chartulary of Aberbroath, dated “in vigilia apostolorum Philippi et Jacobi, (*i. e.* April 30.) anno 1328,” it evidently appears, that this Bernard was at that time bishop elect of the Isles. And, for the satisfaction of the curious, I set down here the precise words of this portion of the register, viz. ‘Universis, ——— Wil-  
 ‘lelmus, miseratione divina, Sti Andreae minister humilis,  
 ‘salutem, ——— Quod nos in visitatione nostra facta apud  
 ‘Aberbroath, in monasterio ejusdem, die Sabbati in vigilia  
 ‘apostolorum Philippi et Jacobi, cum continuatione dierum  
 ‘sequentium, A. D. 1328. ——— Invenimus religiosum  
 ‘virum, dominum, Bernardum, D. G. praedicti monasterii  
 ‘abbatem electum ad ecclesiam Sodoren. bene, laudabiliter,  
 ‘et honeste vixisse, et in regimine dicti monasterii per de-  
 ‘cem et septem annos,—provide et circumspecte se habu-  
 ‘isse; propter quod ipsius Abbatis meritis suffragantibus, ac

‘ requisitione excellentissimi Principis et Domini nostri Do-  
 ‘ mini regis Scotiae interveniente, eidem domino Abbati, tam  
 ‘ pro expensis faciendis circa negotium electionis suae, quam  
 ‘ provisione sua in casu quo fuerit promotus ad regimen dic-  
 ‘ tae ecclesiae Sodoren. ac etiam dict. ecclesiam fuerit pacifice  
 ‘ consecutus, acçeden. consensu et assensu totius conventus,  
 ‘ in forma quae sequitur, duximus providendum, viz. Quod  
 ‘ praedictus dominus abbas, in recompensationem diutini  
 ‘ laboris sui, et expensarum suarum, quas in relevamen et  
 ‘ reparationem dict. monasterii apposuit, de bonis proveni-  
 ‘ entibus ex officio cancellariae regiae, et aliunde, nomine  
 ‘ provisionis, habeat et teneat omnes fructus garbales ec-  
 ‘ clesiae de Abernethy, cum capella de Dron Dumblanen.  
 ‘ diocesios, a festo paschatis, A. D. 1328, usque ad ter-  
 ‘ minum septem annorum.’

“ Bernardus episcopus Sodorensis” is witness to a charter granted by King Robert I. to the city of Glasgow in anno 1329, and dying, as it is said, in anno 1333, was buried at Arbroath, where he had been so long abbot. A fragment of his Latin poem on the battle of Bannockburn is to be found in Fordun, Vol. II. p. 248. [*Macfarlane.*]

THOMAS, 1334.]—Thomas, bishop of the Isles, is next to be met with about 1334. He was a native of Scotland, and dying in that country, September 20. 1338, was buried at Scone. During this bishop’s time, the English, taking advantage of the civil wars in Scotland, conquered the isle of Man, of which they have ever since retained possession.

WILLIAM RUSSEL, 1348.]—William Russel, abbot of Rushen, said to be a native of the isle of Man, succeeded next, being consecrated at Avignon, by Pope Clement, anno 1248. He held a synod at St Michael’s, anno 1350, in which five additional canons were made. He died April 21. 1374, and was buried in Furness abbey. His successor was

JOHN DUNKAN, or “ Joannes filius Dunkani,” another Manksman, elected May 21. and consecrated at Avignon November 25. 1374. In his return, he was made prisoner at Bolonia, and redeemed for five hundred merks. He died anno 1380.

Whether the Scots in Icolumkill and the Western isles submitted to the authority of these two last mentioned bishops of the isle of Man, which was then in the hands of the English, or set up separate bishops of their own during that period, I am uncertain; but having hitherto found none of different names designed “ Episcopi Sodorenses” contemporary with these two, I have let their names remain in the catalogue until I get further light in this matter: But it is very evident that, immediately after, this bishopric was divided into two dioceses, which were never since re-united. For Robert Waldby, who was afterwards archbishop of Dublin, was chosen bishop of Man by the English; and the Scots elected, for bishop of the Isles, contemporary with the other,

JOHN, who was bishop there in the reign of King Robert II. “ Johannes episcopus Sodorensis” obtains a commission from Richard II. king of England, to treat with “ Godifrido filio Joannes de Yle, nuper domini insularum Scotiae,” dated at Westminster 14. Julii 1388, [*Rymer*, Tom. VII. p. 592;]—as also another commission to treat with “ Donaldo filio Joannis de Yle, et Joanne fratre ejusdem Donaldi.” [*Id. ib.*]

MICHAEL, 1409.]—“ Michael episcopus Sodorensis” is witness to a grant by Donald lord of the Isles to Hector Gillean of Dowart, anno 1409, [*Reg. Chart.*] and of the castle of Cairnbulg, [*Records of Duke of Albany's Gover.*]

ANGUSIUS, 1427.]—“ Angusius episcopus Sodorensis,” is witness to a charter anno 1427, by “ Alexander de Yle,

dominus insularum, et magister comitatus Rossiae," to M'Neil of the island of Bara, &c. [*C. Publ. R. Chart.*] also

"ANGUSIUS episcopus Sodorensis" sits in the Parliament, wherein John earl of Ross being forfeited, the bishop gets a right by act of Parliament to the dominion of the Isles, 25th November 1476, [*Ch. Publ. it. R. Chart. B. 8. No. 318.*]—Now, *N. B.* As there is no less than 50 years betwixt 1427 and 1477, so it is greatly to be suspected that there have been two bishops of the name of Angus, and I have marked them as such.

ROBERT, 1492.]—Robert, bishop of the Isles, gets a charter, from John lord of the Isles, of the church of Kilberry, which was united to the bishopric of a mensal church. He was in this see anno 1492.

JOHN, 149-.]—John, bishop of the Isles, was a privy counsellor to King James IV.; and from that prince, with consent of the Pope, he got the abbacy of Icolmkill annexed in all time coming to the episcopal see of the Isles, anno 1507.

The same bishop was joined in commission with David bishop of Argyle, and James Redheugh, burgess of Stirling, comptroller to the king, empowering them to set in feu the king's lands within the isle of Bute, anno 1506, [*Chr. Publ.*] He is likewise bishop here the same year 1506, [*R. Char.*] He died anno 1509, [*Officers of State*, p. 368.] The next bishop is

GEORGE HEPBURN, uncle to the first Earl of Bothwell, who succeeded in 1510. He was first preferred to the provostry of Bothwell, [*Rymer.*] But, according to others, (of as good, and rather better authority,) to the provostry of Lincluden, as will immediately appear; and, on the 9th day of February 1503-4, was unanimously elected abbot

of the monastery of Aberbrothock ; one clause of which election is so very singular, that I chuse to set it down here :—‘ In nomine Domini,—Quod anno 1503, Feb. 9. ‘ Subprior et conventus, in termino eis praefixo, pro elevatione seu postulatione futuri abbatis,—per obitum illustrissimi principis Jacobi, Sti Andreae archiepiscopi, et ‘ abbatis monasterii de Aberbrothock, nullo reclamante, ‘ Spiritu Sancto, ut pie creditur, inspirante, nobilem et ‘ egregium virum, Georgium Hepburn, ecclesiae collegiatae ‘ de Lincluden, Glasguen. diocesis praepositum postulant.’ In the year 1509 he was made lord treasurer, [*Officers of State.*] The next year he was elected bishop of this see, and the year after that he resigned the treasury, [*Ibid.*] He stiles himself “ Georgius Sodoren. episcopus, et monasterii Ioniae commendatarius perpetuus,” anno 1511, “ et consecrationis nostrae primo:” And he was commendator both of Arbroath and Icolmkill anno 1512, [*Reg. Chart.*] This prelate was slain with the king in the unfortunate field of Flodden, September. 9. 1513.

Whether the see continued vacant, or whether there was an intermediate bishop in it, I cannot tell ; but

“ JOANNES Electus Sodoren.” sits in the Parliament anno 1524.

FERQUHARD, 1580.]—Ferquhard was made bishop of the Isles, and presented to the temporality of this see, and to the commendamry of Icolmkill, 24th May 1530, [*Pr. Seal.*] There is extant also a legitimation of this bishop in the year 1544, under the title of “ Praeceptum legitimationis Ferquardson, episcopi insularum bastardi filii naturalis quondam Ferquhardi Maclauchlan,” [*Ibid.*] And the same year he procured a licence to resign the bishopric into the hands of the Pope, in favour of

Mr RODERICK MACLEAN, who was at that time archdeacon of the Isles, [*Ibid.* and *State Letters.*]

This see was vacant anno 1549. [*Ibid. Privy Seal.*]

ALEXANDER GORDON, 1553.]—Alexander Gordon, second son to John master of Huntly, by Jane, natural daughter of King James IV. had been named to the archbishopric of Glasgow upon the death of Bishop Dunbar; but a debate arising between him and James Beaton, abbot of Arbroath, this last was preferred to that see by a decision of the court of Rome, whither the matter had been carried: However, to make some sort of amends, the Pope conferred on Mr Gordon the title of archbishop of Athens, with a promise that he should enjoy the first vacant benefice within Scotland, which should fall in the hands of the Earl of Arran, as being then governor of this kingdom; and this happening to be the see of the Isles, he was provided to it the 26th of November 1553; and he got likewise the abbey of Inchaffray in commendam, [*Peerage*, p. 176.] From this see this prelate was translated, or expected to be translated, to the see of Galloway, anno 1558,—where see more concerning him.

JOHN CAMPBELL, *Elect*, 1558.]—John Campbell, a son of the house of Calder in the county of Nairn, is always designed only “*Electus Sodoren. et prior de Ardchattan,*” anno 1558 and 60, [*Pr. Seal.*] He dilapidated most part of the benefice in favour of his relations; and some heritable jurisdictions he conveyed to his own family of Calder.

JOHN CARSWELL, *Titular.*]—John Carswell, chaplain to the Earl of Argyle, was rector of Kilmartine, a minister of the new Reformation, and superintendant of Argyle and the Isles. [He had the title also of dean of the chapel-royal at Stirling, *Keith's Hist.* Append. p. 188.]—He was presented

by Queen Mary to the bishopric of the Isles, March 24. 1566, [*Pr. Seal.*] and to the abbey of Icolmkill. The words of the presentation are worthy of a place here:—  
 ‘ Per praesentes facimus, constituimus, et creamus dictum  
 ‘ magistrum Joannem, episcopum dicti episcopatus insula-  
 ‘ rum, et abbatem dictae abbatiae de Ycolmkill,—simili  
 ‘ modo, et adeo libere in omnibus respectibus, causis, et  
 ‘ conditionibus, ac si dictus magister Joannes ad dictum  
 ‘ episcopatum et abbaciam in curia Romana provideretur,’  
 [*Pr. Seal.*] All this provision was, no doubt, made with a  
 view that he might dilapidate the temporality to the family  
 of Argyle. He was censured by the General Assembly  
 for assisting at the queen’s Parliament anno 1567. He  
 was dead before the 20th of September 1572. [*Register of  
 Gifts, Pensions, &c.*]

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## REFORMATION.

1. ANDREW KNOX, 1606.]—Andrew Knox, a son of the family of Ranfurly, minister first at Lochuneuch, and next at Paisley, was made bishop of the Isles, and abbot of Icolmkill, 2d April 1606, [*Privy-seal.*] He was a good man, and did much within his diocese, by propagating religion. He was translated, in the year 1622, to the bishopric of Raphoe in Ireland, where he died the 7th of November 1632. [*Ware’s Antiq.*]

2. THOMAS KNOX, —.]—Thomas Knox, son to the preceeding bishop, was put into this see of the Isles upon his father’s translation. He died here in the year 1626.

3. JOHN LESLY, 1628.]—John Lesly, son to George Lesly of Crichtie, a branch of the house of Balquhain in the shire

of Aberdeen, was next preferred to this bishopric. After he had commenced master of arts at Aberdeen, he travelled for the space of twenty years through France, Spain, and Italy, the languages of which countries he spoke equally to the natives; and he had such a command of the Latin tongue, that it was said of him in Spain, “Solus Lesleius Latine loquitur.” At his return into England he was created doctor of divinity at Oxford, and admitted to sit at the council table by King James in Scotland. King Charles I. put him into the bishopric of the Isles in the room of Bishop Knox, the son, 17th August 1628, where he continued until the year 1633, when he was translated to Raphoe in the room of old Bishop Knox. He was deprived by the Covenanters during the civil wars; all which he survived, and, after the Restoration, he was put into the see of Clogher in Ireland. The king resolved to have given him afterwards a more profitable reward for his great loyalty and sufferings; but he chose rather to end his labours among those with whom he had suffered. He wrote several treatises, which are all lost. He lived till the year 1671, aged 100 years and more, and was probably the ancientest bishop in the world, having been above 50 years in that high order. [*Athen. Oxon. and Ware's Antiq.*]

Brother to this bishop was Dr William Lesley of King's college, Aberdeen, and one of the doctors of that city who opposed the covenant, and signed their demands, [Vide these *Demands, &c.* printed anno 1638.] Second son to this same bishop was the renowned Charles Lesly, who has made his name famous by the many curious books with which he has gratified the public, after the year 1688; when he left his charge of chancellor of the bishopric of Down in Ireland because he would not acknowledge the Prince of Orange to be king. These books are, Answer to Dr King concerning the Irish affairs; Truth of Christian Religion against Deists and Jews; Rehearsals; Wolf stript of his Shepherd's Cloathing; Cassandra but I hope not, &c. &c. &c.

4. NEIL CAMPBELL, 1634.]—Neil Campbell, minister at Glastrey, was preferred to this see in the year 1634, where he continued until he was deprived by the Assembly anno 1638. He was only deposed, not excommunicated, by this Assembly.

5. ROBERT WALLACE, 1661.]—Robert Wallace, minister at Barnwell in the shire of Ayr, was consecrated bishop of the Isles, at St Andrews, in the month of January 1661. He died in this see anno 1675.

6. ANDREW WOOD, —.]—Andrew Wood, son to David Wood, minister first at Spot, next at Dunbar, (both in East-Lothian,) was the next bishop of this see, in which he sat till, in the year 1680, he was translated to the bishopric of Caithness, [See the Bishops of this last see.] This person received a dispensation from the king to hold the benefice of Dunbar together with the bishopric of the Isles, [Letter, Duke of Lauderdale to Archbishop Sharp, 2d June 1677, *penes, R. K.*]

7. ARCHIBALD GRAHAM, 1680.]—Archibald Graham, of the Grahams of Kilbride, parson of Rothsay in the isle of Bute, was promoted to this see anno 1680, where he continued until the Revolution in 1688.\*

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\* See Appendix, Note T.

AN

## ALPHABETICAL TABLE

OF

All the PARISHES IN SCOTLAND, with the Names of the Shire, Diocese, Presbytery, and Commissariot in which each of them is situated.

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[It was intended to alter the spelling of the following Table, as well as to make such other changes as would have suited it to the actual circumstances of the several parishes at the present day; but it occurred, on reflection, that the principal value of this part of Keith's work might have been thereby materially lessened, as the main object of it was to give the names and boundaries which marked the ecclesiastical geography of Scotland at the early period to which it bears a reference. Numerous corrections have, however, been made, and the names of sundry parishes have been supplied; but, that the authority of the original may not be impaired by these additions, they are all printed in the form of notes, at the bottom of the page. The alphabetical order, too, is much more strictly observed here than it was in the first edition.]—M. R.

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### A

<i>Names of Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariot.</i>
ABBOTSRULE	Roxburgh	Glasgow	Jedburgh	Peebles
Abbotshall	Fife	St Andrews	Kirkcaldy	St Andrews
Aberbrothock, <i>ali-</i>				
<i>as</i> Arbroath	Forfar	St Andrews	Arbroath	St Andrews
Aberchirder <i>al.</i>	Banff	Moray	Strathbogie,	
Marnochskirk			<i>al.</i> Botarie	Moray
Abercorn	Linlithgow	Dunkeld	Linlithgow	Dunkeld
Abercromby, <i>al.</i>				
Menais	Fife	St Andrews	St Andrews	St Andrews

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Aberdalgie, Duplin annexed there- to, <i>quod vide.</i>	Perth	Dunkeld	Perth	Dunkeld
Aberdeen, <i>al.</i> New Aberdeen, <i>v.</i> Old Aberdeen	Aberdeen	Aberdeen	Aberdeen	
Aberdeen, <i>al.</i> Old Aberdeen, or Old Machar, <i>v.</i> Old Machar				
Aberdour in Fife	Fife	Dunkeld	Dunferml.	Dunkeld
Aberdour	Aberdeen	Aberdeen	Deer	Aberdeen
Aberfoil in Mon- teith	Perth	Dunblane	Dunblane	Dunblane
Aberlady	Haddington	Dunkeld	Haddington	Dunkeld
Aberlemus Aber- lemno *	Forfar	St Andrews	Forfar	St Andrews
Aberlour, <i>al.</i> Skir- dustan	Banff	Moray	Aberlour	Moray
Aberbuthnet, in Kincardine, <i>v.</i> Marykirk	Kincardine	St Andrews	Mearns	St Andrews
Aberneit	Perth	Dunkeld	Dundee	Dunkeld
Abernethy, See Kincardine	Moray	Moray	Abernethy	Inverness
Abernethy	Perth	Dunblane	Perth	Dunblane
Abertarff, to which a part of Boleis- ken parish is an- nexed	Inverness	Moray	Inverness	
Abyone in Mar, Gentanner an- nexed	Aberdeen	Aberdeen	Kincardine- O'Neil	Aberdeen

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\* Presumed to be the same; at least we find no ABERLEMUS.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Abruthven. <i>Vide</i> Auchterarder, to which it is an- nexed				
Affleck, or Auch- inleck in Kyle	Ayr	Glasgow	Ayr	Glasgow
Airlie	Forfar	St Andrews	Meigle	St Andrews
Airth	Stirling	Edinburgh	Stirling	Stirling
Aithsting in Zet- land. <i>Vid.</i> Stand- sting				
Aiton or Eytown, in the Merse	Berwick	Edinburgh	Chirnside	Edinburgh
Alasuden or Lasu- den, or St Bos- well	Roxburgh	Glasgow	Selkirk	Peebles
Alderne, minister is dean of Moray, and thereby pa- tron of Nairn	Nairn	Moray	Forres	Moray
Aldham	Haddington	Edinburgh	Haddington	Edinburgh
Alfoord	Aberdeen	Aberdeen	Alfoord	Aberdeen
Alnes in Ferrindo- nalds	Ross	Ross	Dingwall	Ross
Aldhamstocks	Haddington	Edinburgh	Dunbar	Edinburgh
Abdie	Fife	St Andrews	Coupar	St Andrews
Alloa in Kyle Alloa on Forth, Tullibody annex- ed *	Ayr Clackmann.	Glasgow St Andrews	Ayr Stirling	Glasgow
Altyre in Moray, Rafford annexed	Moray	Moray	Forres	Moray

\* Alloa was formerly a chapel dependent on the parish church of Tullibody; but afterwards became a separate parish, and swallowed up the mother church.  
*Nim.* 116.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Alva	Banff	Aberdeen	Turriff	Aberdeen
Alva	Stirling	Dunkeld	Stirling	Stirling
Alves	Moray	Moray	Elgin	Moray
Alvie, or Cromdel, Innerallin an- nexed	Inverness	Moray	Abernethy	Inverness
Alvie in Cadonal or Skiralvie, Lag- gan annexed	Inverness	Moray	Abernethy	Inverness
Ancrum, Long- newton annexed	Roxburgh	Glasgow	Jedburgh	Peebles
Annan	Dumfries	Glasgow	Middlebie	Dumfries
Anstruther-Easter	Fife	St Andrews	St Andrews	St Andrews
Anstruther-Wester	Fife	St Andrews	St Andrews	St Andrews
Auchredy	Aberdeen	Aberdeen	Deer	Aberdeen
Anwoth in Stew- artry of Kirk- cudbright	Kirkcudbr.	Galloway	Kirkcud- bright	Kirkcud- bright
Applegirth in An- nandale	Dumfries	Glasgow	Lochmaben	Dumfries
Arbirlet	Forfar	St Andrews	Arbroath	St Andrews
Arbuthnet	Kincardine	St Andrews	Mearns	St Andrews
Ardchattan	Argyle	Argyle	Kilmore	Argyle
Ardclath	Nairn	Moray	Forres	Moray
Ardersire	Inverness	Ross	Fortrose, or Chanonry	Ross
Ardeste	Forfar			
Arngosk	Perth, Fife, and Kinross	St Andrews	Perth	Dunkeld
Aroquhar. See Tar- bat				
Arross	Argyle	Isles	Mull	
Arran*	Bute	Isles	Campbelton	
Ardrossen	Ayr	Glasgow	Irwine	Glasgow

\* Not a parish. See Kilbride and Kilmorie.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Askine, <i>al.</i> Erskine	Renfrew	Glasgow	Paisley	Glasgow
Asksheness, or Hillswick, Olla, Berry, and Nor- threwin Zetland, all annexed	Orkney	Orkney	Shalloway	Orkney
Assint	Sutherland	Caithness	Dornock	Caithness
Athelston	Peebles	Glasgow	Peebles	Peebles
Askirk, <i>v.</i> Eskirk			Selkirk	
Athelstaneford	Haddington	Edinburgh	Haddington	Edinburgh
Auchendore	Aberdeen	Aberdeen	Alfoord	Aberdeen
Auchterarder in Strathern	Perth	Dunblane	Auchter- der.	Dunblane
Abruthven	Perth	Dunblane	Auchterard.	Dunblane
Auchterderran	Fife	St Andrews	Kirkcaldy	St Andrews
Auchtergavin	Perth	Dunkeld	Dunkeld	Dunkeld
Auchterhouse	Forfar	Dunkeld	Dundee	Dunkeld
Auchterless	Aberdeen	Aberdeen	Turreff	
Auchtermuchty	Fife	St Andrews	Couper	St Andrews
Auchtertool	Fife	Dunkeld	Kirkcaldy	Dunkeld
Avendale or Evan- dale, Strathven or Strevan	Lanark	Glasgow	Hamilton	Glasgow
Avach	Ross	Ross	Chanonry	Ross
Ayr in Kyle and Alloa	Ayr	Glasgow	Ayr	Glasgow
Aytoun, see Aiton.			Chirnside	

For Abbey St Bathans, see St Bothans.

Arroquhar omitted.

Ardnamurchan omitted.

For Abercromby, see St Monance.

For Alyth, see Elith.

Alvie and Cromdale are separate parishes.

Ardclath, Forres presbytery, now in Nairn.

Applecross, Lochcarron presbytery, omitted.

## B

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
BALDERNOCK	Stirling	Glasgow	Dumbarton	
Balfron	Stirling	Glasgow	Dumbarton	Glasgow
Ballingrie, <i>vulgo</i> Bingrie	Fife	St Andrews	Kirkcaldy	St Andrews
Balantrae in Car- rick	Ayr	Glasgow	Ayr Stranraer	Glasgow
Balmacellan in the Glenkens, Gal- loway	Kirkcudbr.	Galloway	Kirkcud.	Kirkcud.
Balmaghie	Kirkcudbr.	Galloway	Kirkcud.	Kirkcud.
Balmerinoch	Fife	St Andrews	Couper	St Andrews
Balquhiddel	Perth	Dunblane	Dunblane	Dunblane
Banff	Banff	Aberdeen	Fordyce	Aberdeen
Banchoridevenych, <i>al.</i> Banchoride- venef	Kincardine	Aberdeen	Aberdeen	Aberdeen
Banchory Trinity, or Upper Ban- chory in Mar	Kincardine	Aberdeen	Kincardine	Aberdeen
Banheath				
Bar in Carrick	Ayr	Glasgow	Ayr	Glasgow
Barra in East Lo- thian, annexed to Garvat	Haddington	Edinburgh	Haddington	Edinburgh
Barnwel in Kyle	Ayr	Glasgow	Ayr	Glasgow
Barony-kirk of Glasgow	Lanerk	Glasgow	Glasgow	Glasgow
Barrie	Forfar	St Andrews	Arbroath	St Andrews
Bathgate	Linlithgow	Edinburgh	Linlithgow	Edinburgh
Bedrule	Roxburgh	Glasgow	Jedburgh	Peebles
Beath	Fife	Dunkeld	Dunferm.	Dunkeld
Beath in Cuning- ham	Ayr	Glasgow	Irwine	Glasgow
Belhevie, pars. & prebend.	Aberdeen	Aberdeen	Aberdeen	Aberdeen

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Bellie in the Enzie	Moray	Moray	Strathbogie	Moray
Benholm or Ben- nam	Kincardine	St Andrews	Mearns	St Andrews
Bendochie	Perth	Dunkeld	Meigle	St Andrews
Benvy	Perth	St Andrews	Dundee	St Andrews
Berivon or Calder	Nairn	Moray	Forres	Moray
Bervie, <i>al.</i> Inner- bervie	Kincardine	St Andrews	Mearns	St Andrews
Bethelnay in Ga- rioch	Aberdeen	Aberdeen	Garioch	Aberdeen
Biggar	Lanerk	Glasgow	Biggar	Lanerk
Birnay, a parson- age	Moray	Moray	Elgin	Moray
Birsa, whereto Ha- ra is annexed	Orkney	Orkney	Kirkwall	Orkney
Blackford in Stra- thern	Perth	Dunblane	Auchterar.	Dunblane
Blair in Athole	Perth	Dunkeld	Dunkeld	Dunkeld
Blairgowrie	Perth	St Andrews	Meigle	St Andrews
Blantyre, a priory	Lanerk	Glasgow	Hamilton	Glasgow
Boharm	Banff	Moray	Strathbogie	Moray
Bolton	Haddington	Edinburgh	Haddington	Edinburgh
Bonach, <i>vide</i> In- verness				
Bonhill	Dumbarton	Glasgow	Dumbarton	Glasgow
Bootle, <i>olim</i> Kir- kennan	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Borgue, a prebend.				
Senick and Kir- kanders annexed	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Borthwic	Edinburgh	Edinburgh	Dalkeith	Edinburgh
Borthwick, <i>alias</i> Woolston	Roxburgh	Glasgow	Jedburgh	Peebles
Botarie, <i>al.</i> Mar- tine or Cairnie in Strathbogie, pars.	Aberdeen	Moray	Strathbogie	Moray

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Bothkenner	Stirling	Edinburgh	Stirling	Stirling
Bothwell a provostry	Lanerk	Glasgow	Hamilton	Glasgow
Botrifnie	Banff	Moray	Strathbogie	Moray
Boudon	Roxburgh	Glasgow	Selkirk	Peebles
Bourtie in Garioch	Aberdeen	Aberdeen	Garioch	Peebles
Bowar	Caithness	Caithness	Thurso	Caithness
Boynie, <i>vulgo</i> Beenie	Banff	Aberdeen	Fordyce	Aberdeen
Brachlie, annexed to Pettie				
Brichen	Forfar	Brichen	Brichen	Brichen
Broughton	Roxburgh	Glasgow	Biggar	Peebles
Buchanan, at Inchalloch		Glasgow	Dumbarton	
Bunkle in the Merse, annexed to Preston	Berwick	Dunkeld	Dunkeld	Dunse
Buttle			Kirkcudbr.	
Burntisland	Fife	St Andrews	Kirkcaldy	St Andrews
Burra in Orkney, annexed to St Peter's kirk	Orkney	Orkney	Kirkwall	Orkney
Burness in Orkney, annexed to Crosskirk	Orkney	Orkney	Kirkwall	Orkney
Burra, annexed to Cullensburgh in Zetland	Orkney	Orkney	Skalloway	Orkney
Borrowstounness, to which Kinniel annexed	Linlithgow	Edinburgh	Linlithgow	Edinburgh
Byrse, a parsonage in Mar	Aberdeen	Aberdeen	Kincardine	Aberdeen

For Broughton, see Glenholm and Kilbucho, which are united in one parish.

Barra in Uist omitted.

For Berrie, see Asksheness.

Boleskin, see Abertarf and Urquhart.

## C.

<i>Parishes.</i>	<i>Shires.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
CABROCH in Mar and Strathbogie	Aberdeen	Aberdeen	Alfoord	Aberdeen
Cadonal, see Alva				
Caerlaverock	Dumfries	Glasgow	Dumfries	Dumfries
Calder, <i>al.</i> Beriven	Nairn	Moray	Forres	Moray
Calder	Lanerk	Glasgow		
Calder-cleer, or East-Calder	Edinburgh	Edinburgh	Linlithgow	Edinburgh
Cardel, Kelbon, and Glensaddle, or Killean	Argyle	Argyle	Kintyre	Campbelton
Calder-comitis, or Mid-Calder	Edinburgh	Edinburgh	Linlithgow	Edinburgh
Calder-Wester	Edinburgh	Edinburgh	Linlithgow	Edinburgh
Calender in Mon- teith	Perth	Dunblane	Dunblane	Dunblane
Culsamond in Ga- rioch	Aberdeen	Aberdeen	Garioch	Aberdeen
Campbelton, <i>alias</i> Loch-head of Kintyre	Argyle	Argyle	Campbelton	Ross
Cambusnethan	Lanerk	Glasgow	Hamilton	Glasgow
Cameron	Fife	St Andrews	St Andrews	St Andrews
Calmonel	Ayr	Glasgow	Stranraer	Glasgow
Campsey	Stirling	Glasgow	Glasgow	Hamilton & Glasgow
Campsey, or Camps- michael, or St. Martins	Perth	Dunkeld	Perth	Dunkeld
Cannesbay	Caithness	Caithness	Thurso	Caithness
Cannabie	Roxburgh	Glasgow	Middlebie	Dumfries
Canongate	Edinburgh	Edinburgh	Edinburgh	Edinburgh
Capeth, Kepp	Perth	Dunkeld		Dunkeld
* Cambry			Irwine	

\* Is this for Cumraes? See Cumbrae.

<i>Parishes.</i>	<i>Shires.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Cambuslang			Hamilton	
Cardross	Dumbarton	Glasgow	Dumbarton	Gl. & Ham.
Carelston	Forfar	Brechin	Brechin	Brechin
Cargill	Perth	Dunkeld	Dunkeld	Dunkeld
Carington	Edinburgh	Edinburgh	Dalkeith	Edinburgh
Caridden, <i>vulgo</i> Carrin	Linlithgow	Edinburgh	Linlithgow	Edinburgh
Carluke	Lanerk	Glasgow	Lanerk	Lanerk
Carmichael	Lanerk	Glasgow	Lanerk	Lanerk
Carmonock, or Kar- monock	Lanerk	Glasgow	Glasgow	Glasgow
Carnbee	Fife	St Andrews	St Andrews	St Andrews
Carnock	Fife	St Andrews	Dunferml.	Stirling
Carnwath, or Corn- wealth, Cornu- copia	Lanerk	Glasgow	Lanerk	
Carstairs, <i>al.</i> Kirk- michael	Lanerk	Glasgow	Lanerk	Lanerk
Carruthers, or Mid- dlebie	Dumfries	Glasgow	Middlebie	Dumfries
Caskieben, or Keith hall	Aberdeen	Aberdeen		
Cassilton, or Cas- tletown	Roxburgh	Glasgow	Jedburgh *	Peebles
Cathcart	Lanerk and Renfrew	Glasgow	Glasgow	
Cullicuden		Ross	Chanonry	
Carmylie			Arbroath	
Catterlen, annexed to Kineff	Kincardine	Brechin	Mearns	Brechin
Cavers	Roxburgh	Glasgow	Jedburgh	Peebles
Chanonry of Ross, whereto Rose- markie is annex- ed, <i>al.</i> Fortrose	Ross	Ross	Chanonry	Ross

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\* Usually placed in Langholm presbytery.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Channel-kirk, <i>vulgo</i>				
Gingle-kirk	Berwick	Edinburgh	Ersilton	Lauder
Chapel in Garioch	Aberdeen	Aberdeen	Garioch	Aberdeen
Chapel of Stranraer	Wigton	Galloway	Stranraer	Wigton
Chirnside	Berwick	Edinburgh	Chirnside	Lauder
Clachandisart, In-shael annexed thereto	Argyle	Argyle	Inverary	Argyle
Oldclachan, or St. John's Clachan	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Clackmanan	Clackmanan	St Andrews	Stirling	
Clashart, see Stonykirk				
Clat, pars. and preb.	Aberdeen	Aberdeen	Alford	Aberdeen
Cleish, parsonage	Kinross	St Andrews	Dunferml.	St Andrews
Clerkington, or Nicolson, whereto Temple is annexed, as also Moorfoot	Edinburgh	Edinburgh	Dalkeith	Edinburgh
Closeburne, whereto Dalgarno is annexed	Dumfries	Glasgow	Penpont	Dumfries
Cortochie, whereto Clova annexed	Forfar	Brechin	Forfar	Brechin
Clunie in Mar	Aberdeen	Aberdeen	Kincardine	Aberdeen
Clunie in Stormont	Perth	Dunkeld	Dunkeld	Dunkeld
Clyne	Sutherland	Caithness	Dornoch	Caithness
Cockburnspath, <i>vul.</i>				
Cobberspath	Haddington	Edinburgh	Dunbar	Edinburgh
Cockpen	Edinburgh	Edinburgh	Dalkeith	Edinburgh
Coilton, <i>vulgo</i> Cul-ton in Kyle	Ayr	Glasgow	Ayr	Glasgow
Coldingham	Berwick	Edinburgh	Chirnside	Lauder

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Coldstane in Mar, pars. and preb. Logie annexed Coldstream, <i>alias</i> Lendall	Aberdeen	Aberdeen	Kincardine	
Collington or Hales Coll. <i>v.</i> Sorabie	Edinburgh	Edinburgh	Edinburgh	Edinburgh
Collace	Perth	St Andrews	Perth	St Andrews
College-kirk of E- dinburgh	Edinburgh	Edinburgh	Edinburgh	Edinburgh
Collessie	Fife	St Andrews	Couper	St Andrews
Colonsa, annexed to Jura, one of the West Isles		Isles	Campbleton	Isles
Comber, annexed to Kiltarlaty, with Glenconwith	Inverness	Moray	Inverness	Inverness.
Comrie, prebend.	Perth	Dunblane	Auchterard.	Dunblane
Conton	Ross	Ross	Dingwall	Ross
Conveth, or St Lau- rence Kirk	Kincardine	St Andrews	Mearns	St Andrews
Coupar of Fife hath two ministers	Fife	St Andrews	Coupar	St Andrews
Couper of Angus, an abbacy,	Forfar and Perth	Dunkeld	Meigle	Dunkeld
Corsby in Kyle, <i>al.</i> Monkton, Pre- stick annex. also Corsefern	Ayr	Glasgow	Ayr	Glasgow
Corsefern	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Corstorphine, pro- vostry	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Covington, Than- kerton, or St John's Kirk, an- nexed	Lanerk	Glasgow	Biggar	Lanerk
Coul in Mar	Aberdeen	Aberdeen	Kincardine	Aberdeen

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Craigie	Ayr	Glasgow	Ayr	Glasgow
Crathie and Kin- drochit	Aberdeen		Kincardine	
Cowand, Southwick annexed	Kirkcudbr.	Glasgow	Dumfries	Dumfries
Coygach in Loch- broom	Ross	Ross	Dingwall	Ross
Craig in Angus, <i>al.</i> Inchbrake	Forfar	St Andrews	Brechin	St Andrews
Craignish			Inverary	
Craill	Fife	St Andrews	St Andrews	St Andrews
Cranshawes	Berwick	Edinburgh	Dunse	Lauder
Cranston	Mid-Loth.	Edinburgh	Dalkeith	Edinburgh
Crawford-Lindsay <i>al.</i> Crawford-muir, <i>al.</i> Crawford-john	Lanerk	Glasgow	Lanerk	Lanerk
Cramond	Edinburgh	Dunkeld	Edinburgh	Dunkeld
Crealing and Nis- bet	Roxburgh	Glasgow	Jedburgh	Peebles
Creech	Fife	St Andrews	Couper	St Andrews
Creech	Sutherland	Caithness	Dornoch	Caithness
Crief	Perth	Dunkeld	Auchterar.	Dunkeld
Crimond	Aberdeen	Aberdeen	Deer	Aberdeen
Crichton			Dalkeith	
Cromertie	Cromertie	Ross	Chanonry	Ross
Cromdel, whereto Inverallan is ann.	Inverness	Moray	Abernethy	Inverness
Crossabill in the isle of Coll		Isles		
Crossmichael, pre- bendary	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Cross-kirk in Sanda, Burness, and North Ronaldsha annexed	Orkney	Orkney	Kirkwall	
Croy, pars. and Da- cus is annexed	Nairn	Moray	Inverness	Inverness

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Crowden, a pars.	Aberdeen	Aberdeen	Ellon	Aberdeen
Culbenschburgh in Zetland	Orkney	Orkney	Skalloway	Orkney
Cullen of Boyne	Banff	Aberdeen	Fordyce	Aberdeen
Culross, two minis- ters	Perth	Dunblane	Dunferm.	Dunblane
Culter	Lanerk	Glasgow	Biggar	Lanerk
Cults	Fife	St Andrews	Couper	St Andrews
Cumbernauld, or Easter Lenzie	Dumbarton	Glasgow	Glasgow	Glasgow
Cumbertrees, Trailhow annex.	Dumfries	Glasgow	Lochmab.	
Cumnock	Ayr	Glasgow	Ayr	Glasgow
Cumrae	Bute	Isles	Bute	Isles
Cuningsburgh, Dunroseness an- nexed	Orkney	Orkney	Skalloway	Orkney
Currie	Edinburgh	Edinburgh	Edinburgh	Edinburgh
Cushney	Aberdeen	Aberdeen	Alford	Aberdeen
Cyres	Fife	St Andrews	Couper	St Andrews
Cyres in Kincar- dine. <i>Vid.</i> Egles- greg				

## D

Dacus. See Croy, Nairn		Moray	Inverness	Inverness
Dalgarno annexed to Closeburn, Dreghorn, and Pearston	Ayr	Glasgow	Irwine	Glasgow

For Calvend, see Cowand.

For Carsphairn, see Corsefern.

For Creigh, see Creech.

For Ceres, see Cyres.

Cairnie in Strathbogie omitted.

For Contin, see Conton.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Dalgene <i>v.</i> Sorne				
Dalgety	Fife	Dunkeld	Dunferm.	Dunkeld
Dalziel	Lanerk	Glasgow	Hamilton	Glasgow
Dalkeith	Edinburgh	Edinburgh	Dalkeith	Edinburgh
Dalarassie annexed to Moy	Inverness	Moray	Inverness	Inverness
Dunlightie, annex- ed to Daviot	Nairn	Moray	Inverness	Inverness
Dalmake	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Dalmenie	West Lotlh.	Edinburgh	Linlithgow	Edinburgh
Dalrye in Cunin- gham	Ayr	Glasgow	Irwine	Glasgow
Dalry in Glenkens, pars. preb.	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Dalrymple	Ayr	Glasgow	Ayr	Glasgow
Dalserf	Lanerk	Glasgow	Hamilton	Hamilton & Campsie
Dalton	Dumfries	Glasgow	Lochmaben	Dumfries
Daley in Carrick	Ayr	Glasgow	Ayr	Glasgow
Dairsie	Fife	St Andrews	Coupar	St Andrews
Daviot in Garioch	Aberdeen	Aberdeen	Garioch	Aberdeen
Dawick	Teviotdale	Glasgow	Peebles	Peebles
Daviot, <i>al.</i> Dervie, pars. and Dun- lichtie	Nairn	Moray	Inverness	Inverness
Deerness, annexed to St Andrews in Orkney	Orkney	Orkney	Kirkwall	Orkney
Deer New, <i>v.</i> New Deer, — Deer Old, <i>v.</i> Old Deer	Aberdeen	Aberdeen	Deer	Aberdeen
Deltan, <i>v.</i> Olnafirth in Zetland				
Denny	Stirling	Edinburgh	Stirling	Stirling
Deskford	Banff	Aberdeen	Fordyce	Aberdeen }

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Dervie, or Davie, v. Daviot in Nairnshire				
Dignaval, or Ding- wall	Ross	Ross	Dingwall	Ross
Dipple, pars.	Moray	Moray	Elgin	Moray
Dirleton	East-Loth.	Edinburgh	Haddington	Edinburgh
Disdear, or Duris- dier, <i>vulgo</i> Dres- dier	Dumfries	Glasgow	Penpont	Dumfries
Divernish	Sutherland	Caithness	Thurso	Caithness
Dollar	Clackman.	Dunkeld	Stirling	Stirling
Dollas	Moray	Moray	Forres	Moray
Dolphinton	Lanerk	Glasgow	Lanerk Biggar	Lanerk
Dores	Kincardine	St Andrews	Aberdeen	St Andrews
Dornoch	Sutherland	Caithness	Dornoch	Caithness
Dornoch in Annan- dale	Dumfries	Glasgow	Middlebie	Dumfries
Dow or Dull, Foss- chapel annexed	Perth	Dunkeld	Dunkeld	Dunkeld
Dowallie, annexed to Dunkeld	Perth	Dunkeld	Dunkeld	Dunkeld
Douglas, pars. and preb.	Lanerk	Glasgow	Lanerk	Lanerk
Dron	Perth	Dunblane	Perth	Dunblane
Drumblait	Aberdeen	Aberdeen	Turreff	Aberdeen
Drumelzier	Roxburgh	Glasgow	Peebles	Peebles
Dumfries	Dumfries	Glasgow	Dumfries	Dumfries
Drysdale, a mensal kirk	Dumfries	Galloway	Lochmaben	Dumfries
Drymen	Stirling	Glasgow	Dumbarton	Glasgow
Duddingston	Edinburgh	Edinburgh	Edinburgh	Edinburgh
Dunboig	Fife	St Andrews	Coupar	St Andrews
Duffus, pars. Un- thank annexed	Moray	Moray	Elgin	Moray

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Denninno	Fife	St Andrews	St Andrews	St Andrews
Dalmellington	Ayr	Glasgow	Ayr	Glasgow
Dunbar	Haddington	Edinburgh	Dunbar	Edinburgh
Dumbarnie	Perth	St Andrews	Perth	St Andrews
Dumbarton	Dumbarton	Glasgow	Dumbarton	Glasgow
Dumbennan, Kin- more annexed	Aberdeen	Moray	Strathbogie	Moray
Dunblane	Perth	Dunblane	Dunblane	Dunblane
Dunfermline, two ministers	Fife	St Andrews	Dunferml.	St Andrews
Dun	Forfar	St Andrews	Brechin	St Andrews
Dundee, three mi- nisters	Forfar	St Andrews	Dundee	St Andrews
Dundonald	Ayr	Glasgow	Ayr	Glasgow
Dudrenan, Rerick, or Monkton, an abbacy	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Dundurcas.	Moray	Moray	Elgin	Moray
Dungree, annexed to Kilpatric-jux- ta	Dumfries	Glasgow	Lochmaben	Dumfries
Dunipace, or Lar- ber	Stirling	Edinburgh	Stirling	Stirling
Dunkeld	Perth	Dunkeld	Dunkeld	Dunkeld
Dunlop	Ayr	Glasgow	Irvine	Glasgow
Dunnet	Caithness	Caithness	Thurso	Caithness
Dunning	Perth	Dunblane	Auchterard.	Dunblane
Dunnoon, Kilmun annexed	Argyle	Argyle	Dunnoon	Argyle
Dunnoter	Kincardine	St Andrews	Mearns	St Andrews
Dunnychen	Forfar	Brechin	Forfar	Brechin
Dunrod annexed to Kirkcudbright				
Duriss			Inverness	
Dunroseness	Zetland	Orkney	Skalloway	Orkney
Dunse	Berwick	Edinburgh	Dunse	Lauder

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Dunscore	Dumfries	Glasgow	Dumfries	Lanerk
Dunsire	Lanerk	Glasgow	Lanerk	Lanerk
Dunwithie, or Dun- woodie, annexed to Applegirth	Dumfries	Glasgow	Lochmaben	Dumfries
Duplin, annexed to Aberdalgie	Perth	Dunblane	Perth	Dunblane
uthel, parsonage, Rothiemarcus annexed	Inverness	Moray	Abernethie	Inverness
Dyce	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Dyke, Moy annex- ed thereto	Moray	Moray	Forres	Moray
Dysert, two minis- ters	Fife	St Andrews	Kirkcaldy	St Andrews

## E.

<b>EAST-CALDER,</b> or Calder-Cleer	Edinburgh	Edinburgh	Linlithgow	Edinburgh
Easter-Lenzie or Cumbernauld	Dumbarton	Glasgow	Glasgow	
Eathsdalmuir			Middlebie	
Eastwood	Renfrew	Glasgow	Paisley	Glasgow
Ebptie <i>v.</i> Abdie	Fife	St Andrews	Couper	St Andrews
Eccles	Berwick	Edinburgh	Dunse	Lauder
Ecclesgreig, <i>al.</i> St Cyres	Kincardine	St Andrews	Fordoun	St Andrews
Ecclesmachan, <i>vul-</i> <i>go</i> Inchmachan	Linlithgow	Edinburgh	Linlithgow	Edinburgh
Ecclefeachen, an- nexed to Hodholm	Dumfries	Glasgow	Middlebie	Dumfries

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Dornock, presbytery of Annan.

For Dallas, see Dollas.

For Dreghorn, see Dalgarno.

Dunnotar, presbytery of Fordoun.

Dores, Inverness presbytery, omitted,

Durness, Tongue presbytery, omitted,

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Eicht	Aberdeen	Aberdeen	Kincardine	Aberdeen
Eckford	Teviotdale	Glasgow	Jedburgh	Peebles
Edderton	Ross	Ross	Taine	Ross
Edinkellie	Moray	Moray	Forres	Moray
Edinburgh, eight churches	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Ednam	Teviotdale	Glasgow	Kelso	Peebles
Edreom	Berwick	Edinburgh	Chirnside	Lauder
Edzel	Forfar	St Andrews	Brechin	St Andrews
Eagleshaw, Rew-sa annexed	Orkney	Orkney	Orkney	Kirkwall
Elanfinan in Sunart, Kilchoan in Ardnamurchan annexed	Argyle and Inverness	Argyle	Kilmore	Argyle
Elanmund annexed to Kilmaluag				
Elchis annexed to Knockendoch				
Eglisham	Renfrew	Glasgow	Glasgow	
Elgin hath two ministers	Moray	Moray	Elgin	Moray
Elie	Fife	St Andrews	St Andrews	St Andrews
Elsinford	Berwick	Edinburgh	Dunse	Lauder
Elith	Perth	Dunkeld	Meigle	Dunkeld
Ellon	Aberdeen	Aberdeen	Ellon	Aberdeen
Ellon, or Ellonford	Berwick	Edinburgh	Dunse	Lauder
Ersilton	Berwick	Edinburgh	Ersilton	Lauder
Errol, Inchmartin annexed	Perth	St Andrews	Perth	St Andrews
Erskine	Renfrew	Glasgow	Paisley	Glasgow
Ettrick	Selkirk	Glasgow	Selkirk	Peebles
Essie and Nevoy	Forfar	St Andrews	Meigle	St Andrews
Esk-kirk	Tev. & Selk.	Glasgow	Selkirk	Peebles
Essie annexed to Rhyrie	Aberdeen	Moray	Strathbogie	Moray

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Essle	Moray	Moray	Elgin	Moray
Ethay annexed to Stronsa	Orkney	Orkney	Kirkwall	Orkney
Evandale or Aven-dale, Strathven or Streven	Lanerk	Glasgow	Hamilton	Glasgow
Evangel-kirk, or Chilling-kirk, <i>vulgo</i> Gingle-kirk*	Berwick	Edinburgh	Ersilton	Lauder
Evie, whereto Rendal is annexed	Orkney	Orkney	Kirkwall	Orkney
Ewes in Eskdale	Roxburgh	Glasgow	Middlebie	Dumfries
Eyemouth	Berwick	Edinburgh	Chirnside	Lauder
Eyetoun, <i>vulgo</i> Aiton	Berwick	Edinburgh	Chirnside	Lauder

## F.

FAIR ISLAND in Zetland, annexed to Dunroddeness	Orkney	Orkney	Skalloway	Orkney
Fala, Soutra annexed thereto	Edinburgh	Edinburgh	Dalkeith	Edinburgh
Falkland	Fife	St Andrews	Coupar	St Andrews
Falkirk	Stirling	Edinburgh	Linlithgow	Stirling
Far in Strathnaver	Sutherland	Caithness	Thurso	Caithness
Farnalideane	Forfar	Brechin	Brechin	Brechin
Fearn	Forfar	Dunkeld	Brechin	Dunkeld
Fearn Abbey	Ross	Ross	Tain	Ross
Fergus, or St Fergus	Banff	Aberdeen	Deer	Aberdeen

\* See Channelkirk.

Eddlestone, presbytery of Peebles, omitted.

Ewes, presbytery of Langholm.

Eskdalesmuir, Langholm.

Edrachillis, presbytery of Tongue, omitted.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Fernetosh or Ur- quhart	Nairn and Ross	Ross	Dingwall	Ross
Ferry Partancraig, or South-ferry	Fife	St Andrews	St Andrews	St Andrews
Ferrietoun, or Kirkmabreck, Kirdale annexed	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Fetlar, annexed to Trestain Zetland	Orkney	Orkney	Skalloway	Orkney
Fetterangus, an- nexed to Deer, prebend	Old Banff	Aberdeen	Deer	Aberdeen
Fettercairn	Kincardine	St Andrews	Fordoun	St Andrews
Fetteresso	Kincardine	St Andrews	Fourdon	St Andrews
Findangask, <i>al.</i> Gask	Perth	Dunblane	Auchterard.	Dunblane
Finwick, or New Kilmarnock	Ayr	Glasgow	Irwine	Glasgow
Fintrie in	Stirling	Glasgow	Dumbarton	Glasgow
Fintrie	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Firth, Stanehouse annexed	Orkney	Orkney	Kirkwall	Orkney
Fittie, <i>quasi</i> Foot- Dee	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Flisk	Fife	St Andrews	Coupar	St Andrews
Flota, annexed to Walls or Waas	Orkney	Orkney	Kirkwall	Orkney
Fothertie, or Bla- ranynich	Ross	Ross	Dingwall	Ross
Fogo	Berwick	Edinburgh	Dunse	Lauder
Forbes, parsonage and prebendary	Aberdeen	Aberdeen	Alford	Aberdeen
Forcastle, annexed to Dull or Dow	Perth	Dunkeld	Dunkeld	Dunkeld
Fordyce	Banff	Aberdeen	Fordyce	Aberdeen
Fordon, <i>al.</i> Padie- Church, <i>Sti Pal-</i> <i>ladii</i>	Kincardine	St Andrews	Mearns	St Andrews

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariot.</i>
Forfar	Forfar	St Andrews	Forfar	St Andrews
Forgue	Aberdeen	Aberdeen	Turreff	Aberdeen
Forgond, or St. Phillans	Fife	St Andrews	St Andrews	St Andrews
Forgondenny	Perth	Dunkeld	Perth	Dunkeld
Forglen	Banff	Aberdeen	Turreff	Aberdeen
Forres	Moray	Moray	Forres	Moray
Forte viot, Muckarsie annexed	Perth	St Andrews	Perth	St Andrews
Fortingal, Kilcho-nall annexed	Perth	Dunkeld	Dunkeld	Dunkeld
Fortrose, or Chanonry of Ross	Ross	Ross	Chanonry	Ross
Fossway, whereto Tillibole annex.	Perth	Dunblane	Auchterard.	Dunblane
Foula in Zetland, annexed to Walls	Orkney	Orkney	Skalloway	Orkney
Foulden	Berwick	Edinburgh	Chirnside	Lauder
Foulis in Strathern	Perth	Dunblane	Auchterard.	Dunblane
Foulis in Angus, annexed to Lun-dy	Forfar	St Andrews	Dundee	St Andrews
Foveran	Aberdeen	Aberdeen	Ellon	Aberdeen
Frasersburgh	Aberdeen	Aberdeen	Deer	Aberdeen
Fyvie in Buchan	Aberdeen	Aberdeen	Turreff	Aberdeen

## G

GALSTOUN	Ayr	Glasgow	Ayr	Glasgow
Galasheids	Selkirk	Glasgow	Selkirk	Peebles
Gairtullie <i>al.</i> Pit-cairn, annexed to Dow or Dull	Perth	Dunkeld	Dunkeld	Dunkeld

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Garelock, Inereu annexed	Ross	Ross	Dingwall	
Gargunnoch	Stirling	Edinburgh	Stirling	Stirling
Garrell, annexed to Kirkmichael in Annandale	Dumfries	Glasgow	Lochmaben	Dumfries
Gartlie	Aberdeen	Moray	Strathbogie	Moray
Garvet, annexed to Bara	Haddington	Edinburgh	Haddington	Edinburgh
Garvock	Kincardine	St Andrews	Mearns	St Andrews
Gask, or Findan- gask	Perth	Dunblane	Auchterar.	Dunblane
Geddes, annexed to Aldearn	Nairn	Moray	Forres	Moray
Gelston, annexed to Kelton	Kirkcudb.	Galloway	Kirkcudb.	Kirkcudb.
Gemie	Banff	Aberdeen	Turreff	Aberdeen
Gigha			Cambleton	
<i>Gilchrist</i>	Ross	Ross	Dingwall	Ross
Gingle-kirk, Evan- gel-kirk, Shilling- kirk, or Zion-hill- kirk	Berwick	Edinburgh	Ersilton	Lauder
Girtoun	Kirkcudb.	Galloway	Kirkcudb.	Kirkcudb.
Girvan	Ayr	Glasgow	Ayr	Kirkcudb.
Glamis	Forfar	St Andrews	Forfar	St Andrews
Glassford, <i>vulgo</i> Glassert	Lanerk	Glasgow	Hamilton	Glasgow
Gladesmuir	Haddington		Haddington	
Glasgow, six minis- ters	Lanerk	Glasgow	Glasgow	Glasgow
Glass	Aberdeen	Moray	Strathbogie	Moray
Glasserton, <i>vulgo</i> Glaston	Wigton	Galloway	Wigton	Wigton
Glenbervie, <i>al.</i> Overbervie	Kincardine	Brechin	Mearns	Brechin

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Glencairn	Dumfries	Glasgow	Penpont	Dumfries
Glencowith	Inverness	Moray	Inverness	Inverness
Glenbucket	Aberdeen	Aberdeen	Alford	Aberdeen
Glencorse	Edinburgh	Edinburgh	Dalkeith	Edinburgh
Glenदारowel, <i>al.</i> Kilmoden, in Cowal	Argyle	Argyle	Dunnoon	Argyle
Glendovan	Perth	Dumblane	Auchterard.	Dumblane
Glenelgh	Inverness	Argyle	Sky	Argyle
Glenगairn	Aberdeen	Aberdeen	Kincardine	Aberdeen
Glenholm	Peebles	Glasgow	Biggar	Peebles
Glenila	Forfar	St Andrews	Meigle	St Andrews
Glenluce	Wigton	Galloway	Stranraer	Wigton
Glenmuick	Aberdeen	Aberdeen	Kincardine	Aberdeen
Glenprossen, annexed to Kerrimure	Forfar	St Andrews	Forfar	St Andrews
Glensaddel, <i>vide</i> Killean			Campleton	
Glentannar, annexed to Aboyne	Aberdeen	Aberdeen	Kincardine- Oneil	Aberdeen
Glupe in Zetland, annexed to Yell there	Orkney	Orkney	Skalloway	Orkney
Golspie	Sutherland	Glasgow	Dornoch	Dumfries
Gordon	Berwick	Edinburgh	Ersilton	Lauder
Govan	Lanerk	Galloway	Glasgow	Cam.& Ham.
Grange in Strathhila	Banff	Moray	Strathbogie	Moray
Gramsey, annexed to Hoy	Orkney	Orkney	Kirkwall	Orkney
Graitnie, whereto Redkirk annexed	Dumfries	Glasgow	Middlebie	Caithness
Grayfriars	Edinburgh	Edinburgh	Edinburgh	Edinburgh
Greinlaw in Merse	Berwick	Edinburgh	Dunse	Lauder
Greinlaw in Galloway, in the parish of Crossmichel	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Greenock	Renfrew	Glasgow	Paisley	Glasgow
Gullan, annexed to Dirleton	East-Loth.	Edinburgh	Haddington	Edinburgh
Gunelsta annexed to Culbenschburgh in Isle Bressa in Zetland	Orkney	Orkney	Skalloway	Orkney
Guthrie, a provost- try	Forfar	Brechin	Arbroath	Brechin

## H.

HABKIRK, <i>vulgo et rectius Hopekirk</i>	Teviotdale	Glasgow	Jedburgh	Peebles
Haddington, two ministers	East Loth.	Edinburgh	Haddington	Edinburgh
Hales, or Colling- ton	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Halkirk, or Halkrig	Caithness	Caithness	Thurso	Caithness
Halywood	Dumfries	Glasgow	Dumfries	Dumfries
Ham in Orkney, <i>alias Holme</i>	Orkney	Orkney	Kirkwall	Orkney
Hamilton	Lanerk	Glasgow	Hamilton	Ham&Cam.
Hamnave in Yell in Zetland	Orkney	Orkney	Skalloway	Orkney
Hara, annexed to Birsá	Orkney	Orkney	Kirkwall	Orkney
Hastenden, now Roberton	Teviotdale	Glasgow	Jedburgh	Peebles
Hawick	Teviotdale	Glasgow	Jedburgh	Peebles
Heriot	Mid-Loth.	Edinburgh	Dalkeith	Edinburgh

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For Gogar, see Kirkliston and Ratho.

Garveld, presbytery of Haddington, omitted. Glenorchy, presbytery of Lorn, omitted.  
Gleashiel, presbytery of Lochcarron, omitted.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Hillswick in Zetland comprehending annexed Olla Berry, Northrew, and Ashness	Orkney	Orkney	Skalloway	Orkney
Hilton			Chirnside	
Hoddam, having Lusse and Ecclefechan annexed	Dumfries	Glasgow	Middlebie	Dumfries
Holm, see Ham			Kirkwall	
Holyroodhouse, or Chapel-royal in the Canongate	Edinburgh	Edinburgh	Edinburgh	Edinburgh
Houston	Renfrew	Glasgow	Paisley	Glasgow
Hownam	Teviotdale	Glasgow	Jedburgh	Peebles
Hoy, to which is annexed Gramsey	Orkney	Orkney	Kirkwall	Orkney
Humbie	East-Loth.	Edinburgh	Haddington	Edinburgh
Hurle-Burle				
Hutton in Annandale	Dumfries	Glasgow	Lochmaben	Dumfries
Hutton in the Merse	Berwick	Edinburgh	Chirnside	Lauder

## I.

ICOLMKILL, annexed to Sorabie, a parsonage	Argyle	Isles	Mull	Mull
Jedburgh	Teviotdale	Glasgow	Jedburgh	Peebles
Ilachanoincb, annexed to Jura		Isles	Mull	Mull

For Howden, see Ladykirk.

For Halfmorton see Langholm.

For Hume, see Stichel.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Inch, in the Rinds of Galloway	Wigton	Galloway	Stranraer	Wigton
Inch in Garioch	Aberdeen	Aberdeen	Garioch	Aberdeen
Inchbrake, <i>al.</i> Craig	Forfar	St Andrews	Brechin	St Andrews
Inchennan <i>vel</i> Inch- ynnon	Renfrew	Glasgow	Paisley	Glasgow
Inchsture, whereto Rossie annexed	Perth	St Andrews	Dundee	St Andrews
Inverary, <i>alias</i> Kil- malieu	Argyle	Argyle	Inverary	Argyle
Inveraritie, Methie annexed	Forfar	St Andrews	Forfar	St Andrews
Innerchalan, a pre- bendary	Argyle	Argyle	Dunnoon	Argyle
Innerurie in Ga- rioch	Aberdeen	Aberdeen	Garioch	Aberdeen
Inverawin			Abernethy	
Inveresk, St Mi- chael's Kirk, <i>al.</i> Mid-Loth. Musselburgh		Edinburgh	Dalkeith	Edinburgh
Innergourie				
Innerkeilor	Forfar	St Andrews	Arbroath	St Andrews
Innerkeithnie, a parsonage	Banff	Moray	Turreff	Moray
Inverkeithing, Ro- syth annexed	Fife	St Andrews	Dunferml.	St Andrews
Innerkip	Renfrew	Glasgow	Paisley	Glasgow
Innerleithen, <i>alias</i> Henderlethen	Tweeddale	Glasgow	Peebles	Peebles
Inverness, two kirks	Inverness	Moray	Inverness	Inverness
Innerochtrie, a pa- rsonage and preb. <i>al.</i> Strathdone in Mar	Aberdeen	Aberdeen	Alford	Aberdeen

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Innerpeffray, a chapel in Mon- zie	Perth	Dunblane	Auchterard.	Dunblane
Innerraan	Banff	Moray	Aberlour	Moray
Innerwick	East-Loth.	Edinburgh	Dunbar	Edinburgh
Innertig, annexed to Ballantrae				
Johnston, Moulin and Dungree an- nexed	Dumfries	Glasgow	Lochmaben	Glasgow
Iona, v. Icolumkill			Dumfries	
Irongray				
Irwine	Ayr	Glasgow	Irwine	Glasgow
Jura		Isles	Mull	Isles

## K.

KARMONOCK, <i>vel</i> Carmonoch				
Keanlochen, an- nexed to Gair- loch	Ross	Ross		
Kearne in Garioch	Aberdeen	Aberdeen	Alford	Aberdeen
Keir in Nithsdale	Dumfries	Glasgow	Penpont	Dumfries
Keith in Strathila	Banff	Moray	Strathbogie	Moray
Keith-hall, <i>olim</i> Caskieben	Aberdeen			
Kells in Glenkens	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Kelso	Teviotdale	Glasgow	Kelso	Peebles
Kelton, Gelston and Kirkcor- mack annexed	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.

For Innerallin, see Alire.

For Inshael, see Clachandisart and  
Kilchrenan.

For Inchmachen, see Ecclesmachen.

For Inchmartin, see Errol.

For Inverieu, see Gareloch.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Kemback	Fife	St Andrews	St Andrews	St Andrews
Kemnay in Mar	Aberdeen	Aberdeen	Garioch	Aberdeen
Kemslong, v. Cam- buslang, preb.	Lanerk	Glasgow	Hamilton	Glasgow
Kendmuir	Perth	Dunkeld	Dunkeld	Dunkeld
Kennoway	Fife	St Andrews	Kirkcaldy	St Andrews
Kerriemuir, Glen- prossen annexed	Forfar	St Andrews	Forfar	St Andrews
Kersfern				
Kettens	Forfar	St Andrews	Meigle	St Andrews
Kettle	Fife	St Andrews	Couper	St Andrews
Keig	Aberdeen	Aberdeen	Alford	Aberdeen
Kilbarchan	Renfrew	Glasgow	Paisley	Glasgow
Killellan	Renfrew	Glasgow	Paisley	Glasgow
Kilberrie, annexed to Kilchalmunel	Argyle	Argyle	Campbleton	Argyle
Kilbirnie in Cu- ningham	Ayr	Glasgow	Irwine	Glasgow
Kilbranan and Kil- chattan in Lorn	Argyle	Argyle	Kilmore	Argyle
Kilbride, or Kirk- bride, in Nithsdale	Dumfries	Glasgow	Penpont	Dumfries
Kilbride in the isle of Arran	Bute	Isles	Campbleton	Isles
Kilbride in Cuning- ham	Ayr	Glasgow	Irwine	Glasgow
Kilbride in Lorn, annexed to Kil- more, parsnage	Argyle	Argyle	Kilmore	Argyle
Kilbride in Clydes- dale, pars.	Lanerk	Glasgow	Hamilton	Glasgow
Kilbucho	Tweeddale	Glasgow	Peebles	Peebles
Kilchimen, or Kil- chomin, <i>cella Cu- mini</i>	Inverness			

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Kilchoan, annexed to Elanfinan in Sunart	Argyle and Inverness	Argyle	Kilmore	Argyle
Kilchollumkill in Morven, Killin- tee annexed	Argyle	Argyle	Kilmore	Argyle
Kilchonal annexed to Fortingall	Perth	Dunkeld	Dunkeld	Dunkeld
Kilchrenan, pars. and Dalaveth and Inshail	Argyle	Argyle	Inverary	Argyle
Kildalton in Islay, preb.	Argyle	Isles	Mull	Isles
Kildonand	Sutherland	Caithness	Dornoch	Caithness
Kildrummie	Aberdeen	Aberdeen	Alford	Aberdeen
Killean, <i>al.</i> St Johnston in Mull, annexed to Kilninian	Argyle	Isles	Mull	Isles
Killean, <i>cella Jo- annis</i> in Kintyre, <i>al.</i> Glensaddel	Argyle	Argyle	Campbleton	Argyle
Killearn in	Stirling	Glasgow	Dumbarton	Glasgow
Killernan	Ross	Ross	Chanonry	Ross
Killespick-kyril, <i>cella Cyrilli</i> , an- nexed to Ard- chattan in Lorn	Argyle	Dunkeld	Kilmore	Dunkeld
Kilfinan in Cowal	Argyle	Argyle	Dunoon	Argyle
Killicudden, Kirk- michel annexed	Cromarty	Ross	Chanonry	Ross
Killimure-Easter	Ross	Ross	Tain	Ross
Killimure-Wester	Ross	Ross	Tain	Ross
Killin, Strathfil- lan annexed	Perth	Dunkeld	Dunkeld	Dunkeld

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Killinchan, <i>cella</i> <i>Linchini</i> in Mull				
Kilvickeun and Pennigoun annex.	Argyle	Isles	Mull	Isles
Kilmacolme	Renfrew	Glasgow	Paisley	Glasgow
Kilmadock in Men- teith	Perth	Dunblane	Dunblane	Dunblane
Killmali in Loch- abers, Kilmanevog annexed	Argyle	Argyle	Kilmore	Argyle
Kilmaluag in Les- more, Elanamund in Lorn annexed	Argyle	Argyle	Kilmore	Argyle
Kilveny and Kil- dalton in Islay			Campbleton	
Kilarow in Islay			Campbleton	
Kilmaronock	Dumbarton	Glasgow	Dumbarton	Dumbarton
Kilmarnock in Cu- ningham	Ayr	Glasgow	Irwine	Glasgow
Kilmartine, pars.	Argyle	Argyle	Inverary	Argyle
Kilmaures in Cu- ningham	Ayr	Glasgow	Irwine	Glasgow
Kilmelfort, annex- ed to Kilniver in Lorn	Argyle	Argyle	Kilmore	Argyle
Kilmeny	Fife	St Andrews	Couper	St Andrews
Kilmichel in Inver- lussa, Kilmaco- charmick annex.	Argyle	Argyle	Kilmore	Argyle
Kilmichael in Glass- rie & Killienewer	Argyle	Argyle	Inverary	Argyle
Kilmodden, see Glendarowell				
Kilmorack	Ross	Ross	Dingwall	Ross
Kilmore in Lorn,				
Kilbride annexed	Argyle	Argyle	Kilmore	Argyle
Kilmorie in Arran	Isles	Isles	Campbleton	Isles

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Kilmorie in Strathlachlan, annexed to Lochgoyside	Argyle	Argyle	Dunoon	Argyle.
Kilmuarich, <i>cella Mauriii</i> , annex. to Lochgoyside	Argyle	Argyle	Dunoon	Argyle
Kilmun, priory, annex. to Dunoon	Argyle	Argyle	Dunoon	Argyle
Kinlinian in isle of Mull, Killean annexed	Argyle	Isles	Kilmore	Isles
Kilninver in Lorn, Kilmelfort annexed, and Milford in Mull	Argyle	Argyle	Kilmore	Argyle
Killolruie in Craignish, chanter.	Argyle	Argyle	Inverary	Argyle
Kilpatrick-Easter	Dumbarton	Glasgow	Dumbarton	Glasgow
Kilpatrick Fleming in Annandale, Kirkconnel annexed thereto	Dumfries	Glasgow	Middlebie	Glasgow
Kilpatrick-juxta in Annandale, Dungree annex. thereto	Dumfries	Glasgow	Lochmaben	Dumfries
Kilpatr.-Wester	Dunbarton	Glasgow	Dunbarton	Glasgow
Kilrenny	Fife	St Andrews	St Andrews	St Andrews
Kil-ru, <i>cella Ruvii</i> in the isle of Islay	Argyle	Isles	Mull	Isles
Kilspindie in the Carse of Gowrie, Rait annexed	Perth	St Andrews	Perth	St Andrews
Kilsyth, or Monyeburgh	Stirling	Glasgow	Glasgow	
Kiltarlatie, Glenconveth and Comber annexed	Inverness	Moray	Inverness	Inverness

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Kiltearn in Ferrin- donald	Ross	Ross	Dingwall	Ross
Kilvickeune in Mull, annexed to Killinchan	Argyle	Isles	Mull	Isles
Kilwinning in Cu- ningham, abbey	Ayr	Glasgow	Irwine	Glasgow
Kinbettoch, or Towie in Mar	Aberdeen	Aberdeen	Alford	Aberdeen
Kincardine, or Kincairn		Ross	Tain	Ross
Kincardin-O'Neil, pars. and presb.	Aberdeen	Aberdeen	Alford	Aberdeen
Kincardin in In- verness, annexed to Abernethie in Moray	Inverness	Moray	Abernethy	Inverness
Kincardine in Men- teith	Perth	Dunblane	Dunblane	Dunblane
Kincleaven in Stor- mount	Perth	Dunkeld	Dunkeld	Dunkeld
Kinairnie	Aberdeen	Aberdeen	Kincardine	Aberdeen
Kinnedar, Ogston annexed	Moray	Moray	Elgin	Moray
Kinfauns	Perth	St Andrews	Perth	St Andrews
Kingarth, Rough- end of Bute, a Bute prebendary		Isles	Dunoon	Isles
Kingcaldrum, <i>vul- go</i> Kinggathrum	Forfar	St Andrews	Meigle	St Andrews
Kingedward	Aberdeen	Aberdeen	Turreff	Aberdeen
Kinghorn	Fife	St Andrews	Kirkcaldy	St Andrews
Kinglassie	Fife	St Andrews	Kirkcaldy	St Andrews
Kingsbarns, Inch annexed thereto	Fife	St Andrews	St Andrews	St Andrews
Kinguissie in Bade- noch	Inverness	Moray	Abernethy	Inverness

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Kinkell, pars. and preb.	Aberdeen	Aberdeen	Garioch	Aberdeen
Kinkell in Strath- earn, annexed to Trinity-Gask	Perth	Dunblane	Auchterar.	Dunblane
Kinloch in Stor- mont, <i>al.</i> Lardiff, Perth a prebend.	Perth	Dunkeld	Dunkeld	Dunkeld
Kinloch in Kintyre, the old name of Campbleton	Argyle	Argyle	Campbleton	
Kinloss	Moray	Moray	Forres	Moray
Kinnaird	Forfar	Brechin	Brechin	Brechin
Kinnaird in Kin- neil, annexed to Borrowstounness	Perth	St Andrews	St Andrews	Dundee
Kinnell	West-Loth.	Edinburgh	Linlithgow	Edinburgh
Kinnellar	Forfar	St Andrews	Arbroath	St Andrews
Kinneff	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Kinnethmont in Garioch	Kincardine	St Andrews	Fordoun	St Andrews
Kinnettes	Aberdeen	Aberdeen	Alford	Aberdeen
Kilconquhar	Forfar	St Andrews	Forfar	St Andrews
Kinnore, annexed to Dumbennan	Fife	St Andrews	St Andrews	St Andrews
Kinnoul	Aberdeen	Moray	Strathbogie	Moray
Kinross	Perth	St Andrews	Perth	St Andrews
Kintale	Kinross	St Andrews	Dunferm.	St Andrews
Kintore	Ross	Ross	Dingwall	Ross
Kippen in Menteith	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Kirdale or Kirkdale, Kirkanders, an- nexed to Borgue	Perth	Dunblane	Dunblane	Dunblane
Kirkbeen	Kirkcudbr.	Kirkcudbr.	Galloway	Kirkcudbr.
Kirkcaldy, two mi- nisters	Kirkcudbr.	Glasgow	Dumfries	Dumfries
	Fife	St Andrews	Kirkcaldy	St Andrews

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Kirkchrist, annexed to Twynname, Kirkcudbr. preb.	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Kirkcolme, <i>vulgo</i> Kirkcum	Wigton	Galloway	Stranraer	Wigton
Kirkconnal, annexed to Sanquhar	Dumfries	Glasgow	Penpont	Dumfries
Kirkconnal, annexed to Kilpatr. Flem.	Dumfries	Glasgow	Middlebie	Dumfries
Kirkcurd	Tweeddale	Glasgow	Peebles	Peebles
Kirkcowan, <i>vulgo</i> Kirkcuan	Wigton	Galloway	Wigton	Wigton
Kirkcudburgh, <i>vulgo</i> Kirkcudbrie or Kirkcudbright, <i>cella Cuthberti</i> , preb. Galton and Dunrod annexed	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Kirkden	Forfar	St Andrews	Arbroath	St Andrews
Kirkennen, now Bootle	Kirkcudbr.	Galloway	Wigton	Kirkcudbr.
Kirkgunnion	Kirkcudbr.	Glasgow	Dumfries	Kirkgunn.
Kirkhill	Moray	Moray	Inverness	Inverness
Kirkinder, Longcastle annexed	Wigton	Galloway	Wigton	Wigton
Kirkintulloch, or Wester-Lenzie	Dumbarton	Glasgow	Glasgow	
Kirkliston, Gogar annexed	West-Loth.	St Andrews	Linlithgow	Edinburgh
Kirkmabreck, or Ferrietoun of Crie, Kirkdale annexed	Kirkcudbr.	Galloway	Wigton	Kirkcudbr.
Kirkmadrine, annexed to Sorbie	Wigton	Galloway	Wigton	Wigton

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Kirkmahoin Nithsdale	Dumfries	Glasgow	Dumfries	Dumfries
Kirkmaiden, <i>alias</i> Mull of Gallo- way	Wigton	Galloway	Stranraer	Wigton
Kirkmaiden, in Machris Mun- reith, annexed to Glasserton	Wigton	Galloway	Wigton	Wigton
Kirkmichael in Straerdale	Perth	Dunkeld	Dunkeld	Dunkeld
Kirkmichael, an- nexed to Stran- doun in Banff- shire	Banff	Moray	Abernethy	Moray
Kirkmichael in Carrick	Ayr	Glasgow	Ayr	Glasgow
Kirkmichael in Cromartie, an- nexed to Killi- cudden	Cromartie	Ross	Chanonry	Ross
Kirkmichael in Annandale, Gar- rell annexed	Dumfries	Glasgow	Lochmaben	Dumfries
Kirkpatrick. See Kilkpatrick.				
Kirknewton	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Kirkoswald, <i>vulgo</i> Kirkosal, in Car- rick	Ayr	Glasgow	Ayr	Glasgow
Kirkpatrick-Dur- ham, pendicle of Newabbey	Kirkcudb.	Glasgow	Dumfries	Dumfries
Kirkpatrick-Iron- gray	Kirkcudbr.	Glasgow	Dumfries	Dumfries
Kirktoun	Teviotdale	Glasgow	Jedburgh	Peebles

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Kirkwall in Orkney, two ministers	Orkney	Orkney	Kirkwall	Orkney
Knockendoch, Elchis, <i>al.</i> Macal-lan, annexed	Moray	Moray	Abernethy	Moray
L				
Ladykirk (in Merse) and Howden	Berwick	Edinburgh	Chirnside	Lauder
Ladykirk in Kyle, annexed to Monkton, with Prestick	Ayr	Glasgow	Ayr	Glasgow
Lady Marykirk in Isle Sanda in Orkney, North-Orkney, Ronaldsay annexed	Orkney	Orkney	Kirkwall	Orkney
Lady Yester's Kirk in Edinburgh	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Laggan, annexed to Skiralvie	Inverness	Moray	Abernethy	Inverness
Lairg	Sutherland	Caithness	Dornoch	Caithness
Lamington, Wandal annexed thereto	Lanerk	Glasgow	Biggar	Lanerk

For Kelbon, see Cardel; for Kepp, see Capeth; for Keilie, see Traquair; for Kilmalien, see Inverary; for Kilpeter, see (probably) Houston; for Kindsdrochit, see Crathie; for Kinmore, see Dumbennan; for Kirkeormac, see Kilton; for Kirkmichael, see Carstairs.

Kilcalmonall, presb. of Kintyre, omitted. Kilchoman, presb. of do. omitted.  
 Kilmonivaig, see Kiemallie. Kintale, presbytery of Lochearn, omitted.  
 Kilmuir, presb. of Sky. omitted.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Landiff, <i>v.</i> Kinloch				
Lanerk, <i>lana aurea, vulgo Lanerick</i>	La-Lanerk	Glasgow	Lanerk	Lanerk
Lantoun in the Merse	Berwick	Edinburgh	Dunse	Lauder
Langholm and Halfmorton			Middlebie	
Largo	Fife	St Andrews	St Andrews	St Andrews
Largs in Cuningham	Ayr		Irwine	
Lasuden, <i>v.</i> Alasuden				
Laswede in the Rinns of Gallo-way, <i>proprie</i> Lochswalt, preb.	Wigton	Glasgow	Stranraer	Wigton
Laswede or Leswade in Mid-Lothian	Mid-Loth.	Edinburgh	Dalkeith	Edinburgh
Lathendie in Stomont	Perth	Dunkeld	Dunkeld	Dunkeld
Latheron	Caithness	Caithness	Thurso	Caithness
Lauder in the Merse	Berwick	Edinburgh	Ersilton	Lauder
Laxvo in the Mainland of Zetland, annexed to Olnafirth	Orkney	Orkney	Skalloway	Orkney
Lecropt	Perth	Dunblane	Dunkeld	Dum. & Stir.
Leidgerwood	Berwick	Edinburgh	Ersilton	Lauder
Leith, North Leith	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Leith, South Leith, two minist., first pars. of Restalrig	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Lentrathen	Forfar	St Andrews	Meigle	St Andrews
Lenzie-Easter, see Cumbernauld				
Lenzie-Wester, see Kirkintulloch				
Lerber, whereto Dunipace annex.	Stirling	Edinburgh	Stirling	Stirling
Lerwick in Zetland	Orkney	Orkney	Skalloway	Orkney
Lesly	Fife	Dunkeld	Kirkcaldy	Dunkeld
Lesly in Garioch	Aberdeen	Aberdeen	Garioch	Aberdeen
Lesmahago, an ab- bey	Lanerk	Glasgow	Lanerk	Lanerk
Lethnot, Lochlie annexed	Forfar	Brechin	Brechin	Brechin
Leuchars	Fife	St Andrews	St Andrews	St Andrews
Lin			Peebles	
Libberton	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Libberton, Quoth- cuhan annexed	Lanerk	Glasgow	Lanerk	Lanerk
Liffe, Innergowrie and Logie annex.	Forfar	St Andrews	Dundee	St Andrews
Lilsbie, or Lillies- life, prebendary	Teviotdale	Glasgow	Selkirk	Peebles
Lendal, v. Coldstr.			Chirnside	
Lindie, v. Galla- shields				
Linlithgow, two ministers, preb.	West-Loth.	Edinburgh	Linlithgow	Edinburgh
Linton	Teviotdale	Glasgow	Kelso	Peebles
Linton	Tweeddale	Glasgow	Peebles	Peebles
Little Dunkeld, Logie Allachie annexed	Perth	Dunkeld	Dunkeld	Dunkeld
Livingston	West-Loth.	Edinburgh	Linlithgow	Edinburgh
Lochalsh	Ross	Ross	Dingwall	Ross

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Lochbroom, comp. the kirks of Meikle Strath, Ross Little Strath, & Coyach, all three in Lochcarron	Ross Ross	Ross Ross	Dingwall Dingwall	Ross Ross
Lochgoylside, Kil- morie annexed	Argyle	Argyle	Dunoon	Argyle
Lochlee				
Lochmaben	Dumfries	Glasgow	Lochmaben	Dumfries
Lochrutton, Lena- thar in Galloway	Kirkcudbr.	Glasgow	Dumfries	Dumfries
Lochwineoch		Glasgow	Paisley	Glasgow
Longformacus, and Ellon, <i>alias</i> El- lonford, annexed	Berwick	Edinburgh	Dunse	Lauder
Logie in Angus, Peart annexed	Forfar	St Andrews	Brechin	St Andrews
Logie	Fife	St Andrews	Couper	St Andrews
Logie	Perth, Stir. & Clack.	Dunblane	Dunblane	Dunblane
Logie	Ross	Ross	Tain	Ross
Logie-Buchan	Aberdeen	Aberdeen	Ellon	Aberdeen
Logierait in Athole	Perth	Dunkeld	Dunkeld	Dunkeld
Loncardie annex- ed to Rogerton	Perth	Dunkeld	Dunkeld	Dunkeld
Lonches in Mar	Aberdeen	Aberdeen	Alford	Aberdeen
Longbride	Moray	Moray	Elgin	Moray
Longcastle, <i>v</i> Kir- kinner	Wigton	Galloway	Wigton	Wigton
Longdreggarn iu Cunningham, Peirston annex. <i>v</i> . Dreghorn	Ayr	Glasgow	Irwine	Glasgow
Longforgound	Perth	St Andrews	Dundee	St Andrews
Longside in Buchan	Aberdeen	Aberdeen	Deer	Aberdeen

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Lonmey in Buchan, parsonage	Aberdeen	Aberdeen	Deer	Aberdeen
Loth	Sutherland	Caithness	Dornoch	Caithness
London		Irwine		
Lumfannan in Mar	Aberdeen	Aberdeen	Kincardine	Aberdeen
Lunan	Forfar	St Andrews	Aberbroth.	St Andrews
Lundy, whereto Fowlis annexed	Forfar	St Andrews	Dundee	St Andrews
Lunninging in Zet- land, annexed to Nesting	Orkney	Orkney	Skalloway	Orkney
Luss in	Dumbarton	Glasgow	Dumbarton	Glasgow
Luss in Annandale, annexed to Hod- holm	Dumfries	Dumfries	Middlebie	Dumfries
Lyne, whereto Meggat is an- nexed	Tweeddale	Glasgow	Peebles	Peebles.
M.				
MACALLAN or El- chis, annexed to Knockendoch	Moray	Moray	Aberlour or Skirdustan	Moray
Mackerston	Teviotdale	Glasgow	Kelso	Peebles
Machlen in Kyle	Ayr	Glasgow	Ayr	Glasgow
Machlen, or Muir- kirk of Kyle	Ayr	Glasgow	Ayr	Glasgow
Madertie ( <i>Mater Dei</i> ) in Strath- ern	Perth	Dunkeld	Auchterar.	Dunkeld
Maines	Forfar	St Andrews	Dundee	St Andrews

For Long Newton, see Ancrum.

For Leswalt, see Laswade or Lochswalt.

For Lochgoilhead, see Lochgoyside.

Laurencekirk omitted.

For Logie Almond, see Menzie.

Luce, Stranraer, omitted.

Lissmore, in Lorn, omitted.

For Lochiel, see Cushney.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Manner	Tweeddale	Glasgow	Peebles	Peebles
Marbotle	Teviotdale	Glasgow	Kelso	Peebles
Mariecoulter ( <i>Maria Cultura</i> )	Kincardine	Aberdeen	Aberdeen	Aberdeen
Mariekirk <i>alias</i> Aberbuthnot	Kincardine	St Andrews	Mearns	St Andrews
Marietoun	Forfar	Brechin	Brechin	Brechin
Markineh	Fife	St Andrews	Kirkcaldy	St Andrews
Marnock's Kirk, see Aberchirder	Banff	Moray	Strathbogie	Moray
Martine, <i>al.</i> Cair- nie in Strathbo- gie, <i>al.</i> Botarie	Aberdeen	Moray	Strathbogie	Moray
Maybole, <i>vulgo</i> Mi- nnybole in Car- rick, a pendicle of North-Berwick	Ayr	Glasgow	Ayr	Glasgow
Maxton	Teviotdale	Glasgow	Selkirk	Peebles
Mearns	Renfrew	Glasgow	Paisley	Glasgow
Megat, <i>v.</i> Lyne				
Meigle	Perth	Dunkeld	Meigle	Dunkeld
Meifort, see Kil- melfort				
Meiklestrath, <i>v.</i> Lochbroom				
Melrose, an abbacy, <i>vulgo</i> Meuross	Teviotdale	Glasgow	Selkirk	Peebles
Menmuire	Forfar	Dunkeld	Brechin	Dunkeld
Merton	Berwick	Edinburgh	Ersilton	Lauder
Methic, see Inver- aritie				
Methlick, a preb.	Aberdeen	Aberdeen	Ellon	Aberdeen
Methven, a provos- try	Perth	St Andrews	Perth	St Andrews
Mid-Calder, <i>al.</i> Cal- der <i>Comitis</i>	Mid-Loth.	Edinburgh	Linlithgow	Edinburgh

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Middlebie, whereto Carruthers and Penershaugh are annexed	Dumfries	Glasgow	Middlebie	Dumfries
Midmar in Mar	Aberdeen	Aberdeen	Kincardine	Aberdeen
Migvie, annexed to Tarland in Mar	Aberdeen	Aberdeen	Kincardine	Aberdeen
Minto	Teviotdale	Glasgow	Jedburgh	Peebles
Mochrum	Wigton	Galloway	Wigton	Wigton
Moffat in Annandale	Dumfries	Glasgow	Lochmaben	Dumfries
Monedie in Stormount	Perth	Dunkeld	Dunkeld	Dunkeld
Monyburgh, <i>vide</i> Kilsyth				
Monyfeith	Forfar	St Andrews	Dundee	St Andrews
Monygaff	Kirkcudbr.	Galloway	Wigton	Wigton
Monymeal	Fife	St Andrews	Couper	St Andrews
Monymusk, or Monymussel in Mar, a priory, parson. and prebend.	Aberdeen	Aberdeen	Garioch	Aberdeen
Monyvaird in Strathern, Stoward annexed	Perth	Dunblane	Auchterar.	Aberdeen
Monkeigie, <i>alias</i> Keith-hall in Mar	Aberdeen	Aberdeen	Garioch	Aberdeen
Monktoun in Kyle, Prestick and Laidy Kirk annexed	Ayr	Glasgow	Ayr	Glasgow
Monktoun in Galloway, <i>v.</i> Rerick				
Monquheiter	Aberdeen	Aberdeen	Turreff	Aberdeen
Montrose, two ministers	Forfar	Brechin	Brechin	Brechin

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Moonsie	Fife	St Andrews	Couper	St Andrews
Moranside	Stirling	Edinburgh	Linlithgow	Stirling
Mordington and Lamerton	Berwick	Edinburgh	Chirnside	Lauder
Murthlack, or Mortlick, pars. and prebend.	Banff	Aberdeen	Strathbogie	Aberdeen
Mortoun in Niths- dale	Dumfries	Glasgow	Penpont	Dumfries
Morverne <i>v.</i> Kil- columkill	East-Loth.	Edinburgh	Haddington	Edinburgh
Morum				
Moulin, annexed to Johnston, <i>q. v.</i> oulin in Athole	Perth	Dunkeld	Dunkeld	Dunkeld
Mouswald in An- nandale, <i>al.</i> Monswald	Dumfries	Glasgow	Lochmaben	Dumfries
Moy, annexed to Dyke				
Moy, a pars. Dala- rassie annexed	Inverness	Moray	Inverness	Inverness
Muckarsie, annex- ed to Forteviot				
Muckart	Perth	St Andrews	Auchterard.	St Andrews
Muirfoot, <i>v.</i> Tem- ple				
Muirkirk of Kyle, <i>v.</i> Mauchlin				
Muireith, <i>v.</i> Glas- serton				
Mull of Galloway, <i>v.</i> Kirkmaiden				
Munikie	Forfar	Brechin	Dundee	Brechin

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Monzie in Strathern. preb. Lo-gielmond annex.*	Perth	Dunblane	Auchterar.	Dunblane
Murrois	Forfar	St Andrews	Dundee	St Andrews
Muthil in Strathern	Perth	Dunblane	Auchterar.	Dunblane
Musselburgh v. Inveresk				

N

Nairn	Nairn	Moray	Forres	Moray
Navare	Forfar	Brechin	Brechin	Brechin
Newton	Mid-Loth.	Edinburgh	Dalkeith	Edinburgh
Neilston	Renfrew	Glasgow	Paisley	Glasgow
Nenthorne in the Merse	Berwick	Edinburgh	Ersilton	Lauder
Nesting in Zetland, Wholesey and Sherres annexed	Orkney	Orkney	Skalloway	Orkney
Newabbey	Kirkcudbr.	Glasgow	Dumfries	Dumfries
New Aberdeen, four ministers	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Newbottle	Mid-Loth.	Edinburgh	Dalkeith	Edinburgh
Newburgh	Fife	St Andrews	Couper	St Andrews
Newburn	Fife	St Andrews	St Andrews	St Andrews
New Cumnock	Ayr	Glasgow	Ayr	Glasgow
New Deer	Aberdeen	Aberdeen	Deer	Aberdeen
Newhills	Aberdeen	Aberdeen	Aberdeen	Aberdeen
New Kilmarnock, see Finwick				

\* It should seem that Bishop Keith has confounded Monzie with Mone-die ; Logicalmond is in Monedie.

For Moreham, see Morum.

For Minnigaff, see Monygaff.

For Morbattle, see Marbottle.

For Machar, see Old Machar and New

For Muirhouse, see Murrois.

Machar.

For Muiravonside, see Moranside.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Newlands	Tweeddale	Glasgow	Peebles	Peebles
Newmachar	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Newmilns	Ayr	Glasgow	Irwine	Glasgow
New Monkland	Lanerk	Glasgow	Hamilton	Ham.&Cam.
Newtyle	Forfar	St Andrews	Meigle	St Andrews
Nicolson, see Temple				
Nig	Ross	Ross	Tain	Ross
Nig	Mearns	St Andrews	Aberdeen	St Andrews
North-Berwick	East-Loth.	Edinburgh	Haddington	Edinburgh
North-Leith	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Northmaven, see Hillswick				
Northruno, <i>ibid.</i>				
North-Ronaldsha in Zetland, an- nexed to Lady Marykirk	Orkney	Orkney	Skalloway	Orkney
New Glenluce			Stranraer	
North Knapdale			Inverary	

## O

Ochiltree in Kyle	Ayr	Glasgow	Ayr	Glasgow
Ogston annexed to Kinneddar	Moray	Moray	Elgin	Moray
Old Aberdeen, or Old Machar	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Old Deer, in Bu- chan preb. Fet- terangus annex.	Aberdeen	Aberdeen	Deer	Aberdeen
Old Monkland	Lanerk	Glasgow	Hamilton	Ham.&Cam.

For Nevoy, see Essie.

Newton, Ayr Presbytery, omitted.

For New Spynie, see Spynie.

For Nisbet, see Crealing.

For New-Kilpatrick, see Kilpatrick-  
Easter.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Olnafirth, <i>al.</i> South-				
kirk in Zetland	Orkney	Orkney	Skalloway	Orkney
Orlick	Caithness	Caithness	Thurso	Caithness
Orr in Galloway	Kirkcudbr.	Glasgow	Dumfries	Dumfries
Ordiquhil	Banff	Aberdeen	Fordyce	Aberdeen
Ormiston	Mid & East	Edinburgh	Dalkeith	Edinburgh
	Lothians			
Orphir in Orkney	Orkney	Orkney	Kirkwall	Orkney
Orwell	Kinross	St Andrews	Dunferml.	St Andrews
Othlaw	Forfar	Brechin	Brechin	Brechin
Oxnam	Teviotdale	Glasgow	Jedburgh	Peebles
Oyne, <i>vulgo</i> Une, pars. and preb.	Aberdeen	Aberdeen	Garioch	Aberdeen
		P.		
PAISLEY, an abbey	Renfrew	Glasgow	Paisley	Glasgow
Paldiekirk, <i>v.</i> For-				
doun				
Panbride	Forfar	Brechin	Arbroath	Brechin
Papastour in Zet-				
land	Orkney	Orkney	Skalloway	Orkney
Papawestra	Orkney	Orkney	Kirkwall	Orkney
Partoun in Gallo-				
way	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Partancraig, <i>v.</i> Fer-				
ry Partancraig				
Peebles	Tweeddale	Glasgow	Peebles	Peebles
Pancaitland	East-Loth.	Edinburgh	Haddington	Edinburgh
Pennycuik	Mid-Loth.	Edinburgh	Dalkeith	Edinburgh
Pennyngham	Wigton	Galloway	Wigton	Wigton

For Oldhamstocks, see Aldhamstocks  
Old Luce omitted.

For Ollo, see Asksheness.

For Overbervie, see Glenbervie.

For Old Kilpatrick, see Kilpatrick-  
Wester.

Old Meldrum omitted.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese. Presbytery. Commissariat.</i>		
Perth, or St John- ston, two minist.	Perth	St Andrews	Perth	St Andrews
Peterculter, <i>Petri cultura</i> , preb.	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Pearston, <i>v.</i> Dreg- horn		Irvine		
Peterhead	Aberdeen	Aberdeen	Deer	Aberdeen
Pettie, pars. Brach- lie annexed	Inverness	Moray	Inverness	Moray
Pettienean	Lanerk	Glasgow	Lanerk	Lanerk
Penpont	Dumfries	Glasgow	Penpont	Dumfries
Pitcairn or Gairn- tully, <i>v.</i> Dull or Dow				
Pitsligo in Buchan	Aberdeen	Aberdeen	Deer	Aberdeen
Pittenweem	Fife	St Andrews	St Andrews	St Andrews
Polwart	Berwick	Edinburgh	Dunse	Lauder
Port in Monteith	Perth	Dunblane	Dunblane	Dunblane
Port-Glasgow			Paisley	
Potmollock, <i>vulgo</i> Portmoge	Kinross	St Andrews	Kirkcaldy	St Andrews
Portnessock				
Portpatrick in Rins of Galloway	Wigton	Galloway	Stranraer	Wigton
Premnie in Garioch	Aberdeen	Aberdeen	Garioch	Aberdeen
Prestick, <i>v.</i> Monk- ton in Kyle				
Preston & Bunckle	Berwick	Dunkeld	Dunse	Dunkeld
Prestonhaugh	Haddington	Edinburgh	Haddington	Edinburgh
Preston Church			Dunbar	
Prestonpans	East-Loth.	Edinburgh	Haddington	Edinburgh

For Penershaugh, see Middlebie.

For Pennigown, see Killinchan.

For Peart, see Logie in Angus.

Polmont in Stirlingshire omitted.

For Preston, see Bunkle.

Portree, in Sky Presbytery, omitted.

For Porton-Craig, see Partanraig.

*Parishes. Shire. Diocese. Presbytery. Commissariat.*

Q

Queensferry	West-Loth.	Edinburgh	Linlithgow	Edinburgh
Quotquhen, annexed to Libberton in Clydesdale			Biggar	

R

RAE, a mensal church	Caithness	Caithness	Thurso	Caithness
Rafford, prebend.				
Altyre annexed	Moray	Moray	Forres	Moray
Rait. <i>v.</i> Kilspindie				
Ratha, Gogar annexed	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
Rathvan, <i>vulgo</i>				
Raffan in Enzie, pars.	Banff	Aberdeen	Fordyce	Aberdeen
Ratray in Stormount	Perth	Dunkeld	Dunkeld	Dunkeld
Rayne in Garioch, pars.	Aberdeen	Aberdeen	Garioch	Aberdeen
Redkirk in Annandale. <i>v.</i> Gratney				
Redcastle			Chanonry	
Refirth <i>v.</i> Yell in Zetland				
Rendal annexed to Evie				
Renfrew, a pars.	Renfrew	Glasgow	Paisley	Ham.&Cam.
Rerick, <i>v.</i> Dundrennan			Kirkcudbr.	
Restalrig, <i>v.</i> South Leith				
Rothven in Buchan	Aberdeen	Aberdeen	Deer	Aberdeen
Rhynie, Essie annexed thereto	Aberdeen	Moray	Strathbogie	Moray

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Riccartoun in Kyle	Ayr	Glasgow	Ayr	Glasgow
Rivel in Annandale, <i>v.</i> Ruthwald				
Robertoun	Lanerk	Glasgow	Lanerk	Lanerk
Robertoun	Teviotdale	Glasgow	Seikirk	Peebles
Rogart	Sutherland	Caithness	Dornoch	Caithness
Rogortoun or Rogerstoun, Saintserfand Loncardie annexed	Perth	Dunkeld	Perth	Dunkeld
Roscobie	Forfar	St Andrews	Forfar	St Andrews
Rosemarkie, <i>v.</i> Chanoury of Ross				
Roskeen	Ross	Ross	Tain	Ross
Rosneith	Dumbarton	Glasgow	Dumbarton	Glasgow
Rossie, <i>v.</i> Inchsture annex. thereto				
Rothiemay	Banff	Moray	Strathbogie	Moray
Rothies	Moray	Moray	Elgin	Moray
Rothesay	Bute	Isles	Dunoon	Isles
Rothiemarcus <i>v.</i> Duthel				
Rousa <i>v.</i> Eagleshaw				
Row	Dumbarton	Glasgow	Dumbarton	Glasgow
Roxburgh	Teviotdale	Glasgow	Kelso	Peebles
Rutherglen	Lanerk	Glasgow	Glasgow	Glasgow
Ruthven in Strathbogie, <i>v.</i> Botarie				
Ruthven	Forfar	Dunkeld	Meigle	Dunkeld
Ruthwell in Annandale, <i>vulgo.</i> Revel	Dumfries	Glasgow	Lechmaben	Dumfries
Rynd	Perth	St Andrews	Perth	St Andrews

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For Retfirth, see Yell.

For Rosyth, see Inverkeithing.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
		S.		
Sr ANDREWS in Fife, three ministers, two churches	Fife	St Andrews	St Andrews	St Andrews
St Andrews in Moray	Moray	Moray	Elgin	Moray
St Andrews in Orkney, Deerness annexed	Orkney	Orkney	Kirkwall	Orkney
St Boswall, <i>v.</i> Lasuden, or Alasuden			Selkirk	
St Bothans (in Merse,) an abbey	Berwick	Edinburgh	Dunse	Lauder
St Bothans in East Lothian, <i>al.</i> Yes-ter	East-Loth.	Edinburgh	Haddington	Edinburgh
St Bride, <i>v.</i> Douglas				
St Cuthberts, or West-kirk, near Edinburgh, two ministers	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
St Cyres, <i>v.</i> Eccle- greg				
St Fergus in Buchan	Banff	Aberdeen	Deer	Aberdeen
St Giles in Edinb.	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
St Giles in Elgin	Moray	Moray	Elgin	Moray
St Johnst. <i>v.</i> Perth				
St Kybuts, <i>v.</i> St Quaevox				
St Laurence, <i>alias</i> Slamanan	Stirling	Edinburgh	Linlithgow	Stirling
St Laurencekirk, <i>al.</i> Conveth	Kincardine	St Andrews	Mearns	St Andrews

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
St Leonards, <i>v.</i> St Andrews in Fife				
St Madois in Carse of Gowrie, <i>vulgo</i> Sernidores	Perth	Dunblane	Perth, Ford, Dunblane or Mear.	
St Cires	Fife	St Andrews	Coupar	St Andrews
St Magnus in Kirkwall, or St Olavis, two ministers	Orkney	Orkney	Kirkwall	Orkney
St Marykirk in S. Ronaldshaw, annexed to St Peter's Kirk, Burra annexed	Orkney	Orkney	Kirkwall	Orkney
St Martins, Camps-michael, <i>al.</i> Campsey, annex.	Perth	Dunkeld	Perth	Dunkeld
St Martins in Galloway, <i>v.</i> Whitehorn				
St Michael's church in Mid-Lothian, <i>v.</i> Inveresk				
St Michael's church in West-Lothian, <i>v.</i> Linlithgow				
St Monan's	Fife	St Andrews	St Andrews	St Andrews
St Mungo in Annandale	Dumfries	Glasgow	Lochmaben	Dumfries
St Nicholas, <i>vide</i> New Aberdeen				
St Ninians	Stirling	Edinburgh	Stirling	Stirling
St Philans, <i>al.</i> For-gond	Fife	St Andrews	St Andrews	St Andrews

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese. Presbytery. Commissariat.</i>		
St Quævox, <i>vulgo</i>				
St Kybuts in Kyle	Ayr	Glasgow	Ayr	Glasgow
St Serfe, <i>v.</i> Roger- ton				
St Vigians	Forfar	St Andrews	Arbroath	St Andrews
Saline	Fife	Dunkeld	Dunferm.	Stirling
Salton	East-Loth.	Edinburgh	Haddington	Edinburgh
Salvator, <i>vulgo</i> Soul- tra <i>v.</i> Fala, it be- ing ann. thereto				
Sandsting in Zet- land, Aithsting annexed	Orkney	Orkney	Skalloway	Orkney
Sandwick in Ork- ney, Stromness annexed	Orkney	Orkney	Kirkwall	Orkney
Sandwick in Zet- land, annexed to Dunroseness	Orkney	Orkney	Skalloway	Orkney
Sanquhar, Kirk- connel annexed	Dumfries	Glasgow	Penpont	Dumfries
Scarba, annexed to Jura	Orkney	Orkney	Kirkwall	Orkney
Sciapinsa, <i>vulgo</i> Sha- pinsa				
Scone, an abbey	Perth	St Andrews	Perth	St Andrews
Scoonie	Fife	St Andrews	Kirkcaldy	St Andrews
Selkirk, <i>vulgo</i> Selk- rig, <i>al.</i> the Forest	Selkirk and Roxburgh	St Andrews Glasgow	Kirkcaldy Selkirk	St Andrews Peebles
Sennick annexed to Borgue				
Sempron	Berwick	Edinburgh	Chirnside	Lauder
Shillingkirk or Gin- glekirk, <i>v.</i> Evan- gelkirk				
Shotts	Lanerk	Glasgow	Hamilton	Ham.&Cam.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Sibalbie, annexed to Applegirth				
Simontoun in Kyle	Ayr	Glasgow	Ayr	Glasgow
Simontoun, Clydes- dale	Lanerk	Glasgow	Biggar	Lanerk
Scalloway, <i>v.</i> Ting- wall				
Skene	Aberdeen	Aberdeen	Aberdeen	Aberdeen
Skeries, annexed to Nesting				
Skilrealvie, <i>i. e.</i> the par. of Alvie,	Inverness	Moray	Abernethy	Inverness
Laggan annexed				
Skirdustan, <i>v.</i> Aber- lour				
Skirling	Tweeddale	Glasgow	Biggar	Peebles
Slaines in Buchan	Aberdeen	Aberdeen	Ellon	Aberdeen
Slamanan, <i>v.</i> St Laurencekirk in Stirlingshire				
Smallholme, <i>vulgo</i> Smellholm	Teviotdale	Edinburgh	Ersilton	Peebles and Lauder
Sorabie in Tiree, parson. Crossabill and Icolmkill ann.	Argyle	Isles	Kilmore	Mull
Sorbie, Kirkma- dryne annexed	Wigton	Galloway	Wigton	Wigton
Sorne, <i>al.</i> Dalgane in Kyle	Ayr	Glasgow	Ayr	Glasgow
Southend, Kintyre	Argyle	Argyle	Cambleton	Argyle
Southferry, <i>v.</i> Fer- ry Partancraig				
South-Leith, <i>v.</i> Leith.				
Southkirk, <i>v.</i> Yell and Olnafirth				

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
South Ronaldsha, v. St Peter' Kirk				
Soultra, v. Salvator and Fala				
Southwick, <i>vulgo</i> Sud- dick, v. Cowend				
Spynie, pars.	Moray	Moray	Elgin	Moray
Spott	East-Loth.	Edinburgh	Dunbar	Edinburgh
Sprouston	Teviotdale	Glasgow	Kelso	Peebles
Stair			Ayr	
Staple-gordon in Eskdale	Teviotdale	Glasgow	Middlebie	Dumfries
Stenson in Cun- ingham	Ayr	Glasgow	Irwine	Glasgow
Stenton	East-Loth.	Edinburgh	Dunbar	Edinburgh
Stewarton in Cun- ingham	Ayr	Glasgow	Irwine	Glasgow
Stirling, Sterline, or Striveling, two ministers	Stirling	Edinburgh	Stirling	Stirling
Stitchel and Hume	Teviotdale	Glasgow	Kelso	Peebles
Stobo	Teviotdale	Glasgow	Peebles	Peebles
Stonyhouse in La- nerkshire	Lanerk	Glasgow	Hamilton	Glasgow
Stonykirk in Rinns of Galloway, preb. Toskerton and Clashant an- nexed	Wigton	Galloway	Stranraer	Wigton
South Knapdale			Inverary	
Stow	Edinbr. and Selkirk	St Andrews	Lauder	
Strachan in Mearns	Aberdeen	Aberdeen	Kincardine	Aberdeen
Strablean	Stirling	Glasgow	Dumbarton	
Stradown, <i>proprie</i> Strathaven, <i>alias</i> Kirkmichael	Banff	Moray	Aberlour	Moray

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Stracathro	Forfar	Brechin	Brechin	Brechin
Straiton in Carrick	Ayr	Glasgow	Ayr	Glasgow
Stranraer, some- times called the Chapel in Rinns of Galloway	Wigton	Galloway	Stranraer	Wigton
Strathaven, <i>v.</i> Stra- down in Banff				
Strathphilan, <i>v.</i> Killin				
Strathaven or Stre- van, <i>v.</i> Evandale	Lanark	Glasgow	Hamilton	Glasgow
Stromness, <i>v.</i> Sand- wick				
Strowan, <i>v.</i> Blair in Athole				
Strowan, <i>v.</i> Mony- vaird in Strath- ern				
Suddick, <i>v.</i> South- wick and Cowend				
Strathconnan	Ross	Ross	Dingwall	Ross
Strathdone in Mar	Aberdeen	Aberdeen	Alford	Aberdeen
Stramiglo	Fife	Dunkeld	Couper	Dunkeld
Strichen in Buchan	Aberdeen	Aberdeen	Deer	Aberdeen
Strickmartin	Forfar	St Andrews	Dundee	St Andrews
Stronsay, Ethay annexed	Orkney	Orkney	Kirkwall	Orkney
Sudan	Teviotdale	Glasgow	Jedburgh	Peebles
Suddie	Ross	Ross	Chanonry	Ross
Swintoun	Berwick	Glasgow	Chirnside	Lauder

For Southdean, see Sudan.

Strachur, presbytery of Dunoon, omitted.

Speymouth, presbytery of Elgin, omitted.

Strath, presbytery of Skye, omitted.

Snizort, presbytery of Skye, omitted.

Small Isles, ditto.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
		T.		
TAIN or Tayne	Ross	Ross	Tain	Ross
Tannadice	Forfar	St Andrews	Forfar	St Andrews
Tarbat and Arochar	Dumbarton	Glasgow	Dumbarton	Glasgow
Tarbat	Ross	Ross	Tain	Ross
Tarland in Mar, Migrie annexed	Aberdeen	Aberdeen	Kincardine	Aberdeen
Tarvess in Formar- tine	Aberdeen	Aberdeen	Ellon	Aberdeen
Telen or Tylen, an archdeaonry	Forfar	Dunkeld	Dundee	Dunkeld
Tempel, Muirfoot and Nicolson an- nexed	Mid-Loth.	Edinburgh	Dalkeith	Edinburgh
Tereccles, <i>vulgo</i> Terregles	Roxburgh	Glasgow	Dumfries	Dumfries
Thurso	Caithness	Caithness	Thurso	Caithness
Tilli Allan	Perth	Dunblane	Dunblane	Dunblane
Tillicultrie	Clackmanan	Dunblane	Dunblane	Dunblane
Tingwall in Zet- land, of old an archdeaonry and cathedral, Wise- dell annexed	Orkney	Orkney	Skalloway	Orkney
Tinnergarth in An- nandale	Dumfries	Glasgow	Lochmaben	Dumfries
Tinrom in Niths- dale	Dumfries	Glasgow	Penpont	Dumfries

For St. John's Clachan, see Old Clachan under C. For St. John's Kirk, see Covington; for St. Johnstone in Mull, see Killean; for St. Peters, see Burray; for Sandness, see Walls; for Stanehouce, see Firth. Spouthdean in Roxburgh is omitted. For Stronsee, see Ethac; for Strathfillan, see Killin; for Strathbrock, see Uphall.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Tinwald in Nithsdale, whereto Trailflat annexed	Dumfries	Glasgow	Dumfries	Dumfries
Tippermoor	Perth	Dunkeld	Perth	Dunkeld
Tolbooth-kirk	Edinburgh	Edinburgh	Edinburgh	Edinburgh
Tongueland, an abbacy	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Torbolton in Kyle	Ayr	Glasgow	Ayr	Glasgow
Torphichen	Mid-Loth.	Edinburgh	Linlithgow	Edinburgh
Torrieburn	Fife	St Andrews	Dunferml.	
Torthorwold in Nithsdale	Dumfries	Glasgow	Dumfries	Dumfries
Toskerton in Rinns of Galloway, annexed to Stony-kirk	Wigton	Galloway	Stranraer	Wigton
Touch in Mar	Aberdeen	Aberdeen	Alford	Aberdeen
Towie in Mar, <i>al.</i> Kinbettoch	Aberdeen	Aberdeen	Alford	Aberdeen
Tranent, a preb.	East-Loth.	Edinburgh	Haddington	Edinburgh
Traqueir, Keilie annexed	Tweeddale	Glasgow	Peebles	Peebles
Troqueir in Galloway	Kirkcudbr.	Galloway	Dumfries	Dumfries
Tresta, in the island Fetler in Orkney Zetland	Orkney	Orkney	Skalloway	Orkney
Trinity Gask ( <i>vulgo</i> Tarnitie) in Strathern, Kin-kell annexed	Perth	Dunblane	Auchterar.	Dunblane
Tullinessel	Aberdeen	Aberdeen	Alford	Aberdeen
Tunge in Strathnavar	Sutherland	Caithness	Thurso	Caithness
Tynningham, Aldham annexed	East-Loth.	Edinburgh	Dunbar	Edinburgh

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Turreff, pars. and preb.	Aberdeen	Aberdeen	Turreff	Aberdeen
Tweedsmuir	Tweeddale	Glasgow	Peebles	Peebles
Twyname, a preb.				
Kirkchrist annex.	Kirkcudbr.	Galloway	Kirkcudbr.	Kirkcudbr.
Tyrie in Buchan	Aberdeen	Aberdeen	Deer	Aberdeen

U

UDNIE in Formartine	Aberdeen	Aberdeen	Ellon	Aberdeen
Ugston, <i>v.</i> Ogston				
Une, <i>v.</i> Oyne in Garioch				
Unst in Zetland	Orkney	Orkney	Skalloway	Orkney
Unthank, annexed to Duffus, pars.	Moray	Moray	Elgin	Moray
Uphall, or Strathbrock	West-Loth.	Edinburgh	Linlithgow	Edinburgh
Urquhart, Bolleisken annexed	Inverness	Moray	Inverness	Inverness
Urquhart	Moray	Moray	Elgin	Moray
Urquhart, <i>alias</i> Ferintosh	Nairn and Ross	Ross	Dingwall	Ross
Urray and Gilchrist	Ross	Ross	Dingwall	Ross

V.

VISIBLE-KIRK, <i>alias</i> Barnwell in Kyle	Ayr	Glasgow	Ayr	Glasgow
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For Thankerton, see Covington ; for Tillibole, see Fossoway ; for Trailhow, see Cumbertrees ; for Tullibody, see Alloa. Tilloch is omitted, being annexed to Glenmuick.

For Thynholm, see Thynname. Tongue, presbytery of Tongue, omitted.  
 Torosay, presbytery of Mull, omitted. Tisee, presbytery of Mull, omitted.  
 Thurso, presbytery of Thurso, omitted. Uig, presbytery of Lewis, omitted.

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
W.				
WAUCHOP in Eskdale	Teviotdale	Glasgow	Middlebie	Dumfries
Walls, <i>vulgo</i> Waas, in Orkney, Flotta annexed	Orkney	Orkney	Kirkwall	Orkney
Walls in Zetland, Sandness, Papator & Foulaannex.	Orkney	Orkney	Skalloway	Orkney
Walston	Lanerk	Glasgow	Biggar	Lanerk
Wamfray in Annandale, <i>alias</i> Wamphrey	Dumfries	Glasgow	Lochmaben	Dumfries
Watten	Caithness	Caithness	Thurso	Caithness
Weint in Athole	Perth	Dunkeld	Dunkeld	Dunkeld
Weemys	Fife	St Andrews	Kirkcaldy	St Andrews
West-Calder	Mid-Loth.	Edinburgh	Linlithgow	Edinburgh
West-Kirk, or St Cuthberts, two ministers	Mid-Loth.	Edinburgh	Edinburgh	Edinburgh
West-Kirk in Eskdale	Teviotdale	Glasgow	Middlebie	Dumfries
Wester-Lenzie, <i>al.</i> Kirkintulloch	Dumbarton	Glasgow	Glasgow	
Westra, pars. preb. Papa Westra annexed	Orkney	Orkney	Kirkwall	Orkney
Westruther in the Merse	Berwick	Edinburgh	Ersilton	Lauder
Whalsey in Zetland, annexed to Nesting	Orkney	Orkney	Skalloway	Orkney
White-Kirk	East-Loth.	Edinburgh	Dunbar	Edinburgh
Whittingham	East-Loth.	Edinburgh	Dunbar	Edinburgh
Whiterne, preb. <i>Candida Casa</i>	Wigton	Galloway	Wigton	Wigton

<i>Parishes.</i>	<i>Shire.</i>	<i>Diocese.</i>	<i>Presbytery.</i>	<i>Commissariat.</i>
Whitsun in the Merse	Berwick	Edinburgh	Chirnside	Lauder
Wick	Caithness	Caithness	Thurso	Caithness
Wigton, pars. and preb.	Wigton	Galloway	Wigton	Wigton
Wisedell, or Woolston <i>rectius</i> Woolston; <i>vulgo</i> Woolston or Wiston	Lanerk	Glasgow	Lanerk	Lanerk
Woolston, Borthwick annexed	Teviotdale	Glasgow	Jedburgh	Peebles

Y.

YARROW	Selkirk or Forest	Glasgow	Selkirk	Peebles
Yeatholme, <i>vulgo</i> Yettam	Teviotdale	Glasgow	Kelso	Peebles
Yell, in Zetland, hath three kirks <i>viz.</i> Hammabo, or Southkirk, Retfirth, or Middlekirk, and Glupe, the Northkirk	Orkney	Orkney	Skalloway	Orkney
Yester, <i>alias</i> St Bothans	East-Loth.	Edinburgh	Haddington	Edinburgh

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For Wendal, see Lamington; for Wedale, see Stowe; for Wisedell, see Tingwall.



## LIST OF THE POPES,

AND

THE DATE OF THEIR ADVANCEMENT

FROM ANNO CHRISTI 1000.

Pontiff.	A. D.	Pontiff.	A. D.
John XVII. . . .	1003	Innocent II. . . .	1130
John XVIII. . . .	1003	Anacletus II. <i>antip.</i>	
Sergius IV. . . .	1009	Victor II. <i>antip.</i>	
Benedict VIII. . . .	1012	Celestin II. . . .	1143
Gregory V. <i>antipapa.</i>		Lucius II. . . .	1144
John XIX. . . .	1024	Eugenius III. . . .	1145
Benedict IX. . . .	1034	Anastasius IV. . . .	1153
Silvester III. and John		Hadrian IV. . . .	1154
XX. <i>antip.</i>		Alexander III. . . .	1159
Gregory VI. . . .	1044	Victor IV. <i>antip.</i>	
Clement II. . . .	1046	Paschalis III. <i>antip.</i>	
Damascus II. . . .	1048	Callistus III. <i>antip.</i>	
St Leo IX. . . .	1049	Lucius III. . . .	1181
Victor II. . . .	1054	Urban III. . . .	1185
Stephen IX. . . .	1057	Gregory VIII. . . .	1187
Nicolas II. . . .	1059	Clement III. . . .	1188
Benedict X. <i>antip.</i>		Celestin III. . . .	1191
Alexander II. . . .	1061	Innocent III. . . .	1199
Honorius II. <i>antip.</i>		Honorius III. . . .	1216
St Gregory VII. . . .	1073	Gregory IX. . . .	1227
Clement III. <i>antip.</i>		Celestin IV. . . .	1241
Victor III. . . .	1086	Innocent IV. . . .	1243
Urban II. . . .	1087	Alexander IV. . . .	1254
Pascal II. . . .	1099	Urban IV. . . .	1261
Gelasius II. . . .	1118	Clemens IV. . . .	1265
Callistus II. . . .	1119	Gregory X. . . .	1271
Honorius II. . . .	1124	Innocent V. . . .	1276

Pontiff.	A. D.	Pontiff.	A. D.
Hadrian V. . . . .	1276	Nicolas V. . . . .	1447
John XXI. . . . .	1276	Callistus III. . . . .	1455
Nicolas III. . . . .	1277	Pius II. . . . .	1458
Martin IV. . . . .	1281	Paul II. . . . .	1464
Honorius IV. . . . .	1285	Sixtus IV. . . . .	1471
Nicolas IV. . . . .	1287	Innocent VIII. . . . .	1484
St Celestin V. . . . .	1294	Alexander VI. . . . .	1492
Boniface VIII. . . . .	1294	Pius III. . . . .	1503
Benedict XI. . . . .	1303	Julius II. . . . .	1503
Clement V. . . . .	1305	Leo X. . . . .	1513
John XXII. . . . .	1316	Hadrian VI. . . . .	1522
Benedict XII. . . . .	1334	Clement VII. . . . .	1523
Clement VI. . . . .	1342	Paul III. . . . .	1534
Innocent VI. . . . .	1352	Julius III. . . . .	1550
Urban V. . . . .	1362	Marcellus II. . . . .	1555
Gregory XI. . . . .	1371	Paulus IV. . . . .	1555
Urban VI. . . . .	1378	Pius IV. . . . .	1559
Clement VII. <i>antip.</i>	1378	Pius V. . . . .	1566
Boniface IX. . . . .	1389	Gregory XIII. . . . .	1572
Benedict XIII. <i>antip.</i>	1394	Sixtus V. . . . .	1585
Innocent VII. . . . .	1404	Urban VII. . . . .	1590
Gregory XII. . . . .	1406	Gregory XIV. . . . .	1590
Alexander V. . . . .	1409	Innocent IX. . . . .	1591
John XXIII. . . . .	1410	Clement VIII. . . . .	1592
Martin V. . . . .	1417	Leo XI. . . . .	1605
Clement VIII. <i>antip.</i>	1424	Paul V. . . . .	1605
Eugenius IV. . . . .	1431	Gregory XV. . . . .	1621
Felix V. <i>antip.</i> . . . .	1439	Urban VIII. . . . .	1623

## KINGS OF SCOTLAND

## BEGAN TO REIGN,

Constantine III. . . . .	904	Malcolm IV. Maiden,	1153
Malcolm I. . . . .	943	William, . . . . .	1165
Indulfus, . . . . .	952	Alexander II. . . . .	1214
Duffus, . . . . .	961	Alexander III. . . . .	1249
Culenus, . . . . .	966	John Baliol, . . . . .	1293
Kenneth III. . . . .	970	Robert I. Bruce, . . . . .	1306
Constantine IV. . . . .	994	David II. Bruce, . . . . .	1329
Grimus, . . . . .	996	Edward Baliol, . . . . .	1332
Malcolm II. . . . .	1004	Robert II. Stuart, . . . . .	1371
Duncan I. . . . .	1034	Robert III. . . . .	1390
Macbeth, . . . . .	1040	James I. . . . .	1406
Malcolm III. Canmoir,	1057	James II. . . . .	1437
Donald VII. . . . .	1093	James III. . . . .	1460
Duncan II. . . . .	1094	James IV. . . . .	1488
Edgar, . . . . .	1098	James V. . . . .	1513
Alexander I. . . . .	1107	Mary, . . . . .	1542
David I. Saint, . . . . .	1124		

## A KALENDAR OF SCOTS SAINTS,

## SHEWING

Upon what Days their several FESTIVALS are celebrated throughout the Year.

	JANUARY	Anno Christi.
7. St Kentigern, widow, in Scotland, . . . . .		560
8. St. Nethalen, bishop and confessor, <i>ibid.</i> . . . .		452
9. St Fillan, abbot, . . . . .		703
13. St Mungo, bishop of Glasgow, . . . . .		578
16. St Furce, patron of Peronne in France, grandchild to Eugenius IV. king of Scotland, . . . . .		635

21. St Vimin, bishop in Scotland, . . . . .	715
29. Makwolok, bishop in Scotland, . . . . .	720
30. St Macglastian, bishop in Scotland, . . . . .	814
31. St Modoch, bishop in Scotland, . . . . .	318

## FEBRUARY

1. St Bride, virgin, in Scotland, . . . . .	524
4. St Modan, abbot in Scotland, . . . . .	507
7. St Ronan, bishop and confessor in Scotland, . . . . .	603
17. St Finnan, bishop of Northumberland and confessor in Scotland, . . . . .	674
17. St Finton, prior in Scotland, . . . . .	973
18. St Colman, confessor and successor to St Finnan, . . . . .	689

## MARCH

1. St Minnan, archdeacon and confessor in Scotland, . . . . .	879
1. St Marnan, bishop and confessor in Scotland, . . . . .	655
2. St Cedde, bishop of the Merse in Scotland, . . . . .	746
4. St Adrian, bishop of St Andrews and martyr . . . . .	874
6. St Baldrede, bishop of Glasgow and confessor, successor to Mungo, . . . . .	608
6. St Fredoline, confessor, . . . . .	500
8. St Duthake, bishop and confessor in Scotland, . . . . .	1249
10. St Mackessage, bishop and confessor in Scotland, . . . . .	520
10. St Hemelin, confessor, a Scotsman, . . . . .	822
11. Constantine, king of Scotland, was monk and martyr, . . . . .	556
13. Kennoch, virgin in Scotland, . . . . .	1007
17. St Patrick, apostle of Ireland, Scotsman, . . . . .	435
17. St Kyrinus or Kirstinus, surnamed Bonifacius, bishop of Ross, . . . . .	660
18. St Finnan, bishop and confessor in Scotland, . . . . .	689
20. St Cuthbert, bishop and confessor in Scotland, . . . . .	

## APRIL

1. St Gilbert, bishop of Caithness, . . . . .	1170
5. St Tigernake, bishop and confessor in Scotland, . . . . .	823
6. St Bercham, bishop and confessor . . . . .	839
13. St Guinoche, bishop and confessor in Scotland, . . . . .	875

Anno  
Christi.

- 15. St Munde, abbot and confessor in Argyle, . . . 962
- 16. St Magnus or Mans, martyr in Orkney, . . . 1104
- 17. St Donan, abbot and confessor in Scotland, . . . 840

MAY

- 1. St Asaph, bishop and confessor, disciple to St Mungo, . . . . . 608
- 1. St Ultan, confessor, brother to St Furse, Scotsman, 635
- 8. St Gibrian, confessor, Scotsman, . . . . . 532
- 12. St Congal, abbot of Halywood and confessor, . 1013
- 16. St Brandan, abbot and confessor in Scotland, . 1066
- 18. St Conwal, first archdeacon of Glasgow, and disciple to St Mungo, 29th May died St David king of Scots, . . . . . 612

JUNE

- 5. St Boniface, Scotsman, an apostle of Germany, martyr, . . . . . 738
- 6. St Colm, bishop and confessor in Scotland, . . 1000
- 8. St Cyre, sister to St Fiacre, and King Eugenius IV. his daughter, . . . . . 643
- 9. St Colme, abbot and confessor in Scotland . . 605
- 12. St Tarnan, archbishop of the Picts, ordained by St Palladius, . . . . . 455
- 19. Translation of St Margaret queen of Scotland her body to Dunfermline, . . . . . 1251
- 25. St Molonach, bishop and confessor, and disciple to St Brandan, . . . . . 629

JULY

- 1. St Serf, bishop of Orkney, . . . . . 443
- 1. St Romuld, son to the king of Scotland, archbishop and martyr at Machlene, . . . . . 670
- 3. St Guthagen, son to the king of Scotland, confessor under Dioclesian, . . . . . 99
- 6. St. Palladius, or Padie, apostle of Scotland, . . 430
- 8. St Kilian, bishop of Herbipolis, Scotsman, . . 630
- 15. The Nine Virgins, daughters to St Donevald in Scotland, . . . . . 712
- 18. St Thenna, widow, mother of St Mungo, . . 445

## AUGUST

10. St Blane, bishop and confessor in Scotland, from whom Dunblane is named, . . . . . 1000  
 18. St Inan, confessor at Irvine in Scotland . . . . . 839  
 24. St Erchad, bishop and confessor in Scotland, . . . . . 933  
 27. St Malrube, hermit, martyred by the Danes at Nairn in Scotland, . . . . . 1024  
 30. St Fiacre, abbot and confessor, son to Eugenius IV. king of Scotland; he lies beside Meaux in France, . . . . . 643  
 31. St Aidan, bishop of Northumberland, Scotsman, . . . . . 637

## SEPTEMBER

9. St Queran, abbot in Scotland, . . . . . 876  
 16. St Ninian, bishop and confessor in Scotland, . . . . . 437  
 22. St Lolan, bishop of Whitern and confessor in Scotland, . . . . . 1034  
 23. St Thennan, abbot and confessor, master to King Eugenius VI. . . . . 684  
 25. St Barre, bishop and conf. first bishop of Caithness, . . . . . 1074  
 28. St Machan, bishop and confessor in Scotland, . . . . . 856

## OCTOBER

8. St Triduane, virgin, in Scotland, . . . . . 532  
 13. St Conwallan, abbot and confessor, . . . . . 527  
 13. St Fintane and Findoche, virgins in Scotland, . . . . . 526  
 15. St Colman, bishop and confessor, . . . . . 512  
 16. St Galle, abbot in Scotland, . . . . . 590  
 17. St Rule, abbot, . . . . . 368  
 18. St Monon, martyr at Arduena, . . . . . 404  
 25. St Marnok, bishop and confessor, died at Kilmarnock . . . . . 322  
 26. St Bean, first bishop of Murthlack, translated to Aberdeen, . . . . . 1010  
 29. St Kenneir, virgin and martyr at Cologne, one of 11,000, . . . . . 450  
 30. St Tarkin, bishop and confessor in Scotland, . . . . . 889  
 31. St Foillan, bishop and martyr in Germany, Scotsman, . . . . . 530

## NOVEMBER

- |  |      |
|--|------|
| 1. St Beye, virgin in Scotland, . . . . .  | 896  |
| 2. St Maure, virgin, from whom Kilmaures is named, . . . . .   | 899  |
| 3. St Englate, bishop and confessor in Scotland, . . . . .   | 966  |
| 6. St Willibrord, bishop and confessor in Friseland,<br>Scotsman, . . . . .  | 688  |
| 8. St Morok, confessor in Scotland, . . . . .  | 817  |
| 8. St Gervad, bishop and confessor, . . . . .  | 812  |
| 12. St Machar, bishop of Moray, and confessor in<br>Scotland, . . . . .  | 887  |
| 12. St Lewin, bishop and martyr at Ghent, Scotsman,  |      |
| 13. St Kilian, bishop and confessor in Franconia,<br>Scotsman, . . . . .   | 687  |
| 13. St Devinike, bishop and confessor in Scotland, . . . . .   | 887  |
| 14. St Middam, or Medan, bishop and confessor, pa-<br>tron of Filorth, . . . . .   | 503  |
| 15. St Machute, bishop and confessor, . . . . .  | 553  |
| 16. St Margaret, queen of Scotland, died this day ;<br>but others say November 26. But this might<br>proceed from N. and O. style, . . . . . | 1097 |
| 17. St Fergus, bishop and confessor, <i>forte</i> Fergus,<br>patron of Glamis, . . . . .   | 505  |
| 20. St Maxence, daughter to king of Scotland, and<br>martyr, . . . . .   | 742  |
| 27. St Ode, virgin, daughter to king of Scotland, . . . . .  | 700  |

## DECEMBER

- |  |     |
|--|-----|
| 1. St Eloy, bishop of Noion in France, Scotsman,   | 657 |
| 14. St Drostan, monk and confessor, brother by the<br>mother-side to King Achaius, . . . . . | 587 |
| 18. St Manere, bishop and confessor in Scotland, . . . . .                                   | 824 |
| 22. St Ethernan, bishop and confessor, disciple to St<br>Colme in Scotland, . . . . .        | 582 |
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AN  
ACCOUNT  
OF ALL  
THE RELIGIOUS HOUSES,  
THAT WERE IN  
*SCOTLAND,*  
AT THE TIME OF THE  
**Reformation.**

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THIS WORK WAS COMPILED BY THE LEARNED AND  
INGENIOUS GENTLEMAN,

JOHN SPOTISWOOD,  
OF SPOTISWOOD, *ESQ.*

THE LINEAL REPRESENTATIVE OF THE MOST REVEREND  
FATHER IN GOD, JOHN SPOTISWOOD, ARCHBISHOP OF  
ST. ANDREWS, AND LORD HIGH CHANCELLOR  
OF SCOTLAND.

AN ACCOUNT  
 OF THE RELIGIOUS HOUSES  
 WHICH WERE IN  
 SCOTLAND

At the time of the Reformation, the number of religious houses in Scotland was about 1200. These were of various orders, and were situated in different parts of the country. The most famous of these houses were the Abbey of Dunfermline, the Abbey of St Andrews, and the Abbey of Glasgow. The Reformation was carried out by the Scottish Parliament in 1560, and the religious houses were dissolved. The lands and buildings of these houses were sold or given to the Crown, and the monastic life was abolished in Scotland.

## RELIGIOUS HOUSES.

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### CHAP. I.

#### OF THE DIVISION OF CHURCHMEN.

ALL our churches formerly belonged either to *Regulars* or *Seculars*. The Regulars followed the rule of Augustine bishop of Hippo in Africa, of St Bennet, or of some private statutes approved by the Pope ; and lived, slept, and took their diet together, under the same roof. They were either *canons*, *monks*, or *friars* ; and their houses were called abbasies, priories, or convents.

The Seculars had their private rules composed by their chapters, or borrowed from other colleges abroad ; which statutes were not commonly approved of by Rome. They lived separately in their cloisters, or in private houses near to their churches ; and were governed by a dean (*decanus*,) or provost (*præpositus*.)

Those that followed St Augustine's rule were, 1. The Regular Canons of St Augustine (*Canonici Regulares*,) so called from their founder or reformer ; 2. The Præmonstratenses ; 3. The Red-Friars, or *De redemptione captivorum* ; 4. The Dominicans or Black-Friars ; 5. The Lazarites ; and, 6. The Canons of St Anthony.

The others, that followed St Bennet's rule, were, 1. The Benedictines of Marmoutier (*Majoris Monasterii* ;)

2. Of Cluny, named *Cluniacenses*; 3. Of Tyron (*Tyronenses*,)—so called from their principal houses in France; 4. The Cisterians (*Cistercienses*,) otherwise called Bernardines; and, 5. Those who were designed of the convent of Vallis-caulium, (*Val des choux*,) in the diocese of Langres in France.

The *White-Friars*, or *Carmelites*, had their beginning and name from mount Carmel in Syria, renowned for the dwelling of Elias and Elisha the prophets, who, as they pretend, were their founders. Albertus, patriarch of Jerusalem, and native of the diocese of Amiens, closed them up in cloisters, and gave them some rules or statutes, in the year 1205; which were confirmed by Pope Honorius III. in the year 1217, and since by several of his successors.

The *Franciscans*, so named from St Francis of Assise in Italy, who established them in the year 1206. They followed the rule that St Francis composed for them; and were confirmed by Pope Innocent III. in the year 1209.

The *Carthusians*, who were established upon the Carthusian mountains in the diocese of Grenoble in the province of Dauphiné, followed also their private constitutions, which were given them by their founder, and approved of by Pope Alexander III. in the year 1176, and by the succeeding Popes.

All these religious orders were either endowed with sufficient rents for maintaining them, or were allowed to beg for their living. From whence ariseth a new division of churchmen; the one called *Rented Religious*, who were endowed with several mortifications; the others, *Begging Friars*, or *Mendicants*, who had little or nothing settled upon them. The first were the Canon-Regulars, monks of different orders, specified above; as, Benedictines, Cisterians, Carthusians, Vallis-caulium, and the Red Friars, &c.: The others were the Black, Gray, and White Friars.

I shall therefore proceed to give an account of all the Monasteries, Priories, Collegiate Churches, Hospitals, and other Religious Houses that were amongst us in Scotland at the time of the Reformation, together with the names of their founders, year of foundation, and counties in which they were situated, in the following order.

## CHAP. II.

### OF THE CANON-REGULARS AND THEIR MONASTERIES.

THE *Canon-Regulars of St Augustine* were first brought to Scotland by Atelwholphus, prior of St Oswald of Nostel in Yorkshire, and afterwards bishop of Carlisle; who established them at Scone in the year 1114, at the desire of King Alexander I. They had twenty-eight monasteries in Scotland, which were as follow :

1. **SCONE**, in Stormont, a subdivision of the shire of Perth, situated a mile above Perth, upon the river Tay, was an abbey founded by King Alexander I. in the year 1114, and was dedicated to the Holy Trinity and St Michael the archangel. It was the place where our kings were accustomed to be crowned, and where the fatal marble chair, now at Westminster, was usually kept. It formerly belonged to the Culdees, if we trust George Buchanan and some other writers. The *Extracta ex Chronicis Scotiæ*, in the Advocates Library, says, that the first prior of this place was “Robertus Canonicus Sancti Oswaldi de Nostellis in Anglia.” It was erected into a temporal lordship by King James VI. in favour of Sir David Murray, a cadet of the family of Tullibardine, in the year 1604.

2. **LOCH-TAY**, an island situate in Loch-Tay in the shire of Perth, was a cell or priory belonging to Scone, founded by the above King Alexander in the year 1122. Here

Sibylla his queen, daughter to Henry Beauclerk, king of England, died, and is buried. The most part of the buildings of this monastery are still extant.

3. **INCH-COLME**, an island in the river of Forth, two miles from Aberdour in Fife, was an abbey, founded by the said King Alexander about the year 1123, and dedicate to St Columba abbot of Hye, according to the *Extracta ex variis Chronicis Scotiae*, which gives the following account of its foundation: ‘Æmonia insula, seu monasterium nunc Sancti Columbæ de Æmonia, per dictum Regem fundatur, circa annum Domini 1123, miraculose. Nam cum idem nobilis Rex, transitum faciens per passagium Reginae, exorta tempestus valida, flante Africo, ratem cum naucleris, vix vita comite, compulit applicare ad insulam Æmoniam, ubi tunc degebat quidam heremita insulanus; qui, servitio Sancti Columbæ deditus, ad quandam inibi capellulam tenui victu, utpote lecte unius vaccæ, et conchis ac pisciculis marinis contentatus, sedule se dedit: de quibus cibariis Rex cum suis, tribus diebus, vento compellente, reficitur. Et quia Sanctum Columbam a juventute dilexit, in periculo maris, ut prædicitur, positus, vovit, Se, si ad præfatam insulam veheretur incolumis, aliquid memoria dignum ibidem facere. Et sic monasterium ibidem construxit canonicorum, et dotavit.’

“ Alanus de mortuo mari, (*Mortimer*,) miles, Dominus de Aberdour,” mortifies to this abbacy ‘omnes et totas dimidietates terrarem, villæ suæ de Aberdour Deo et Monachis de insula Sancti Columbæ, pro sepultura sibi et posteris suis, in Ecclesia dicti monasterii.’

Walter Bowmaker, abbot of this place, was one of the continuators of John Fordoun’s *Scoti-Chronicon*, as is to be seen in the *Liber Carthusianorum de Perth*, in the Advocates Library. He died in the year 1449. James Stuart of Beith, a cadet of the Lord Ochiltree, was made commendator of Inch-Colme, or St Colme, on the surrender

of Henry abbot of that monastery in the year 1543. His second son, Henry Stuart, was, by the special favour of King James VI. created a peer, by the title of Lord St Colme, in the year 1611.—See *Crawford's Peerage*.

4. ST ANDREWS, situate upon the sea-side in the shire of Fife, was a priory or cathedral church, dedicate to St Andrew the apostle, and founded by the forenamed King Alexander. The canons were brought from Scone, by Robert bishop of St Andrew's, in the year 1140. This place formerly belonged to the Culdees. The prior of this church wore, in all public meetings, and in solemn services upon festival days, the pontifical ornaments, viz. a mitre, gloves, ring, cross, crosier, and sandals or slippers, as the bishops; and in Parliament had the precedence of all abbots and priors, by an act made in his favours by King James I.

The cells or priories belonging to St Andrews were, Lochlevin, Portmoak, Monimusk, the isle of May, and Pittenweem.

5. LOCHLEVEN, in the shire of Kinross, formerly a house belonging to the Culdees, in whose place the Canon-Regulares were introduced by the bishop of St Andrews. The priory was dedicate to St Serf, or Servanus, a monk or pilgrim, who, as is reported, came from Canaan to Inchkeith, and got Merkinglass and Culross for his possessions. Brudeus, a Pictish king, founded this place in honour of him, and gave the isle of Lochleven to his Culdees; which King David I. bestowed upon St Andrews, with the other possessions belonging thereto. The priory is little more than a mile south-east from the castle of Lochleven, in the loch, the ruins whereof appear as yet. Our famous historian, Andrew Winton, was prior of this place. His history, which is in old Scottish metre, is still extant in the Advocates Library. It begins at the creation of the

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\* It was printed and published in the year 1795, and consists of two handsome octavo volumes.

world, and concludes with the captivity of King James I. in England, during whose reign he died.

6. **PORTMOACK**, so called from St Moack, situate in St Servanus's isle, in the shire of Kinross, on the north side of the water of Leven, was founded by Eogasch king of the Picts, and was formerly inhabited by the Culdees. It was consecrate to the Virgin Mary, and was united to St Leonard's college by John Winram sub-prior of St Andrews, the 5th October 1570. Nothing of this monastery remains save the parish church, which answers to the presbytery of Kirkealdy.

7. **MONIMUSK**, in the shire of Aberdeen. It was formerly possessed by the Culdees. Gilchrist earl of Mar, in the reign of King William the Lion, built here a priory for the canon-regulars of St Andrews. After which the Culdees were turned out of their possessions; which were bestowed upon the canons of this place by the bishops of St Andrews. The place was dedicated to the Virgin Mary, and was annexed to the bishopric of Dunblane by King James VI. in the year 1617.

8. **THE ISLE OF MAY**, in the shire of Fife, at the mouth of the Frith of Forth, belonged of old to the monks of Reading in Yorkshire; for whom King David I. founded here a cell or monastery, and dedicated the place to all the saints. Afterwards it was consecrated to the memory of St Hadrian. William Lamberton, bishop of St Andrews, purchased it from the abbot of Reading; and, notwithstanding the complaints made thereupon by Edward Langshanks king of England, bestowed it upon the canon-regulars of his cathedral, which story is to be seen in *Prynne*, Vol. III. p. 554. It was of old much frequented by barren women, who went thither in pilgrimage.

9. **PITTENWEEM**, in the shire of Fife, was dedicated to the Virgin Mary, and had a great many lands belonging to it, with the churches of Rind, Anstruther-Wester, &c. which are now erected into a regality, called the regality

of Pittenweem, of which the lairds of Anstruther are heritable bailies. Colonel Stuart, captain of his Majesty's Guards, is designed commendator of Pittenweem in the year 1567. His son, Frederick Stuart, was afterwards, by the favour of King James VI. raised to the dignity of Lord Pittenweem, in the year 1609; but, dying without male issue, the honour became extinct.

10. **CARLILE**, in Cumberland, almost encompassed with the rivers of Eden, Petereil, and Cand. This city was depopulated by the Danes; and, after it had been buried in ashes near two hundred years, began to flourish again in the reign of King William Rufus. Henry I. of England founded here the cathedral church, and caused consecrate it to the Virgin Mary in the year 1111. The canons were brought from Nostel, near Pontefract in Yorkshire, at the desire of Mathilda his queen. The first bishop of that see was Athelwolphus, King Henry's confessor, mentioned above. The church was endowed with several rich gifts by King David and Prince Henry his son, as also by several of our countrymen, who were, during a number of years, masters of that city.

11. **HOLYROODHOUSE**, or, "Domus Sanctae Crucis," at the east end of the city of Edinburgh, in the shire of Mid-Lothian, was an abbey, built by King David I. in the year 1128, and dedicated to the Holy Cross. The canons were brought from St Andrews. John Bothwell, commendator of this place, and son to Adam bishop of Orkney, was advanced to the peerage of this realm, December 20. 1607, by the title of Lord Holyroodhouse.

The cells or priories depending on Holyroodhouse were, St Mary's Isle, Blantyre, Rowadill, Crusay, and Oronsay.

12. **ST MARY'S ISLE**, near Kirkeudbright in Galloway, was founded in the reign of Malcolm IV. or rather David I. by Fergus lord of Galloway, and called "Prioratus Sanctae Mariae de Trayll." The prior hereof was a lord and member of Parliament.

13. **BLANTYRE**, in Clydesdale, a priory of this order, was founded before the year 1296; for at time, “Frere William prioyr de Blantyr” is a subscriber to Ragman’s-roll, *Prynne*, p. 663. Walter Stuart, commendator of this place, was lord privy-seal in the year 1595, and shortly after treasurer, upon the master of Glamis’s demission. He was made a peer, by the title of Lord Blantyre, the 10th July 1606, from whom is descended the present Lord Blantyre.

14. **ROWADILL**, in the isle of Harries and shire of Ross, founded by Macleod of Harries. It was situated on the south-east point of that island, on the sea coast, under Ben Rowadill.

15. **CRUSAY**, in the Western isles, founded by St Columba.

16. **ORONSAY**, one of the Western isles in the shire of Argyle, founded by the said St Columba. It gives the title of Lord to Archibald earl of Isla.

17. **COLUNSAY**, one of the Western isles, also in the shire of Argyle, was an abbey founded by the Lord of the Isles; the canons whereof were brought from Holyrood-house. We have little knowledge of what passed there, or in the other isles, not only by their distance from the south, but more especially by the loss of their records.

18. **CAMBUSKENNETH**, in the shire of Clackmannan, was founded by King David I. in the year 1147. The canons of this place were brought from Aroise, near to Arras in the country of Artois. The abbots hereof were formerly designed, in the subscription of charters, “Abbates de Striveling,” the abbey being situated about half a mile below that town, upon the north side of the river Forth. Alexander Miln, abbot of this place, was the first president of our Session, at the institution of the College of Justice by King James V. in the year 1532, and was employed in divers embassies by the said king. This abbacy belongs

now to Cowan's Hospital in Stirling, being sometime ago purchased from the Erskines of Alva.

The priories belonging to this abbacy were, *Insula Sti Colmoci* and *Rosneth*.

19. *INSULA STI COLMOCI*, in Menteith, is said to have been founded by Murdoch earl of Menteith, who was killed at the battle of Duplin in the year 1332. But it was certainly founded before his time; for we find, in *Prynne's Collections*, Vol. III. p. 653, that "Adam priour de l'isle "de Saint Colmoch" swore fealty to Edward I. in the year 1296, as did also Alexander earl of Menteith, father to the above Earl Murdoch.

20. *ROSNETH*, in the shire of Lenox or Dumbarton, founded by the old Earls of Lenox, and consecrated to the Virgin Mary. It was first united to the royal chapel of Stirling by King James IV. and afterwards dissolved. Although it is said by some that this place was a monastery of canon-regulars, founded as above, yet, by the cartulary of Paisley, in the Advocates Library, fol. 356, it appears that it was only a parish church, given by Amelec, brother to Maldwin earl of Lenox, to the abbey of Paisley, in the reign of King Alexander II.

21. *INCHMAHOME*, an island situated in the loch of Menteith, (otherwise called, from this monastery, the loch of Inchmahome,) in the shire of Perth, was an abbey founded of old for canons of Cambuskenneth. It was also united by King James IV. to his royal chapel of Stirling. Thereafter it was dissolved from the college, and bestowed by King James V. upon John Lord Erskine, who was commendatory abbot thereof, and afterwards created Earl of Mar by Queen Mary, and, at the death of Matthew earl of Lenox, was chosen regent, in the year 1571. Although this place be mentioned, in most of our old lists of religious houses, as a distinct monastery from that of the "*Insula Sti Colmoci*," yet, for very good reasons, too long to be

inserted here, I am very apt to believe they were one and the same.

22. JEDBURGH, or JEDWORTH, in Teviotdale, was an abbey, situated on the west side of the river of Jed, near to the place where it falleth into the river Teviot. King David I. founded this place for canons brought from Beuvais, (*Bellovacum*), who were there established by *Yvo Carnutensis*, in a monastery dedicated to St Quintine, "in monasterio Sti Quintini Bellovacensis," whereof he was provost before he became bishop of Chartres. It was erected into a temporal lordship in favour of Sir Andrew Ker of Fernihurst, ancestor to the Marquis of Lothian, 2d February 1622.

The cells or priories belonging to Jedburgh were, Restennot and Canonby.

23. RESTENNOT, in Angus, situated a mile to the north of Forfar, and encompassed with a loch, except at one passage, where it had a draw-bridge. Here all the papers and precious things belonging to Jedburgh were carefully kept. Robert, prior of this place, swears fealty to Edward Langshanks in the year 1296, according to Prynne.

24. CANONBY, a priory, situated upon the river of Esk in Eskdale and shire of Roxburgh. It is uncertain by whom, or at what time it was founded, though we are pretty sure it was before the year 1296; for then William, prior of this convent, swears fealty to Edward I. king of England. This monastery was frequently overturned and burnt by the English, and the prior and canons thereof obliged to abandon their dwelling during the heat of the wars; by which means, their records being so often destroyed and lost, I can give no further account of it.

25. INCHAFFRAY, (*Insula missarum*), in Strathern, a subdivision of the shire of Perth, was an abbey founded by Gilbert earl of Strathern, in the year 1200, the canons whereof were brought from Scone. It was dedicated to the memory of St John the Evangelist. Frere Thomas was abbot of Inchaffray in the year 1296; and Mauritius, abbot of

this place, was present with King Robert the Bruce at Bannockburn, to which he brought, as is reported, the arm of St Fillan;—whereof *Boethius*, Lib. 14. fol. 314, and *Lesly*, Lib. 7. p. 232. James Drummond, son to David Lord Drummond, having acquired a right to this monastery from Alexander Gordon bishop of Galloway, then commendator thereof, it was by the favour of King James VI. in the year 1607, erected to him in a temporal lordship, by the style of Lord Maderty.

The cells or priories belonging to Inchaffray were, Strathfillan, Scarinche, and Abernethy.

26. STRATHFILLAN, situate on the water of Dochart in Braedalbine a sub-division of the shire of Perth, was a priory founded by King Robert the Bruce, and consecrate to St Fillan, in consideration of the assistance he had from that saint at the battle of Bannockburn in the year 1314. At the dissolution of religious houses, this priory, with all its revenues and superiorities, was given by the king to Campbell of Glenorchy, ancestor to the Earl of Breadalbane, in whose possession it still remains.

27. SCARINCHE, in the isle of Lewis and shire of Ross, founded by the Macleods of the Lewis, in honour of St Catan,—“in honorem Sti Catani, cujus exuvias ibidem asservari traditione acceptum est.”

28. ABERNETHY, formerly the chief seat of the Pictish kings, near the mouth of the river Erne, in the shire of Perth, first a retreat for St Brigide or St Bride, and some virgins; thereafter a bishop's seat, and in following years possessed by the Culdees. It was first founded by Nectanus, a Pictish king; and at length it became a priory of canons brought from Inchaffray in the year 1273.

All these canons mentioned above wore a white robe, with a rochet (*rochetum*,) of fine linen above their gown, a surplice in the church, (*superpellicium*,) and an almuce (*lamutium*) formerly on their shoulders, thereafter on their left arm, hanging as far down as the ground. This almuce

was of a fine black or gray skin, brought from foreign countries, and frequently lined with ermine, and serves to this day to distinguish the canon-regulars from the other religious orders.

### CHAP. III.

#### OF THE CANONS OF ST ANTHONY.

THIS order of *St Anthony* had only one monastery in Scotland, which was seated at Leith, in the shire of Mid-Lothian, and is now called the South-Kirk. The religious hereof were brought from St Anthony of Vienne, in the province of Dauphiny in France, the residence of the superior-general of that congregation. Their houses were called hospitals, and their governors *Præceptores*. It appears by a charter of Humbertus, chief or general of the order, in the year 1446, that these of Leith did not live very peaceably together. Upon the common seal of their chapter they carried a St Anthony, clothed with an old gown or mantle of an hermit; and towards his right foot a wild sow; and upon the circumference of it the following words: “Siggillum commune Capituli Sancti Anthonii prope Leith.” They followed the rule of St Augustine, and wore a black gown, with a blue T of stuff on their left breast. They had neither an almuice nor a rochet, whereof the canon-regulars and bishops made use.

### CHAP. IV.

#### OF THE RED FRIARS AND THEIR MONASTERIES.

THE *Red Friars*, (who pretend to be canon-regulars, notwithstanding that that name, which they are willing to as-

sume, is strongly controverted by their adversaries,) are likewise called *Trinity Friars* or *Mathurines*, from their house at Paris, which is dedicate to St Mathurine; as also, “De redemptione captivorum,” their office being to redeem Christian captives from Turkish slavery. They were established by St John of Matha, and Felix de Valois, an anchorite at Cerfroid,—“apud Cervum frigidum in territorio Meldensi,”—about three miles from Grandula. Innocent III. approves this institute, and grants several privileges to the order, which were confirmed by Pope Innocent IV. the 26th November 1246. St Thomas of Aquinas and St Antonine commend this order in their sunis.

Their houses were named hospitals or ministries, and their superiors ministers, [*Ministri.*] Their substance or rents were divided into three parts, one of which was reserved for redeeming Christian slaves from amongst the infidels. ‘Tertia vero pars’ (say their constitutions) ‘reservetur ad redemptionem captivorum, qui sunt incarcerati pro fide Christi a Paganis.’

By a bull of Pope Innocent III. dated the 21st June 1209, it appears that they had six monasteries in Scotland whilst he was Pope. Thereafter the number increased amongst us; and at the Reformation we find mention of thirteen houses, which were situate at the following places:

1. ABERDEEN, the chief town of the shire of that name\*, founded by King William the Lyon, where now the Trades hospital stands, and Trinity church. The king gave thereunto the lands of Banchory, Coway, Merellof, a fishing in

\* The width of the arch of the bridge over the river Don at Aberdeen is 66 feet 10 inches. Perpendicular height to the water, 34 feet 6 inches. Depth of the water from the surface to the bottom under the arch at low water, 19 feet and a half. The breadth of the Castlegate of Aberdeen, is 158 feet 7 inches; at some other parts only 142 feet 3 inches.

The breadth of the Grassmarket in Edinburgh is 152 feet; breadth of the Lawnmarket, Edinburgh, opposite to the Old Bank, is 83 feet, and length from the west end of the Luckenbooths to the Weigh-house is 596 feet.

Dec and Don, with the mills of Skerthak, Rothenny, Tul-lifully, and Manismuch. *Ragman's-roll*, in the year 1296, makes mention of "Frere Huwe ministre de l'ordre de la Trinitie d' Aberdeen," &c.

2. DUNBAR, in the shire of Haddington, was founded by Patrick earl of Dunbar and March, in the year 1218. The lands of this monastery were at the Reformation granted to George Hume of Friarslands, ancestor to Hume of Furde.

3. HOWSTON, in the shire of Renfrew, was founded in the year 1226. Friar John, master of the Trinity-hospital of Howston, is made mention of in the year 1296, by *Prynne*, p. 656.

4. SCOTLAND-WELL, situate on the north side of the Water of Leven, in the shire of Kinross, called in Latin *Fons Scotiae*, was an hospital, first founded by William Malvoisine, bishop of St Andrews, who died about the year 1238; which was afterwards bestowed upon the Red Friars, by David de Benham bishop of St Andrews, his immediate successor. His charter is dated "in crastino Circumcisionis Domini, anno 1250." The parish church of Moonzie, on the top of a hill to the south of Carny in Fife, in the presbytery of Cupar, with the parish church of Carnock in the presbytery of Dumfermline, belonged to this place. This foundation and gift occasioned the regular canons of St Andrews to complain to the Pope, that the bishop had introduced the Red Friars into a parish belonging to them, "eorundem prioris et capituli neglecto consensu;" whereupon we have a bull of Pope Innocent IV. about the year 1250, for preventing such enterprises to the prejudice of the chapter of St Andrews. The ruins of the church and house are yet to be seen at the foot of the Bishops-hill.

5. FAILEFURD, in the county of Ayr, founded in the year 1252. There is a charter of "Joannes de Graham," designed "Dominus de Thorbolton in Kyle Senescalli," granting, 'pro salute animae suae, et Isabellae sponsae suae, &c. Deo, et domui Failefurd, et fratri Johanni

‘ ministro, et fratribus ordinis sanctissimae Trinitatis et Captivorum, jus patronatus et advocacionis Ecclesiae de Thorbolton. Datum apud Failefurd, in crastino Epiphaniae Domini, anno gratiae 1337.’ This charter is confirmed “ apud Dundonald. 5to die mensis Augusti, anno 1368,” by John Lord Kyle and Earl of Carrick, who was afterwards king, and was named Robert III.

6. The MINISTRY or CROSS-CHURCH of Peebles, founded by King Alexander III. in the 1257. See *Boethius*, Lib. 13. and “ Joan Major, ad annum praedictum.” King Robert II. grants to Friar Thomas, designed “ Capellano suo, pratum regium juxta villam de Peebles.” And “ Frere Thomas, ministere de Sanctae Croix de Peebles,” is recorded in *Prynne’s Collections*, p. 662.

7. DORNOCK, in Sutherland, founded by Sir Patrick Murray, in the year 1271. The lands belonging to the ministry of Berwick were given to this place, after the English had possessed themselves of that city.

8. BERWICK-UPON-TWEED, founded by one of our kings. Friar Adam, minister of the order of the Trinity Friars of Berwick, swears fealty to King Edward I. in the year 1296

9. DUNDEE, in the shire of Angus, founded by James Lindsay. His charter is confirmed by King Robert III. “ apud Perth, die 24. Augusti, anno regni sui secundo,” *i. e.* 1392.

10. 11. 12. 13.—The remaining monasteries of this order were situate in the following places: viz. At CROMARTY, or CRENACH, in the shire of Cromarty; at LOCHFAL, in the shire of Ayr; at BRECHIN, in the shire of Angus; and at LUFNESS, upon the Frith of Forth, in the shire of East-Lothian: All which places are mentioned, in ancient charters and records, as houses belonging to this order; but having seen no distinct account of them, I am uncertain when or by whom they were founded.

Their habit was white, with a red and blue cross patee upon their scapular. Their general chapter was held year-

ly at Whitsunday, “in octavis Pentecostes.” Their way of living was much conform to that of the canons of St Victor at Paris. At their first institution their superior-general was elective, and chosen by the general chapter.

## CHAP. V.

### OF THE PRAEMONSTRATENSES AND THEIR MONASTERIES.

THE *Praemonstratenses* were so named from their principal monastery “Praemonstratum,” in the diocese of Laon in France, which the monks of this order pretend was so called from its being “Divina revelatione Praemonstratum.” This order is also called *Candidus ordo*, because their garb is entirely white. They followed the rule of St Augustine, which, they say, was delivered to them in golden letters, from himself, in a vision; and were founded by St Norbert, a German archbishop of Magdeburgh, who obtained for himself and successors in that see the title of Primate of Germany. His order was confirmed by Pope Honorius II. and Innocent III. He retired with some companions about the year 1120. There were of this order six monasteries in Scotland, at the following places, viz.

1. SOULS-SEAT, called (*Sedes animarum*, or *Monasterium viridis stagni*.) in Galloway, near Stranraer. St Malachias, an Irishman, is said to have founded here the first community;—which is surely a mistake: for it is certain, that the first religious of this order were brought here directly from Praemontr  in France, as Johannes le Page relates, in his *Biblioth. Praemonst.* Lib. 1. p. 333. It was the mother of Holywood and Whitehorn, and was founded by Fergus lord of Galloway, who became a canon-regular in the abbacy of Holyroodhouse, in the year 1160, after he had founded several abbeyes and religious places, and endowed them with considerable revenues for the subsistence of the

canons or monks, whom he brought home and settled in Galloway.

2. HOLYWOOD, in Galloway, called in Latin, *Monasterium sacri nemoris*, and in the Pope's bulls *Dercongall*. For Pope Honorius III. in his bull, 'datum Reate, 15. Kalend. Januarii, Pontificat. sui anno decimo, super controversia inter Walterum Glasguens. episcop. et Wilhel- mum Paisletens. abbat.' addresses the bull 'Abbati de Der- congall, Glasguens. Dioces.' Dungald "abbé de Saint Boyse," (according to *Prynne*, Vol. III. p. 653.) swears fealty to Edward I. of England, anno 1296. "Johannes de Sacro Bosco," who is famous for his book *De Sphæra*, is thought by several people of learning to have been a professed religious of this place.

3. WHITEHORN, or, *Candida Casa*, a bishop's seat in Galloway. Fergus lord of Galloway, who flourished in the reign of King David I. founded here a priory of this order, who were dean and chapter of that cathedral. Morice, prior of this convent, swore fealty to Edward Langshanks, king of England, in the year 1296. This church was famous for the great resort of pilgrims, who flocked thither from all parts to visit St Ninian's sepulchre, whom they call commonly the first bishop of Galloway. We had two famous priors of this place; the one called Gavin Dunbar, prior hereof in the year 1514, and afterwards archbishop of Glasgow; the other, James Beton, a son of the family of Balfour in Fife, first archbishop of Glasgow and then of St Andrews, and chancellor of Scotland.

4. DRYBURGH, situated on the river Tweed, a little below Melrose, in Teviotdale, was a famous abbey, founded by Hugh Moreville, constable of Scotland, and his wife "Beatrix de Bello Campo," in the reign of King David I. Walter Stuart, father to King Robert II. grants to this place the patronage of the church of Maxton, in the shire of Roxburgh and diocese of Glasgow. Kilrinny, in Fife, was also given to this monastery by Ada, mother to King Mal-

colm IV. and King William the Lyon: And by the same charter she gives them also “*dimidiam carrucatam terrae de Pitcortyne; et unum toftum in burgo meo de Carele.*” The author of the *Monasticon Hibernicum* informs us, that there were two monasteries in Ireland which acknowledged the abbacy of Dryburgh for their mother, viz. the abbacy of Drumcross in the county of Armagh, and the abbey of Woodburn in the county of Antrim. It was erected into a temporal lordship by King James VI. in favour of Henry Erskine, a younger son of the Earl of Mar, thereafter created Lord Cardross, ancestor to the present Earl of Buchan. There is a chartulary of this place, containing all the charters that were granted thereto, in the Advocates’ Library.

5. TUNGLAND, in Galloway, was founded by Fergus, lord of Galloway, in the twelfth century. Alexander abbot of Tunglan is one of the subscribers to *Ragman’s-roll* in the year 1296. Lesly tells us a very merry story of another abbot of this place, p. 331, ad annum 1507, who, undertaking to be in France before the king’s ambassadors, who were going thither, by flying in the air, and accordingly taking his flight from the walls of the castle of Stirling, met with a reward suitable to the nature of the undertaking, by falling, and breaking his thigh bones. A like story is related by *Randolphus Higdenus*, Lib. 6. p. 284, ad annum Christi 1065.

6. FERNE, in Ross, was an abbacy, founded by Ferquhard, the first Earl of Ross, in the reign of King Alexander II. It was annexed to the bishopric of Ross, in the 20th Parliament of King James VI., in the year 1607, and is frequently called in charters “*Abbasia de Nova Farina.*” Mr Patrick Hamilton, abbot of this place, was the first called in question for religion at the dawning of the Reformation, and burnt at the gate of St Salvator’s college in St Andrews, in the year 1527.

All these different orders followed the rule of St Augustine, and some private constitutions.

The Jacobines, or Black Friars, who are elder than those of St Bennet by forty years, follow also St Augustine's rule; but being listed among the Begging or Mendicant Friars by the councils, I have not thought fit to speak of them in this place; and so shall proceed to the monks who observed the rule of St Bennet, referring the Black Friars to their peculiar chapter.

## CHAP. VI.

### OF THE BENEDICTINES, OR BLACK MONKS, AND THEIR MONASTERIES.

ST BENEDICT, or BENNET, founder of this order, was the first who brought the monastical life to be esteemed in the west. He was born at Nursi, a town of Italy, about the year 480, and established his followers about the fifth century,—who were sometimes called Benedictines, from the proper name of their founder, and sometimes Black Monks, from the colour of their habit.

Berno built a new monastery near Cluniacum, and began to reform the Benedictines about the year 940. Thence came the congregation of Cluny. Moreover, the order of St Bennet hath been the source of several others, who follow the rule of their first founder.

These monks were either brought from monasteries depending upon the abbacy of Fleury la Riviere on the river of Loire in France, from Tyron in the province of Perche, or Cluny in Burgundy; as also the Cistertians, and those of the congregation of Vallis-caulium, Val-des-choux, likewise in Burgundy.

Those who had relation to Fleury la Riviere had three convents in this country, which were situate at the following places.

1. COLDINGHAM, in the shire of Berwick, two miles from

Aymouth, was a priory, founded by King Edgar, in honour of St Cuthbert, in the year 1098, who bestowed it upon the monks of Durham in England. It formerly was a nunnery, renowned in our history, (as you will see in its proper place.) Bede called this place *Coludum*, and Ptolemy *Colania*. Hugh bishop of Biblis, in the Holy Land, obtained of Pope Benedict XI. all the profits and revenues of this priory during his lifetime, after that the Saracens had seized upon his bishopric; which King Edward I. finding prejudicial to the crown, stopped, and declared the gift null, *Prynne*, Vol. III. p. 1059. King James III. annexed this place to his royal chapel of Stirling, and made an act of Parliament discharging all subjects to attempt any thing contrary to this union under the pain of treason. After his death, Alexander Stuart, natural son to King James IV. was made commendator hereof, and was killed with his father, at the battle of Flodden, in the year 1513. The last who bore that title was John Stuart, son to Francis earl of Bothwell. There are a vast number of original charters, granted by our kings, &c. to this monastery, still extant in the archives of the church of Durham, an exact list of which is to be seen in MS. in the Advocates Library.

2. DUNFERMLINE, a noble monastery, in the shire of Fife, situated four miles above the Queensferry. It was begun by King Malcolm III. or Canmore, and was finished by King Alexander I. surnamed the Fierce. This city is famous for being the burial-place of several of our kings, and is the place that gave birth to King Charles I. It was formerly governed by a prior: For Eadmerus, *Hist. Novel. Lib. 5. p. 130*, speaking of the messengers that were sent by the above King Alexander, in the year 1120, to Radulph archbishop of Canterbury, for procuring Eadmer to be bishop of St Andrews, says, “*Horum unus quidem Monachus, et Prior Ecclesiae Dumfermelinae, Petrus nomine.*” Perhaps it was then an hospital; for it is designed in some old manuscripts, “*Monasterium de monte in-*

firmorum." However, King Malcolm and King Alexander gave several lands to this place; which was afterwards changed into an abbey by David I. who brought thither thirteen monks from Canterbury in the year 1124. Musselburgh and Inveresk, with the parish church, mills, and harbour, were given to this abbey by King Malcolm and his son St David. Burntisland, called of old Wester Kinghorn, with its castle and harbour, belonged also to this place, with Kinghorn, Kirkcaldy, and several other considerable towns and lands mentioned in the chartulary of this place in the Advocates Library.

The first abbot of this monastery was Gosfridus, of whom the History of Florentius Vigorniensis gives the following account: 'Vir religionis eximiæ, Cantuariæ prior, Gosfridus nomine, Rege Scotorum David petente, et Archiepiscopo Wilhelmo annuente, abbas eligitur ad locum in Scotia qui Dunfermlin dicitur: ordinatus est autem a Roberto episcopo Sti Andreæ anno 1128.' This Gosfrid, or Gaufrid, died in the year 1154: For the *Chronicon Sæ Crucis*, "ad annum prædictum," says "Obiit Gaufridus, primus abbas de Dunfermlin, et nepos ejus Gaufridus in loco ejus successit." The last abbot of this place was George Durie, commendator and archdeacon of St Andrews. The church and monastery were dedicated to the Holy Trinity, and St Margaret queen of Scotland. It was united to the crown by the 189th act of King James VI.'s 13th Parliament.

At the general dissolution of the monasteries, Dunfermline was first given to Secretary Pitcairn, then to the master of Gray, and in the end was conferred upon Alexander Seton, who was first advanced to the honour of a lord of the realm by the title of Lord Urquhart, the 3d August 1591, and thereafter was created Earl of Dunfermline the 3d March 1605.

Musselburgh was likewise erected into a lordship in favours of the Lord Thirleston, and excepted from the ge-

neral annexation made in the year 1587; and by the same act, the conventual brethren of this place, having embraced the Reformation, were nowise to be deprived of their portions during their lifetime.

3. URQUHART, in the shire of Moray, near Elgin, was a cell or priory belonging to Dunfermline, and founded by King David I. in honour of the blessed Trinity, in the year 1124, as appears by his charter in the chartulary of Moray, (fol. vers. 29.) in which he grants, ‘*Priori et fratribus ibidem Deo servientibus, Fochoper, per suas rectas divisas, et communionem pascuum animalium, et unam piscariam in Spé, et in firma burgi de Elgine viginti solidos, et de dominiis, hominibus eorum qui sunt in Fochoper, rectitudinem piscis quae ad Thayn pertinet, et decimam cani de Ergaithel, de Muref, et placitorum, et totius lucri ejusdem Ergaithel.—Pethenach, juxta Erin, per suas rectas divisas, et Scalingas de Fethenechten, et omnes rectitudines quas Monachi de Dumferlin in Muref habere solebant,*’ &c.

There are several priors of this place mentioned in the two chartularies of Moray which are still preserved amongst the curious collection of manuscripts belonging to the Faculty of Advocates; for Richard prior of Urquhart subscribes the fixing of the cathedral of Moray at Spiny, and the foundation of eight canons settled there by Bishop Bricius, brother to William Lord Douglas, in the reign of King William the Lyon.

Thomas prior of Urquhart is present at a synod of Andrew bishop of Moray, held at Elgin in the year 1232; and is sub-legate for composing a difference betwixt the bishop of Moray and David de Strathbolgyn. Robert prior of Urquhart is present at a synod called at Elgin in the year 1369, “*de decimis solvendis, de plaustris ducentibus in eremia.*”

## CHAP. VII.

## OF THE TYRONENSES AND THEIR MONASTERIES.

THESE monks had their name from their first abbey, called Tyronium, [*Tyron,*] in the diocese of Chartres; and not from the Latin word *Tyro*, as some would have it, signifying thereby their noviciate. There Rotrou, Earl of Perche and Mortagne, gave to St Bernard, abbot of St Cyprian in Poictou, a settlement, in the year 1109, after he had wandered a long time through Brittany and Normandy. They likewise followed the rule of St Bennet, and had six monasteries in Scotland, situate at the following places, viz.

I. KELSO, or DE CALCHOU, in the shire of Roxburgh or Teviotdale, situate at the mouth of the river of Teviot, upon the north side of the Tweed. This abbey was first founded at Selechirche or Selkirk, by King David I. whilst he was Earl of Northumberland, in honour of the Virgin Mary and St John the Evangelist. From thence it was taken to Roxburgh by the said king, “*quia locus non erat conveniens abbatiaë,*” as the charter bears. At last it was settled at Kelso, where St David, being king, founded an abbey for these monks in the year 1128, at the persuasion of John bishop of Glasgow. The abbey had its first confirmation from Pope Innocent II. who died in the year 1143. In the chartulary of this place in the Advocates Library, there is a bull of Pope Alexander III. allowing the abbot to wear a mitre, and make use of other pontifical ornaments, and to be present at all general councils. Innocent III. grants great privileges to this abbey; and exempts the abbey from all episcopal jurisdiction. They had also grants of freedom and independency from Robert bishop of St Andrews, in whose diocese they were; for he declares that church “*solutam, et ab omni exactione liberam;*” and that

the monks and abbots might take their ordination and other sacraments of the church from any bishop they pleased in Scotland or Cumberland. And notwithstanding they were transported from Selkirk and Roxburgh, yet they continued to have the churches of both places, and the tithes with the schools of Roxburgh. They had likewise the churches of Molle, Sprouston, Hume, Lambden, Greenlaw, Symprink, Keith, Mackerston, Maxwell, and Gordon, with several others. They had also an annuity of three merks Sterling, payable out of the customs of Perth, upon St John the Baptist's day, given them by King Alexander, as the charter more fully bears, which is recorded in the chartulary of this place, (fol. vers. 147.) The church of Innerlethan was also granted to the monks of this place by King Malcolm IV. who, by our historians, is surnamed the Maiden, as appears by his charter, still extant in the chartulary of Kelso, (fol. vers. 16.) in which is this remarkable clause, ' Praecipio etiam, (says the king) ut praedicta Ecclesia de Innerlethan, in qua prima nocte corpus filii mei post obitum suum quievit, ut tantum refugium habeat in omni territorio suo, quantum habet Wedale aut Tynningham, et ne aliquis ita sit temerarius, ut pacem praedictae Ecclesiae et meam, super vitam et membra sua, audeat violare.'— This shews plainly how far our historians are mistaken in naming him King Malcolm the Maiden.

The first abbot of Selkirk was Herbert, mentioned in the foundation. He succeeded John bishop of Glasgow in the year 1147; and the last was James Stuart, natural son to King James V. abbot of Kelso and Melrose. He died in the year 1559. After him the Cardinal de Guise was named abbot by Mary of Lorraine, queen-dowager, but never got possession thereof. The abbacy of Kelso belongs at present to the Duke of Roxburgh, whose ancestor, Sir Robert Ker of Cessford, obtained it in the year 1605 from King James VI. upon the forfeiture of Francis earl of Bothwell, admiral of Scotland.

2. **LESMAHAGOW**, in Clydesdale, contiguous to the barony of Douglasdale, was a cell of Kelso, founded by King David I. in the year 1140, and dedicated to St Machut. King Robert the Bruce grants, ‘ Sancto Machuto, et Monachis apud Lesmahagow Domino servientibus, ad luminare circa tumbam Sancti Machuti perpetuo sustinendum, decem mercas Sterlingorum annui redditus, de redditibus molendinorum suorum de Maldeslay, liberas et quietas ab omnibus exactionibus et demandis, in liberam, puram et perpetuam eleemosynam.’ The said sum was to be paid iisdem religiosis, vel eorum actornato, singulis annis, infra villam de Lanrik, per manus vicecomitis sui, qui pro tempore fuerit, ad duos anni terminos, viz. quinque mercas ad festum Pentecostes, et alias quinque mercas ad festum Sancti Martini in hyeme, sine contradictione vel strepitu aliquali.’ Henry abbot of Kelso, and his chapter, grant to Sir William Douglas, (therein designed Miles) their lands of Pollenell in the barony of Lesmahagow, ‘ totam terram nostram de Pollenell, in tenemento de Lesmahagow, pro fidei consilio et auxilio et patrocinio.’ These lands were granted to him ‘ pro toto tempore vite sue,’ he giving yearly to the priory of Lesmahagow ‘ duas libras ceree, in festo Sancti Martini in hyeme, nomine firmæ et recognitionis.’ The charter is dated ‘ in crastino Purificationis beate Mariæ Virginis, apud Glasgow, in plena curia Justiciarii anno gratiæ 1270.’

John of Helcame, (Eltham) brother to King Edward of England, burnt this monastery, together with those that had retired thither to shelter themselves from the cruelty of the enemy; and in the 1560 the Reformers pulled down the monastery and church, after they had burnt the relics of the martyrs, which had been kept there for several years.

3. **KILWINNING**, in Cuningham, one of the subdivisions of the shire of Ayr, some few miles north of Irvine, near the Irish sea. This stately monastery was founded by Hugh Moreville, constable of Scotland, in the year 1140, and de-

icated to St Winnin. The monks hereof were brought from Kelso. King Robert I. grants to this place the lands of Halland, ‘juxta burgum de Irvine,’ as also ‘viginti solidos, quos annuatim de terra sua de Kilmernoeh heredibus de Baliolo reddere solebant.’ “Johannes de Menetheth, Dominus de Arran et de Knapdale,” gives to the said monks ‘jus patronatus et advocacionis ecclesiarum Sancte Mariæ et Sanctæ Brigidæ insulae de Arran, cum suis capellis et terris.’ The charter is given at Kilwinning, the 12th October 1357.

The last commendatory abbot of this place was Gavin Hamilton, a great enemy to the Congregation and to John Knox. He was employed in several negociations by the queen-regent and her daughter Queen Mary, and was killed at the Watergate in the Canongate, Edinburgh, the 28th June 1571. He had, in the year 1552, made Hugh, earl of Eglinton, justiciary, chamberlain, and bailie of Kilwinning, and had given him a considerable salary for discharging these offices. His grant is confirmed by the queen, and may be seen in the 21st book of our Public Records, chart. 77.

At the general dissolution of the religious houses, Alexander earl of Glencairn (a great promoter of the Reformation) obtained a grant of the abbey of Kilwinning; but upon the 5th of January 1603, Hugh earl of Eglinton, son to the former, got a new grant of the said abbey to himself and his heirs, upon the resignation of Mr William Melvil, son to Sir John Melvil of Raith, with all the lands and tithes, in property and superiority, which had belonged at any time thereto, erected into a temporal lordship, with the patronage of the churches of Kilwinning, Irvine, Dunbarton, Kilmarnock, Loudon, Ardrossan, Kilbirny, &c.

4. ABERBROTH, OF ABERBROTHOCK, in Angus, situate near the sea shore, on the burn Brothock or Brothe, was a sumptuous abbey, founded by King William the Lyon in the year 1178, and consecrated to the memory of Thomas archbishop of Canterbury, called by the English

Thomas Becket. The monks hereof were brought from Kelso. This place is named in several manuscripts "Monasterium Bajocense," and by Dempster, "Aberbredockkuidel." King Robert the Bruce grants ten merks Sterling to this abbey, 'singulis annis percipiend. de thanagio de Monifoith. ad sustinendum luminare circa tumbam bonæ memoriæ Willielmi regis Scotorum,' and several other gifts for divers uses. King John of England grants likewise to the inhabitants of this town the same privileges that his subjects enjoyed through all his kingdom of England, except in London; and Pope Lucius III. confirms, in the year 1182, all donations that were made to this monastery.

The first abbot of this place was Reginaldus, a monk of Tyron, whom John, abbot of Kelso, exeems and declares free from his jurisdiction in the year 1178; to which charter "Richardus de Aberbuthenoth," or "Arbuthnot clericus regis," is a witness. The said Reginaldus was consecrated, at King William's request, by Matthew bishop of Aberdeen, "vacante ecclesia Sancti Andreae." The second abbot was "Dominus Henricus," a professed monk of Kelso, whom the said abbot exeems likewise from all subjection to his convent in the year 1179, notwithstanding he had sworn obedience to him and his successors some years before. Bernard, abbot of this monastery, was chancellor under King Robert the Bruce, and afterwards bishop of the isles. There is an indenture betwixt John Geddy, abbot of this place, and the burgesses of the town of Aberbroth, whereby the abbot obliges himself and his successors to maintain the pier, "sumptibus suis et expensis portum salutarem, in quo naves applicare valeant, et salve quiescere." It is dated the 2d April 1394. Pope Pius II. in the year 1461, orders the bishop of St Andrews to give notice to his brethren that he had exeemed the abbot of this place from assisting at their yearly synods, and that he was fully resolved to excommunicate all those who would trouble them upon that head; yet it does not appear that John bishop of Bre-

chin, and Alexander bishop of Moray, were afraid of these thunderbolts. As also Pope Bennet, by his bull dated at Avignon, “6to Kal. Junii, pontificatus sui 2do,” grants to John, abbot of Aberbroth, the privilege of making use of and wearing the pontifical ornaments, ‘ut tu fili abbas, et successores tui dicti monasterii abbates, qui pro tempore fuerint, mitra, annulo, et aliis pontificalibus insigniis, libere possitis uti,’ &c. And Pope Martin, by his bull dated at Florence, “5to Id. Junii, pontificatus sui anno 3tio,” allows Walter, abbot of Aberbroth, and his successors, to give the minor orders, ‘ut tu fili abbas, et successores tui abbates dicti monasterii, qui erunt pro tempore, monachis et clericis secularibus servitoribus dicti monasterii, minores ordines conferre valeatis.’

The last commendatory abbot of this place was John Hamilton, second son to the Duke of Chastleherault, who was afterwards created Marquis of Hamilton. This abbey, which was one of the richest in Scotland, was erected into a temporal lordship, in favour of James marquis of Hamilton, son to the former, upon the 5th of May 1608. It afterwards belonged to the Earl of Dysart, from whom Patrick Maule of Panmure, gentleman of the bedchamber to King James VI. did purchase it, with the right of patronage of thirty-four parish churches belonging thereto.

5. FYVIE, situate upon the water of Ythan in Buchan, was a cell or priory of Aberbroth, founded with a parish-church in honour of the Virgin Mary, by Fergus earl of Buchan, in the year 1179; and his donation of it to the abbacy of Aberbroth was afterwards confirmed by Margaret countess of Buchan, his daughter, who married Sir William Cuming, knight, who by that marriage became Earl of Buchan. I find one “Albertinus custos domus de Fyvyn” in the year 1323. There is likewise a letter of Bernard abbot of Aberbroth, and chancellor of Scotland, addressed to him ‘de disciplina regulari servanda, datum apud Aber-

‘broth, die Lunae, in festo Sancti Martini in hyeme, anno ‘gratiae 1325,’ which is recorded in the chartulary of Aberbroth, (fol. vers. 14.)—“Johannes de Sancto Andrea” is named “custos domus de Fyvyn” in the year 1451; and upon the 20th of May, in the year 1484, Alexander Mason, prior of Fyvie, names, with the consent of the chapter, David Lighton, archdean of Ross, abbot of Aberbroth, “per viam compromissi.” The priory stood on a plain ground, near to a little water, and had a pleasant view of the neighbouring woods.

6. LUNDORES, situate in the forest of Ernside, on the river Tay, below the town of Newburgh, in the shire of Fife, was a rich abbey, founded by David earl of Huntingdon, brother to King William, upon his return from the Holy Land about the year 1178. Earl David bestowed this place upon the Tyronenses of Kelso, whom Boethius highly commends, as being “marum innocentia clari.” Robert the Bruce, competitor with Baliol, derives his title to the crown from his mother, daughter to this earl. David duke of Rothsay, eldest son to King Robert III. who was starved at Falkland by his uncle, (as is commonly reported,) was buried in the church of this abbey, which was dedicated to the Virgin Mary and St Andrew the apostle. There is a bull of Pope Innocent III. granted at Lateran in the year 1198, the second year of his pontificate, confirming all the lands and privileges granted to this place, and is addressed “Guidoni abbati monasterii Sanctae Mariae de Lundores, ejusque fratribus.” Johannes Scotus, earl of Huntingdon, confirms likewise to the said monks all the donations which had been made to them by his father. The monks of this place had twenty-two parish-churches belonging to them, and were very rich. This abbey was erected into a temporal lordship by King James VI. the 25th December 1600, in favour of Patrick Lesly, son to Andrew earl of Rothes.

## CHAP. VIII.

## OF THE CLUNIACENSES AND THEIR MONASTERIES.

THE *Cluniacenses* were so called from the abbacy of Cluny in Burgundy, near the river of Grosne, four leagues from Macon in France, where Berno revived the rules of St Bennet, adding some new constitutions; and, when he was dying, placed Odo as abbot or superior of this new monastery. The monks of this institution had four monasteries in this kingdom, situated at the following places:

1. PAISLEY, in the shire of Renfrew. It formerly was a priory, and afterwards changed into an abbey of Black Monks, brought from Wenlock in England, and was founded by Walter, son of Allan, lord high-steward of Scotland, in the year 1164. It was the common burial-place of that noble family until they became kings of Scotland; and although King Robert II. the first of this race who attained to that dignity, was buried at Scone, yet, nevertheless, his first wife, Elizabeth Muir, (who has made a great noise in our history,) and Euphemia Ross, his queen, were both buried here, as likewise Marjory Bruce his mother. The monks of this place are supposed to have written a chronicle of our affairs, called the Black-Book of Paisley, from its cover. This curious monument of antiquity, cited frequently by Buchanan, belonged to President Spotiswood, and, after his death, was carried into England by General Lambert, and is now in the king's library at St James's.

George Schaw, abbot of this place, enlarged and beautified this monastery. He built the refectory and other offices necessary for the monks, the church, and the precinct of the convent, and enlarged the gardens and orchards, which he inclosed with a wall of hewn stone, about a mile in circuit,

in the year 1484. In one of the corners of this curious wall, towards the outer side, there was a niche, with a statue of the Virgin Mary, with this distich engraven under her feet :

“ Hac ne vade via, nisi dixeris Ave Maria :

Sit semper sine væ, qui tibi dicit Ave.”

One of his successors was John Hamilton, natural son to James earl of Arran, who was then bishop of Dunkeld, and afterwards archbishop of St Andrews. The bishop resigned it in the year 1553, 6to Id. Decembris, with the queen's consent (*reservatis sibi fructibus*), in favour of Lord Claud Hamilton, a child of ten years of age, notwithstanding that it is expressed in the bulls of Pope Julius that he was fourteen years old. This Lord Claud was third son to James Duke of Chastleherault, governor of Scotland. He adhered to Queen Mary's interest, and was at the field of Langside in the year 1568, for which he was forfeited: And Paisley, then in the crown's hands, was bestowed by the regent upon Robert son to William Lord Semple, heritable bailie of Paisley, and justiciary of that regality. But Lord Claud being afterwards restored to his fortune, was, in the year 1591, by the favour of King James VI. created Lord Paisley. His son, James earl of Abercorn, disposed the abbacy of Paisley in favour of William first Earl of Dundonald, with whose posterity it still remains.

2. FEALE, in Kyle, one of the subdivisions of the shire of Ayr, was a cell or priory depending upon Paisley, and consecrated to the Virgin Mary. The founder thereof is unknown, as also the year of foundation: Our history only remarks, that the prior of this place was one of those who hindered the castle of Dunbarton from being surrendered to the English anno 1544, in opposition to the Earl of Lennox, then governor of it.

3. CROSSRAGUEL, CROCEREGAL, or CROSSRAGMOL, in Carrick, also one of the subdivisions of the shire of Ayr, situate in the parish of Kirkoswald, two miles distant from Maybole, was founded by Duncan, son of Gilbert earl of

Carrick, in the year 1244, as we are informed by the chartulary of Paisley. There is a charter of King Robert the Bruce to this place, which he calls "Crocragmer, de terra de Dungrelach," given at Berwick the 18th year of his reign; and a confirmation, by the said king, of all the churches and lands granted to this place by Duncan Neil, (Nigellus,) Robert his father, and Edward the Bruce his brother, Earls of Carrick, dated at Cambuskenneth the 20th July, and the 21st year of his reign. The last abbot of this place was Quintine Kennedy, brother to the Earl of Cassillis. The famous George Buchanan had afterwards a considerable sum of money paid him yearly out of this abbacy, which gives him occasion, in charters, to design himself "Pensionarius de Crosragmol." Both the temporality and spirituality of this abbey was, by King James VI., in the year 1617, annexed to the bishopric of Dunblane.

4. ICOLMKILL, in the isle of Iona or Hye, (*Insula Sancti Columbæ*) near the isle of Mull, in the shire of Argyle, was a famous monastery, founded by St Columba, who coming from Ireland into Britain, in the year 565, to preach the word of God to the provinces of the North Piets, and having converted them, he obtained this island, where he laid the foundations of this monastery, and was himself the first abbot. Bede informs us, that his successors and followers differed from the church of Rome in the observation of Easter and the clerical tonsure, until the year 716. Usher assures us, that the first inhabitants of this monastery were regular canons, (*clerici*), which opinion Gabriel Pennotus confirms, by several strong arguments drawn from the books of the taxes or impositions that were laid upon the clergy, and are kept at Rome. The old cloisters being ruined by the several incursions of the Danes, the monastery became, in the following years, the dwelling of the Cluniacenses, who, in the reign of King William, lost all their benefices, "cum cura animarum," in Galloway, which were

bestowed upon the canons of Holyroodhouse at Edinburgh, the Benedictines not being allowed by their constitutions to perform the duties and functions of a curate. Forty-eight of our kings are said to have been buried in the churchyard of this abbey, as also four Irish kings, together with eight Danish or Norwegian, whereof there are yet several undefaced monuments and inscriptions extant. This abbey was annexed to the bishopric of Argyle by King James VI. in the year 1617.

## CHAP. IX.

### OF THE CISTERTIANS, OR BERNARDINES, AND THEIR MONASTERIES.

THE *Cistertians* were a religious order, begun by Robert abbot of Molesme, in the diocese of Langres in France, in the year 1098. These monks were called *Monachi Albi*, White Monks, for distinguishing them from the Benedictines, whose habit was entirely black; whereas the Cisterians wore a black cowl and scapular, and all their other clothes were white. They were named Cisterians from their chief house and first monasteries, Cistercium in Burgundy, and Bernardines, because St Bernard, native of Burgundy, fifteen years after the foundation of the monastery of Citeaux, went thither with thirty of his companions, and behaved himself so well to their humour that he was sometime after elected abbot of Clairvaux, (*Abbas Clarevallensis*.) This Bernard founded above 160 monasteries of his order; and because he was so great a propagator of it, the monks were called from his name Bernardines. They were divided into thirty provinces, whereof Scotland was the twenty-sixth, and had thirteen monasteries in this country, situate at the following places:

1. MELROSE, in the shire of Teviotdale, situate upon the river Tweed, was an old monastery in the time of the Sax-

ons, mentioned by Bede, in the year 664. Here St David, finding the former monastery decayed, laid the foundation of a new building, which he bestowed upon the Cistertians whom he brought from Rievall, an abbey in Yorkshire. This new monastery was founded in the year 1136, according to the *Extracta ex variis Chronicis Scotiae*, which relates it in the following words: ‘ Monasterium de Melross  
 ‘ idem Rex David fundavit, anno Dom. mcxxxvi, de cujus  
 ‘ quidem fundatione habentur hæc metra :

‘ Anno milleno centeno ter quoque deno

‘ Et sexto Christi, Melross fundata fuisti.’

It was dedicated to the Virgin Mary, as all the other houses of this order were, which I shall not repeat. Hugh Giffard Lord Yester, grants the monk-lands of ‘ Yester, et unum  
 ‘ toftum in villa sua de Yester, et duas bovas terras in villa  
 ‘ sua prædicta’; and William, first Earl of Douglas, grants likewise the patronage of the church of Cavers to this abbacy, which was one of the finest Gothic buildings in Europe, and a good part of it still remains entire.

Several abbots of this place were distinguished for their piety and learning. Richard, the first abbot hereof, died at Clairvaux in the year 1149, “ non sine sanctitatis opinione.” St Walter, second abbot of this place, who died in August 1159, was afterwards canonized. Adam, also abbot of this house, was sent ambassador to King John of England in the year 1209. He was chosen bishop of Caithness in the year 1213, and was burnt in his kitchen at Hawkirk in the year 1231. Robert of Kildalach, formerly a monk and abbot of Dunfermline, thereafter chancellor of Scotland, was made abbot of this place in the year 1269, and died in the year 1273. Johanness Fogo, abbot also of this monastery, was confessor to King James I.; and Andrew Hunter, abbot of this place, was confessor to King James II. and lord high-treasurer in the year 1449. About the time of the Reformation, James Douglas was commendator of Melrose, by whose care and industry all the original evidences

were preserved, and are still extant, in the custody (as I am informed) of the Earl of Morton. Thomas Lord Binny was created Earl of Melrose the 20th of March 1619.

2. **NEWBOTTLE**, situated on the river of Southesk in the shire of Mid-Lothian, was an abbey founded by King David I. in the year 1140. The monks hereof were brought from Melrose, together with their abbot Radulphus. Patrick Madort, a learned divine, who is mentioned from the year 1462 until the year 1470, recovered a great number of original writs and charters belonging to this place, which were transcribed into a chartulary which is now in the Advocates Library. The last abbot or commendator of this place was Mark Ker, a son of Sir Walter Ker of Cessford; whose son of the same name got this abbacy erected in his favours into a temporal lordship, 15th October 1591, and is ancestor to the present Marquis of Lothian.

3. **DUNDRENAN**, an abbey situate on Solway Frith, about two miles from Kirkcudbright in Galloway, was founded by Fergus lord of Galloway, in the year 1142. The monks hereof were brought from Rievall in England. Sylvanus was the first abbot of this place. He died at Belleland, "7<sup>mo</sup> Id. Octobris anno 1189." The last abbot hereof was Edward Maxwell, son to John Lord Herries, after whose death King James VI. annexed this place to his royal chapel of Stirling. The Chronicle of Melrose is thought to have been written by an abbot of this monastery. The first part thereof is certainly penned by an Englishman, and is a continuation of Bede's History. The second part appears to have been written by a Scotsman, familiar and contemporary with our Stuarts. The Oxford edition, published in the year 1684, does not agree with our manuscripts. Alan lord of Galloway, surnamed the Great, constable of Scotland, was buried in this place in the year 1233.

4. **HOLME, or HOLMCULTRAM**, sometimes designed Harehope, near to the sea, and about twelve miles distant from Carlisle in Cumberland, was founded by Henry earl of

Huntington, “ 3<sup>tio</sup> Kal. Januarii, anno 1150.” The first charter granted to this place may be seen in Dugdale’s *Monasticon Anglicanum*, Part I. p. 886, and the confirmations made thereof by King David, Malcolm IV. and King William, are likewise to be seen in the said *Monasticon*, Vol. III. p. 34 et 38. Robert the Bruce, Earl of Carrick, and father to our Robert I. was here buried, and near to him the bowels of Edward Langshanks, who died at Burgh upon Sand, in his expedition against King Robert the Bruce. The rolls of Robert II. make mention, that the monks of this abbacy were forfeited for adhering to the English interest; and the lands of Priestfield, the Grange near Edinburgh, and Spittleton, belonging to them, were given to John Lord Kyle, Earl of Carrick, his son, who disposed them to Riccarton, nephew to Cardinal Wardlaw bishop of Glasgow.

5. KYNLOSS, or rather KEANLOCH, in Moray, was a famous abbey, founded by St David, “ 12<sup>mo</sup> Kal. Januarii, anno 1150.” This monastery derives its name from the situation, being placed at the head of a little loch or inlet of the sea, at the mouth of the river of Findorn: For *kean*, in the old language, signifies the head, and *loch*, a lake. Nevertheless Dempster, following the old and popular tradition, calls it Killoss, and gives us the following account of it, and reason of its foundation: ‘ Killoss, in Moravia, nomen habet a floribus, qui, praeter anni naturam, de repente vicino in campo pullularent, dum Duffi Regis corpus revelaretur. Cœnobium, post duo fere secula quam Duffus occubuit, fundatum in memoriam miraculi quod ibidem contigisse memoratur.’ Boethius, speaking of this place, informs us, that there was a bridge upon the water, under which King Duffus was concealed; and that the village at the end of the bridge was called Kilfloss, *i. e.* *Templum florum*; and, pursuing the story, he adds, ‘ Nunc ibi cœnobium est, cum amplissimo templo, Divae Virgini sacro, atque augustissimo, aedibusque magnificae structuræ

‘piorum coetu Cistertiensi instituti insigne, nulli in Albione  
‘religionis observatione secundum.’

The first abbot of this place was Ascelinus, who, together with the monks, was brought from Melrose. He died in the year 1174, and was succeeded by Reinerius, who is mentioned as a witness in a charter granted by King William to Richard bishop of Moray, of his bishopric, and of the church of Elgin, &c. This Reinerius was publicly invoked and called upon by the pilgrims and those that frequented the public roads. The reason why they reposed so much trust in him is related by Dr Dempster in the following words: ‘Eo quod duos viatores, ad loca sanctiora Scotiae peregrinantes, occisos, seu mutuo conflictu, sive viarum obsessores, ad vitam revocaverit; quare (adds he) peregrini per Scotiam eum invocabant.’ Robert Red, abbot of this place, was official of Moray in the year 1530, commendator of Beaulieu in the 1535, bishop of Orkney in the 1557, and president of the Session. He was employed in divers negotiations at the courts of Rome, France, and England; and he died at Dieppe in Normandy, the 15th September 1558, in his return from France, where he had been assisting at the marriage of Queen Mary with the Dauphin. He is much commended by Archbishop Spotiswood for his integrity and care in the administration of justice.

Mr Edward Bruce, commissary of Edinburgh, afterwards a lord of the Session, was commendator of this place at the Reformation, and in the Parliament made a long and learned discourse, shewing the right that prelates had to sit and vote for the Church in the House. He was created by King James VI. Baron Bruce of Kinloss, by letters-patent, bearing date 8th July 1604, which dignity of a temporal lordship was enjoyed by his son Thomas Bruce, who, by King Charles I. was created Earl of Elgin the 19th June 1633.

6. **Coupar**, in Angus, was an abbey founded by King Malcolm IV. and endowed with considerable revenues.

Matthew Paris will have it to have been founded the year after the council of Tours, and consequently in the year 1164; for that council was held 12<sup>mo</sup> Kal. Junii, anno 1163: And Angelus Manriquez, the historian of the Cisterian order, and the author of the *Book of Coupar*, who was certainly well informed of what passed among us, says, in the Life of King Malcolm, anno 1164, ‘de consilio Sancti Walthei, abbatis de Melross, Rex Malcolmus fundavit monasterium de Cupro in Angus.’ Boethius, describing this abbey, (Lib. 13. fol. 279.) says, ‘Ea est abbacia Divae Virgini sacra, amplissimis dotata redditibus. Inhabitant eam viri religiosi ordinis Cistertii, multa pietate celebres, nec in hunc usque diem ullo notati manifesto flagitio.’

The Hays of Errol, next to our kings, were the principal benefactors to this monastery. For William de Haya grants thereto the lands of Lidderpole or Ederpole. His gift is confirmed by King William the Lyon, “apud Strevelin.” David de Haya, his son, grants also, ‘pro anima Wilhelmi patris sui, et Elenae sponsae suae, cum consensu Guilberti heredis sui, unum rete super aquam de Thei,’ with three acres of arable ground. “Guilbert de Haya, miles, Dominus de Errol,” grants to the monks of this place, ‘liberum transitum, sine impedimento, cum bobus suis, super terras suas, per omnes vias et semitas.’ “Nicolaus de Haya” confirms to them ‘illam bovatom terrae in Carso, quam habent ex dono Rogeri filii Baudrici, una cum illo annuo redditu quem dicti Monachi sibi reddere solebant.’ And “Gilbertus de Haya, Dominus de Errol,” constable of Scotland, grants to this monastery, ‘in quo progenitores sui sepulti erant, et ipse etiam elegeret sepeliri, jus patronatus Ecclesiae de Errol, et capellae de Inchmartin, cum earum juribus et pertinentiis.’ This gift is confirmed by Pope Clement, “apud villam novam Avenionensis diocesis, 4<sup>to</sup> Kal. Aprilis, pontificatus sui anno nono.” The original bull is still extant amongst our pub-

lic records in the Laigh Parliament-house. After the Reformation, King James VI. created a second son of Secretary Elphinston Lord Coupar, the 20th December 1607; but he dying without issue, in the year 1669, the honour devolved to my Lord Balmerino.

7. GLENLUCE, or *Vallis lucis*, in Galloway, gives name to a considerable bay in that country, and was an abbey, founded in the year 1190, by Rolland lord of Galloway and constable of Scotland. The monks of this monastery were brought from Melrose. Walter, abbot of this place, was sent to Scotland by John duke of Albany. Laurence Gordon, son to Alexander bishop of Galloway, and archbishop of Athens, was likewise an abbot of this place. King James VI. erected in his favours Glenluce into a temporality in the year 1602, which was confirmed by act of Parliament 1606. After his death, John Gordon, dean of Salisbury, son to the said bishop, fell to be Lord Glenluce, and disposed the lordship to Sir Robert Gordon, his son-in-law. Afterwards Glenluce was united to the bishopric of Galloway by act of Parliament; and at length Sir James Dalrymple, president of the Session, a gentleman of an ancient family in Carrick, was created Lord Glenluce. His son, Sir John Dalrymple, king's advocate, justice-clerk, and secretary of State, was likewise Lord Glenluce and Earl of Stair.

8. SAUNDLE, SANADALE, or SADAEL, and SADAGAL, in the *Register of Pensions*, in Cantyre, formerly a shire by itself, but now united to the shire of Argyle, was an abbey, founded by Reginaldus, son of Somerled lord of the Isles, who was defeated and slain at Renfrew in the 1164, in his rebellion against King Malcolm IV., although all our historians say it was founded by one Sorle Maclardy, which seems to be a corruption for Soirle Mackilvrid or Somerled, the son of Gilbrid, who was father to the above Reginald, ancestor to the Macdonalds. The founder mortified thereunto the lands of Glensaddil and Baltebean, together with

the lands of Casken in the isle of Arran. Sir Duncan Campbell of Lochow, who was created Lord Campbell in the year 1445, mortifies also to this abbacy the lands of Blairantibert in the shire of Argyle, “pro salute animae suae,” &c. Dempster mentions one Thomas abbot of Saundle, who flourished about the year 1257. He commends him for the austerity of his life and chastity, and calls him “Vir magna vitae austeritate, et continentia celebris.” He informs us, likewise, that he wrote several books, which were kept in the library of St Andrews; but at present there are none to be found in that place penned by his hand. King James IV. annexed this abbacy to the bishopric of Argyle in the year 1507.

9. CULROSS, or KYLLENROSS, situated upon the Frith of Forth, in the shire of Perth and diocese of Dunblane, was an abbey, founded in the year 1217, by Malcolm earl of Fife. The church of this place was dedicated, not only to the Virgin Mary, but also to St Serf, the confessor, [*Sanc-tus Servanus,*] whose festival was kept yearly upon the first day of July. The Chronicle of Melrose gives us an account of the foundation of this monastery in the following words: ‘Fundata est abbacia de Kulinross a Domino Malcom Comite de Fife, ad quam abbaciam missus est conventus, 7<sup>mo</sup> Kal. Martii, de Kinlos, cum Domino Hurgone primo abbate, quondam priore de Kinlos.’ John Hog was abbot of this place 14th April 1484, at which time Culross was erected into a burgh of barony. The last abbot of this place was Alexander, son to Sir James Colvil of Ochiltree. Sir James Colvil, brother to the said Alexander, was raised to the dignity of Lord Colvil of Culross, in the year 1604, at which time the king made him a grant of this dissolved abbey.

10. DEER, in Buchan, situate upon the water of Ugie, half a mile distant from Old Deer, was an abbey, founded by William Cuming earl of Buchan, who gave thereunto a great many lands in those parts, and bestowed it upon

this order of monks in the year 1218, who were brought to this place from Kinloss. The first abbot of this monastery was one Alexander prior of Kinloss, who died 8<sup>vo</sup> Id. Septembris anno 1233, while he was going to Citeaux in France to assist at the general chapter, and was buried in a monastery of the same order, called “Vallis Sanctae Mariae.” He was succeeded in the 1234 by Herbertus abbot of Coupar. The last abbot of this monastery was Robert Keith, brother to the Earl Marischal; of whom Dempster gives the following account: ‘Robertus Keithus, Comitibus Martialis frater, eruditione et vitae continentia clarus, abbas Deerensis, multa egisse dicitur, quo collapsos Ecclesiastici ordinis mores restitueret, nonnulla scripsit: obiit Lutetiae 12<sup>mo</sup> die Junii anno 1551, sepultus in aede sacra Carmelitarum, ante aram Sancti Niniani.’ There is another eulogium of this abbot, which says that he was buried at Paris, ‘in fano Carmelitarum, juxta forum Sancti Mauberti,’ with this epitaph, ‘Cy gist venerable prelat Robert Keith, Escossois, frere du Conte Marischal, abbé du monastere de Dier, qui trepassa 12<sup>mo</sup> Juin 1551.’ The said Dempster speaks of one Samuel prior of Deer, during the time that the foresaid abbot was alive; of whom he gives the following account: ‘Samuel Deiranus prior, vir ad miraculum omnibus bonis artibus eruditus, praecipue mathematicis, in quibus tantum excelluit, ut vulgo Magus haberetur, varia reliquit ingenii monumenta: obiit anno 1567, sepultusque est in sacello Divi Mathaei Rosselini, non longe ab Edinburgo.’ Afterwards another Robert Keith, son to William Earl Marischal, was, by the favour of King James VI. created a temporal lord hereof, by the stile and title of Lord Altrie. He left only one daughter; so the peerage failed in him, and his estate and honours fell to George Earl Marischal.

11. BALMERINACH, in Fife, called by Lesly *Balmuraeum*, and by Fordun *Habitaculum ad mare*, was an abbey, of a beautiful structure, begun by King Alexander II. and

his mother Emergarda, daughter to the Earl of Beaumont, in the year 1229. This lady bought the lands of Balmerinach, and paid therefore 1000 merks Sterling to Richard de Reule, son of Henry, who resigned Balmerinach, Cultrach, and Balandean, “in curia Regis Alexandri, apud Forfar, die post festum Sancti Dionysii,” anno 1215; upon which ground Emergarda founded this monastery; which was of old a stately building, pleasantly situate near the shore, hard by the salt water of Tay, and is now for the most part in ruins. The monks of this place, which was dedicated to St Edward as well as the Virgin Mary, were brought from Melrose. David de Lindsay gives them an annuity out of his mill of Kirkhuet, which was confirmed by King Alexander II. in the 1233.

Symon, “filius et heres Symonis de Kinnir,” grants them, “in eleemosynam, medietatem totius terrae suae in feudo de Kinnir,” which is now called Little Kinnir. His charter was confirmed by the said King Alexander, “21<sup>mo</sup> Septembris, anno regni sui 22<sup>do</sup>.” The preceptory of Gadvan, near Dinbug in Fife, with the house and lands, belonged also to this abbey; and two or three monks of their order constantly resided in that place.

“Laurentius de Abernethie,” son of Orm, gave Corbie, called also Birkhill, from a park of birks surrounding the house, to this monastery; and in his charter is expressed the reason of his donation, viz. because Queen Emergarda dying “3<sup>to</sup> Id. Februarii, anno 1233,” and being buried in the church of Balmerinach, “ante magnum altare,” had by her testament left him 200 merks Sterling.

After the Reformation, King James VI. erected Balmerinach into a temporal lordship, in favours of Sir James Elphinston of Barnton, principal secretary of State, the 20th April 1604. He had likewise been a lord of the Session, and president after the Lord Fyvie.

12. SWEETHEART, (*Abbatia Dulcis-cordis*.) in Galloway, called by Lesly *Suavi-cordium*, was an abbey, founded in

the thirteenth century, by Dervorgilla, daughter to Alan lord of Galloway, niece to David earl of Huntington, and spouse to John Baliol, lord of Castlebernard, who died in the year 1269, and was here buried. Andrew Winton, prior of Lochleven, informs us, that after his death his lady caused take out his heart, and spice and embalm it, and putting it in a box of ivory, bound with silver, and enamelled, closed it solemnly in the walls of the church, near to the high altar; from whence it had the name of Sweet-heart, which was afterwards changed into that of New Abbey.

The first abbot of this place was Henry, who died in his journey to Citeaux in the year 1219. He was succeeded by "Ericus magister Conversorum ejusdem domus." Afterwards, John abbot of this place swears fealty to Edward Langshanks in the 1296, according to *Prynne*, p. 552, and he is there designed "Johan abbé de Doux-quer." There is a charter by another John abbot of this place, dated at New Abbey, the 23d October 1528, and granting 'Cuthberto 'Broun de Cairn, in emphyteosim, totas et integras quatuor mercatas terrarum de Corbully, in baronia sua de Lockendolo, infra senescallatum de Kirkcudbright; reddendo annuatim summam octo mercarum usualis monetae regni Scotiae, ad duos anni terminos, viz. Pentecostes, et Sancti Martini in hyeme.'

Gilbert Brown, descended of the family of Garlsruith, is among the monks that assent thereto. He was the last abbot of this abbey. Calderwood, in his History informs us that he sat in Parliament the 17th August 1560, whilst the Confession of Faith was approved; and in the 1605, he was apprehended by the Lord Cranston, captain of the guards appointed for the borders, and was sent to Blackness, and after some days was transported to the castle of Edinburgh, where he was kept until his departure out of the kingdom. He died at Paris, 14th May 1612. Sir Robert Spotiswood, president of the Session, and secretary of

State to King Charles I. was designed Lord New-Abbey, being then in possession of this dissolved abbey.

13. MACHLINE, in Kyle, a district of the shire of Ayr, said to be founded by King David I. The charter of foundation is related in that chartulary of Melrose which was not long since in the hands of the Earl of Haddington: Although by another chartulary of Melrose, yet extant in the Advocates Library, it would rather appear that it was the Stuarts who founded Machline, and bestowed it upon Melrose; for we have in that chartulary (fol. vers. 27.) a confirmation by King Alexander II. of the grant of Machline, made by Walter, son of Alan Lord High-steward of Scotland, to the abbacy of Melrose; and another of King Alexander III. confirming the gift of Alexander Lord High-steward of Scotland, of Machline, to the said abbacy. In all which charters it seems to be acknowledged, that Machline was given by the Stuarts to Melrose, and not by King David, else he would be named as founder of this abbacy.

## CHAP. X.

### OF THE MONKS OF VALLIS-CAULIUM AND THEIR MONASTERIES.

THE monks of this order of *Vallis-caulium*, *Vallis-olerum*, or *Val-des-choux*, are so named from the first priory of that congregation, which was founded by Virard, in the diocese of Langres, betwixt Dijon and Autun in Burgundy, in the year 1193. They are a Reform of the Cistertians, and follow the rule of St Bennet. By their constitutions they were obliged to live an austere and solitary life, none but the prior and procurator being allowed to go out of the cloisters for any reason whatsoever. They were brought to Scotland by William Malvoisin [*de malo vicino*,] bishop of St Andrews, in the year 1230, and had three monasteries amongst us, situate at the following places, viz.

1. **PLUSCARDIN**, in Moray, situated about six miles above Elgin, on the north side of the river Lochty, which falls into the Lossie at Pittendrich, was a rich priory, founded in honour of St Andrew, by King Alexander II. in the year 1230, and named "Vallis Sancti Andreae." Dempster fancies that it belonged formerly to the knights of St John of Jerusalem, though without the least foundation for that assertion. Others, who confound the religious of Valliscaulium with the Camaldulians, will have it to have been a priory of that congregation; whereas the Camaldulians, established by John Gualbert, a Florentine, in a place called Vallis Umbrosa, near the Appennine hills in Italy, in the year 1040, were properly hermits, and of a different order from those of Valliscaulium, who were not established till the year 1193, as is related above.

King Robert the Bruce grants to this place a fishing on the river Spey; and Simon, prior of Pluscardin, is witness to a charter of Andrew bishop of Moray, dated the 30th December 1239. Hector Foreman, a monk of this place, is likewise witness to a donation of Gavin Dunbar, made to his cathedral of Aberdeen, of 50 merks out of the Quarrelwood in the shire of Elgin, the 28th September 1529. It is commonly reported that the famous book of Pluscardin, seen and perused by George Buchanan, was penned here; but there are some who, with greater probability, take it to have been only a copy of Fordun belonging to this monastery. The constitutions of the order at the beginning were here strictly observed; but the monks afterwards becoming vicious, the monastery was reformed, and became a cell subject to Dunfermline. At the dissolution of the monasteries, this rich priory was bestowed by King James VI. upon Sir Alexander Seton, who was afterwards created Earl of Dunfermline.

2. **BEAULIEU**, now **BEWLY** in Ross, (*Prioratus de Bello-loco*), was founded in the year 1230, by James Bisset, a gentleman of a considerable estate in that shire. The

terms of its foundation were, ‘ ut pro ipso, dum vivèret, orarent monachi ; post mortem, funus corpusque exciperent, atque animam de corpore abeuntem, per continua sacrificia et opera pietatis prosequerentur.’ His charter is confirmed by Pope Gregory, “ 3tio Non. Julii, pontificatus, anno 4<sup>to</sup>.”

Andrew bishop of Moray ratifies to the monks of Beaulieu their tithes and fishing upon Spey, as also the teindsheaves of the parish of Abertarf, granted formerly to them by William Bisset, knight. His charter is subscribed by fifteen canons of the church of Moray. The church of Conwath belonged also to this place. Robert Reid, bishop of Orkney, was commendator hereof in the year 1535. After the Reformation, Walter, abbot of Kinloss and prior of Beaulieu, gives a tack of some lands belonging to the monastery to John and Alexander Clerks, dated the 19th November 1568. At the dissolution of the monasteries, Hugh Lord Fraser of Lovat acquired this priory from the last prior thereof, and transmitted it to his posterity, with whom it still remains.

3. ARDCHATTAN, situated on the north side of Loch Etyf in Lorn, a subdivision of the shire of Argyle, was a priory, founded in the year 1230 by Duncan Mackoul, ancestor (as is commonly said) to the Macdougals of Lorn. Peter, prior of this place, is one of the subscribers to *Ragman's-roll* in the year 1296. There is a commission, dated the 7th May 1506, and addressed to the prior of Beaulieu, from James, prior or general of this order, empowering him to visit Ardchattan, and to make such regulations there as he shall find requisite for observing the rule and constitution of the order.\* The proprietor of this place is to this day by the country people called prior of Ardchattan, and there are some remains of this old monastery yet extant. It was annexed to the bishopric of Argyle by King James VI. in the year 1617.

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\* John Campbell, prior, became bishop of the Isles anno 1573.

## CHAP. XI.

## OF THE CARTHUSIANS.

THESE monks were established by Bruno, a doctor of Paris, and a canon of Rheims, in the year 1086, in the wild mountains of Grenoble in France, under the protection of the Virgin Mary and St John the Baptist. The reason of his retreat is reputed to have proceeded from the following accident, which fell out during the funeral service for Raymond Dion, a professor of the university of Paris, who had been in very great esteem, not only for his doctrine, but also for the apparent integrity of a good life; but (as the story goes) the dead corpse all on a sudden sat upright in the bier, and cried with a lamentable voice, "Justo Dei judicio condemnatus sum." These words it uttered three several days. Bruno being present at this sight, and taking occasion, from the strangeness of the thing, to make a serious discourse to the assembly, he concluded that it was impossible for them to be saved unless they renounced the world and retired into desarts. Hereupon he, with six of his scholars, retired to the Carthusian mountains in Dauphiny, where he was assisted with all things by the bishop of that place, named Hugo, who afterwards became one of his disciples. They built in that desart little cells, at some distance each from another, where they lived in silence. They proposed to follow the rule of St Bennet, adding hereto several other great austerities. They came into England in the year 1180, and from thence into Scotland in the year 1429. They had only one establishment among us, situated near Perth, called "Monasterium Vallis Virtutis," which King James I. founded after his captivity in England, according to the following Monkish verses:

“ Annus millenus vicenus sicque novenus  
 Quadringentenus Scotis fert munera plenus :  
 Semina florum, germina morum, mystica mella,  
 Cum tibi Scotia fit Carthusia sponsa novella.”

• Oswald de Corda, vicar of the great Charterhouse near Grenoble, was the first superior of this place. He died “ Kal. Octobris anno 1434,” and was succeeded by Adam de Hangleside, a Scotsman. The building was of a very fine structure, and the monks had large revenues belonging to them. Adam Foreman, last prior of the Charterhouse near Perth, when his house was demolished by the reformers, retired, together with his brethren, to Errol, of which church they were patrons; and there he feued out, with consent of those that staid at home, to John Foreman, son and heir to Robert Foreman of Luthre, for a sum of money, ‘ terras suas de sacello beatae Mariæ Magdalenaë, (*the Magdalene’s lands,*) nuncupatas terras de Frierton, terras de Craigy, et insulam australem burgi de Perth, una cum piscaria sua salmonum super aqua de Taye, infra vicecomitatum de Perth.’ King James VI. afterwards confirmed to James Moncrief, ‘ secundum tenorem cartae feudifirmae,’ given by the prior and convent of the Charterhouse of Perth to John Moncrief, the 14th November 1569, ‘ locum, domum, totas et integras terras, cum pomeriis, hortis, uno vel pluribus, de Charterhouse, fundum ac stagnum, et aggeres ejusdem, cum decimis suis inclusis, infra bondas ex antiqua consuetudine limitatas; et duo tenementa in burgo, cum hortis, et reliqua extra burgum; salvis et reservatis sibi et successoribus suis, juribus, servitiis, et precibus, sibi et successoribus suis debitis et consuetis.’ This charter is dated at Leith, the 18th of May 1572, and the 5th year of his reign. He created George Hay of Nethirlyff commendator of the priory of the Charterhouse near Perth, ‘ toto conventu ejusdem longo tempore praeterito defuncto;,’ granting him ‘ prioratum prae-

‘dictum, et beneficium ejusdem, una cum omnibus et singulis ecclesiis, decimis garbalibus, aliisque decimis, ad hujusmodi prioratum spectantibus, seu juste spectare valentibus; ac cum principali maneriae loco, domibus, aedificiis, hortis et pomeriis, infra praecinctum et clausuram monasterii de Charterhouse; nec non cum voto et loco in omnibus Parliamentis, conciliis et conventionibus, ac omnibus dignitatibus, praeeinentiis, honoribus, immunitatibus, et privilegiis quibuscunque, ad dictum prioratum, beneficium et dignitatem ejusdem, spectantibus, per praefatum Georgium, priorem praedictum, gaudendis, utendis, et possidendis, in omnibus punctis, ut congruit, omni tempore a futuro.’ This patent is given at Holyroodhouse; and, to support his dignity, the king grants him, by another charter, dated from the same place, the 1st of February 1598, and of his reign the 32d year, ‘omnes et singulas terras ecclesiasticas de Errol, cum mansione, domibus, hortis, earundem, et omnibus suis pertinentiis, una cum decimis garbalibus, aliisque decimis earundem inclusis, quae a solo nunquam separari solebant, infra parochiam de Errol,’ &c. Nevertheless, the said George Hay, finding the rents too small to support the dignity of a lord, returned back to the King his peerage, and resigned his title of lord in his Majesty’s hands, reserving to himself and his heirs the patronage of the church of Errol; which resignation, with the reservation, were accepted of by his Majesty, and so the name of Lord and Prior of the Charterhouse of Perth became extinct.

These monks wore a white gown, with a scapular and capuchin of the same colour. They ate constantly in private, except on the festival days, when they were allowed to eat together in the same refectory. They wore next their skin a *cilicium* or cloth of hair. They observed a constant silence, and never went out of the cloister, the prior and procurator being only excepted. The laick brothers, who wore a shorter robe and beards for distinction,

were separated from the prior and his brethren in the church, and sat in the outer part thereof, called *navis ecclesiae*; as also no women were allowed to enter their houses and churches. There were several alterations made in their constitutions, but none in the preceding points which I have noticed, and were exactly observed at Perth as they are at this day abroad.

## CHAP. XII.

### OF THE GILBERTINES.

I shall join here, to what account I have given of the canons and monks, the religious of Simpringham or *Gilbertines*. This order was established by one Gilbert, who was born in the reign of William the Conqueror. His father was a gentleman of Normandy, lord of Simpringham and Tyrinton in Lincolnshire, and his mother an English lady. After he had ended his studies in France, he returned home, and was ordained priest by the bishop of Lincoln. Having received holy orders, he spent all his substance and patrimony on the poor and in actions of piety, and took a particular care of distressed girls, who were ashamed to make known to the world their poverty and condition. Of this number he shut up seven in a monastery which he had built at Simpringham in the year 1146. He gave them servants, who prepared their victuals without doors, and delivered them what was prepared through a window. Their life and conversation was so exemplary that many ladies embraced their way of living. This occasioned Gilbert to build new cloisters; and the Cistertians, whom he was desirous to have for their directors, refusing that office, he called some canon-regulars, who undertook it; so that by this means their monasteries became double, that is to say, composed both of men and women, who dwelt under the

same roof, but in different apartments. He prescribed to the canons the rule of St Augustine, and to the nuns that of St Bennet, with some private constitutions, which were approved by the Popes Eugenius III. Adrian IV. and Alexander III. According to these rules, a nun was not allowed to speak at the grate unless four witnesses were present. At the Reformation, this Institute had twenty-one houses in England, of which Simpringham was the head, where their general chapters were held yearly; the Superior of every house assisting at the assembly, with a professed sister of the quire and a converse, who had a vote at their meeting, the Superior of the canons being likewise present, but his laick brother had no vote.

We had only one monastery of this Order in Scotland, viz. at Dalmullin, situate upon the river of Ayr, in the shire of the same name, and founded by Walter third Lord High-steward of Scotland; the nuns and canons whereof were brought from Syxle in Yorkshire, to whom the said Walter gave three merks of annual-rent, ‘*redditum trium mercarum argenti, et totam terram de Merns,*’ as appears by the chartulary of Paisley. His charter is confirmed by King Alexander II. ‘*apud Air, 28<sup>vo</sup> die Maii, anno regni sui 16<sup>to</sup>,*’ *i. e.* anno 1230. The said “*Walterus filius Alani, Domini Regis Scotiæ Senescallus,*” grants likewise, ‘*Beatae Mariæ, et conventui canonicorum et monialium de Dalmullin super Air, qui sunt de ordine de Simpringham, ecclesiam de Dundonald, cum capella de Crosby et Riccarton, et ecclesiam de Sanchar.*’ He grants also to the said church ‘*terram et pasturam de Drumley et Swinshall, et ecclesiam de Auchinleck,*’ as appears by several charters still extant in the chartulary of Paisley. All these donations are confirmed by his son Alexander Lord High-steward of Scotland, and by William bishop of Glasgow, ‘*apud Glasgow, die Sabbati proximo post nativitatem Beatae Mariæ Virginis, anno Gratiae 1239;*’ and also by Pope Innocent, at ‘*Assise, 4<sup>to</sup> Id.*

‘ Maii, pontificatus sui anno 10<sup>mo</sup>.’ Thereafter the monks and nuns not agreeing with the air of our country, they returned back into England; whereupon all their rents were disposed by the said Walter to the monastery of Paisley; who gives ‘ redditus in terris, molendinis, pasturis, piscariis, et aliis bonis quae canonibus et monialibus de Simpringham prius contulimus, et quae ipsi postmodum resignaverunt sua voluntate spontanea.’

The canons wore a white gown, made of lambskins, with a cowl sewed to their habit, and lined also with lambskins.

The nuns wore likewise a white gown, and their veils were also lined with a lambskin. They observed a constant silence in the cloister, and were not admitted to their novitiate till they were fifteen years of age, and could not be professed unless they had perfectly by heart the psalms, hymns, and antiphona that were sung during divine service. By the same constitutions, the canons were not allowed to enter the apartments of the nuns unless to confess or administrate to them the sacraments while they were sick. The buildings, or rather the ruins, of this monastery subsisted (as I am informed) not long ago.

### CHAP. XIII.

#### OF THE TEMPLARS.

THERE were likewise among us two orders of religious knights, one of which was the *Templars*, or *Red Friars*, established at Jerusalem, in the year 1118, by “Hugo de Paganis” and “Gaufridus de Sancto Aldemaro.” Baldwin II. king of Jerusalem, gave them a dwelling near the temple of that city, from whence they were called Templars. They followed the rule of St Augustine, and the constitutions of the canon-regulars of Jerusalem; their office and vow being to defend the temple and city of Jerusalem, to

entertain Christian strangers and pilgrims charitably, and guard them safely through the Holy Land. There was one general prior that had the government of this Order in Scotland and in England. They came into Scotland in the reign of King David I.; for the book of Coupar says, ‘*Sanctus David de praeclara militia templi Hierosolomitani, optimos fratres secum retinens, eos diebus et noctibus morum suorum fecit esse custodes.*’ This order was very rich, and had above 9000 houses in Christendom; and amongst us there was scarce a parish wherein they had not some lands, farms, or houses. In Edinburgh there were a great many buildings belonging to them, as also in Leith. When any of these buildings were feued out to seculars, they had a great care to order the possessors to keep constantly the cross of the Order on the top of his house, as a token that they were subject to them, and that he was only liable to answer to their courts.

Their principle residences were at

**THE TEMPLE**, near the river of Southesk, in Mid-Lothian, founded by King David I.

**BALANTRADOCH**, near the same river, now called Arnistoun, which is frequently made mention of in the chartulary of Newbottle in the Advocates Library.

**ABOYNE**, in the shire of Aberdeen, was likewise a considerable estate and house belonging to this order.

**MARYCULTER**, in the shire of Kincardine, also was a residence of these knights.

**OGGERSTONE**, in the shire of Striveling, founded by St David, was a fort and barony belong to these knights.

**St GERMANS**, in East Lothian, belonged also to this order, but was, long after its suppression, with most of its revenues, bestowed by King James IV. upon the King’s college of Aberdeen in the year 1494.

**TULLOCH**, in the shire of Aberdeen, was likewise a residence of these knights.

**INCHYNAN**, in the shire of Renfrew, also belonged to

them, with several other places in Eskdale and towards the border of England.

They wore a white habit, to which Pope Eugenius III. added a red cross of stuff sewed upon their cloaks.

This order, being in a general Council, held at Vienne in France by Pope Clement V., suppressed for supposed crimes, in the year 1312, their houses, goods, and substance were given to the knights of St John of Jerusalem.

There was some time ago a manuscript, in folio, containing an account of all the lands and feu-duties belonging to this order, in the hands of Patrick Murray of Deuchar.

#### CHAP. XIV.

##### OF THE KNIGHTS OF ST JOHN OF JERUSALEM, OR JOHANNITES.

THE *Johannites*, or *Knights of Jerusalem*, had their first beginning from certain devout merchants of the city of Melphi in the kingdom of Naples, who, trading to the Holy Land, obtained of the Calif of Egypt a permission to build a church and monastery at Jerusalem, for the reception of the pilgrims that came to visit the Holy Land, and paid yearly a tribute upon that account. Afterwards they built a church in honour of the Virgin Mary, and another consecrated to the memory of Mary Magdalene, the one being for men and the other for women, who were received there with great demonstrations of charity. When this city was taken by Godfrey of Bouillon, Gerard of Martiques, a native of Provence in France, built there a larger church, with an hospital for the sick and for pilgrims, in the year 1104, in honour of St John, where he placed these knights, who took their names from that hospital. And when Saladin expelled them out of Jerusalem in the year 1187, they retired to the fortress of Margat in Phoenicia. Afterwards

they settled at Acre or Ptolemais ; thence they followed John of Luzignan to Cyprus, from whence they retired to Rhodes. But Rhodes being taken by Solyman the Magnificent, emperor of the Turks, in the year 1522, they retired to Viterbo in Italy ; and in the year 1534 were placed by the Emperor Charles V. at Malta, where they still remain, and are called Knights of Malta, which is an island in the Mediterranean sea, not far distant from Sicily. No man can be admitted to this order without making proof of his birth, and justifying by charters, or other authentic documents, his nobility for four generations, both on the father and mother side. He must be born in lawful marriage, the bastards of kings and princes being only excepted. They have constant wars with the Turks, and take the three ordinary vows of religion, viz. poverty, chastity, and obedience. They wear a black habit, with a cross of gold, having eight points, enamelled white, in memory of the eight beatitudes. This order was first composed of eight languages or nations ; whereof the grand prior of Provence is great commendator, the prior of Auvergne is great marshal, the prior of the Isle of France is great hospitalier, the great prior of Italy is admiral, the prior of Arragon is great conservator, the prior of Germany is great bailiff, the prior of Castile is great chancellor, and the prior of England is great Turcopolier, or colonel of the cavalry. Upon the suppression of the Templars, (as is said above,) they got many of their lands. Such were the churches, castles, and tithes of Tullach, Aboyne, Inchynan, Maryculter, with the hospitals of St Germans in Lothian, Balantrodoch, and Kilbartha, with the lands and pertinents.

Pope Paschal III. confirmed this order in the year 1113 ; and Pope Pius II. dispensed with the great rigour of their rules, which at first were very severe, mitigating the constitutions formed by Raymond de Puy, of an ancient house in Dauphiny. The great master is by his subjects styled Prince of Malta and of Goza, which is a small island in

the Mediterranean sea, not far distant from Malta: yet in his patents his title is, “————— by the Grace of God humble Great Master of the Sacred Hospital of St John of Jerusalem, and Warden of the Poor of Jesus Christ.” The arms of the order are, gules, a cross argent, which all the knights bear in chief with their paternal coat.

The principal dwelling of these knights was at Torphichen, in the shire of West-Lothian or Linlithgow, consecrated to St John, and founded by King David I. King Malcolm IV. gave, ‘in liberam et puram eleemosynam, ‘fratribus hospitalis Hierosolymitani, unum plenarium ‘toftum in quolibet burgo totius terrae suae.’ And King Alexander II. confirms, ‘Deo et Sancto Johanni, et fratribus hospitalis de Torphichen, omnes donationes terrarum, ‘hominum, tenementorum et eleemosynarum, quae iis rationabiliter factae sunt, tam in Ecclesiis quam in aliis possessionibus mundanis, cum sock et sack, cum thol et them,’ &c. with other privileges. The charter is dated the 30th June, in the seventeenth year of his reign.

There have been several preceptors of Torphichen amongst us that were considerable men. The first I find mentioned is one “Archibaldus Magister de Torphichen,” who is witness to a charter of Alexander Great Steward of Scotland in the 1252: and brother Alexander de Walles, warden of the Hospital of Jerusalem in Scotland, swears fealty to King Edward I. in the year 1296, with brother John of Sautry, master of the Knights of the Temple in Scotland.

Sir Henry Livingston, descended of the family of Kilsyth, was likewise preceptor of Torphichen, who, dying in the year 1463, was succeeded by Sir William Knows, who in the year 1463 was made Lord High-treasurer, upon the removal of Sir David Guthrie of that Ilk, and held that office till the year 1470, at which time Mr John Laing, rector of Tannadice and vicar of Linlithgow, was made treasurer. But upon the accession of King James IV. to

the throne, he was again constituted treasurer, and was afterwards made master of the household in place of the Earl of Bothwell. He died at the battle of Flodden 1513, and was succeeded by Sir George Dundas, who was a person of great learning, and a school-fellow of Hector Boethius at Paris, and was chosen preceptor at the appointment of the Duke of Albany, then regent.

Walter Lindsay, Lord St John of Jerusalem, and preceptor of Torphichen, called by the King "Dilectus consanguineus noster," grants also a charter to James Dundas of Craigton, and Elizabeth Hamilton, of the lands of Nether-Newliston, dated the 16th February 1533, and confirmed the 8th of June 1543.

The last preceptor was Sir James Sandilands, second son to Sir James Sandilands of Calder, who succeeded Sir Walter Lindsay. He, at the Reformation, resigned all the lands of the Johannites in Scotland into Queen Mary's hands, who feued them out again to the said Sir James for 10,000 crowns, and the yearly annuity of 500 merks. She also erected all the foresaid lands into a temporal lordship, in favour of him and his heirs, by a charter under the great seal, dated 24th January 1563. Thereafter Sir James Sandilands disposed all the Temple-lands lying in the shires of Edinburgh, Linlithgow, Stirling, Kincardine, and Aberdeen, in favour of James Tenent of Lynhouse, and Mr Robert Williamson, writer in Edinburgh, for 10,000 merks, reserving to himself, out of this disposition, the lands of Torphichen, Liston, Dennie, Thankerton, Balintrodock, and Maryculter; as also his right to the churches of Torphichen, Temple, Inchmachan, Maryculter, Aboyne, Tulloch, and Kilbartha, with the teinds belonging to them: And, sometime thereafter, Tenent and Williamson conveyed their whole right to Thomas Lord Binny, ancestor to the Earl of Haddington.

The Temple-lands, lying within the shires of East-Lothian and Fife, were afterwards made over to Mr George

Lauder of Bass; those within the sheriffdom of Perth and stewartry of Strathern, to David Lord Scone; the lands lying within the shires of Dumfries, Lanerk, and Wigton, and the stewartries of Annandale and Kirkcubright, were transferred to Captain William Ross, and from him by progress to Ross of Auchlossin.

The same cross with that of the Templars was likewise ordered to be put upon all houses that were feued out by these knights: Whereupon we see to this day a great number of crosses upon the top of several buildings in the cities of Edinburgh and Leith, which belonged formerly to them, and are as yet subject to the jurisdiction of those who acquired them at the Reformation.

## CHAP. XV.

### OF THE DOMINICANS, OR BLACK FRIARS, AND THEIR MONASTERIES,

AFTER having given an account of the canons and knights who professed the rule of St Augustine, I shall proceed to the *Mendicants*, of which sort there were four different orders, viz. 1. The Dominicans, or Black Friars; 2. The Franciscans, or Gray Friars; 3. The Carmelites, or White Friars; 4. The Heremites of St Augustine, who began under Pope Alexander IV. about the year 1256; but of this last there were none amongst us.

The Mendicants were distinguished from the monks, in that these last were confined to their cloisters, whereas the others were allowed to preach, and beg their subsistence abroad; and were distinguished from one another by the colour of their habit.

The first of these was the Dominicans, or Black Friars, called also *Fratres Prædicatores*, because of their frequent preaching; who were instituted by St Dominic, first contri-

ver of the Inquisition, and descended of the family of the Gusmans in Spain. He was a canon-regular of the cathedral of Osma, and archdean of that church, and became renowned by his sermons against the Albigenses, and founded a congregation of preachers, who devoted themselves entirely to the conversion of heretics. He died in the 1221, after his Order had been approved of by Pope Innocent III. in the 1215, and by Honourius III. his successor in the 1216. This Order was afterwards divided into forty-five provinces, whereof Scotland was the eighteenth. They were brought to this country in the reign of King Alexander II. by William Malvoisin, [*De malo vicino*] bishop of St Andrews, a Frenchman, and had fifteen convents amongst us: 'And notwithstanding they professed poverty, yet, when their nests were pulled down, they were found too rich for mendicants. The first they had was at,

1. EDINBURGH, founded by King Alexander II. in the year 1230, where they built their convent upon the very same spot of ground where the High-school and steeple stands at present, which in their charters is called *Mansio Regis*, because formerly it was a dwelling-house belonging to that king: who likewise grants to the said friars a street called at present Black-friars Wynd, 'anno regni sui 17<sup>mo</sup>, 'cum transitu ejusdem qui dicitur Le Venelle, ita quod 'dicti fratres, in prædicta platea seu transitu qui dicitur 'Le Venelle, possint, secundum quod videbitur iis expe- 'diens, domos aut ædificia construere seu ædificare.' King Robert Bruce, in the twentieth year of his reign, likewise gives them six merks to be paid to them out of his mill of Libberton. They had likewise twenty-four merks paid yearly out of the lands of Gosford, as appears by a charter dated 28th March 1474.

Johannes Layng, designed "Clericus et Regis thesaurarius, Electus Glasguensis," grants them some rents 'De 'certis terris suis in Edinburgh, pro sustentatione lampadis 'in choro,' dated 19th January 1473. All these founda-

tions were confirmed by King James III. upon the 14th of May 1473. This convent was much renowned by Cardinal Bagimont's calling before him, in the church hereof, all beneficed persons, to give up the value of their benefices upon oath, of which he made a standing rental, called *Bagimont's-roll*, which became the constant rule of taxing ecclesiastics at the court of Rome, when any person applied for a benefice from the Pope: For Lesly informs us, Lib. 8. p. 341, that there was a provincial synod held at Edinburgh in the year 1512, 'In cœnobio Dominicano, præsentē Pontificis nuncio Bajomano, in qua, communi omnium voce, etsi repugnantibus multorum voluntatibus, fuerat fixum ut omnia sacerdotia, quorum redditus quadragenas libras excederent, Papæ pensionem, decimarum ac diplomatum nomine, numerarent. Hic census, in hunc usque diem, Bajomanus dicitur.' This convent was burnt down to the ground by a sudden fire, which happened 25th April 1528, and was scarce rebuilt at the time of the Reformation.

The friars of this place are supposed to have written a chronicle of our nation, frequently cited; but, by such as have perused the book, it is discovered to be nothing else but a copy of John Fordun, and the continuation by Walter Bowmaker.

2. BERWICK, situate at the mouth of the river Tweed. The convent at this place was founded in the year 1230, by King Alexander II. This monastery was famous for a parliament that was called there, in the year 1292, by Edward I. king of England, in order to determine the controversy that was submitted to him by Bruce and Baliol, concerning their right to the crown of Scotland.

3. AYR, the chief town in the shire of the same name. The monastery at this place was founded by William bishop of St Andrews, in the year 1230; or rather by King Alexander II. according to the author of the *Extracta et variis Chronicis Scotiae*. King Robert the Bruce grants them

L.20 Sterling, 'pro sustentatione Ecclesiæ, et domorum suarum, percipiend. de firmis dicti burgi.' King Robert II. confirms that gift made to Ayr, the 2d of October, in the sixth year of his reign. St Antonine says, that this was the first house that the Black Friars had in this country.

4. MONTROSE, in the shire of Forfar. The convent at this place was founded in the year 1230, by Sir Alan Durward. Patrick, abbot of this place, is a subscriber to *Ragman's-roll* in the year 1296. The friars hereof were transported to an hospital near to this city, founded by Mr Patrick Panter,\* and thereafter brought back to their former dwelling by an allowance of the Parliament, in the year 1524.

5. PERTH, the chief city of the shire of that name. They had a monastery here, founded near the walls of the city, in the year 1231, by King Alexander II. William bishop of St Andrew's confirms a grant of King Alexander II. in favour of the said friars, dated the twenty-seventh year of his reign. King Robert Bruce grants also to them 'quadraginta quatuor mercas Sterlingorum, percipiendas de firmis suis villæ de Perth, et de nova custuma de Dundee et de Perth, 12mo die Aprilis, anno regni sui 11<sup>mo</sup>.' King James I. was murdered in this convent, and buried in the Carthusian monastery founded by himself near this city, according to Boethius.

6. ABERDEEN. They had also a considerable convent in this city, founded by King Alexander II. King David grants thereto, 'Pro anima Margaretæ de Logy, (his queen, therein designed Dilecta nostræ) fratribus prædicatoribus de Aberdeen, centum solidos Sterlingorum, de baronia de Banrydeny, infra vicecomitatum de Aberdeen. Dat. apud Aberdeen, 20 die Januarii, anno regni

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\* The hospital was not founded, but only rebuilt by Mr Panter. See *Epist. Reg. Scot.* Vol. II, p. 290.

‘sui 33<sup>to</sup>. “Adam, filius Duncani dicti Glep, burgensis de Aberdeen,” gives also to this place ‘quatuor perticatas terræ, quæ terra nunc dicitur Madercroft,’ as appears by the original charter, still extant in the Advocates Library, dated at Aberdeen, ‘die Sabbati proxima ante festum Beati Thomae Apostoli, anno Domini 1271.’ And by another original charter in the same place, “Annabella de Lydall, filia et heres quondam Petri Kynedy,” gives several tenements in the city of Aberdeen, ‘fratribus prædicatoribus Ecclesie Beati Johannis Baptistae de Aberdeen.’ This charter is dated the 10th August 1381. There is also in the said collection of original charters a precept to give sasine of a grant by “Elizabeth Gareauch, Domina de Tuligonis,” which she had made to the foresaid monastery, ‘cum consensu et assensu quondam Duncani Forbes, filii mei et heredis, viz. unum annum redditum vigintisolidorum, usualis monetae Scotiae, annuatim levand. de terris meis de Tuligonis, infra vicecomitatum de Aberdeen,’ dated the 1st May 1490.

7. ELGIN, in Moray. The convent at this place was founded by King Alexander II. in the year 1233 or 1234. Of these friars there is mention made in the chartulary of Aberbroth, p. 235.

8. STRIVELING. They had likewise a monastery founded near to the walls of this city by King Alexander II. in the year 1233. Boethius says, that Richard II. king of England, (whom nevertheless most people take to have been a counterfeit,) dying in the castle of Striveling, was buried in this church, “ad cornu summi altaris.”

9. INVERNESS. This convent was founded in the year 1233, by King Alexander II. King David II. confirms to them ‘Decem libras Sterlingorum, in dotationem Ecclesie suae annuatim percipiendas de firmis dicti burgi,’ which were given them by his father, ‘21<sup>mo</sup> Octobris, anno regni sui 8<sup>vo</sup>.’ His confirmation is dated at Edinburgh, ‘20<sup>mo</sup> die Aprilis, anno regni sui 30<sup>mo</sup>.’

10. WIGTON, in the shire of the same name. The convent at this place was founded in the year 1267, by Der-vorgilla, daughter to Alan Lord of Galloway, and mother to John Baliol king of Scotland.

11. DUNDEE, in the shire of Angus. The convent at this place was founded by Andrew Abercromby, burgess of that city. John Grierson, provincial of this Order for thirty years, was here professed a Dominican, and much esteemed for his learning. He wrote two books, *De casu ordinis, et paupertate ejusdem*, and died in the year 1564.

12. COUPAR, in the shire of Fife. The convent at this place was founded by the Macduffs, Earls of Fife, at the foot of the Castle-hill. Afterwards it was annexed to St Monans, and had a fine chapel of free-stone, which was much decayed before the annexation. It stood where Mr Melville of Balgarvy's house stands at present.

13. ST MONANS, in the shire of Fife, situate upon a rock advancing into the sea, is also recorded to have been a priory of Black Friars. The chapel was founded by King David II. upon the 3d of April, the fortieth year of his reign, and was served by a hermit. By his charter, dated at Edinburgh, he grants thereto the lands of Easter-Birny in Fife, and some lands in the sheriffdom of Edinburgh. This chapel, which was a large and stately building of hewn stone, in form of a cross, with a steeple in the centre, was given to the Black Friars by King James III. at the solicitation of Friar John Muir, vicar then of that Order amongst us, and afterwards first provincial of Scotland, notwithstanding the opposition he met with from the English, who until then were united into one province with us: but there being at that time fifteen convents of this order amongst us, it was thought a number sufficient to make Scotland a province by itself. The walls of the south and north branches of this monastery are still standing, but

want the roof; and the east end and steeple serve for a church to the people of the parish of Abercromby.

14. **ST ANDREWS**, founded by William Wishart, bishop of that city, in the year 1274, and placed at the west-port of the street called the Northgate. King James V. annexed to this house at St Andrews the above two convents of Coupar and St Monans, at the desire of Friar John Adamson, professor of divinity, and provincial of the Order in Scotland. The charter is dated at Edinburgh, the 23d January, the eighth year of his reign.

15. **GLASGOW**. The convent at this place was founded by the bishop and chapter of this city, in the year 1270. King Robert I. grants to the monks of this place, ‘viginti mercas Sterlingorum, pro sustentatione luminarium, anno 1315.’ Isabel, duchess of Albany and countess of Lenox, grants them likewise ‘terras suas de Ballilagan, infra parochiam de Kylmaronock et vicecomitatum nostrum de Levenox, pro salute Murdaci dudum Ducis Albaniae.’ The charter is dated ‘apud manerium nostrum de Inchmiryn, 18<sup>vo</sup> die mensis Maii, anno Dom. 1451.’

This Order is one of the most considerable of the church of Rome; for there have been three or four Popes, several cardinals, and a great many bishops and learned men of this Institute. Their superiors are chosen by the plurality of votes, according to the statutes written by “Vincentius de Bandel de Chateau-neuf,” an Italian, and general of the Order. The brethren ought to renounce all worldly possessions. They ought to fast (or rather abstain from eating of flesh) seven months together, viz. from September to Easter. They ought not to lie on feather-beds, nor in sheets, but on a mattress. They ought to say every Saturday, in case there falls neither feast nor fast upon that day, the office of the Virgin Mary. Their patron, St Dominic, by Pope Honorius III. was made “Magister sacri palatii,” which place to this day is possessed by a Dominican, to whom belongs the interpretation of the scripture, and the

censure of all books. They may preach every where, without the permission of the bishops; and are allowed to confess all noblemen and their ladies, without the consent of their curates. They give the sacraments every where, and are exempted from all ecclesiastical censures. The Emperor Henry VII. is thought to have been poisoned with a *hostie* given by a Dominican, since which time they were, as a punishment, ordered to give the hostie with the left hand, which they observe to this day.

Their habit is a white gown and scapular, which they pretend was prescribed to them by the Virgin Mary.

The author of the Appendix to Archbishop Spotiswood's History enumerates twenty-three houses belonging to this Order without Berwick, upon the Borders; whereas I reckon only fifteen, including also those two that were united to St Andrews, having found no more mentioned in our public records or private charters. And the manuscript, entitled *Extracta ex variis Chronicis Scotiae*, after having enumerated their houses, together with their founders, as above, concludes, (as in fol. vers. 296,) 'Hoc ex relatione fratris Andreae Leys asserentis se octogenarium, anno 1564.' And surely he could not have been ignorant of their number, since he had probably lived amongst them a considerable time, and perhaps in the highest stations that these friars can enjoy in their Order.

## CHAP. XVI.

### OF THE FRANCISCANS, OR GRAY FRIARS, AND THEIR MONASTERIES.

#### SECT. I. *Of the Conventuals.*

THE second order of the Mendicants are the *Franciscans*, so called from their patriarch St Francis, a merchant of

Assise in Italy. They were also called Minorites (*Fratres minores*) or Gray Friars, from their habit, and were established by that saint in the year 1206, and confirmed by Pope Innocent III. in the 1209. Their superiors are called wardens, (*Custodes*.) They follow a particular rule, prescribed to them by their founder, and are divided into Conventuals and Observantines. These last were reformed by Bernardine of Sienna, in the year 1419, and were called Observantines, because they pretend to observe the rule of St Francis more strictly, by going bare-footed, and wearing no shirts; and the other were called Conventuals, since Pope Innocent IV.'s time. They came into Scotland in the year 1219, and had eight convents amongst us, situated at the following places, viz.

1. BERWICK, upon the Borders, was of the eustody of Newcastle, and had some small rents conferred upon them by the liberality of our kings.

2. ROXBURGH, in the shire of Teviotdale, situate upon the confluence of the rivers Tweed and Teviot. It was likewise subject to the custody of Newcastle. The friars hereof were allowed a church-yard, which was consecrated by William bishop of Glasgow in the year 1235. Adam Blunt was superior or warden of this convent in the year 1296.

3. DUMFRIES, in the shire of the same name, situated upon the river of Nith. Here these friars had a convent founded by Dervorgilla, daughter to Alan Lord of Galloway, and mother to John Baliol king of Scotland. In this monastery, or rather in the church of this place, Robert Bruce, Earl of Carrick, killed Red Robert Cuming, before the high altar, in the year 1305; and James Lindsay, with Roger Kilpatrick, killed Sir Robert Cuming in the the sacristy: Whereupon they were all cursed and excommunicated by Pope John XXII. at Avignon, the 28th June, the second year of his pontificate. John Duns Scotus, surnamed the *Subtile Doctor*, was here clothed with the

habit of St Francis. He died at Cologne the 8th November 1308, in the thirty-fourth year of his age.

4. DUNDEE, in the shire of Forfar. There was also a convent of this Order in this city, founded by the said Der-vorgilla. It had no revenues, and was supported only by alms. Lady Beatrix Douglas, relict of William earl of Errol, gave to these friars L.100 Scots, for supporting them in their extremities, and for the reparations of the monastery: Upon which account the said friars and their successors were obliged daily to say mass at the high altar, ‘sub-  
‘missa voce, vel cum nota,’ which mass was called, ‘Missa  
‘Domini pro anima dictae Beatricis, ac pro animabus Wil-  
‘helmi olim sponsi sui, et Wilhelmi Comitum de Errol filii  
‘ejus,’ &c. And if the said countess should, as she de-  
signed, build within the church an altar in honour of the  
three kings, then the said mass should be said daily at the  
altar consecrated in honour of the aforementioned kings, as  
the indenture betwixt the above countess, James Lindsay  
vice-general of Scotland, and the warden of the convent,  
which consisted of fourteen brethren, who sign the Capitular  
Act at Dundee the 25th November 1482, bears.

5. HADDINGTON. There was also a monastery of these friars in this place; where William first Lord Seton was buried, who gave them six loads of coals, to be taken weekly out of his coal-pit of Tranent, and the value of three pounds annually out of the Barns. Edward I. defaced this place; the quire of which was called *Lucerna Laudoniae*, because of its beautiful structure. It appears by our manuscript histories, that upon the festival day of St Ninian, in the year 1421, the waters, by constant rains, swelled to such a height that there were a great many houses entirely defaced in this place, and the people went into the church in a great boat; so that the sacristy, with their fine library and ornaments for divine service, were spoiled.

6. LANERK, in the shire of Clydesdale. There was a monastery of this Order founded here by Robert Bruce king

of Scotland, in the year 1314. There was a general chapter held in this place upon the 11th July 1490, where, all the wardens-capitulary being gathered, they confirmed and approved the indenture above-mentioned betwixt Lady Beatrix Douglas, countess of Errol, and the friars of Dundee, and ordered it to be put in execution.

7. KIRKCUDBRIGHT, the chief town of the shire of that name. Brother John Carpenter, who was an excellent engineer, and dextrous in contriving all instruments of war, was professed in this place. He fortified the castle of Dumbarton; for which he had L.20 Sterling of yearly allowance settled upon him by David II.

8. INNERKEITHING, in the shire of Fife. John Gray, a son of the Lord Gray, was here professed, and took the habit of St Francis. He lived to a great age,—and at the Reformation retired to Brussels, where he was murdered in the church of the Franciscans, by the Prince of Orange's soldiers, after that Don John of Austria had abandoned that city.

#### SECT. II. *Of the Observantines.*

KING JAMES I. having wrote to the Franciscans of Cologne, desiring them to send him some of their brethren of the Observantines to settle in his kingdom, the vicar-general accordingly sent him Brother Cornelius of Zirichzen, a Dutchman of great reputation, with several others of his brethren; and after he had settled them in different places of the country, he returned back to Flanders, and died at Antwerp. These Observantines had nine convents in this kingdom, situated at the following places, viz.

1. EDINBURGH. The first convent that was bestowed upon them was in this city, founded by the citizens thereof; the buildings of which are said to have been so magnificent, that Brother Cornelius could not for a long time be induced to accept of them. At length, by the persuasion of the Bi-

shop of St Andrews, he settled there a Community in the years 1446 or 1447, where divinity and philosophy were constantly taught, until the demolishing of the convent in the year 1559.

2. ST ANDREWS. The Observantines had also a convent in this city, which was situate in the street called the Shoe-gate, where the high-school erected by Dr Young stands at present, and founded by James Kennedy bishop of that city, and afterwards finished by Patrick Graham his successor, about the year 1478, and dedicated to St Francis. John Tullidaff, warden of this place, was one of those who condemned the thirteen articles of Patrick Hamilton abbot of Ferne, as contrary to the faith of the catholic church, in the year 1527. John Wadlock, born at Dundee, and provincial of this Order, was a famous mathematician in the reign of King James V., and for the most part resided at this place. This convent was likewise the novitiate of the Order.

3. GLASGOW. There was also a convent of those friars in this city, founded in the year 1476, by John bishop of Glasgow and Thomas Forsyth rector of Glasgow. Jeremy Russel, a friar of this place, and a man of great learning, was burnt as an heretic in the year 1559; and the year thereafter the convent was demolished by the Duke of Chastleherault and the Earl of Argyle.

4. ABERDEEN. In the midst of this city there was a fabric of a great length, which belonged to those friars, founded, about the year 1450, by the citizens of Aberdeen, and Mr Richard Vaus of Many, &c. It had a church, with a little steeple, which was constantly rung for convening the scholars to all public lessons in the college.

We have in the Public Records, (Book 9. Chart. 2.) a charter of King James III. which gives an account of the foundations of the four forenamed monasteries, and runs thus: viz. ‘ Confirmare situationem loci, eisdem fratribus ‘ pertinen. infra burgum nostrum ac fundum et terras infra

‘ communitatem dicti burgi, Jacobum Douglas de Cassilis,  
 ‘ et similiter situationem loci, eisdem fratribus pertinen. in-  
 ‘ fra civitatem Sancti Andreae, ac fundum et terras ibidem  
 ‘ jacen. eis donat. per quondam Jacobum episcopum Sancti  
 ‘ Andreae, ac ejus successorem Patricium olim episcopum  
 ‘ Sti Andreae,—ac etiam situationem loci, eisdem fratribus  
 ‘ pertinen. infra civitat. Glasguen. ex dono Johannis Epis-  
 ‘ copi Glasgownensis moderni, et Magistri Tho. Forsithe,  
 ‘ rectoris de Glasgow; nec non situationem loci, eisdem  
 ‘ fratribus pertinen. in burgo nostro de Aberdeen, ac fun-  
 ‘ dum et terras infra dict. locum content. eis donat. et empt.  
 ‘ per communitatem dicti burgi de Aberdeen, et per quon-  
 ‘ dam Richardum Vaus de Many, Jacobum Bisset,’ &c. It  
 is granted ‘ fratribus minoribus ordinis Observantiae apud  
 ‘ Edinburgh, 21<sup>mo</sup> die Decembris anno 1479, et regni sui  
 ‘ 20<sup>mo</sup>.’

5. **AYR.** The monastery at this place was founded, in the year 1472, by the inhabitants of this city. Vadingus speaks of a statue of the Virgin Mary, which is said to have wrought a great many miracles, in this place.

6. **PERTH.** The Observantines had likewise a house situate near to the walls of this city, towards the south, founded by the Lord Oliphant, in the year 1460, which is now become a public burial-place. *Buchanan*, Lib. 16. acquaints us, that the house was destroyed 11th May 1559, and adds, ‘ Inventa est apud Franciscanos supellex quidem non solum  
 ‘ copiosa, sed etiam admodum lauta, et quae decuplo tot  
 ‘ quot ipsi erant abunde satis fuisset. Dominicanis nequa-  
 ‘ quam eadem erat opulentia; sed certe tanta, ut mendici-  
 ‘ tatis professionem facile falsam redargueret: adeo ut non  
 ‘ inscite quidam non fratres Mendicantes, sed Manducantes  
 ‘ eos appellaret.’ And that history said to be written by *John Knox*, Lib. 2. ad annum 1559, informs us, that the rascal multitude ran to the Gray and Black Friars, and that notwithstanding they had within them very strong guards kept for their defence, yet without opposition their gates

were broke up. The first invasion was upon idolatry : Thereafter the common people sought spoil. The Gray Friars was a place very well provided. Their sheets, blankets, beds, and coverings were such that no earl of Scotland had better. Their napry was fine. There were but eight persons in the convent, yet they had eight puncheons of salt beef, wine, beer, and ale, besides store of other victuals. Within two days, so busy were they in abolishing idolatry, that the walls only did remain of this edifice.

7. STIRLING. The convent at this place was founded by King James IV. in the year 1494. Here he was accustomed to dine in the refectory, with the religious. He frequently assisted at mass in their quire; and in Lent, retiring from all worldly affairs, he gave himself here entirely up to his devotions, and dined upon Good-Friday on bread and water, upon his bare knees, with the Community.

8. ELGIN, in Moray, situate upon the river Lossie. The convent at this place was founded by John Innes, in the year 1479, according to *Dempster*.

9. JEDBURGH, the chief town in Teviotdale, upon the west side of the Jed, which rises from divers burns that meet below the kirk Sudan, and falleth a little below Jedburgh into the river Teviot. There the citizens founded a convent for those friars, in the year 1513. Adam Abel, a famous writer, lived and died in this monastery. He was first a canon-regular of Inchaffray, and afterwards became a Gray-Friar in this convent. He wrote a history of our nation in Latin, at the solicitation of George Lord Seton, intituled *Rota temporum*, which was afterwards printed at Rome by John Lesly bishop of Ross, with some small alterations and additions. Thereafter he made an abridgment of it in English; the original whereof was lost at Roslin, at the Revolution, when the mob spoiled the castle. He began at the creation of the world, and ended in the year 1535, in the octave of the nativity of the Virgin Mary. After-

wards he continued the work until the year 1536. On the first leaf he begins, ‘ In the name of the Blessed Trinity, ‘ our Lady, St Francis, and St Augustine.’ An imperfect copy of this book was in the library of Sir George Mackenzie of Rosehaugh.

These friars possessed nothing, the places on which their houses stood only excepted. They were allowed to go constantly about with wallets or pocks on their shoulders, to beg their subsistence from well-disposed people; from whence they were called Mendicants; and from their wearing-clothes, Gray Friars, their habit being a gray gown, with a coul, and a rope about their middle. They went bare-footed. At the Reformation, their possessions in the town of Edinburgh were given by Queen Mary to that city, with those of the Black Friars, the 12th March 1566,

## CHAP. XVII.

### OF THE CARMELITES, OR WHITE FRIARS, AND THEIR MONASTERIES.

THE third Order of the Begging-friars was the *Carmelites*, who had their beginning and name from Mount Carmel in Syria. This mountain is situated in the tribe of Issachar, and is in circuit about thirteen leagues. It is covered with several trees constantly green. There are a great many fountains, some villages, and several dens or cavés to be seen there, wherein a great number of pilgrims of the west dwelt of old, exposed to the fury of the Turks. St Lewis king of France, returning from Asia, brought along with him some of this Order, and bestowed upon them a dwelling-place at the end of Paris, where the Celestines are now established. They were divided into thirty-two provinces, of which Scotland was the thirteenth, where they were called *White Friars*, from their outward garment.

They came into this kingdom the eleventh year of the reign of King Alexander III. and had nine convents, situated at the following places, viz.

1. TULLILUM, near Perth. Here Richard bishop of Dunkeld built for them a stately chapel and a large house in the year 1262. Bishop Thomas Lauder founded here a mass for the dead: "Missam quotidianam de requie cantandam," says Abbot Miln, "in Vitis Episcop. Dunkeldens." who likewise informs us, that he transferred the synods of his diocese, which were accustomed to be held here, to his cathedral of Dunkeld. Bishop Brown, one of his successors, finding the church much decayed, built the west part thereof from the ground, and the west side of the monastery, to which he added two galleries of hewn stone.

2. DUNBAR, in the shire of East-Lothian. There was likewise a monastery of these friars founded at this place, in the year 1263, by Patrick earl of March.

3. LINLITHGOW, the chief town of the shire of that name. At this place there was a monastery of this Order, founded in the year 1290, and consecrated to the Virgin Mary, by the citizens of this town.

4. QUEENSFERRY, in the shire of West-Lothian or Linlithgow, where there was a monastery of this Order, founded by the laird of Dundas, in the year 1330, and consecrated to the Virgin Mary.

8. ABERDEEN. There was also a monastery of these friars here, said to be founded by Philip deArbuthnot of that ilk, ancestor to the present Viscount of that name, in honour of the Virgin Mary, in the year 1350. There is a charter in the Public Records, Book I. No. 161. granting, 'fratribus de monte Carmeli burgi de Aberdeen, unum annum redditum tredecim solidorum et quatuor denariorum Sterlingorum annuatim percipiend. de terra Philippi de Arbuthnot, ad emendationem fabricae Ecclesiae fratrum praedicatorum.' This charter is given in the year 1355, and confirmed by King David II. the 17th August, the

thirty-seventh year of his reign. The same King David confirms, ‘fratribus de monte Carmeli, donationem illam, quam Alexander dictus Constabularius burgensis de Aberdeen fecit iisdem fratribus de Aberdeen, ad inveniend. ceram et vinum, ad Divinum officium complend. de quatuor marcis Sterlingorum annui redditus de terra sua in vico castri ejusdem villae.’ King Robert II. confirms to the said friars, in the year 1382, a grant made to them by John Crab, burges of Aberdeen, of ten merks Sterling, to be taken out of his lands lying in Aberdeen and thereabouts. Robert duke of Albany confirms likewise to the said friars ‘donationem et concessionem quas fecit Wilhelmus Crab, fratribus de monte Carmeli Aberdon. de terris suis in territorio de Le Denburn, ex parte boreali viae regiae,’ &c. The charter is dated ‘apud Perth, 5<sup>to</sup> Julii 1413, et gubernationis suae anno 8<sup>vo</sup>.’

6. IRWINE, situated upon the water of Irwine, which rises above Loudon-hill, and falleth into the frith of Clyde at the town of Irwine, and divideth Kyle from Cuningham. The convent at this place was consecrated to the Virgin Mary, and founded by the laird of Fullarton, as appears by a charter granted by Ranken of Fullarton to the provincial and brethren of the convent near Irwine, in the year 1412.

7. BANFF, in the shire of the same name. Here there was a convent of this Order, dedicated to the Virgin Mary; the rents, place, and lands whereof were annexed to the old college of Aberdeen, by King James VI. in the year 1617.

8. ST ANDREWS. Dempster, in his *Apparatus*, says, that the Carmelites had a settlement at this place, which does not appear probable; for he has given us no particulars concerning it, either as to its founders or benefactors: And having met with no account of it in our printed authors or manuscripts, I dare not, upon his bare authority, positively assert that ever the Carmelites had a monastery in this city.

9. GREENSIDE, at the foot of the Calton craigs near Edinburgh, founded by the provost and council of that city, in the year 1526, the church whereof was dedicated to the Holy Cross.

Some also assert, that they had a dwelling at Inverbervy in the shire of Kincardine, and another at Lufness in the shire of East-Lothian: But as I have seen no authentic vouchers for this, I cannot pretend to give any account of them.

Their habit was white; and upon their mantle, towards the end, were several rolls of stuff. But this habit being disagreeable to the people, Pope Honorius IV. ordered them to change their garb. And accordingly they took away their bands or rolls from their mantle, and wore afterwards a white cloak, above a gray or tawny gown.

There was a fourth sect of these Mendicant friars, named Hermits of St Augustine, who pretend to derive their origin from him, grounded upon some letters printed under the name of that doctor, and addressed, “Ad fratres in Eremo.” But these letters are by the learned reckoned not to have been penned by St Augustine, and consequently the ground upon which they walk is imaginary: However, that Order had no houses in this kingdom. There is indeed one father William Paterson, author of a book intituled *The Protestants Theology*, printed in the year 1620, and dedicated to the Earl of Argyle, who calls himself, “Ordinis Hermitarum Sancti Augustini Presbyter, Antwerpiae professus, et per Scotiam ejusdem ordinis Vicarius-generalis.” But these titles have been only given to him in compliment, and long after the Reformation, when there were no religious houses extant in Scotland; so that these titles which he assumed do not argue that there were houses of that Order amongst us.

## CHAP. XVIII.

SECT. 1.—OF THE NUNS WHO FOLLOWED THE RULE OF  
ST. AUGUSTINE.

THE nuns we had in Scotland, even as the men, followed either the rule of St. Augustine, St. Bennet, or St. Francis. They were bound never to go forth of their cloisters after they were professed and had made their vows, according to the constitution of Pope Boniface VIII. Those of St. Augustine's rule had only two monasteries in this country, the one of Chanonesses, the other of Dominican nuns.

1. ICOLMKILL, in the shire of Argyle. The Chanonesses of St. Augustine had a monastery in this island, consecrated to St. Oranus, which probably was founded before the Benedictine monks had any settlement in that isle. They wore a white gown, and above it a rochet of fine linen, and lived in community together a long time after the Reformation.

2. The Dominican nuns, of a stricter life, reformed by St. Katharine de Sienna, an Italian, had their dwelling about a quarter of a mile from the city of Edinburgh, at a place called by corruption Sheens, because this monastery was consecrated to the forenamed Katharine de Sienna. This house was founded by the Lady Roslin, countess of Caithness. James Leirmonth, son and heir to Agnes Livingston, gives and disposes to the prioress and convent of the Senys, near Edinburgh, 'unum annum redditum decem mercarum usualis monetae regni Scotiae annuatim levand. et percipiend. de tota et integra mea tertia parte terrarum et baroniae de Livingston, cum pertinentiis jacen. infra vicecomitatum de Linlithgow. Datum apud Edinburgh 15<sup>to</sup> Novembris 1533.' This charter is con-

firmed by King James V. the last day of December the same year.

SECT. II.—OF THE NUNS WHO FOLLOWED THE RULE OF  
ST. BENNET, OR BLACK NUNS.

The *Black* or *Benedictine* nuns followed the rule of St. Bennet, and were established by his sister St. Scholastica. They had the following five convents, situated as follows, viz.

1. NEWCASTLE, situate upon the river of Tyne, in the county of Northumberland, founded by King David I.

2. CARLYLE, in the county of Cumberland. Near to this city there was likewise a convent of these nuns, founded by the above King David, in honour of St. Bartholomew.

3. HALYSTON, near Berwick. Marjory, prioress of this place, swears fealty to Edward Langshanks in the year 1296, according to *Prynne*, p. 663.

4. DALMULIN, founded by Walter Lord High-steward of Scotland. The nuns of this place followed also the rule of St. Bennet, notwithstanding that the canons of Symptingham, who were their directors, lived according to the rule of St. Augustine.

5. LINCLUDEN, in the shire of Dumfries, was founded in the reign of King Malcolm IV. by Uthred father to Roland lord of Galloway. “Alienore Priouresse de Lencluden del Conté de Dumfries” is mentioned by *Prynne*, “ad annum 1296.” This priory was afterwards changed by Archibald the Grim, earl of Douglas and lord of Galloway, into a college or provostry, because of the lewd and scandalous lives of the nuns.

## SECT. III. OF THE BERNARDINE OR CISTERTIAN NUNS.

THE *Bernardines*, or *Cisterians*, lived likewise conform to the rule of St Bennet, and followed some private constitutions, and had thirteen convents situated at the following places, viz.

1. **BERWICK-UPON-TWEED**, founded by King David I. who granted considerable revenues. Agnes, prioress of this place, swears fealty to King Edward I. in the year 1296. Afterwards King Robert III. by reason of their frequent adherence to the English, deprived them of their possessions in Scotland, which he disposed of in favour of the Praemonstratenses of Dryburgh, with consent of the bishop of St Andrews, in whose diocese they were. His charter is dated at Scone, the 9th of March, and first year of his reign.

2. **ST BOTHANS**, situated upon the water of Whittiter, in the shire of Berwick, amongst the hills of Lamermuir, which are a long chain of mountains that divide the Lothians from the shire of Berwick. Here there was a priory of nuns, said to be founded by one of the countesses of March, in the reign of King William the Lyon. Ada, prioress of St Boythan, (according to *Prynne*, Vol. III. p. 653,) is one of those that took an oath of fidelity to King Edward I. of England, in the year 1296. For which reason that prince, by a writ directed to the sheriff of Berwick, orders all the lands and tenements belonging to this convent to be restored to it,—*ibid.* p. 666. St Bothans is said to have been a cell depending upon South Berwick.

3. **THREE-FOUNTAINS**, or **TREFONTANA**, in Lamermuir, on the borders of Lothian, founded by King David I. was also a cell of South Berwick.

4. **ELBOTTLE**, on the Frith of Forth, in the shire of Haddington, was likewise a cell of South Berwick. Sir James Maxwell of Inverwick, knight, was created Earl of Dirleton and Lord Elbottle by King Charles I. in the year

1646; but dying without issue-male, his honours became extinct.

5. GULANE, situate on the Frith of Forth, near to Gullanness, in the shire of Haddington, founded by King David I., is said to have been also a cell of South Berwick.

6. COLDSTREAM, situated upon the banks of the river Tweed, in the shire of Berwick, was founded by Cospatrik earl of March, (father to Earl Waldeve) and Derder his lady. It was dedicated in honour of the Virgin Mary. He died in the year 1166, having mortified to this place, by his charter of foundation, ‘ unam carrucatam terrae, sciz. ‘ dimidiam carrucatam de terra de Layval, et aliam dimidiam de terra de Birgham, et etiam carrucatam terrae ‘ de Hirscl, quam Derder Comitissa sponsa mea dedit eisdem Monialibus.’ The nuns of this place were brought from Withow in England. King James V. gives a charter to Isabel Hope Pringle, prioress of this place, of the lands of Hirscl and Greden, with the fishing belonging thereto upon the water of Tweed. The queen-dowager consents for her right of liferent the 6th September 1528.

7. ECCLES, in the shire of Berwick, founded, according to *Hoveden*, in the year 1154; but the Book of Coupar says, anno 1155, “ conventus Monialium secundo venit ad Eccles.” It was founded by the above earl, and consecrated to the Virgin Mary. Ada de Frazer is prioress of Eccles in the 1296. There is in the Public Records, Lib. 21. Num. 537, a charter, whereby Mariota Hamilton, prioress of this place, disposes to Alexander Hamilton of Innerwick the village lands of Eccles, in 1667, which was confirmed by Queen Mary at Edinburgh the 11th May the same year. This place was erected into a temporal lordship in favours of George Home, afterwards earl of Dunbar.

8. MANUEL, near Linlithgow, on the water of Avon, a little above the bridge, within the parish of Moranside, in the shire of Stirling, consecrated to the Virgin Mary, and

founded by Malcolm IV. in the year 1156. Christiana, prioress of this place, swore fealty to Edward I. of England, at Linlithgow, July 28. 1291; and Alice is prioress of this place in the year 1296. King William grants to these nuns ‘totam decimam omnium reddituum meorum de vicecomitatu de Lythgow, et de firma burgi de Lythgow, et de firmis extra burgum, et de molendinis, et in denariis, et in frumento, et in farina, et in brassio, et in praebenda.’ King Alexander II. grants to them likewise ‘molendina sua de Lythgow, cum tota secta eorund. molendinorum, et cum omnibus justis pertinentiis suis.’ And Roger of Avenel gives them ‘unam celdram frumenti singulis annis, de se et heredibus suis recipiend. de horreo suo de Abercorn, ad Natale Domini, in perpetuam elemosynam.’ Part of the church and house, which was of hewn stone, is yet entire, and belongs to the earl of Linlithgow, to whose predecessor it was given sometime after the Reformation.

9. HADDINGTON, in East-Lothian, founded by Ada countess of Northumberland, and mother to King Malcolm IV. and King William, in the year 1178, and consecrated to the Virgin Mary. She gave the lands of Clerkington, near Haddington, to this convent. The lands commonly called the Nunlands, now called Huntington, belonged likewise to the nuns of this place, together with the churches of Athelstoneford, and Crail in Fife, with their tithes. Eve, prioress of Haddington, is one of the subscribers to *Ragman's-roll* in the year 1296, *Prynne*, Vol. III. p. 656. There is a charter of Richard Maitland of Ledington, knight, designed “*Œconomus monasterii Monialium de Haddington,*” who confirms, as superior, a grant made by James Cockburn of Skirling, to William Maitland of Ledington, heir-apparent to the principal secretary of the queen, and to his heirs-male, which failing, to John and Thomas Maitland, his brethren, of the lands of Bagbie, within the constabulary of Haddington, dated 15th December 1564. There is

likewise a precept of Dame Isabel Hepburn, prioress of this monastery, directed to Richard Cranstoun, her bailie, ordering him to infest William Maitland, the younger of Ledington, in their lands of Haddington, which she names to be ‘ terras dominicales monasterii nostri de Hadington, terras de Mertoun, terras de West-Hopes, terras de East-Hopes, terras de Wadendé, terras de Newlands, terras de Windislaw, terras de Snowdoun, terras de Carfrae, terras de Littlenewtoun, cum decimis,’ which she had granted him in feu, with the consent of her chapter, dated at their monastery of Haddington the 20th day of October 1567.

10. NORTH-BERWICK, towards the mouth of the Frith of Forth, in the shire of Haddington, consecrated to the Virgin Mary, and founded by Malcolm son of Duncan earl of Fife, in the year 1216.\* “ Adam de Kilconcath, Comes de Carrick,” confirms to the nuns of this place the donation of the patronage of the church of Kilconchar, (formerly given them by his predecessors,) by his original charter dated at Kilconchar in the year 1266. This is afterwards confirmed by Gamelinus bishop of St. Andrews, in the year 1271. Dame Isabel Home, daughter to Alexander Home of Polwart, prioress of this place, gives to her kinsman Alexander Home, in feu, the teind-sheaves of Largo church in Fife, in the year 1532; and Dame Margaret Home, likewise prioress of this place, and daughter of the same family, gives a tack of the parsonage teinds of Logie, in the diocese of Dunblane, to Sir Patrick Home of Polwart and his heirs, the 24th March 1555. The lands of Methritch and Kirkamaston, with the churches of Maybole and Kilbride, &c. belonged to this place.

9. ELCHOW, or ELQUHOW, in Strathern, upon the water of Tay, was founded upon a spot of ground which belonged to Dunfermline, by David Lindsay of Glenesk and his mother. Madoch earl of Strathern gave the lands of Kinnaird in Fife to this nunnery, which were afterwards feued

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\* Vid. Sibbald's *History of Fife*, p. 96.

out to Alexander Lesly, by Magdalen prioress of this place. At present it gives the title of Lord to the eldest son of the Earl of Wemyss.

9. ST. LEONARD, near to Perth, was an ancient priory, founded before the year 1296; for *Prynne*, p. 655, in that year makes mention of “La Priouresse de Seint Leonard, juxta la ville de Seint Johan de Perth.” The prioress hereof is mentioned ad annum 1373, in the chartulary of Aberbrothock, p. 225. It was afterwards suppressed by King James I. and annexed to the Charterhouse of Perth which he founded near that city, together with the Magdalene’s lands.

11. In the chartulary of St Giles, the nuns of St. Mary’s Wynd in the city of Edinburgh are recorded. The chapel and convent stood near to the walls of the garden belonging at present to the Marquis of Tweeddale; and from its being consecrated to the Virgin Mary, the street took its name, which it still retains.

#### SECT. IV.—OF THE NUNS WHO FOLLOWED THE RULE OF ST. FRANCIS, OR CLARESSSES.

THE nuns who followed St Francis’s rule were established by St Clare, from whom they were called Claresses. She was born of honourable parents, at Assise in Italy, and was admitted into the order by St Francis himself, the 19th March 1212, and afterwards soon followed by a great many other ladies, for whom St Francis wrote a particular rule, full of rigour and austerities. They had no revenues, and depended wholly upon the providence of God, and the charity of the people, for their subsistence. The nuns of this institute had only two houses in this country, viz.

1. ABERDOUR, in the shire of Fife,
2. DUNDEE, in the shire of Angus,

Of whom there is little or no mention made by our writers.

Besides the nunneries above-mentioned, there was one whose Order is not known, viz. COLDINGHAM, situate two miles from Eymouth, in the shire of Berwick. This was certainly the oldest nunnery in Scotland; for historians inform us, that Ebba, abbess of this place, together with her nuns, disfigured themselves, by cutting off their upper lips and noses, to avoid the lustful violence of the Danes, who there-upon burnt this monastery to ashes, together with the abbess and nuns, about the year of Christ 870. See *Matth. of Westminster*, p. 313, and *Camerarius*, p. 122. It continued in ruins until Edgar king of Scotland rebuilt it, in the year 1098, and bestowed it upon the Benedictine monks of Durham.

## CHAP. XIX.

### OF THE COLLEGIATE CHURCHES.

BESIDES these regulars, we had several colleges erected for secular canons. They were called *Præposituræ*, or *Collegiate Churches*, and were governed by a dean or provost, who had all jurisdiction over them. They were institute for performing divine service, and singing of masses for the souls of the founders and patrons, or their friends.

These churches consisted of prebendaries, (*Præbendarii*,) or canons, (*Canonicii*,) where they had their several degrees or stalls, and sat for singing more orderly the canonical hours, and, with their dean or provost, made up the chapter. They were commonly erected out of several parish churches united for that effect, or out of the chaplainries that were founded under the roof of their churches.

The list of which, (being thirty-three in number) according to the order of the alphabet, is as follows:

1. BIGGAR, in the shire of Lanerk. The college of this place was dedicated to the Virgin Mary, and founded by Malcolm lord Fleming, Lord High-chamberlain of Scotland,

in the reign of King James V. and ancestor to the Earl of Wigton, for a provost, eight prebendaries, four singing-boys, and six poor men, in the year 1545; which foundation was first confirmed by Cardinal Bethune, archbishop of St Andrews, and afterwards by the Pope's bulls. Robert Stuart, natural son to King James V. abbot of Holyroodhouse, and thereafter Earl of Orkney, gives to this college, 'cum consensu capituli monasterii sui Sanctæ Crucis de Edinburgh, jus patronatus vicariæ perpetuæ ecclesiæ parochialis de Dunrod, Candidæ Casæ diocesis, ad requisitionem Jacobi domini Fleming, filii præfati Malcolmi consanguinei sui, die quinto mensis Maii anno 1555.' In his disposition, 'Magister Johannes Stevenson, protho-notarius Apostolicus, ecclesiæ metropolitanæ Glasgowensis præcentor, dictæ parochialis ecclesiæ de Dunrod vicarius,' is designed 'Primus Præpositus Beatae Mariæ de Biggar.'

2. BOTHAM, in the shire of East Lothian, was founded by Hugh Gifford, last Lord Yester of that surname, for a provost, seven prebendaries, and two singing-boys, about the year 1418. Alicia de Haya, relict of William de Haya Lord Yester, mortified several lands to this collegiate church, for the benefit of a chaplain, who was to perform divine service in that church.

3. BOTHWELL, in Clydesdale, founded by Archibald the Grim, earl of Douglas, for a provost and eight prebendaries, the 10th October 1398; to which he grants the lands of Osberingston, in his barony of Bothwell, and the lands of Nether Urd, and mill thereof, in the sheriffdom of Peebles, "in perpetuam eleemosynam." Mr William Foulis is designed "Custos Privati Sigilli, et Præpositus de Bothwell," by King James I. the twenty-third year of his reign.

4. CARNWATH, in Clydesdale, was founded by Sir Thomas Somerville of Carnwath, ancestor to the Lord Somerville, with the consent of William Somerville his son and heir, for a provost and six prebendaries, in the year 1424.

5. **CORSTORPHIN**, in the shire of Mid-Lothian, was dedicated to St John the Baptist, and founded near the parish church of that place, by Sir John Forester of Corstorphin, Lord High-chamberlain of Scotland, and ancestor to the present Lord Forester, in the year 1429, for a provost, five prebendaries, and two singing-boys. The churches which belonged to this college were those of Corstorphin, Dalmahoy, Halton, &c. The teinds of Ratho, the half of the teinds of Addiston, and the half of the teinds of Upper Gogar, belonged also to this place. The first provost thereof was Nicholaus Bannatyne, who died in the year 1470, and was buried in this church, where his epitaph is still extant.

6. **CARAIL**, in the shire of Fife, where, at the desire of the prioress of Haddington, there was erected a collegiate church, in the year 1517, for a provost, a sacrist or treasurer, and ten prebendaries. The church, which is a large building, stands as yet, with the vestry and choir.

7. **CRICHTON**, in Mid-Lothian, eight miles south from Edinburgh, was founded the 26th December 1449, by Sir William Crichton chancellor of Scotland, with the consent of James Crichton of Frendraught, knight, his son and heir, for a provost, nine prebendaries, and two singing boys, out of the rents of Crichton and Locherwart, a men-sal church belonging to the archbishop of St Andrews; reserving to the bishop the patronage of the prebends of Vogrie, Arniston, Middleton, and Locherwart.

8. **DALKEITH**, in the shire of Mid-Lothian, four miles south from Edinburgh, was founded by James Douglas earl of Morton, in the reign of King James V.

9. **DIRLETON**, in East-Lothian, was founded by Sir Walter Haliburton of Dirleton, in the year 1444.

10. **DUNBAR**, in the shire of East-Lothian, was founded by George earl of March, in the year 1392, for a dean, an arch-priest, and eight prebendaries, who were named from their several prebends or benefices, viz. of Dunbar, Pin-

carton, Spot, Belton, Pitcox, Linton, Dunse, and Chirnside. The patronage of this church fell to the king, by the forfeiture of George earl of March, in the year 1434.

11. **DUMBARTON**, in the shire of the same name, was founded by Isabel countess of Lennox and duchess of Albany, about the year 1450, and dedicated to St Patrick, the apostle of Ireland, who was born in Lennox. The lands of Little Ballernick, Ferkin, and several other lands in the shire of Dumbarton, were mortified to this collegiate church.

12. **DUNGLASS**, in the shire of East-Lothian, was founded, for a provost and several prebendaries, by Sir Alexander Home of that Ilk, ancestor to the present Earl of Home, in the year 1450, to which he gave ‘*quatuor terras husbandias in villa de Chirnside, et terram valoris unius mercae infra husbandriam, et octo mercas annui redditus, de quatuor terris dominicis, in villa de Chirnside, in comitatu Marchiae, apud Dunglass, quinto die mensis Augusti, A. D. 1450;*’ which donations were confirmed by King James II. at Falkland the same year.

13. **FOULIS**, in the shire of Angus, was founded by Sir Andrew Gray of Foulis, ancestor to the Lord Gray, for a provost and several prebendaries, in the reign of King James II.

14. **St GILES**, in Edinburgh. It was formerly a parish church, of which the abbot of Scone was patron, and was erected into a collegiate church by King James III. in the year 1466, out of the united chaplainries founded formerly therein. The annexed parishes of Dumbarrie, Pottie, and Moncrief, in Perthshire, with their tithes, belonged to the dean of this place, who was at the king’s nomination after the college was erected. Gavin Douglas, thereafter bishop of Dunkeld, was some time dean of this place.

15. **GUTHRIE**, in the shire of Angus or Forfar, was a collegiate church, founded by Sir David Guthrie of that Ilk, who was Lord High-treasurer in the reign of King

James III. for a provost and three prebendaries, the number of which was afterwards increased by Sir Alexander Guthrie of that Ilk, his son and heir, who was slain at the battle of Flodden in the year 1513.

16. HAMILTON, in Clydesdale, was founded in the year 1451, for a provost and several prebendaries, by Sir James Hamilton of Cadzow, ancestor to the Duke of Hamilton.

17. KILMAURS, in the shire of Ayr, was founded the 13th of May 1403, for a provost and eight prebendaries, with two singing-boys, by Sir William Cuninghame of Kilmaurs.

18. KILMUND, in Cowal, one of the sub-divisions of the shire of Argyle, was founded "in honorem Sancti Mundi abbatis," by Sir Duncan Campbell of Lochow, ancestor to the Duke of Argyle, for a provost and several prebendaries, the 4th of August 1442. He grants them ' tres mercatas terrae de Achinlochir in baronia de Kilmund, ' sex mercatas terrae de Blaremore et Garenlect ibidem, et ' duas carrucatas terrae de Craighawtis in baronia ' all, duas mercatas terrae de Cesflade et Cloyne in baronia ' de Kilmund, unam mercatam terrae de Kylanclew in ' Lochow,' &c. This charter is confirmed by King James II. at Perth, the 12th of May 1450.

19. KIRKHEUGH, situate upon an eminence in St Andrews, near the harbour. It was first founded upon a rock near the shore, a little without the end of the pier, which was called the Lady's Craig; but the sea afterwards having spoiled it, it was built on dry ground in St Andrews, and was called "Praepositura Sanctae Mariae de rupe," or "Capella Regia." Upon the seal of the chapter was engraven these words, "Capella Domini Regi Scotorum." It had a provost and ten prebendaries, and belonged formerly to the Culdees, until about the beginning of the fourteenth century. There was in this college a statue of King Constantine, who retired from the world, and became a Culdee in this place. The Kirk of Ceres in Fife belonged to this

collegiate church, which was united to the bishopric of St Andrews, with some exceptions, by the Parliament, in the year 1621.

20. LINCLUDEN, in Galloway, situated upon the water of Cluden, where it falls into the river Nith, some few miles above Dumfries, was formerly a cloister of black nuns, as is above related. But it was afterwards changed into a provosty by Archibald the Grim, earl of Douglas, in the reign of King Robert III. “Magister Alexander de Garrys, Praepositus de Lincludan,” is designed by Archibald lord Galloway “Cancellarius noster,” in a charter dated the 12th February 1413.

21. ST MARY in the FIELDS, (*Sanctae Mariae in Campis.*) This collegiate church stood exactly where now the college of Edinburgh is built. Richard Bothwell, provost of this place, is mentioned in a charter of Robert abbot of Holyroodhouse, who presents George Ker to a prebend in this church, ‘ad altare Beati Matthæi, infra dictam ecclesiam Sanctae Mariæ, secundum vim et formam foundationis, quinto die Februarii anno 1546;’ requiring him, as patron, to grant to the said George, ‘realem et corporalem possessionem hujusmodi canonicatus et præbendæ, cum universis et singulis suis feodis, fructibus, annuis redditibus, proventibus, juribus, obventionibus et proficuis quibuscunque ejusdem canonicatus.’ There is a charter of King James V. in the Public Records, confirming a grant made by James Laing, ‘uni Capellano Divina celebranti ad altare majus infra ecclesiam collegiatam Beatæ Mariæ in Campis, &c. die 19<sup>to</sup> Junii 1530.’

22. METHVEN, near the river of Almond, in the shire of Perth, about four miles from the city of that name, was founded in the year 1433, for a provost and several prebendaries, by Walter Stuart earl of Athol, one of the younger sons of King Robert II.

22. MINNIBOLE, in Carrick, a collegiate church, consecrated in honour of the Virgin Mary, was founded by Sir

Gilbert Kennedy of Dunnure, ancestor to the earl of Cassilis, in the year 1441, for a provost and several prebendaries; to which he grants ‘*omnes et singulas terras suas de Largenlen et Broklach, infra comitatum de Carrick. Apud Edinburgh, 18<sup>vo</sup>. die mensis Maii, et anno prædicto.*’

24. RESTALRIG, in the shire of Mid-Lothian, within a mile of the city of Edinburgh, was founded in honour of the Blessed Trinity and the Virgin Mary, by King James II. who gave thereunto ‘*rectoriam ecclesie parochialis de Leswade;*’ but died before the foundation was settled. King James IV. founded there eight prebendaries, and gave ‘*in Divini cultus augmentum, fructus rectoriæ Sanctæ Mariæ de Rothsay in Bute, Sodorens. dioces. capellaniam Sanctæ Triduanæ, et viginti libras annui redditus novi operis sui regalis in Leith:*’ But dying before the foundation was fully brought to perfection, therefore King James V. by his charter, dated at Edinburgh the 10th October 1515, and confirmed by George and John abbots of Holyroodhouse and Newbottle, placed there a dean, nine prebendaries, and two singing-boys.

25. ROSLIN, in the shire of Mid-Lothian, about four miles from Edinburgh, was founded by William earl of Orkney and Caithness, in the year 1446, for a provost, six prebendaries, and two singing-boys. He gave thereto the church-lands of Pentland, four acres of meadow near to that town, with the kips, and eight sowms grass in the town of Pentland. There is above the door which enters from the church to a subterraneous chapel founded by Elisabeth countess of Buchan and Orkney, spouse to the above Earl William, an ancient inscription in Gothic letters, which, upon that account, not being legible to many, I shall here set down: “*Forte est vinum, fortior est Rex, fortiores sunt mulieres, super omnia vincit veritas.*” This is a beautiful structure, famous for its curious workmanship, and is not much defaced.

26. ROYAL CHAPEL of STIRLING, erected by Pope Alexander VI. at the desire of King James IV. and was founded for a dean, sub-dean, sacristan, chanter or singer, treasurer, chancellor, arch-dean, sixteen chaplains at the king's collation, and six singing-boys at his nomination, who had, by his majesty, a master of music appointed them. The dean of this place was appointed to be the queen's confessor, with Episcopal jurisdiction. That dignity was first annexed to the provostry of Kirkheugh, afterwards to the bishopric of Galloway, and, upon the demission of the Bishop of Galloway, it was by King James VI. annexed to the bishopric of Dumblane. It was endowed with the abbeys of Dundrennan and Inchmahome, the lands of Cessnock, the priory of Rosneth, the parsonage of Dunbar, with the arch-presbytery and prebendary of Spot, Walthame, Dunse, Pincarton, the churches of Damellington, Alloa, the two Cultons, Dalrymple, Kelly, Kirkmore, and other churches, chapels, and lands, valued in King James VI.'s time to a very high rental.

27. ST SALVATOR'S COLLEGE, in the city of St Andrews and shire of Fife, was founded in the year 1458, for a provost and several prebendaries, by James Kennedy bishop of St Andrews, second son to Sir James Kennedy of Dunnure, by Lady Mary his wife, daughter to King Robert III. He annexed to this place the churches of Cults, Kemback, Dininno, and Kilmany; and dying 10th May 1466, was here interred under a magnificent tomb, with a plain coat of arms, without any inscription. *Lindsay of Pitscottie*, in his History, p. 68. says, that the bishop spent L.10,000 Sterling on this tomb, and as much upon the collegiate church, which was a vast sum in those days.

28. SETON, in the shire of East-Lothian, was founded for a provost, six prebendaries, two singing-boys, and a clerk, out of several chaplainries, united for that effect, by George second Lord Seton, the 20th of June 1493. The charter of foundation is afterwards confirmed by Andrew

abbot of Newbottle, therein designed “*Apostolicæ sedis delegatus.*” He built likewise the revestry or sacrist of Seton, and covered it over with stone, in the reign of King James IV. and, dying a little after, was buried near the high altar of this collegiate church.

29. **SEMPLE**, in the shire of Renfrew, was founded for a provost and three prebendaries, by John lord Semple, in the year 1505, near his own house of Castle-Semple. This foundation was confirmed by King James IV. at Edinburgh the 5th of June 1506.

30. **TAIN**, in the shire of Ross, was founded by Thomas, Bishop of Ross, ‘*cum consensu capituli sui, ad instantiam Jacobi III. Regis, in honorem Sancti Duthaci Pontificis,*’ for a provost, eleven prebendaries, and three singing-boys, the 12th September 1481, “*ad instar fundationis ecclesie collegiatæ Beati Johannis Baptistæ de Corstorphin, Sancti Andreæ diocesis.*”

31. The **TRINITY-COLLEGE** OF EDINBURGH was founded by Queen Mary of Geldres, mother to King James III. who died at Edinburgh in the year 1463, and was here buried. The parish-churches of Soultray, Fala, Lampeth-law, Easter Wemyss, Kirkurd, Ormiston, and Gogar were annexed to this collegiate church, together with the lands of Blance, which were mortified to the provost hereof in the year 1529. It was commonly called the Queen’s college, and now goes by the name of the College kirk.

32. **TULLIBARDINE**, in Strathern, a part of the shire of Perth, was founded in honour of our blessed Saviour, for a provost and several prebendaries, by Sir David Murray of Tullibardine, ancestor to the Duke of Athol, in the year 1446.

33. **YESTER**, OR **ZESTER**, in the shire of East-Lothian, was dedicated to St. Cuthbert, and founded for a provost, six prebendaries, and two singing-boys, by Sir William de Haya of Locherward and Yester, ancestor to the Marquis of Tweeddale, in the year 1420. Dame Alicia de Haya, his

relict, did considerably augment the revenues of this collegiate church in the year 1444.

Of all these collegiate churches there were eleven, the patronage of which belonged to the king, viz. Restalrig, Kirkheugh, St. Giles, the Chapel-royal of Stirling, the Trinity College, St. Mary in the Fields, Dunbar, Dumbarton, Bothwell, Lincluden, and Tain.

## CHAP. XX.

### OF THE HOSPITALS.

AFTER the Collegiate Churches, I shall give an account of the *Hospitals* that we had amongst us. They were erected either for receiving of strangers, or for maintaining poor and infirm people. And though I cannot pretend to give an exact list of all the hospitals we had amongst us, yet, for the satisfaction of the reader, I have here subjoined an alphabetical catalogue of such hospitals as occurred to me in the perusal of old writs, which I am convinced may be vastly augmented by others who have more leisure for this study.

1. **ABERDEEN**, the chief city of the shire of the same name. There was an hospital in this city, founded by Gavin Dunbar bishop of Aberdeen, for the maintenance of twelve poor men; to which, besides other donations, he mortgaged the yearly sum of L.100 to be divided amongst them, as appears by the charter of foundation, dated 23d February 1531, which is still extant in the chartulary of Aberdeen, in the Advocates Library, fol. v. 173.

2. **BALLINCRIEF, OR BANCRIEF**, in the county of Edinburgh, dedicated to St. Cuthbert. *Prynne* makes mention of "Walterus Magister domus de Balnecrif" in the year 1292, and afterwards in the year 1296. "William Fornall,

Gardein del hospital de Seint Cuthbert de Balnecryf, del Counte de Edneburk," swears fealty to Edward I. king of England, according to the same author.

3. BRECHIN, in the shire of Forfar. "William de Brechin, filius Henrici de Brechin, filii Comitis David," so designed in his foundation of the hospital of Brechin, or 'Maison Dieu, pro salute animarum Wilhelmi et Alexandri regum Scotiae, Johannis comitis Cestriae et Huntingtoniae fratris sui, Henrici patris sui, et Julianae matris suae,' founds here an hospital. Albinus bishop of Brechin, and "Robertus de Monte alto," are witnesses to the charter. The original is transmuted in a confirmation by King James III. in the year 1477.

4. EDINBURGH. There was an hospital likewise at Edinburgh, founded in Bell's Wynd. It was called, "The Maison Dieu."

5. EDNAM, in the shire of Roxburgh, near Kelso. The hospital at this place was dedicated to St Laurence, and seems to have been founded by the Edmonstons of Ednam, who were patrons of this place. "Johannes de Edmonston, tutor dativus Jacobi de Edmonston, filii et heredis quondam David de Edmonston de Ednem," presents Mr Robert Heriot to the chaplainry of this place, which was vacant by the death of Mr Alexander Crichton. This is confirmed by King James I. at Edinburgh, 27th September 1426.

6. ST GERMANS, in the shire of Haddington or East-Lothian. We are uncertain by whom it was founded; but in *Ragman's-roll* we find mention made of "Barthelmeu Mestre de la meson de Seint German," anno 1296.

7. GLASGOW. There was an hospital in this city, wherein there were some waiting maids to attend the sick. It is made mention of in the chartulary of Paisley, p. 297, where it is said, 'Unus lectus fundatus in hospitali Sancti Nicholai in Glasgow, per venerabilem virum Magistrum Michaellem Fleming.'

8. **HOUSTON.** Prynne, in his *Collections*, Vol. III. p. 656, mentions Friar John as master of the hospital of the Holy Trinity at Houston.

9. **HOLYWOOD**, in Galloway. Robert II. confirms a foundation of an hospital made within the monastery of Holywood, by Archibald the Grim, earl of Douglas.

10. **ST JAMES**, at the end of Stirling bridge. There was an hospital dedicated to St James, which belonged to, and is mentioned in the chartulary of Cambuskenneth, fol. rect. 71.

11. **KINCARDINE-O'NEIL**, in the shire of Aberdeen, was an hospital, founded before the year 1296; for at that time Prynne makes mention of "Wautier Mester del hospital de Kincardyn sur Neel."

12. **KINGCASE**, situated about half a mile from the town of Ayr, in the shire of Ayr: The traditional account of which is, that it was founded by King Robert Bruce, for eight leprous persons, who are each to have eight bolls of meal, and eight merks Scots yearly; and if there is but one, he has the whole. Sir Thomas Wallace of Craigie, and his ancestors, have been always in use to present these persons, and causing inquiry to be made into the case of the person or persons before they are received. This hospital still subsists.

13. **LANERK.** Sir John Dalziel obtained of King Robert III. in the year 1393, to himself, and to Walter Dalziel his son, predecessor to the Earl of Carnwath, in feu, a gift of the whole revenue belonging to St Leonards hospital within the town of Lanerk, upon the condition that he and his heirs should cause say three masses every week, "pro salute Domini Regis et Anabellae Reginae, proliumque eorum."

14. **LAUDER**, a burgh-royal in the shire of Berwick, situated near the river Leader. Ralph, master of the hospital of Lauder, is mentioned in the year 1296 by Prynne, Vol. III. p. 662.

15. ST LEONARDS, in the shire of Tweeddale. King James I. grants, “*Davidi Rat, Vicario ordinis Praedicatorum infra regnum Scotiae, confessori suo,*” the hospital of St Leonards near the town of Peebles. The charter is dated at Edinburgh the 25th July 1427.

16. ST LEONARDS, situated on the road betwixt Dalkeith and Edinburgh, where there was an hospital founded by Robert Ballantine, abbot of Holyroodhouse, for seven poor distressed people.

17. LIGERSWOOD, or LIGERTWOOD, in the shire of Berwick, was an hospital of long standing; for, in the year 1296, “*Nicol de Lychardeswode,*” guardian of the hospital here, swears fealty to Edward I. of England,—*Prynne*, Vol. III. p. 661.

18. ST MARY MAGDALENE, in the shire of West-Lothian. King James I. in the year 1426, disposes to Robert de Lynton the hospital of St Mary Magdalene near Linlithgow, who had been nominated to that benefice by Queen Jean his spouse. This place was formerly governed by the Lazarites, a sect of religious who took their name from St Lazar, and were afterwards either extinguished or secularized. Lanerk belonged likewise to this sect.

19. NEWBURGH, in Buchan, was an hospital, founded in the reign of King Alexander III. by Alexander earl of Buchan, Justice-general of Scotland.

20. ST NICOLAS. This hospital, of which the bishops of Moray were patrons, was founded near the bridge upon the water of Spey, by one of the bishops of Moray. “*Walterus de Moravia, filius quondam Wilhelmi de Moravia,*” is a donator to this hospital, by his gift of the lands of Agynway, “*ad sustentationem pauperum ibidem recipiendorum,*” *Chart. Moray*, fol. 56. Muriel de Pollock, daughter of umquhile Petrus de Pollock, gives a liberty to the hospital of St Nicolas, anent the village of Spey, to build a mill in the lands of Inverorkel, with some land adjacent. This Muriel had a daughter called Eva Mortach,

Lady Rothies.—Vid. *Chart. Morav.* fol. 240. ad annum 1238.

21. ROTHFAN. John Bisset gives to God and the church of St Peter of Rothfan, for sustaining of seven leprous persons, the patronage of the kirk of Kyltargy, to pray for the souls of William and Alexander kings of Scotland, and the souls of his ancestors and successors, about the year 1226, *Chart. Morav.* fol. v. 27. He grants another donation to the same purpose in the said year, f. 126.

22. ROXBURGH, in the shire of Teviotdale. There was at this place an hospital called “The Maison Dieu of Roxburgh,” the guardian of which place, called Nicol de Chapeilyn, is mentioned by *Prynne* as one of those who did homage to Edward I. of England in the year 1296. King Robert III. gives this hospital to Robert Archibald, the 23d March, and of his reign the first year, *i. e.* in the year 1391.

23. RUTHERFORD, situated upon the river Tweed, in the shire of Roxburgh or Teviotdale. The hospital here, which was dedicated to St Mary Magdalene, was given by King Robert III. to the abbacy of Jedburgh, upon condition that they were to maintain a chaplain there, to pray for his soul and the souls of his ancestors kings of Scotland. ‘Et si forte (says the charter) ex incurso Anglorum, seu alias ex eventu guerrae, dictus locus de Rutherford forsitan sit destructus, quominus idem Capellanus ibidem se cure poterit residere, dicti religiosi, per unum idoneum Capellanum, facient infra suum monasterium illud fieri, quosque idem locus de Rutherford in suis aedificiis fuerit, reformatis,’ &c. This charter is dated at Glasgow the 2d May 1396.

24. SENEWAR. Bartholomew de Eggletham is designed warden of the New Place of Senewar in the year 1296, by *Prynne*, Vol. III. p. 659. We are uncertain where this hospital stood; but, by the resemblance of names, and some other circumstances, it seems probable that it was the town

of Sanquhar, a royal burgh situated on the river Nith in the shire of Dumfries.

25. SOLTRA, or SOUTRA, in Mid-Lothian, ten miles south-east of Edinburgh, on the road that leads to Kelso. This hospital was founded on the top of the hill called Soutrahill, in the year 1164, by Malcolm IV. king of Scotland, for the relief of pilgrims and poor and sickly people. There were some lands belonging to this hospital, near to St Leonards, near Edinburgh. Alexander of Soutra is recorded at the year 1204; and "Radulphus, magister hospitalis de Soltre," is mentioned by *Prynne* in the year 1292. John Heriot vicar of Soutra is witness to several charters in the year 1467. The ruins of this place are to be seen on the east side of the high-way as you go from Edinburgh to Kelso; and after you pass the burn called the Backburn of Soutra, a little before you come to the top of the hill where the hospital stood, there is a fountain which was dedicated to the Holy Trinity, called by the country people the Tarnty Well, much frequented by sick and diseased persons.

26. SPITTELS, near the port of St Mary's Wynd in Stirling. There was an hospital founded by Robert Spittel, tailor to King James IV. for the relief of decayed merchants and tradesmen.

27. SUGGEDEN, or SEGGIEDEN, situated upon the river Tay in the shire of Perth. Brother William, master of the house of St Augustine of Suggeden, swears fealty to King Edward I. in the year 1296. See *Prynne*, Vol. III. p. 660.

28. TURRIFF, formerly in the shire of Banff, but now in the shire of Aberdeen. The hospital at this place was founded in the reign of King Alexander III. for twelve poor old men, by Alexander earl of Buchan, Lord Justice-general of Scotland, and who was chosen one of the six regents after the king's death. *Prynne* mentions "William de Kickudbright, mestre del hospital de Turriff del

counte de Banff," as one of the subscribers to *Ragman's-roll* in the year 1296. King Robert I. gives 'Magistro et domui hospitalis de Turriff, terras de Pets, cum pertinentiis, in puram et perpetuam eleemosynam, pro anima Nigelli de Bruys fratris nostri.' This charter is dated at Kynnel the 6th October, in the twenty-third year of his reign.

All these hospitals were governed by a Superior, who was called Magister; but anciently that title was attributed to the superiors of canons, as may be seen in the Council of Mayence, ad annum 813, cap. 9. as likewise in the Council of Aix-la-Chapelle, ad annum 816, cap. 134. But, since the Reformation, that name is promiscuously used; before which time, "qui onera regiminis portabat, et temporalium curam habebat, magister appellabatur."

#### END OF RELIGIOUS HOUSES.

## APPENDIX.

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## APPENDIX.



## APPENDIX.

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AFTER having brought to a close the Catalogue of Scottish Bishops, and having witnessed the subversion of an ancient and powerful establishment, as well as the legal extinction of another which had subsisted a considerable number of years, it becomes an object of curiosity not less than of historical interest, to enquire into the more prominent causes by which those events were brought to pass.

In regard to the more ancient hierarchy, the circumstances connected with its downfall are so numerous and complicated, that it would be impossible, in an outline such as is now contemplated, to bring them under the eye of the reader, even in the most abridged form. It may be sufficient to mention, as one of the main causes which produced the unpopularity of the Romish clergy, that, whilst in their personal habits and accomplishments they were greatly superior to the age in which they lived, their religious tenets had ceased to keep pace with the general advancement of knowledge and of literary improvement. The Church, in the times of Popery, and even of the modified Episcopacy which followed upon the Reformation, was filled by men belonging to a rank in society considerably higher than that from which her officiating members have usually been supplied, since the introduction of Presbyterianism; and being thus removed by birth from the great mass of the

people, and having in view objects of a secular as well as of a spiritual ambition, the attainment of which would have still farther increased the distance between them, they naturally came to be regarded by their flocks as proud and worldly-minded persons, and were thereby grievously estranged from the sympathies and veneration of the great body of Christians among whom they were appointed to minister. The little learning of an illiterate age being almost exclusively in the possession of ecclesiastics, qualified as well as pointed them out for many offices which were not strictly compatible with the objects and sanctity of their peculiar calling; whilst the promotion to which they occasionally attained in political as well as in civil life, excited against them the envy of the higher class among the laity, and turned away from them the affections of that still more numerous class, who expect to find in a minister of Christ some tokens of a meek and self-denying spirit, an example of piety and of virtuous living, a counsellor in difficulties, and a comforter in distress.—Pride, avarice, dissipation, and even impiety, were thus associated in the popular mind with the notion of a prelatical government. The hierarchy had ceased to rest on the solid foundation of respect and love; and, accordingly, when the arm of the State was no longer able to bear it up, the hands of the people were stretched forth to pull it down.

Nor did the bad effects of popular dislike cease to be felt when the ancient establishment was finally dissolved. On the contrary, the unfavourable prepossession against the office of a bishop, was found to influence very deeply the first movements of the Reformation, as also the earliest steps that were taken by the new church in arranging the ground-work of her ecclesiastical constitution. Various expedients were adopted to combine the power of the primitive model with a more popular form of administration; but the hereditary dislike to the official designa-

tions of the prelacy, created a succession of difficulties and obstructions, the amount of which has not till this day been fully appreciated. Episcopacy in Scotland has always had to struggle with recollections, which, though they are connected with circumstances altogether foreign to its principles as a system of church-government, have had a powerful effect in swaying the sentiments of the people, and in thereby disqualifying them for a candid examination of the grounds on which it has recommended itself to the greater part of the Christian world. In England, from the earliest Protestant times, the most eminent martyrs of which the church has to boast belonged to the highest order of the prelacy. The names of Latimer, Ridley, and even of Cranmer, are dear to the memory of the pious, warm the heart of the patriot, and associate themselves with a long series of events which will always prove interesting to the lover of civil and religious liberty. In the reign of James the Second, too, when the faith of the nation was menaced, and the constitution in church and state seemed about to fall a prey to the bigotry of the sovereign, the first victims of royal anger were the highest churchmen in the kingdom; and the first symptoms of popular indignation, accordingly, were manifested in behalf of the injured prelates, who had set the first example of resistance. The hierarchy of the south, in short, has derived no small advantage, and obtained no mean increase of strength, from the same class of occurrences which in Scotland contributed greatly to weaken the influence of the higher clergy, as well as to cloud the annals of the Episcopal establishment at large with the most unfavourable remembrances.

The opposition which was shewn by many of the lowest class in this country to the government of the church by archbishops and bishops, has frequently been ascribed to the constraint which was unfortunately employed, in order to produce and maintain conformity to the established worship. But this argument, it is clear, assumes the effect for the cause; and paradoxical as it may seem, I have no he-

sitation in asserting that, had all other things been found sufficiently agreeable, the peasantry of that rude age would not have disliked the church merely on account of her intolerance. Mutual forbearance in matters of doctrine and ritual usage, is one of the last fruits of Christian charity that springs up even among the sincerest worshippers of Jesus Christ.

It is very obvious, indeed, upon the most cursory review of the times under consideration, that the change of opinion as to the tenets and practices of the Popish church, was not accompanied with any favourable change in the more important matters of brotherly love and mutual toleration. On the contrary, the intolerance of the reformers kept full pace with their progress in undermining the foundations of the old establishment; and, in receding from the Church of Rome, they carried with them the worst maxims with which that large body of Christians has been usually charged. As soon as they themselves were freed from the dread of persecution, they proceeded to advance the interests of their cause by means of pains and penalties. The sentiments of Knox on this subject are known to every reader; whilst the inhuman counsels and remonstrances which he founded upon his intolerant dogmas, are scattered throughout every page of his works. A standing text with him, and indeed with all the immediate disciples of Calvin, was that injunction mentioned in the 13th of Deuteronomy against participating in the idolatry of the Gentile nations. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly," &c. &c, "thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare him, neither shall thou conceal him, but thou shalt surely kill him; thine hand shall be first upon him to put him to death. Thou shalt stone him with stones that he die," &c. "Such, therefore," concludes John Knox, "as solicit only to idol-

atrie (Popery,) ought to be punished with death, without favour or respect of persons. The punishment of such crimes as are idolatrie, blasphemy, and others, that touch the majesty of God, doth not pertain to kings or chief rulers only, but to the whole body of the people, and to every member of the same, according to the vocation of every man, and according to that possibility and occasion which God doth minister to revenge the injury done against his glory."—"To the same law, I say, and covenant, are the Gentiles no less bound than were the Jews; whensoever God doth illuminate the eyes of any multitude or people, and putteth the sword in their own hand to remove such enormities from amongst them as before God they know to be abominable."

But intolerance and bigotry did not pass away with the generation who listened to Knox. In the reign of Charles the First, and more particularly in the time of the Commonwealth, the spirit of persecution animated the breasts of the leading Presbyterians, both in England and Scotland, to such a degree, that they pertinaciously refused toleration to every other class of Christians. "Certainly the worst feature of Presbytery at this time," says Orme, in his Life of Dr Owen, "that which excited the greatest attention, and which ultimately ruined the body, was its intolerance, or determined and persecuting hostility to liberty of conscience. The most celebrated Presbyterian divines, such as Calamy and Burgess, in their discourses before Parliament, represented toleration as the hydra of schism and heresies, and the flood-gate to all manner of iniquity and danger; which, therefore the civil authorities ought to exert all their energy to put down. Their most distinguished authors advocated the rights of persecution, and endeavoured to reason or rail down religious liberty. With this view, chiefly, Edwards produced his "*Gangrena*," and his "*Casting down of the last and strongest hold of Satan, or a Treatise against Toleration!*" And not to notice the ravings of Bast-

wick, and Paget, and Vicars, it is painful to quote the respectable names of Principal Baillie of Glasgow, and Samuel Rutherford, professor of divinity in St Andrews, as engaged in supporting so bad a cause. The former, throughout his "Dissuasive," discovers how determined a foe he was to what he calls a "monstrous imagination." The latter wrote a quarto volume of four hundred pages "Against pretended liberty of conscience!" It was the Trojan horse, whose bowels were full of warlike sectaries and weapons of destruction. Like the fabled box of Pandora, it had only to be opened to let loose upon the world all the ills which ever afflicted our race. It was the Diana before whose shrine the motley groupes of dissenters from Presbytery were represented as making their devoutest prostration. That I do not caricature, says Mr Orme, the persons of whom I am speaking, let the following specimen shew. "A toleration is the grand design of the devil—his master-piece and chief engine he works by at this time, to uphold his tottering kingdom. It is the most compendious, ready, sure way to destroy all religion, lay all waste, and bring in all evil. It is the most transcendant, catholic, and fundamental evil for this kingdom of any that can be imagined. As original sin is the most fundamental sin, having the seed and spawn of all in it, so a toleration hath all errors in it, and all evils. It is against the whole stream and current of Scripture, both in the Old and New Testament; both in matters of faith and manners; both general and particular commands. It overthrows all relations, political, ecclesiastical, and economical. And whereas other evils, whether of judgment or practice, be but against some one or two places of Scripture or revelation, this is against all—this is the Abaddon, Apollyon, the Destroyer of all religion, the abomination of desolation and astonishment, the liberty of perdition; and therefore the devil follows it day and night; working mightily in many, by writing books for it, and other ways:—all the devils in hell and

their instruments being at work to promote a toleration."—Edwards' *Gangrena*, p. 58.

Neal, too, in his History of the Puritans, observes, that if the Presbyterians would have consented to accommodate matters on the "footing of a limited toleration, they might have saved the constitution and made their own terms with the king; but they were enchanted with the beauties of *Covenant uniformity* and the divine right of Presbytery, which after all the Parliament would not admit in its full extent." In short, the most flagrant of all sins at that period was to allow or to recommend toleration; which was described as the "putting a sword in a madman's hand, a cup of poison into the hands of a child, or letting loose of madmen with firebrands in their hands, and appointing a city of refuge in mens consciences for the devil to fly to: It was the laying of a stumbling-block before the blind, or proclaiming liberty to the wolves to come into Christ's fold to prey upon the lambs: It was not to provide for tender consciences, but to take away conscience altogether." The ministers therefore recommended, on the basis of the *Jus Divinum*, "a compulsive, coactive, punitive, corrective power to the political magistrate in matters of religion."

I have introduced these remarks, with the intention of affording to the reader the means of arriving at a correct opinion, in relation to the times to which the subject of this article carries back his reflections. He will see that toleration was as yet altogether unknown to every sect and denomination of Christians. It was, in fact, regarded as sinful to grant, and still more sinful to use, the slightest indulgence in the exercise of worship; and, consequently, those who, by a difference of creed or ceremony, found themselves excluded from the national establishment, prepared their minds for steadily encountering all the penalties of law; consoling their feelings, perhaps, with the hope of one day getting the upper hand, and of subjecting those, who now inflicted the pains denounced against Separatists, to a full and ample requittal of suffering and derision.

Without incurring the charge of party-feeling, I may be permitted to assert, on the authority of these facts and principles, that the unfortunate occurrences which took place in the west of Scotland, in the reign of the two last members of the Stuart family, and to which it has been common to refer as a proof of the persecuting spirit of the Episcopal church then established by law, originated entirely in the narrow notions at that time entertained as to the unlawfulness of accepting toleration or of using indulgence. It was not possible for any government to shew greater lenity and forbearance towards dissenters, than were exhibited by both Charles and James; for permission was given to Presbyterian ministers to occupy even parish churches, without requiring of them to acknowledge, by any act of canonical obedience, the bishops in whose dioceses they officiated. But no extent of toleration could satisfy the more rigid and fanatical of the people. On the contrary, as every one knows, they execrated such of the ministers as availed themselves of the Indulgence, with a deeper animosity than they ever expressed towards the established clergy at whose expense it was granted. Viewing the Covenant as a solemn contract between God, the king, and themselves, they required no other warrant to justify their recourse to arms, and even to the still more unchristian measure, solemnly adopted and openly avowed, of giving over Charles Stuart, his family, and advisers, to the pains of hell for ever. In short, mankind had not yet learned that charity, when applied to religious matters, is a Christian virtue. Difference of opinion was a damnable sin; and difference in modes of worship was idolatry, punishable with death, at the hand of the civil magistrate; or, according to Knox, at the hand of "*any multitude, when God doth illuminate their eyes, and put the sword within their grasp; and at the hand of every member of the same, according to the vocation of every man, and according to that possibility and occasion which God doth minister, to revenge the injury done against his glory.*"

The system pursued at that time in the disaffected dis-

tricts of Scotland, for putting down the rebellious fanatics who broke the peace and set the government at defiance, has afforded much occasion for sincere regret, as well as for party invective and theological recrimination: And it is readily admitted, that there could be but little Christian charity and still less political wisdom in the kingdom, when it became necessary, or was thought expedient, to dragoon a few fanatical peasants into sound opinion or ecclesiastical subordination. But this admission, it is clear, amounts to nothing more than an acknowledgment that men do not act upon principles which they refuse to receive; whilst, to form a correct opinion on the line of policy actually adopted, it would be necessary to weigh well the probable effects of any other that might have been recommended in its place. The men who fought at Pentland hills and Bothwell-bridge were not only open rebels, banded against the civil government of the country, and against a church not simply established by law but preferred by a large majority of the kingdom; they were moreover in arms against religious toleration and liberty of conscience, determined not to accept these privileges in their own case, and far less to grant them to others.

It is not very easy to account for the disaffection and turbulence which prevailed in many parts of Scotland, both before and after the Restoration. The distracted state of the country during the grand rebellion, the habits of war and pillage to which many of the people were inured, the want of employment, and the secret incitement, which, it is suspected, was practised by many in the higher ranks, who dreaded the restoration of the church to the full enjoyment of the wealth and privileges which had formerly belonged to her, might perhaps be assigned as the probable causes of that seditious humour which was ever and anon bursting forth among the inhabitants of the western and south-western counties. At all events, it cannot be denied that a large body of the people had become at once factious and miserable in the

extreme. Fletcher of Saltoun calculated that there were no fewer than two hundred thousand sturdy beggars threatening the property and disturbing the peace of the kingdom; and recommended, as every one knows, that this enormous evil should be forthwith remedied by the general adoption of domestic slavery. Religion, it may be presumed, was, in many cases, the pretext, rather than the cause, of those armed tumults which repeatedly called forth the severity of the government, and which has so grievously implicated the character of the Established church.

In the beginning of Charles the Second's reign, the return which was then made to the ancient form of church-government was not at all disagreeable to the majority of the people. The troubles and contentions to which they were subjected during the twenty-four years which had just expired, had rendered them heartily disposed to receive an ecclesiastical constitution likely to secure to them the enjoyment of peace. All the moderate Presbyterians attended the Episcopal worship and communion in the parish churches; and, in fact, at the period in question there was scarcely any outward distinction between the two parties, in faith, in worship, or in discipline. The old Confession of Faith, drawn up by the first reformers, and ratified in 1567, had all along been the received standard of doctrine to both; though the Presbyterians had of late introduced the Westminster Confession, which was in many points different from the former, and in some was directly opposed to it. After the attempt in Edinburgh to read the new book of service, no liturgy or appointed form of prayer had ever been used in public worship. Many, indeed, of the Episcopal clergy, we are assured, compiled forms for the use of their particular congregations, with some petitions and collects taken out of the English liturgy; and all of them uniformly concluded their prayers with the Lord's Prayer, and their singing with the doxology; both of which observances the zealots of the other side denounced as being superstitious and formal. The two sa-

craments were administered by both nearly in the same manner, without kneeling at the one or signing with the sign of the cross in the other ; only in baptism the Episcopal clergy required the Apostles Creed, and the Presbyterians, in general, the Westminster Confession, and some of the more rigid of them, the Solemn League and Covenant, to be the model of the child's religious education. With regard to discipline, the Established church of that day had their kirk-sessions as the Presbyterians have at present ; they had their presbyteries too, where some experienced minister of the bishop's nomination acted as their moderator ; they had their diocesan synods, in which the bishop himself, or one by his express appointment, presided ; and they might, on the same principle, have had their national synods or general assemblies, had the king found it expedient to summon or to permit their convocation. In short, except the titles of Archbishop and Bishop, we perceive scarcely any thing in the Scottish establishment peculiar to an Episcopal church ; and in this way every stumbling-block was removed to a complete and universal conformity among all denominations of Christians. Mr Calamy, a celebrated English Presbyterian, upon being made acquainted with the easy terms on which those of his persuasion in the sister kingdom might have held communion with the Established church, exclaimed, " What would our brethren in Scotland be at, or what would they have ? Would to God we had these offers." It was certainly impossible to carry toleration to any greater extent, without altogether sacrificing the power and dignity of the church ; and yet so refractory and unreasonable were the old Covenanters in the south and west of Scotland, that they instantly disclaimed all connection with such of their brethren as accepted the indulgence, and even declared war, by proclamation, against " Charles Stuart," as they chose to designate his Majesty, " the Duke of York, and all their adherents ;" subjoining their resolution " to reward those that

are against us as they have done unto us, as the Lord shall give us opportunity."

But whatever might be the precise motives upon which they acted, it is certain that the reigns of the two brothers, Charles and James, were distinguished by measures extremely unfavourable to the interests of Episcopacy in North Britain. They shewed at once undue severity and undue indulgence; irritating their disaffected subjects without suppressing them, and yielding to their wishes only far enough to encourage new demands. During the twenty-eight years, accordingly, that these monarchs swayed the English sceptre, the Church of Scotland derived very little support from the countenance of government. On the contrary every effort that was made and every plan that was conceived, to strengthen the foundations of the establishment, were so injudiciously directed, that the enemies of ecclesiastical order were sure to gain a triumph from the very means which had been calculated to put them down. But the period was at hand when the church was to be deprived of that legal support which had proved of so little avail to it. The abdication of James, and the accession of his son-in-law to the throne, introduced a new order of things in the spiritual concerns of Scotland; and, at length, terminated a long series of confusion and dispute, by transferring the sanction of Parliament to the Presbytery polity.

It has been said that William would have preferred Episcopacy to Presbyterianism as the form of the Scottish Church, could he have prevailed upon the prelates of our country to transfer their allegiance from his father-in-law to himself. But this, it is well known, they would not consent to do. Their views of kingly right, as well as of the oath which they had taken to the abdicated monarch, would not permit them to acknowledge the Prince of Orange as the sovereign of Great Britain; and, assuredly, whatever we may think of their worldly wisdom, or of the abstract rights of freemen, we cannot refuse to them the praise of honesty and of sincere disinterested-

ness. The sentiments of the Earl of Arran, expressed at one of the conferences held by the Scotch nobility in London, conveyed the principles of nearly all the Episcopal clergy in this country on the interesting subject to which they relate: "I have all the honour and deference imaginable," said he, "for the Prince of Orange; I think him a brave prince, and that we owe him great obligations for contributing so much to our deliverance from Popery; but while I pay these praises, I cannot violate my duty to my master. I must distinguish between his Popery and his person; I dislike the one, but have sworn and do owe allegiance to the other, which makes it impossible for me to sign away that which I cannot forbear believing is the king my master's right; for his present absence from us in France can no more affect my duty, than his longer absence from us (in Scotland) has done all this while; and, therefore, as the Prince has desired our advice, mine is, that we should move his Majesty to return and call a free Parliament for securing our religion and property, which, in my humble opinion, will at last be found the best way to heal all our breaches."

For an account of some occurrences which took place in London, and by means of which the views of the new king on the subject of the church were in some measure called forth, I beg leave to refer the reader to page 65 of this volume; where there is inserted a letter from Bishop Rose to the Honourable and Reverend Archbishop Campbell, describing the reception of the former at Court, and the hints which were administered to him by the friends of William. The epistle concludes as follows:

"After my coming down here, My Lord St Andrews and I, taking occasion to wait on Duke Hamilton, his Grace told us, a day or two before the sitting down of the Convention, that he had in special charge from King William that nothing should be done to the prejudice of Episcopacy in Scotland, in case the bishops could by any means be brought to befriend his interest; and

prayed us most pathetically, for our own sake, to follow the example of the Church of England." To which my Lord St Andrews replied, that "both by natural allegiance, the laws, and the most solemn oaths, we were engaged in the king's interest; and that we were, by God's grace, to stand by it in the face of all dangers, and to the greatest losses."

In the measures contemplated by William in reference to the Church of Scotland, it is not indeed to be imagined that his final determination was at all influenced by a regard to theological principle, or that he preferred the one form of ecclesiastical government to the other on any ground besides that of his political interest. But it is on this very ground that he had the strongest motives for deciding in favour of Episcopacy, could he have induced the bishops, or even a majority of them, to transfer to him and his queen the allegiance which they had sworn to King James; because the Presbyterians had already so completely committed themselves in regard to the abdicated sovereign, that William could be under no apprehension that they would ever conspire to replace him on the throne; and, therefore, could he have gained the other party, he would have found his cause in Scotland resting on a more solid basis, perhaps, than it was at the same period in either England or Ireland. These considerations, it will be admitted, afford some degree of credibility to the traditions which are still current among Episcopal writers, relative to the deliberations of the new government on the subject of a clerical settlement in the north.

It has become common in these days to describe the Scotch bishops who were deprived at the Revolution as narrow-minded and illiberal persons, who sacrificed their church to groundless or contemptible scruples. But before this charge be admitted, all the circumstances of the case ought to be taken into consideration. The oath of *allegiance* at that period was something very different from the one which is exacted now. The present oath is, "I do solemnly promise and swear, that I will be faithful and bear true alle-

giance to his Majesty King GEORGE ;” but, before the Revolution, it ran thus : “ I do promise to be true and faithful to the King, and *his heirs*, and truth and faith to bear, of life and limb and terenne honour ; and not to *know or hear of any ill or damage* intended him, without defending him therefrom.” The oath, therefore, which all subjects in office had sworn to King James, bound them to be faithful, not to *him* only, but also to his *heirs* ; and though the Scottish Convention had voted that King James, by his maladministration and his abuse of power, had forfeited all title to the crown, the bishops might, without absurdity or narrow-mindedness, consider themselves as still bound by their oaths to be faithful to his infant son, who could have done nothing to forfeit *his* titles.

Some such reasoning as this withheld many Presbyterians, as well as the great majority of the Episcopal clergy, from transferring their allegiance from King James to King William ; and that even the bishops in England had originally no intention of receiving the Prince of Orange as their sovereign, may be proved by a variety of documents still in existence. The following letter from the infatuated James to the Prelates of Scotland makes an allusion to the proffered fidelity of their brethren in the south ; and will, I have no doubt, on this as well as other accounts, prove acceptable to the reader.

“ To our right trusty and right well-beloved Councillors,  
The LORDS ARCHBISHOPS, and our right trusty and well-  
beloved the BISHOPS of our ancient kingdom of Scotland.

“ JAMES R.

“ Right trusty and right well-beloved Councillors, and right trusty and well beloved, Wee greet you well. Wee have received your most dutifull letter of the third day of November, in which Wee are glad to see that you are far from being of the number of those Spiritual Lords whom the Prince of Orange pretends to have been invited by, as Wee have likewise had repeated assurances from all the

Bishops of England of their Innocency in that, and duty to us. Wee have now thought fit by this to tell you how sensible wee are of your zeale for our service, and for the dutifull expressions of your Loyalty to us in a time when all arts are used to seduce our subjects from their Duty to us. Wee doe likewise take notice of your diligence in your Duty, by your inculcating to those under your charge those Principles which have always been owned, taught, and published by that Protestant Loyall Church you are truly Members of. Wee doe assure you of our Royal Protection to you, your Religion, Church, and Clergy, and that wee will be carefull of your concerns whenever there shall be a suteable occasion offered to us, you and every one of you being most perfectly in our Royal Protection and favour. And so wee bid you heartily farewell. Given at our Court at Whitehall, the 15 day of November 1688, and of our Reign the 4th year.

“By His Majesty’s Command;”

“MELFORT.”

It is well known what change was produced among the spiritual peers by the political events which followed; and yet it is not unworthy of notice, that the High-churchmen, as they were usually denominated, who had been the first to oppose the unconstitutional exercise of the royal prerogative, were also the first to set an example of a constant and invincible loyalty. Bishop Kenn, one of the most distinguished of the deprived prelates, says, in a letter to the celebrated Burnet, “Though I do easily in many things betray great infirmity, I thank God I cannot accuse myself of any insincerity; so that deprivation will not reach my conscience, and I am in no pain at all for myself. I perceive that, after we have been sufficiently ridiculed, the last mortal stab designed to give us is, to expose us to the world as men of no conscience; and if God is pleased to permit it, his most holy will be done: though what that particular passion of cor-

rupt nature is which lies at the bottom, and *which we gratify in losing all we have*, will be hard to determine. God grant such reproaches as these may not retort on the authors.

“ I heartily join with your Lordship in your desires for the peace of this church ; and I shall conceive great hopes that God will have compassion on her, if I see that she compassionates and supports her sister of Scotland. I beseech God to make you an instrument to promote that peace and that charity ; I myself can only contribute to both by my prayers, and by my deprivation, against schism and against sacrilege.”

By the act of Parliament which established the Presbyterian Church in Scotland, no clergyman was allowed to take any share in the *government* of that Church but such ministers as had been deprived of their livings at the restoration of Charles the Second, and those whom they might think proper to admit into their own order. King William, in a letter to their first General Assembly, informed them, “ that he favoured the government because he was made to understand that it was *agreeable to the inclination of the people* ; and that he would have them to be very moderate in their proceedings, and not to do any thing that might displease their neighbour church.” As the greater part, if not all the clergy to whom that letter was addressed, had actually sworn to the solemn league and covenant, and bound themselves to *extirpate Prcclacy* as well as Popery, this exhortation, to give no offence to the Church of England, could not be very agreeable to them. They, accordingly, paid little or no regard to it. By the act which established their form of ecclesiastical polity, they were authorised “ to try and purge out all *insufficient, negligent, scandalous, and erroneous ministers*. by due course of ecclesiastical process and censures ; and it was ordained, that whatever minister, being summoned before them, or before

visitors appointed by them, should refuse to appear, or, on appearing, should be found guilty by them, every such minister should, by their sentence, be *ipso facto* suspended from, or deprived of his kirk, stipend, and benefice." This gave them power to deprive, according to law, every Episcopal clergyman who did not appear before them and abjure Episcopacy, or *Prelacy*, as they chose rather to express it, as an antichristian usurpation; and they, not unreasonably, considered the authority of an act of Parliament as superior to that of a letter from the king. Every minister was by them deemed *insufficient, negligent, scandalous, or erroneous*, who had entered to his living by *presentation* from the *patron of the parish*, and by *ordination* and *institution* from the bishop of the diocese within which that parish was comprehended; and whoever refused to appear before the presbytery, and solemnly declare that "all these things were contrary to the word of God, to the constitution of the kirk, to the acts of assemblies, and to the land's solemn engagements," (the national covenant and the solemn league and covenant,) were instantly deprived by a judicial sentence.

It was not, however, easy to carry these sentences everywhere into execution. In the counties north of the Tay, the great majority of the people, with almost all the nobility and gentry, gave a decided preference to the Episcopal form of church-government; and the king had repeatedly declared his desire, in very strong terms, that such of the clergy as should take the oaths to his government, and pray for him and the queen in the terms directed by law, should be allowed to retain their livings during all the days of their natural lives, without being subjected to the jurisdiction of presbyteries. In these counties, therefore, with the declared will of the king and the inclinations of the people against them, they could not always get such clergymen as they had *found insufficient, negligent, scandalous, and erroneous*, turned out of their livings; but they took effect-

tual care that they should have no successors, nor any share in the government of their church.

With this view, they got an act passed in July 1695, declaring, that "all such as shall come in, and duly qualify themselves as said is, and shall behave themselves worthily in doctrine, life, and conversation, as becometh ministers of the gospel, shall have and enjoy his Majesty's protection as to their respective kirks and stipends, they always containing themselves within the limits of their pastoral charge in their said parishes, without offering to exercise any power either of licensing or ordaining ministers, or any part of government, in general assemblies, synods, or presbyteries, unless they be first duly *assumed* by a competent church-judicatory: Providing, nevertheless, that as the said ministers who shall qualify themselves are left free to apply or not to apply to the said church-judicatories, so the said judicatories are hereby also declared free to assume or not assume the foresaid ministers, as they shall see cause."

In this act there was certainly nothing unreasonable, or that can justly be called severe. The Presbyterian form of church-government being now established by law, those who administered that government had indisputably a right to exclude from any share of it all such as they believed were hostile to it, or gave a decided preference to any other; and, accordingly, we believe that none of the Episcopal clergy, who were suffered to retain their livings, were admitted as members of their different presbyteries until they had previously abjured Prelacy as an antichristian usurpation. Such of them as submitted to this condition were gladly received into the judicatories of the Established Church, in which some of them made soon afterwards a very conspicuous figure, not greatly to their own credit. Those who had taken the oaths required by law, and prayed publicly for the King and Queen's Majesties, but who would not abjure Episcopacy, were indeed suffered to keep possession of their churches and their stipends, but were

perpetually teased and harrassed by answering questions concerning their *sufficiency* and their *orthodoxy*; whilst the vengeance of the government, both civil and ecclesiastical, fell chiefly on those who, refusing to take the oath of allegiance to King William and Queen Mary, were henceforth distinguished by the denomination of *Nonjurors*.

Among the Nonjurors are to be classed all the bishops, and almost all the inferior clergy, who had been driven from their parishes by a lawless rabble before Episcopacy was legally abolished. To these must be added a very great number of the most learned and respectable of the parochial clergy, who, disdaining to conceal their sentiments and retain their livings by such connivances as those, by which many, who were as really attached to the exiled Prince as they, were suffered to retain theirs, voluntarily retired from their parishes; and the circumstance that vacancies thus made in the established churches were more numerous than the Presbyterians could then supply, may perhaps account for many of the Episcopal clergy, especially in the northern counties, being suffered to retain their livings for several years without either taking the oaths to the government or even praying publicly for King William and Queen Mary. But it is with the Nonjuring church that we are principally concerned; for, it is from the deprived bishops and their adherents that the present Episcopal church in Scotland is canonically descended.

Of the persecution to which the deprived clergymen were subjected, I shall give no detail; for it is no part of my purpose to revive old animosities, which, except among a few intolerant and fanatical bigots, have now, for many years, given place, both among Presbyterians and Episcopalians, to that brotherly kindness which ought to reign among Christians of all denominations. Suffice it to say, that Smollet, who was himself a Presbyterian, at least when in Scotiand, represents the Presbyterians of that period as

“proceeding with ungovernable violence to persecute the Episcopal party, exercising the very same tyranny against which they had themselves so loudly exclaimed.”

That the Nonjuring Episcopalians in Scotland were persecuted, is admitted by all parties. On the 22d of July 1690, an act of Parliament was passed, prohibiting “every deprived minister from preaching or exercising any part of his ministerial function either in vacant churches or *elsewhere*, under *any pretext whatever*, until first he present himself before the Privy-council, (a tribunal in Scotland of which the proceedings had long been as tyrannical as were those of the Star-chamber in England,) and there take, swear, and subscribe the oath of allegiance, and also engage himself under his hand to pray for King William and Queen Mary as king and queen of this realm; certifying such ministers as shall do in the contrary, that they shall be proceeded against as persons disaffected, and enemies to their Majesties government,” according as the Privy-council shall direct.

Had this rigour been meant to be exercised only against such Nonjuring Episcopal clergymen as should take upon them to officiate in a *parish church*, it could not have, with propriety, been considered as *persecution*; though, in the then state of the church and nation, when so many parishes were without the means of public worship by clergymen of any description, it might have been considered as a very unwise measure. But to subject the non-complying ministers to the rigours of a Scotch Privy-council, should they presume to baptize a child, or exercise any other part of their function in *private*, was certainly to subject them and their adherents to a most cruel persecution. It would appear, however, that the laymen of the Presbyterian party in the government were under some apprehension that many of the deprived clergy, interpreting the oath of allegiance as obliging them to nothing but quietly to submit to the government of the king and queen, and discharge the

duties of their function as peaceable subjects, might comply with the conditions proposed, and thus get legal possession of the vacant churches. They, therefore, got another act passed, appointing all in public employment, and among others the clergy, to make and subscribe the following declaration: "I do, in the sincerity of my heart, assert, acknowledge, and declare, that their Majesties, King William and Queen Mary, are the *only lawful and undoubted* sovereigns, King and Queen of Scotland, as well *de jure* as *de facto*; and, therefore, I do sincerely and faithfully promise and engage that I will, with heart and hand, life and goods, maintain and defend their Majesties title and government against the *late King James and his adherents*, and all other enemies who, either by open or secret attempts, shall disturb or disquiet their Majesties in the exercise thereof."

At that period, so far was the title of King William and Queen Mary to the throne of Scotland from being according to law *undoubted*, that even the established clergy refused to take this oath; and would, in all probability, have excited a rebellion against the government, had not *Carstairs*, who may be considered as King William's minister for ecclesiastical affairs in Scotland, prevailed with his master to dispense with the imposing of it on them. It was, however, tendered to the deprived Episcopal clergy, who, rather than take it, chose, for a while, to forbear the exercise of their ministry, as well in private as in public. Some time afterwards, when they found that the oath was not taken by the clergy of the Establishment, they ventured indeed to have divine worship in their own hired houses every Lord's day; and they left their doors open, that whoever was inclined might unite in prayer and praise to God with them and their families. This conduct was considered as a heinous offence; and a list of the principal offenders was transmitted to the Privy-council, and sentence pronounced against two of them. To what punish-

ment they were subjected I know not. An act was indeed passed in the year 1695, prohibiting and discharging "every outed minister from *baptising any children*, or solemnizing marriage betwixt *any parties* in all time coming, under pain of imprisonment, ay and until he find caution to go out of the kingdom, and never to return thereto." This was the severest blow which had hitherto been aimed at the Nonjuring clergy; and it was directly aimed not] at their politics, but at their religion.

During the reign of King William the Episcopalians were indeed greatly discountenanced in Scotland, and their clergy subjected to many hardships; but still the greater part of the nobility and landholders of ancient families continued strongly attached to that form of ecclesiastical polity; and the time was now approaching when they expected and obtained gentler and more equitable treatment.

On the 8th of March 1702 King William died, and was, according to the act of settlement, immediately succeeded by the Princess Anne, youngest daughter of the late King James, and wife to Prince George of Denmark. Her attachment to the constitution of the Church of England, and to Episcopacy in general, was universally known; it was likewise known to some,\* that for a few years before his death she had corresponded with her father, and expressed great compunction for the part that she had acted on the Prince of Orange's landing in England in 1688; and it was very generally believed, that, after the death of her son, the Duke of Gloucester, on the 29th of July 1700, she had meditated on plans for restoring her brother, then styled in England the *Pretender*, and elsewhere the *Chevalier de St George*, to the throne of his ancestors. She wrote, however, to the Privy-council in Scotland imme-

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\* Macpherson's History of Great Britain, from the Restoration of Charles II. to the Accession of the House of Hanover, with the Original Documents. Four Vols. 4to.

diately on her accession to the throne, assuring them that she would maintain the constitution both in Church and State ; but exhorted the Presbyterians to live at peace with such of the Episcopal clergy as, having qualified themselves according to law, were still in possession of their churches. She likewise promised to the Nonjuring clergy her protection, on the condition of their living at peace and brotherly love with the clergy who were in possession of the churches, adding, that she would do what she could to relieve their necessities.

Encouraged by these expressions of kindness, as well as by a proclamation of general indemnity which she ordered to be published ; and believing, or pretending to believe, that she considered herself as merely acting as regent for her absent brother, many of the laity, who were known to be staunch anti-revolutionists, took the oath to QUEEN ANNE, and obtained seats in Parliament ; whilst numbers of the clergy who had hitherto stood out prayed for her Majesty by name, and now began to collect congregations and to have public worship in separate chapels. This step was ventured on even by those who did not pray for her as Queen, among whom were all the bishops ; and that she was not offended by their conduct, was rendered evident, by her bestowing on Dr Rose, the deprived bishop of Edinburgh, a pension out of the bishops' rents, which he retained till the year 1716.

No Episcopal clergymen, however, except such as had possession of the churches, were as yet legally tolerated, though, being countenanced by the Queen, their worship was connived at. The Earl of Strathmore, indeed, had, soon after her Majesty's accession, proposed in Parliament an act for the toleration of all Protestants in the exercise of their religious worship, evidently with the view of granting relief and security to the church of which he was himself a member ; but against this measure the General Assembly of the Established Church presented so violent a remon-

strance, that the promoters of the bill allowed it to drop for the present.

About this period the use of the English book of Common Prayer began to be very general in the Scotch Episcopal chapels in every corner of the kingdom. Whether it was the dignity and solemnity of these offices that reconciled the people at large to liturgical worship, or whether the harmony which now prevailed among them on that subject arose from all, both clergy and people, who had been hostile to the introduction of a liturgy into their church, having gone over to the Presbyterians, I know not ; but it is certain that but a very small number of old people had now any objection to the use of the English book of Common Prayer, of which great numbers were, by some pious and benevolent persons in the south, sent *gratis* into Scotland.

In the meantime, the queen, and indeed all who wished well to the empire at large, and could with judgment reflect on the past and look forward to the future, were labouring to accomplish a union of the two kingdoms of England and Scotland. To this measure a great number of Scotchmen of all ranks were extremely hostile. As the party in power was afraid of the consequences of such a union to the Presbyterian church, an order came most unexpectedly from Court, at once to shut up all the Episcopal chapels ; a measure which, it was thought, would quiet the minds of the Presbyterians, and shew them that their fears were groundless. Whether it contributed in any degree to this effect cannot now be known ; but the Union was accomplished in May 1707, and certainly gave to the Presbyterian establishment in Scotland a security which it could scarcely have had if England and Scotland had continued two separate and distinct kingdoms, under one and the same sovereign, residing constantly in England.

It was likewise propitious in the mean time to the oppressed Episcopal church, which obtained from the Parliament of the United Kingdom of Great Britain that relief

which had hitherto been refused to her by the Parliament of Scotland. On the 3d of March 1712 was passed an act to "Prevent the disturbing of those of the Episcopal communion, in that part of Great Britain called Scotland, in the exercise of their religious worship, and in the use of the liturgy of the Church of England; and for repealing an act passed in the Parliament of Scotland, entitled an act against irregular baptism and marriages;" declaring it to be lawful for all of the Episcopal communion to assemble for divine worship in any place, except in parish churches, to be performed after their own manner, by pastors ordained by a Protestant bishop. This is the famous act of toleration of the 10th of Queen Anne, which, though it subjected the clergy who should not take the oaths required by law, and likewise pray for the queen by name, to severe penalties, yet prohibited even them and their congregations from being disturbed during the performance of public worship,—imposing a fine of an hundred pounds Sterling on all who should raise such disturbances, and repeating the penalty for every offence;—and thus gave them a respite from their sufferings.

These halcyon days were not, however, of long duration. On the 1st of August 1714, Queen Anne died; and on the same day was proclaimed George the First, the Elector of Hanover, and the nearest Protestant heir to the throne of Great Britain. The changes which took place on his accession are well known. The Tory ministry, as it was called, who had made the peace of Utrecht, were all turned out in disgrace; and a proclamation was issued by the Whigs for putting the laws in execution against all Papists, Non-jurors, and disaffected persons; which violent measures, as they seemed to indicate that the royal favour was to be thenceforward withheld from at least one-half of the nation, excited very general disgust. The consequences appeared in insurrections in behalf of the exiled prince, both in Scotland and in the north of England; but these were soon sup-

pressed by the decisive battles of Dunblane and Preston, which were followed, as usual on such occasions, by confiscations, attainders, and executions. With these, however, we are at present concerned only as they affected the Scotch Episcopal church: and no alteration was indeed made in the laws against that church until the year 1719, when, in April, an act passed in Parliament, “for making more effectual the laws appointing the oaths for the security of the government to be taken by ministers of churches and meeting-houses in Scotland.”

By that act, every Episcopal minister performing divine service in any meeting-house within Scotland, without having taken the oaths required by Queen Anne’s toleration, and praying for King George and the royal family by name, was to suffer six months imprisonment, during which period his meeting-house was to be shut up; and every house where nine or more persons, besides the family, should be present at divine service, was declared to be a meeting-house within the meaning of the act. This law was, no doubt, severe upon the Episcopal clergy; but it does not appear to have been rigorously enforced; and, at all events, it did not, in any way of which I am aware, affect the nobility and gentry, who still adhered to their communion.

On the contrary, from a short time after this period, down to the year 1746, the Episcopal church enjoyed a considerable share of prosperity. Her clergy were numerous, and many of them learned, whilst her chapels were frequented by all orders of the people, from the highest peer to the lowest peasant,—even judges and magistrates joining in her worship. Although the king was not prayed for by *name*,—and although by far the greater number of her clergy were attached to the exiled prince, political opinions respecting the rights of the sovereign were at no period made terms of her communion; and the reigning sovereign might be as devoutly prayed for, and by many a loyal subject, we doubt not, was as devoutly prayed for in her chapels as in the cha-

pel of St James's palace. Some even of her clergy disclaimed the very idea of *indefeasible* hereditary right, and declared that they thought the sovereign who afforded to the people protection was in return entitled to their allegiance and prayers; but such clergymen were restrained from deviating from the general practice of their fathers and brethren by the oath of *abjuration*. This oath, as it supposed and implied a kind of right, which, if possessed by any one, they could not but think was possessed by him whom they were called on to abjure, the Episcopalians would not take; and, without taking it as well as the oath of allegiance, the praying for King George by name would have been of no advantage to them whatever. Of all this the magistrates, to whom was entrusted the execution of the laws, were fully sensible; and, therefore, they seldom, if ever, enforced the penal part of the act of Queen Anne.

On the defeat of Prince Charles Edward at Culloden, on the 16th of April 1746, the conduct of the magistrates was totally changed. As if none but Scotch Episcopalians had joined his standard, the fury of the soldiers, and even of the mob, was let loose upon them, and on them alone. Their chapels or meeting-houses were burnt to the ground, wherever such burning could be practised with safety to others; and where it could not, as in towns or villages, they were shut up or demolished. Whilst this work of desolation was carrying on, the country was under military law; and, upon the return of the civil administration, an act was passed during the summer session of Parliament, in which it was provided, "That from and after the 1st of September 1746, every person exercising the function of a pastor or minister in any Episcopal meeting-house in Scotland, without registering his letters of orders, and taking all the oaths required by law, and praying for his Majesty King George and the royal family by name,—shall, for the first offence, suffer six months *imprisonment*, and, for the second, *be transported* to some of his Majesty's

plantations for *life*." Every house in which five or more persons, besides the family, or five persons, if the house were not inhabited, should meet for public worship performed by a pastor or minister of the Episcopal communion, was declared to be a meeting-house within the meaning of the act; and no letters of orders, except such as had been given by some bishop of the Church of England or of Ireland, were allowed to be registered from and after the 1st of September.

The injury done to the Episcopal church in Scotland by the persecution of the clergy, would not probably have been great or of very long duration, had it not extended likewise to the laity of that communion; but the act further declared, that if, after the 1st of September, any person should resort to an illegal Episcopal meeting-house, and not give information within five days of such illegal meeting to some proper magistrate, he should be subjected to fine or imprisonment. It declared farther, that no Peer of Scotland should be capable of being elected one of the sixteen Peers of Parliament, or of voting at such election; and that no person should be capable of being elected a member of Parliament for any shire or burgh, or of voting at such election, who, after the 1st of September, should, within the compass of a year, have been twice present at divine service in any Episcopal meeting in Scotland not held according to law.

In this state of things, some of those clergy, who, though steady and zealous Episcopalians, had always professed themselves not Jacobites, feeling it their duty to render their chapels *legal* meeting-houses, repaired to the proper magistrates, took the oaths to Government required by the act, and got their letters of orders registered before the 1st of September 1746; but this compliance availed them nothing. In May 1748 the act of 1746 was *amended*, when it was enacted, "That no letters of orders not granted by some bishop of the Church of England or of Ireland, should, from and after the 29th of September 1748, be

sufficient to qualify any pastor or minister of any Episcopal meeting in Scotland, whether the same had been registered before or since the first of September 1746; and that every such registration, whether made before or since, should, from and after the said 29th of September, be null and void."

This act was directly levelled against the *religion* of the Scotch Episcopalians, for it precluded them from the privileges of political repentance. As such it was felt by the English bishops; not one of whom, not even Hoadley himself, venturing to support the bill; whilst some of them, as Sherlock, Secker, Maddox, and others, spoke strenuously against it, as a flagrant attack on the leading principles of Christian liberty. This *amendment*, however, passed through the Commons with little opposition, but through the Peers not without great management by the Lord Chancellor Hardwicke, and by a small majority of 37 against 32.

The complying clergymen were thus subjected to the same persecution with their non-complying brethren; and one of them, certainly the most respectable for genius and learning of the whole body, and, at the same time, the most consistent in his conduct and principles, was actually imprisoned six months, although he had prayed during two years for the king by name, according to the letter of the law, in a Scotch Episcopal meeting-house. Other clergymen suffered similar imprisonments who did not pray for the king by name; and one or two were glad to take refuge in England and elsewhere, from the penalties with which they were threatened.

The severity of these persecutions did not, however, continue long; and soon after the accession of the late king it may be said to have entirely ceased. Peers and lay-gentlemen, no doubt, who frequented Scotch Episcopal meeting-houses, continued to be deprived of some of their most highly valued political privileges; but no encouragement was now given by the Court to officious informations:

against the clergy; and some of the chapels which had been shut up were ordered to be opened. Indeed, there is great reason to believe, such was the mildness and impartiality of the government of GEORGE THE THIRD, who took an early opportunity of declaring himself the king, not of a party, but of all his people, that if the oath of *abjuration* had been abolished, as it has been said he wished it to be at the commencement of his reign, there would not have been found in Scotland, except among very old men who had acted a conspicuous part in their youth, one Jacobite in the course of six years.

That oath, however, and others which militated against the Scotch Episcopal church, continued to be exacted of all who held offices in the State; and the zeal of many for Episcopacy having waxed cold during the years of persecution, the chapels became fewer in number, and less respectably attended. Clergymen ordained in England opened, indeed, chapels in all the considerable towns and even villages in Scotland; and such laymen as preferred their political privileges to their religious principles, or knew no other distinction between the Episcopal and Presbyterian churches than that the liturgy of the Church of England was read in the one and reviled in the other, frequented those chapels; but every man who knew any thing of the constitution and history of the Christian Church, was perfectly aware, that to call churches or chapels, which were under the superintendence of *no* bishop, *Episcopal* churches or chapels, was a gross solecism in language. The Scotch Episcopal church, therefore, was still cherished and her clergy respected by many, who, though they did not avow themselves her members, wished to see her in such a state of toleration that they might, without forfeiting any civil privileges, attend her chapels, rather than those chapels so anomalously supplied with ministers from England; and by no men was this wish cherished more fervently than by some of those ministers themselves.

Meanwhile, the Scotch Bishops and their clergy discharged the duties of their respective functions in the least obtrusive manner possible; supplying the spiritual wants of their different congregations, and taking care to provide for the continuance of their church, by Episcopal consecrations from time to time, as the exigencies of the case required. In the year 1784, an event occurred which brought them out of that obscurity in which, by the operation of the penal laws of 1746 and 1748, they had long been plunged. On the acknowledged independence of the thirteen United States of America, all political connection between the Episcopal churches in those states and the Church of England was necessarily done away; but an Episcopal church could not exist without a bishop or bishops. The clergy of the province of Connecticut, therefore, sent over one of their own number, Dr Samuel Seabury, who had obtained from the University of Oxford, many years before, the honorary degree of D. D. for defending the doctrine and constitution of the Church of England against some violent attacks made on them in America, to be consecrated by the English bishops. As Dr Seabury brought with him the amplest testimonials of his sufficiency, and as the respectability of his character was well known in England, the primate and other bishops were ready to comply with the request of the clergy of Connecticut; but, without an act of Parliament authorising them to do so, they could not, in the consecration of a bishop, omit the oaths of allegiance and supremacy; and these oaths could not be taken by a subject of the United States. The act required could not be immediately obtained; and it was extremely inconvenient for Dr Seabury to remain in England till the next session of Parliament. He was therefore advised to apply to the Scotch bishops for consecration; but, in the state in which they were placed by the laws of 1746 and 1748, they felt that it would be imprudent in them to consecrate any bishop who had first applied to the archbishop of Canter-

bury, without previously ascertaining whether, by doing so, they should give offence to the Church of England. Their enquiries on this head were conveyed to the proper quarter by means of Dr Berkeley, one of the prebendaries of Canterbury, and son to the celebrated bishop of Cloyne. This amiable man, who possessed all his father's virtues, though certainly neither his learning nor his talents, undertook to correspond with Archbishop Moore on the subject; and was soon enabled to assure the Scotch bishops, that, by consecrating Dr Seabury, they would not only give no *offence*, but excite a more favourable opinion of their principles than what then generally prevailed. Dr Seabury, therefore, came into Scotland, and was, on the 14th November 1784, consecrated at Aberdeen by Bishop Kilgour of Aberdeen, *Primus*, Bishop Petrie of Moray, and Bishop Skinner, coadjutor, in the diocese of Aberdeen, to Bishop Kilgour.

This consecration was the means of recalling to the recollection of the English bench, that a depressed branch of the Church of Christ, having the same orders, liturgy, and government with their own, continued to exist in Scotland: and, as the penal laws were known to operate with great force in opposing her influence and prosperity, various plans were taken into consideration for procuring their repeal. But the Jacobitical predilections of some of the old clergy presented an obstacle to the fulfilment of this desirable object. Charles Edward was still alive; and the same views of duty and obligation which had prevented them from abjuring his grandfather and father, forbade them to transfer their entire allegiance to any other branch of his family.

The time, however, at length arrived, when all the Episcopal clergy in Scotland felt themselves not only at liberty, but in duty bound to pray for his Majesty King George the Third; and this duty they performed spontaneously, without making any previous stipulations with their sovereign. On the 25th of May 1788, his Majesty was publicly prayed for, in the terms of the English liturgy, in all the

Episcopal chapels in Scotland, with the exception of three, the ministers of which required a longer period for deliberation on a matter, where religious truth and political honesty seemed so deeply engaged.

Every obstruction being now cleared away which formerly impeded the path towards a removal of those disqualifications that pressed so heavily on the Scottish Episcopalians, measures were almost immediately adopted for obtaining an abrogation of the laws by which they had been imposed. It was not, however, till after the lapse of four years that the Legislature was induced to grant the relief which was prayed for; the chief men in power having had to combat difficulties which did not in reality belong to the question, and to conciliate parties who at first sight appeared to have no interest in its decision. For a full account of all the steps which were taken in England as well as in Scotland, to promote the success of the petition laid before Parliament,—of the obstacles which were from time to time to be overcome by the friends of the measure,—and of the issue to which it was finally brought by the decision of both Houses in June 1792, I have much pleasure in referring the reader to the *Annals of Scottish Episcopacy*, by the Rev. John Skinner of Forfar.

But it is time to take a survey of the internal concerns of the Episcopal church, which continued during some years under the spiritual superintendence of the deprived bishops. Ross, the last archbishop of St Andrews, died in 1704; upon which, it would seem, the authority usually vested in metropolitans, was conveyed to the bishop of Edinburgh, who, as long as he lived, discharged the duties and exercised the power of the *primus Scotiae Episcopus*. The following year, it was thought expedient to add to the number of the bishops, because most of those who had occupied sees in the late establishment were either dead or far advanced in age; whence, in the course of nature, the Order would soon have become ex-

tinct, and the church once more reduced to the necessity of applying to foreign assistance for a regular and valid Episcopacy. At the same time, it was stipulated that, during the life of any of the old bishops, the government of the church should remain entirely in their hands; none of the new consecration being vested with any diocesan powers or appointed to the charge of any particular district.

The subsequent history of the deprived prelates of Scotland may be briefly given as follows:

The Primate Ross, being an old man, lived very privately, and died, as has just been mentioned, in 1704. The other archbishop, Paterson, was of a more active turn, and appeared frequently on the public stage in matters that concerned the church. He seems to have had a good deal of influence even with some who were at the helm of affairs, and died at Edinburgh 1708. Bishop Halyburton of Aberdeen lived in his own house of Denhead, in the parish of Cupar of Angus 26 years, and died in 1715. Bishop Hay of Moray died at his son-in-law's house of Castlehill, near Inverness, in 1707. Bishop Drummond of Brechin, being a near relation of the family of Perth, was entertained by the Earl of Errol, who had married the Chancellor's sister. He died at Slains in 1695. Bishop Douglas of Dunblane, a second cousin to the marquis of Douglas, and to the duke of Hamilton, lived after his deprivation mostly at Dundee, and died in 1716, at the uncommon age of ninety-two, having been sixty-six years in the ministry. Bishop Hamilton of Dunkeld officiated as a clergyman in Edinburgh some years; as did also Bishop Ramsay of Ross, who died in 1696, in very low circumstances. Bishop Wood of Caitliness, a nephew by his mother to honest Bishop Guthry of Moray, died at Dunbar in 1695. Bishop Bruce of Orkney died in 1700. Bishop John Gordon of Galloway followed King James, first to Ireland, and then to France, and, residing with the court at St Germain's, read the English liturgy to such Protestants as resorted unto him; in which station, it would

appear, he had died, for we hear no more of him. Bishop Graham of the Isles lived many years about Edinburgh, but when he died we are not told. The see of Argyle was vacant, the Revolution having prevented the execution of the *congé d'elire*, which the learned Dr Monro, Principal of the College of Edinburgh, had got to it in the month of October immediately preceding.

The first of the post-revolution bishops were the Reverend John Sage, formerly one of the ministers of Glasgow, and the Reverend John Fullarton, lately an incumbent in one of the churches of Paisley. They were consecrated at Edinburgh, on the 25th of January in the year 1705, by Archbishop Paterson of Glasgow, Bishop Rose of Edinburgh, and Bishop Douglas of Dunblane. \*

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\* The letters of consecration granted to Bishop Sage, unfold in some degree the motives which induced the aged prelates to raise him to the episcopate.

“ Apud Edinburgum, die vicesimo quinto mensis Januarii, anno ab incarnato Domino, et Servatore nostro, millesimo septingentesimo quinto.

“ Nos,—Joannes, providentia divina, Archiepiscopus Glascuensis, Alexander miseratone divina, Episcopus Edinburgensis, et Robertus, miseratone divina, Episcopus Dumblanensis, in timore Domini ponderantes plerosque fratrum nostrorum carissimorum, et in collegio Episcopali collegiarum (hoc nupere elapso, et ecclesiae nostrae luctuoso curriculo) in Domino abdormisse, nosque perpaucos qui divina misericordia superstites sumus, multiplicibus curis, morbis, atque ingravescente senio tantum non confectos esse: Quapropter ex eo quod Deo Supremo, Servatori nostro, sacrosanctae ejus ecclesiae, et posteris debemus, in animum induximus, officium, caracterem, et facultatem Episcopalem, aliis probis, fidelibus, ad docendum et regendum idoneis hominibus committere; inter quos quum nobis ex propria scientia constet, reverendum nostrum fratrem Joannem Sage, artium magistrum, et presbyterum Glascuensem, tanto muneri aptum et idoneum esse; nos igitur divini muneris presidio freti, secundum gratiam nobis concessam, die, mense, anno suprascriptis in sacrario domus archiepiscopi Glascuensis, supradictum Joannem Sage, ordinavimus, consecravimus, et in nostrum Episcopale collegium co-optavimus. In cujus rei testimonium, sigilla Joannis Archiepiscopi Glascuensis, et Alexandri Episcopi Edinburgensis, (sedis Sancti Andreae nunc vacantis Vicarii,) huic instrumento (chirographis nostris prius munito) appendi mandavimus.’

(Sic subscrib.)

“ JO. GLASCUEN.

ALEX. EDINBURGEN.

RO. DUNBLAN.

No name in the annals of Scottish Episcopacy holds a higher place than that of Sage; and if we estimate justly his learning, his industry, his great talents, his constancy, and his zeal, it will be acknowledged that few such men have adorned the history of much more opulent and extensive churches. He was born at Criech, in the county of Fife, in the year 1652, and educated at the university of St Andrews. His youth appears to have been devoted to severe study, though not a little opposed by the difficulties of the times, as well as by the inconvenience which always attends a narrow fortune; and it was not without having had recourse to the usual expedients of teaching, and of superintending the education of others, that he finally succeeded in completing his own.

In 1784 he was ordained by Ross, at that time archbishop of Glasgow, who likewise induced him to exercise his holy function as one of the ministers of that city. He continued there, says his biographer, \* some years, where his exemplary life and conversation, his wise and prudent conduct, and the faithful discharge of all the parts of his ministerial office, made him to be honoured and beloved by all good men, as one of the greatest lights of the church, and esteemed and applauded even by the dissenters themselves. "For," observes Bishop Gillan, "about the end of the year 1688, when the barbarous rabbling of the Episcopal ministers was set on foot in the west country, though he did not escape the common fate, yet he was more civilly treated by those impious despisers of all human and divine laws than some of his brethren. The Saints contented themselves with giving Mr Sage a warning to depart from Glasgow, and threatenings if he should ever return thither again."

After his retreat from Glasgow, he took up his residence in the metropolis, where he employed himself in some of

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\* See Gillan's Life of Sage, p. 6.

those literary works, which he afterwards gave to the public. Performing divine service occasionally in the chapels where his brethren were used to assemble, he exposed himself to the anger of the government; and being summoned before the Privy-council, to take the oath of allegiance, he was, upon refusing to comply, not only forbidden to exercise any part of his ministerial duties within the city and suburbs, but even banished from them by a formal sentence of that arbitrary court. He was received at Kinross by Sir William Bruce, the sheriff of that county, at whose house, as well as in the more humble residence of Mr Christie, the deprived minister of the parish, he seems to have passed a considerable time, and composed a variety of tracts. It was there he wrote his "Fundamental Charter of Presbytery;" a work which, though confined to subjects purely ecclesiastical, no bookseller in Scotland at that time durst venture to publish. It was accordingly printed at London in 1695.

Mr Sage could not expect to gain the affections of the people in power by such able and reiterated attacks on the new establishment. He became more an object of dislike than ever; and, accordingly, venturing on one occasion, with the view of transacting some private business, to visit Edinburgh, he was observed in the streets, and forthwith carried before the magistrates. He was compelled to find bail that he would instantly leave the city, and never again to return thither. In the year 1696 he was, however, exposed to a still greater hazard. His friend, Sir William Bruce, having been committed a close prisoner to the Castle, on suspicion of being engaged in a correspondence with the court of St Germain's, it was presumed that Sage could not be altogether ignorant of his designs: on which ground solely an order was issued to the captain of the town-guard to search, with a party of soldiers, all the houses where the banished presbyter was known either to lodge or even to visit. He made his escape to the hills of Angus; where, says Gillan, under the name of Mr Jackson, and under the pretence of using

goat-milk and a change of air, he lurked many months, until his constant and faithful friend, Sir William, was set at liberty, and those in the government were brought, by much pains and powerful solicitations, to a milder temper.

He soon afterwards became chaplain to the countess of Callendar, and tutor to her son, the earl of Linlithgow; and at a subsequent period, when this young nobleman was of an age to go abroad and no longer required the attendance of Mr Sage, the latter was received into the family of Stewart of Grandtully, in the county of Perth. His health, however, at no time robust, now began to be materially affected. The year after he was consecrated a bishop he was confined nine months at the house of his friend Mr Christie, near Kinross; having been seized with a particular complaint, which indicated a considerable decay of the vital energies, and an approaching failure of his general constitution. In 1709 he tried the virtue of the medicinal water at Bath; but, deriving no advantage from it, he returned to his native country, and died at Edinburgh on the 7th June 1711.

The works of Sage, which are familiarly known to every scholar who has taken any interest in the ecclesiastical disputes which disturbed the beginning of last century, are as follows:

1. Fundamental Charter of Presbytery]
2. The Principles of the Cyprianic Age with regard to Episcopal Power and Jurisdiction, asserted and recommended, from the genuine writings of St Cyprian himself and his Contemporaries.
3. A Vindication of the Discourses entitled, The Principles of the Cyprianic Age.
4. Letters on Toleration.

There were two other presbyters consecrated soon after this period, of whom, as they did not become diocesan bishops, it is requisite to introduce here a short biographical notice. These were, the Reverend John Falconar, formerly

minister of Cairnbee in Fife, and the Reverend Henry Christie, the deprived minister of Kinross, and who has been already mentioned as the friend of Bishop Sage. The consecration took place at Dundee, on the 28th of April 1709, and was performed by the old bishops of Edinburgh and Dunblane, assisted by the distinguished person just named, as the first of the post-revolution series.

Of Bishop Christie nothing more is known than that he retained till the last the affection and esteem of his brethren, and that he died in the year 1718.

Bishop Falconar is said to have been a man of learning as well as of business. He was, says Mr Skinner, an intimate acquaintance and great favourite of Bishop Rose, who pressed him most warmly, for the good of the church, to take the burden of the episcopate upon him in those times of trial and difficulty. And, indeed, no man could have been fitter for it in any condition of the church, as, from the many letters that remain of him, he appears to have been not only a man of great piety and prudence, but likewise a consummate divine, and deeply versed in the doctrines and rites of the primitive church.\*

As a proof that this eulogy is not altogether unfounded, we† are informed that he was likewise very highly esteemed by the eminently learned Henry Dodwell, with whom he corresponded relative to a book which he had intended to publish against Deists and other such enemies of Christianity. Dodwell's opinion of Bishop Falconar may be farther collected from a wish which he expressed, that the latter would execute a work projected by himself, on the Law of Nature and Nations. I know not, however, that the bishop did actually become an author. There is preserved in manuscript a little Tract written by him for the use of the Viscountess of Kingston; which may be described as a popular exposition of the various covenants of God, and espe-

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\* See Ecc. Hist. of Scotland, Vol. II. p. 607.—*Note.*

† See Life of Mr Henry Dodwell, &c. By Francis Brokesby, B. D. 1715.

cially of the privileges, the sanctions, and the conditions of the Christian covenant.

In regard to his discharge of Episcopal offices, we find that, in the year 1720, immediately after the death of Bishop Rose, a letter was addressed to him by a great body of the clergy in Angus and Mearns, in which they request him to assume the spiritual government and inspection of them; "promising to acknowledge him as their proper bishop, and to pay all due and canonical obedience to him as such." During the lifetime of Bishop Rose, and at the request of that prelate, he had frequently officiated among them with great approbation. He therefore accepted this affectionate call, as he also accepted a similar one at the same time from the clergy in the presbytery of St Andrews, where he had constantly resided; and accordingly, with the consent of his brethren, he acted in these two districts as local bishop as long as he lived.\* But his useful life was doomed not to be long. He died in 1723.

As, from the period at which we are now arrived, the names of the several bishops who have maintained in Scotland the Episcopal succession and government are usually associated with appropriate districts, it will contribute not a little to facilitate a perspicuous arrangement, if we class them according to those districts: which, it may be proper to remind the reader, are not bounded by the same geographical limits which marked the jurisdiction of the ancient sees; and which we have assumed merely for the sake of that species of literary convenience to which such an abridgement as the one now contemplated must be indebted for its principal value.

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\* See Ecc. Hist. of Scotland, Vol. II. p. 629.

## EDINBURGH.

PASSING over Bishop ROSE, who holds a place in the original "Catalogue," and whose history connects the Established Episcopal church of Scotland with that form of it which is merely tolerated, the first of the post-revolution prelates, properly so described, who was chosen to superintend the clergy of Edinburgh, was the Right Reverend John Fullarton.

1. MR JOHN FULLARTON, 1720.—It has been already stated that this person was one of the ministers of Paisley, and that he was ejected at the Revolution. He was consecrated along with Mr Sage in 1705, by the archbishop of Glasgow and the bishops of Edinburgh and Dunblane. On the death of Bishop Rose, in the year 1720, a meeting of the clergy of the metropolis and neighbourhood was held to deliberate on the state of their affairs, and to consider the expediency of appointing a successor. Having seen the instruments of the consecration of the several bishops who had been lately raised to the episcopate, chiefly with the view, as has been repeatedly mentioned, of keeping up the order and succession of that description of clergy; and being reminded by Bishop Falconar, that neither he nor any of his brethren pretended to any jurisdiction over particular places or districts, they proceeded, with the usual formalities, to elect Mr Fullarton bishop of Edinburgh. The election being ratified by his Episcopal colleagues, Bishop Fullarton was appointed to the charge so recently held by the venerable Dr Rose; with this limitation, however, that he should not succeed to the vicarious metropolitanical powers which his predecessor had exercised, but should only have the privilege of convocating the other bishops, when the exigencies of the church might seem to require it, and of presiding in all their meetings.

The principal objects to which, as Primus, his attention seems to have been directed, were the accommodation of the

differences which subsisted among the clergy in regard to the usages, and the establishment of a regular diocesan superintendence on the part of the bishops. To accomplish the former, he succeeded in inducing his brethren to assemble at Edinburgh, "to enter into a close, free, and amicable conference for bringing things to a happy crisis;" and his endeavours there appear to have so far realized his charitable intentions, that the chief obstacles to a complete understanding were entirely removed; each party being perfectly satisfied with the mutual concessions by which their future intercourse in ministerial offices and duties was to be regulated. In regard to the latter object, he entered into a correspondence with Bishops Campbell and Gadderar at London, stating to them the many advantages that would result from a proper distribution of Episcopal superintendence, and particularly from the constant residence of a bishop in the several districts into which the country used to be divided. But the difficulties were numerous, and apparently insurmountable; and other views, too, were entertained by some of his brethren, which precluded for a time an unanimous return to the observance of a practice so essential to the form and discipline of a regular Episcopacy. Bishop Fullarton died in the month of May in the year 1727.\*

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\* Since writing the above sketch, I have been enabled, by the kindness of a namesake of the bishop, resident in the west of Scotland, to state, that there is reason to believe that the first of our post-revolution diocesans was descended of the family of Glendaruel in Argyleshire. The notice in question is derived from a genealogical paper drawn up by the late Dr Fullarton of Kilmichael in the island of Arran; who, in the course of his investigations, takes occasion to remark, that "there is a tribe of Fullartons in the isle of Bute which is descended from Fullarton of Glendaruel, *last bishop of Edinburgh*, and which takes the *patronymick* of MacLewie, supposing themselves descended from the first branch of the original family." The expression, "last bishop of Edinburgh," must have a reference to the period at which Dr Fullarton wrote the family-document alluded to, and could mean nothing more than that the bishop had at that time recently died.

2. MR ARTHUR MILLAR, 1727.—Bishop Millar, before the Revolution, was minister of Inveresk. Being deprived on that event, of his parochial charge, he thenceforth devoted his services to the best interests of his mother church. In the distress to which many of the clergy were subjected by the loss of their usual means for maintaining their families, pecuniary subscriptions were raised in several parts of the country, in order to supply their more pressing wants; and in pursuance of this benevolent object, Mr Millar went repeatedly to Ireland, where he was most kindly received by the dignitaries of the Established church, and favoured at once with their munificence and with their best advice. The duke of Ormond, who was at that time Lord-lieutenant, granted to him a brief; an official warrant which, I believe, corresponds to his Majesty's Letter in England: and this countenance and authority on the part of the government, it need hardly be observed, contributed very essentially to promote the purpose of his mission. He met with opposition, it is true, in other quarters; but the friendship and zeal of the archbishop of Dublin, the celebrated Dr King, author of the well-known work on the "Origin of Evil," supported him against his bitterest enemies, and proved to him a full requital for all the bigotted hostility with which he had repeatedly to contend, and to which, on one occasion, he had nearly fallen a victim.

He was consecrated at Edinburgh on the 22d of October 1718, by Bishops Rose, Falconar, and Fullarton; and succeeded, in 1727, the last named of these prelates in the double capacity of Bishop of Edinburgh and Primus. But he did not long exercise the duties of either office; for he died in October the same year,—a few months after his election to preside over the clergy of the metropolis.

3. ANDREW LUMSDEN, 1727.—On the death of Bishop Millar, the presbyters of Edinburgh chose the Reverend

Andrew Lumsden, formerly minister of Duddingston, to be their bishop; and he was accordingly consecrated in that city on the 2d November, by Bishops Cant, Rattray, and Keith. The superintendence of this prelate is marked by no event which could call into exercise any very distinguished personal quality. The concordate which contributed so much to consolidate the interests of the church was passed in his time; but his name is not otherwise associated with it than that it confirmed or recognised his appointment to the charge of Edinburgh, "by way of district only." Not having had any immediate hand in continuing the Episcopal succession in this church, he is not usually included in the list of bishops published by our historians. He died in the month of July 1733.

4. Mr DAVID FREEBAIRN, 1733.—This bishop was formerly minister of Dunning, and was consecrated at Edinburgh on the 7th of October 1722, by Bishop Fullarton, Bishop Millar, and Bishop Irvine. On the authority of the concordate already mentioned, I find that Annandale, Nithsdale, and Tweeddale were placed under the inspection of Bishop Freebairn, together with the diocese of Galloway by way of district. He was at the same time appointed or recognized as Primus; and subsequently, on the death of Bishop Lumsden, he was elected by the presbyters of Edinburgh to succeed him as their ordinary.

Mr Freebairn did not at first secure the approbation of the more prudent part of his brethren; for, allowing his Jacobitical prejudices to interfere with the exercise of his Episcopal functions, he attempted to revive a species of extraneous influence over the church which the majority of the bishops had resolved to oppose. His Erastian notions on the subject of ecclesiastical patronage led occasionally to some unpleasant discussions. He was not hearty in the cause of simple diocesan superintendence, which, after the conference and concordate of 1731, had become the acknowledged

basis on which the government of the church was made to rest ; but retaining, as Mr Skinner expresses it, “ some tincture of the old political leaven and attachment to established forms,” he laboured to reserve the nomination of the bishops to their particular sees, in behalf of a power of which none but those societies of Christians who enjoy the direct support of the State are accustomed to admit the exercise. His projects, accordingly, were uniformly thwarted, and his principles abjured by nearly all his brethren ; and when he died, in the year 1739, there remained but one or two who were at all inclined to support his views, whether in regard to the college scheme of government, or the political considerations to which that scheme was supposed to have a reference.

5. Mr WILLIAM FALCONAR, 1776.—From the year 1739 to the date just annexed to the name of Bishop Falconar, there was no bishop of Edinburgh. The reasons assigned for this long discontinuance of Episcopal superintendence in the principal city of the kingdom are various, and such as could not be easily rendered intelligible to a reader at the present day. Suffice it to observe, that it is understood to have resulted from those mutual concessions on which was founded the concordate of 1731, and to have had some respect to the secular predilections of the Primus and of one or two of his surviving colleagues.

Mr Falconar, we are told by our church historians, had been minister of a chapel at Forres, and was consecrated at Alloa on the 10th of September 1741, by Bishops Rattray, Keith, and White. He was first appointed to the district of Caithness ; and the year after removed to that of Moray. In 1776, he received, as coadjutor in the last of these dioceses his friend, Mr Petrie, and was almost immediately afterwards elected bishop of Edinburgh. He appears to have resided, with very little interruption, in the metropolis ; and as he is said to have succeeded Bishop White as Primus, it is to be presumed that he was elected to this office soon after 1761,

the year in which the latter bishop deceased. He was a long time very infirm, and died in 1784.

6. DR WILLIAM ABERNETHY DRUMMOND, 1787.—This distinguished person was many years minister of a chapel in Edinburgh; where I have heard that he paid his respects to Charles Edward, when that prince held his court at Holyroodhouse. But his public appearance, on that occasion, was to him afterwards the source of much vexation, and even of positive danger; and it has been said that he was glad to avail himself of his medical degree, and wear, during many years, the professional dress in which physicians, at that period, used to walk in the streets of Edinburgh. He was consecrated at Peterhead on the 26th of September 1787, by Bishops Kilgour, Skinner, and Macfarlane, and forthwith appointed to the district of Brechin. A few months afterwards he was promoted to the superintendence of the Edinburgh clergy, in which charge he continued till the year 1805; when, on the union of the two classes of Episcopalians, into which the necessities of the times had divided the church, he resigned in favour of Dr Sandford, who was elected to succeed him in the metropolis. He retained, however, his pastoral connection with the clergy in the diocese of Glasgow till the day of his death, which took place in the year 1809. For some farther particulars, the reader will be pleased to turn to the see of Brechin.

7. DR DANIEL SANDFORD, 1806.—To promote and cement the union just mentioned between the indigenous clergy and those of English and Irish ordination, Dr Sandford was, on the 17th of January 1806, unanimously elected by the clergy of Edinburgh to be their bishop; and consecrated at Dundee on the 9th of February following, by the Bishops Skinner, Watson, and Jolly. That the expectations entertained by those who accomplished this election, and the confidence which they placed in the learned and

pious clergyman who was the object of it, have not been disappointed, is amply shewn by the present state of the extensive districts over which he presides; in which there is not more than one incumbent who does not acknowledge the authority of the church and follow the maxims of primitive truth and order.—The professional works of Bishop Sandford are in the hands of every Episcopalian, and are much esteemed for their orthodoxy and elegance of composition.

### ABERDEEN.

1. THE HON. and REV. ARCHIBALD CAMPBELL, 1721.—This gentleman, who had been long in priest's orders, and resided almost constantly in London, was consecrated in the year 1711, at Dundee, by Bishop Rose, Bishop Douglas, and Bishop Falconar. On the 10th of May 1721, he was elected, by the clergy of Aberdeen, to be their ordinary; but, finding that his views in regard to the usages were not approved by the greater number of his brethren, he did not long discharge the duties attached to his new office. He resigned in the year 1724.

Mr Skinner informs us, that "he was highly commendable for his learning and other valuable accomplishments, which his curious writings, though out of the common line in some things, abundantly testify. His affairs led him to reside mostly at London, where he long acted as a Scottish bishop, and in that character was of great service to our church; having been among the first projectors, and, by his activity and connexions, a constant promoter of that charitable fund which was a great support to the poorer clergy in their straitened circumstances. He had got into his hands the original registers of the General Assemblies produced by Wariston in the rebellious Assembly of Glasgow in the year 1638; which he generously communicated to such of his brethren as had any use to make of them; and at last, in 1737, made a gift of them to Sion college

for preservation. In his latter days, he carried his singularities to such a length as to form a separate Nonjuring communion in England, distinct from the Sancroftian line; and even ventured, in contradiction to the advice and opinion of his brethren in Scotland, upon the extraordinary step of a single consecration by himself, without any assistant, for keeping up the separation which, through Mr Lawrence, Mr Deacon, and some others, subsists in some of the western parts of England to this day." Mr Campbell published a work on the Doctrine of the Middle or Intermediate State of Departed Souls.

2. MR JAMES GADDERAR, 1724.—This highly respected prelate was originally minister of Kilmaurs in the county of Ayr, whence he was driven out by the furious multitude immediately after the Revolution. He was consecrated at London, on 24th of February 1712, by Bishop Hicke, the well-known dean of Worcester, (and a bishop in the deprived succession) and by Bishops Falconar and Campbell. This step, apparently somewhat out of the usual course, was taken not only with the consent of Bishop Rose, but even at his express desire, and was consequently approved by all his brethren in Scotland.

Bishop Gadderar appears to have chiefly lived in London with his friend Bishop Campbell, till the year 1724; when, according to the proposal made by Bishop Fullarton, as Primus, to come to a "close, free, and amicable conference" about the usages, he received the sanction of the other prelates "to officiate as bishop of the district of Aberdeen for the future; with this express condition, that he do not ascribe his officiating there to any delegation or substitution from any person whatsoever, but allenarly to the election of the presbyters and authority of the bishops of this church." From the condition here stated, we are led to infer, that Mr Gadderar had wished to assume the superintendence of the Aberdeen clergy, as the representa-

tive of Mr Campbell,—an arrangement which the synod of bishops very judiciously opposed.

A project of a very singular nature occupied, during two or three years about this period, the attention of some of the Nonjuring bishops both in England and Scotland. This was nothing less than an attempt to form a union between the Greek church in Turkey and Russia, and the unestablished Episcopalians in Great Britain. Bishops Campbell and Gadderar seem to have acted for their brethren in the North; and, in conjunction with the Bishops Collier, Brett, and Griffin, of the English communion, entered seriously into a negociation with Arsenius, metropolitan of Thebais in Egypt, who happened to be in England, and with the patriarchs of Constantinople, Alexandria, Jerusalem, Antioch, Heraclea, Nicomedia, Chalcedon, and Thessalonica. The death of the celebrated Czar, Peter the First, who is understood to have favoured the measure, put an end to the correspondence and stipulations with which the minds of the prelates on both sides had been most sedulously employed; no other advantage having arisen from it besides a more intimate acquaintance than was generally possessed in Britain with the tenets and usages of that large portion of the Christian church.

I have introduced this brief notice of a scheme, which hardly any combination of circumstances could have rendered either successful or expedient, chiefly because Bishop Gadderar was induced to give to it his most zealous support. He died in February 1733.

3. MR WILLIAM DUNBAR, 1733.—This worthy bishop was minister of Cruden before the Revolution, and suffered, on the change of affairs, the deprivation and expulsion to which most of his brethren were subjected. He was consecrated at Edinburgh on the 18th of June 1727, by the Bishops Gadderar, Millar, and Rattray; upon which he was elected, by the clergy of Moray, to superintend their

spiritual concerns, and to discharge for them those offices to which their own order was not competent. On the death of Bishop Gadderar, in the year already mentioned, he was invited to take charge of the district of Aberdeen; where he continued to retain that respect and affection which had uniformly been shewn to his public character, and to promote, by the prudent discharge of the delicate duties attached in this country to Episcopal ministrations, the interests of the church which he had undertaken to serve. He died in the year 1746.

4. MR ANDREW GERARD, 1747.—The first notice which presents itself respecting this clergyman is contained in a document addressed to the bishop of Edinburgh, and described as a “testimony and recommendation in favour of Mr Andrew Gerard.” They inform his Lordship (for though Dr Rose had been long deprived of the legal right to such a title, the clergy, it seems, were still accustomed to address him as a peer,) that he, “having for some time preached and exercised the other parts of a deacon’s office in young Balgowan’s family, where he has been chaplain of late, with universal applause, we could not refuse to give your Lordship the trouble of this recommendation, that he may be preferred to the superior degree of a presbyter, and thereby enabled farther to serve and promote the interests of the church; especially when Providence now determines his residence in my Lord Nairne’s family, whither a goodly congregation of well disposed country people continue to resort for the benefit of worship, &c. These testimonials are signed by W. Smythe, Henry Murray, George Sempill, Wm. Angus, James Gillan, and Patrick Walker.

Mr Gerard was afterwards a presbyter in Aberdeen; was elected by the clergy of that district as their bishop; and finally consecrated at Cupar in Fife on the 17th of July 1747, by the Bishops White, Falconar, Rait, and Alexander. He died in the month of October 1767.

5. MR ROBERT KILGOUR, 1768.—Upon the death of Bishop Gerard, the clergy of Aberdeen met and elected for his successor the Rev. Robert Kilgour, at that time presbyter in Peterhead; who was consecrated at Cupar in Fife on the 21st September 1768, by Bishop Falconar, Bishop Rait, and Bishop Alexander. He was elected Primus on the death of Bishop Falconar in 1784; which office he resigned in favour of his coadjutor, Bishop Skinner, about four years afterwards, to whom also he had, in 1786, delivered up the general charge of the district. Being now overcome by the pressure of age, he enjoyed a short period of repose till the month of March 1790, when he was removed to a better world; leaving in the church a high character for prudence, piety, and a well-directed zeal.

6. MR JOHN SKINNER, 1786.—This distinguished divine was the son of a clergyman in Aberdeenshire, well known for his poetical talents, as also for his historical and theological publications. He was admitted into the church in very early life as minister of a chapel near Ellon, in the county just named; where he laboured most assiduously and usefully during eleven years. In 1775, he was called to Aberdeen to succeed the Rev. Wm. Smith, one of the Episcopal clergy in that city. Here also his exertions and zeal were accompanied with great success. His congregation increased so rapidly that the several chapels in which they successively assembled were soon found too small for their accommodation; and one of the last acts of his life was to procure the erection of an elegant and very church-like structure, fitted to contain eleven hundred people.

When the age and bodily infirmities of Bishop Kilgour rendered the discharge of his Episcopal duties burdensome to him, he applied to his brethren for permission to appoint an assistant; and having obtained their sanction, he forthwith recommended Mr Skinner to his clergy, by whom he was immediately elected in the capacity of coadjutor to their

venerable diocesan. He was accordingly consecrated in the chapel of Luthermuir, on the 25th day of September 1782, by the Bishops Kilgour, Ross, and Petrie. Four years afterwards, as has been already stated, he was invested with the entire superintendence of the district; Bishop Kilgour retaining only the official distinction of Primus, or preses of the Episcopal college. To this last office, too, on the death of his predecessor in the episcopate, Bishop Skinner likewise succeeded in 1788; the duties of which he discharged with great zeal and integrity during the long period of twenty-eight years.

Few men have had such opportunities to serve the church as Bishop Skinner enjoyed at one important period of his Episcopal life; and there are few men who would have embraced these opportunities with equal ardour, or pursued them with equal perseverance. I allude to the epoch which suggested the application for a repeal of the penal laws, to which the Episcopalians in Scotland had been so long and so unnecessarily subjected. The exertions of the late Primus for the accomplishment of this object are known to every member of the Communion whose interests he laboured so sedulously to promote; and, whatever may be the opinions of some individuals relative to the means which were employed, and the result which was finally attained, there is but one sentiment in the whole church in regard to the sincere and honourable motives which influenced Bishop Skinner, in every step which he took to realise their expectations. As, however, the biography of this meritorious prelate has been executed with much minuteness and fidelity by the affectionate pen of his eldest son, it is only necessary that I should refer to that instructive work for a full detail of his personal history, of his clerical life, and more particularly of those important proceedings to which I have just alluded.\*

In 1803, Bishop Skinner was induced to publish an octavo volume, entitled "Primitive Truth and Order Vindi-

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\* See Annals of Scottish Episcopacy. By Rev. John Skinner. Edin. 1818.

cated from Modern Misrepresentation." This work was called forth by an attack which was made on Episcopacy in general, and particularly on that of Scotland, in certain Lectures on Ecclesiastical History, by Dr Campbell of Aberdeen; and it continues to be highly valued for the numerous authorities which the author has produced from ancient writers, as well as for a plain statement and able defence of the primitive polity of the Christian church. There is another book published by Bishop Skinner, to which, perhaps, a greater degree of popularity has been awarded. It bears the title of "A Layman's Account of his Faith and Practice, as a Member of the Episcopal Church in Scotland;" and has, since 1801, passed through two large editions.

After a short illness, the good bishop died on the 13th of July 1816; and, as a proof of the universal love and respect which were entertained for his memory, his congregation, aided by some other zealous friends of Scottish Episcopacy, soon afterwards placed in the new chapel, which he did not live to see finished, a full length statue of him, executed by the celebrated artist Flaxman: thus verifying, says his son, the declaration of the Psalmist, "The righteous shall be had in everlasting remembrance."

7. Dr WILLIAM SKINNER, 1816.—The present Bishop of Aberdeen is the youngest son of the late Primus, and was, on the 11th of September in the year just named, unanimously elected by the clergy of that district, to succeed his highly respected father in the superintendence of their spiritual concerns. I find, from the biographical notice prefixed to the Annals of Scottish Episcopacy, that Dr Skinner was educated at Oxford, and ordained both deacon and priest by the late Bishop Horsley. He was consecrated at Stirling, on the 27th of October 1816, by the Bishops Gleig, Jolly, Sandford, and Torry, and immediately collated as Ordinary of the district over which, with much benefit and approbation, he continues to preside.

## DUNKELD.

1. DR THOMAS RATTRAY, 1627.—This learned bishop, who possessed the estate of Craighall in the county of Forfar, made a conspicuous figure in the Scotch Episcopal Church. His talents were good, his scholarship respectable, and his principles orthodox and consistent. He was elected by the clergy of Dunkeld early in the year 1727, and consecrated at Edinburgh, on the 4th of June, by Bishop Gadderar, Bishop Millar, and Bishop Cant. In 1739 he succeeded Bishop Freebairn as Primus, and died on the 12th of May 1743.

Mr Skinner, in his *Ecclesiastical History*, describes him as a man whom the church will long look back to with a mixture of pleasure and regret; with pleasure, in the grateful remembrance of having had such a bishop, and with a deep regret for having been so soon deprived of him. His worth was farther commemorated in some Latin verses written by the same author, and published in the third volume of his posthumous works, as well as in an English poem which appeared at the time, composed by Dr Thomas Drummond of Logie-almond.

Of Bishop Rattray's own literary performances the reader will remain satisfied with the following account, the most ample that my limited opportunities have enabled me to collect.

1. *The Ancient Liturgy of the Church of Jerusalem, being the liturgy of St James, freed from all latter additions and interpolations of whatever kind, and so restored to its original purity, by comparing it with the account of that liturgy by St Cyril in his fifth Mystagogical Catechism, and with the Clementine liturgy, &c. with an English translation and notes; as also an appendix, containing some other ancient prayers; of all which an account is given in the preface.*—*Lond. 1744.*

2. An Essay on the Nature of the Church, and a Review of the Election of Bishops in the Primitive Church; together with some annexed Dissertations. Edinburgh, 1728.

3. Some Particular Instructions concerning the Christian Covenant, and the Mysteries by which it is transacted and maintained; collected from the sacred Scriptures, and earliest Writers of the Christian Church, and from approved Divines of the Church of England; together with a Question concerning such as have communicated, &c. without being previously confirmed, &c.; and an Essay on the Nature of Man, as he is a creature endowed with reason, and thereby capable of religion.—London, 1748.

No. 1. has been very generally esteemed. The preface and notes display a very intimate acquaintance with primitive Christian antiquity. The same may be said of No. 2. which is a work well worthy of the notice of every class of readers, and of those especially who rashly confound the church of Christ with human establishments.

The object of No. 3. is to point out shortly the privileges and promises of the Christian covenant,—the essential importance of the Christian sacraments in restoring our fallen nature, and in fitting it for that immortality which the gospel reveals. In the process by which we are thus restored, the author places in their true light the gratuitous and gracious means by which we are redeemed, and yet places in its just force the obligation under which Christians are placed to acquire and exhibit in every part of their course the fruits of a holy and religious life.

Bishop Rattray's printed works sufficiently show his learning, which, in theology, was held in the highest estimation by his ecclesiastical contemporaries both in England and in Scotland, with whom his epistolary correspondence was very extensive. Many of his letters, sermons, and dissertations yet remain in manuscript, most of which display much

reading and much sound judgment. One of these now lies before me, in which the five following propositions are established by scripture proofs, and by copious quotations from Christian antiquity.

1. That the body is not a thing adventitious to the soul,—a prison fitted only to its degenerate state, as the ancient philosophers, who dreamed of a state of pre-existence, imagined, but is indeed an essential constituent part of the man.
2. That the proper rewards and punishments proposed by the Christian religion are not to take place till after the resurrection and general judgment.
3. That in the interval betwixt death and the resurrection, the soul is not in a state of insensibility, but remains in certain invisible regions, in a separate state, expecting the resurrection and judgment.
4. That the Christian virtues are necessary, not only to entitle us to the kingdom of heaven as the reward promised on account of our obedience to the commands of God enjoining them, but farther, also, as qualifications to dispose and fit us for the enjoyment of the same.
5. That the habits contracted in this life, and with which we depart out of it, are not extinguished altogether by death, but that we carry them along with us into the state of separation.

2. MR JOHN ALEXANDER, 1743.—Upon the death of Bishop Rattray, the clergy of Dunkeld elected Mr Alexander, presbyter at Alloa, to succeed him in the Episcopal office. On the 9th of August, accordingly, in the year already mentioned, he was consecrated at Edinburgh, by the Bishops Keith, White, Falconar, and Rait. The reputation of Bishop Alexander still lives in the church; and he continues to be spoken of by those who knew him, as a person of apostolical simplicity, piety, and benevolence.

The small chapel which is yet to be seen at Alloa was bequeathed by him to his successors in that town, as a proof at once of his frugality and of his good wishes. He was twenty-three years bishop of Dunkeld; and at length, in the year 1776, he died, as he had lived, in the faith and fear of God, and in peace with all mankind.

3. MR CHARLES ROSE.—Bishop Alexander was succeeded in the district of Dunkeld by Bishop Rose of Dunblane, but in what year I have no means of determining. He continued in this charge till his death, which took place in April 1791.

4. MR JONATHAN WATSON, 1792.—We are informed, by the author of the Annals of Scottish Episcopacy, that Mr Watson was, in the year 1791, translated from the charge of a congregation in the town of Banff to officiate in a chapel founded by Lord Gardenstone; who, though a Presbyterian, had been pleased, says Mr Skinner, “from the high sense which he entertained of the characters of Scottish Episcopal clergymen in general,” to endow a living for one of that communion in his newly established village of Laurencekirk. On the 20th of September the year following, Mr Watson was consecrated at Stonehaven by Bishop Skinner, Bishop Macfarlane, Bishop A. Drummond, and Bishop Strachan. He was collated to the see of Dunkeld, in which he continued to exercise the Episcopal functions with much approbation till the year 1808, at which period he was relieved, by death, from all earthly cares and duties. “Though raised, (says the author above named,) to the episcopate in earlier life than usual, this excellent man’s deportment was marked by something so decorous in society, and by a mien, a voice, and a manner so attractive, in the immediate discharge of his sacred office, as to command the respect of all who knew him, or who witnessed the per-

formance of his official duties: as he lived universally esteemed, he died universally regretted.

4. MR PATRICK TORRY, 1808.—Soon after the death of Bishop Watson, Mr Torry, who had already officiated many years as minister of a large congregation at Peterhead, was unanimously elected by the clergy of Dunkeld to fill the place of their late diocesan. He was accordingly consecrated at Aberdeen on the 12th of October 1808, and immediately collated to the Episcopal charge of his important district; where, by unremitting attention to the duties peculiar to his office, as well as by kindness, urbanity, and condescension, in his general intercourse with the people placed under his pastoral care, he continues to vindicate the good opinion entertained of him by all his brethren, and which paved the way for his elevation to the episcopate.

#### MORAY.

1. MR WILLIAM DUNBAR, 1727.—This respected individual had been minister of Cruden in Aberdeenshire, and was one of those who, rather than submit to the new order of things at the Revolution, consented to resign their charges, with all the temporalities attached to them. In pursuance of the wish entertained by most of the clergy to restore diocesan superintendence, the presbyters of Moray elected Mr Dunbar to be their bishop; and he was accordingly consecrated at Edinburgh on the 18th of June 1727, by the Bishops Gadderar, Millar, and Rattray. He was first appointed to the district of Moray and Ross, and afterwards, on the death of Bishop Gadderar, to that of Aberdeen. He died, as has been already mentioned, in the year 1746.

2. MR WILLIAM FALCONAR, 1742.—On the translation of Bishop Dunbar to Aberdeen, the clergy of Moray elected Mr George Hay to be their ordinary; but he died be-

fore he was consecrated, and the district remained vacant for several years. In 1741, Mr Falconar, minister of a chapel at Forres, was consecrated at Alloa by Bishop Rattray, Bishop Keith, and Bishop White. He was the same year appointed to the charge of Caithness, and the year after invested with the spiritual care of the clergy in Moray. In 1776, he resigned Moray to Bishop Petrie, who had early in the same year been consecrated as his assistant; and was himself, much about the same period, elected bishop of Edinburgh, where he had for some time constantly resided. He had succeeded Bishop White as Primus in 1761, and died, as is recorded above, in 1784.

3. MR ARTHUR PETRIE, 1777.—On the 27th of June, in the year just specified, this clergyman, who at that period was minister of a chapel at Micklefolla, in the diocese of Aberdeen, was consecrated at Dundee, bishop-coadjutor of Moray, by the Bishops Falconar, Rait, Kilgour, and Rose. Next year, according to Mr Skinner, (see Eccl. Hist. Vol. II. p. 683,) he was appointed bishop of Ross and Caithness, and soon after, in 1777, it would seem, was entrusted with the sole charge of Moray; Bishop Falconar having been elected by the clergy of Edinburgh to discharge the episcopal offices in that city. Mr Petrie lived only ten years or eleven years after he had been invested with the episcopate; for he died in 1787.

4. MR ANDREW MACFARLANE, 1787.—The infirmities of Bishop Petrie suggested, as was usual, the expediency of a coadjutor; and for this purpose Mr Macfarlane, presbyter at Inverness, was consecrated at Peterhead, on the 7th of March 1787, by Bishop Kilgour, Bishop Petrie, and Bishop Skinner. As Bishop Petrie died the following month, Mr Macfarlane succeeded him as bishop of Moray as well as of Ross and Argyle, all which districts appear to have been recently united. He died in the year 1819.

5. MR. ALEXANDER JOLLY, 1796.—This very learned and pious servant of Christ was consecrated at Dundee on the 24th of June 1796, by Bishop Abernethy Drummond, Bishop Macfarlane, and Bishop Strachan. He was raised to the episcopate as coadjutor to the second of these bishops, who almost immediately afterwards resigned Moray to the spiritual jurisdiction of his new brother; retaining under his own superintendence the extensive districts of Ross and Argyle. Bishop Jolly continues to officiate as pastor of a congregation at Fraserburgh; beloved and venerated by all the good, and respected for his apostolical virtues and graces even by the worst of mankind.

#### BRECHIN.

1. MR JOHN OUCHTERLONIE, 1731.—After the death of Bishop Rose of Edinburgh, the clergy of Fife, Angus, and Mearns, appear to have had Episcopal offices performed amongst them by Bishop John Falconar. This excellent and learned man, it is known to the reader, died in 1723; between which date and the period of the concordate, in 1731, I know not how the duties of a bishop were discharged in those extensive districts. By the articles of agreement just alluded to, it was provided, that the diocese of Brechin, together with the Carse of Gowrie, the presbyteries of Dundee, Arbroath, and Mearns, should be under the inspection of Bishop Ouchterlonie.

It was on the 29th of November 1726 that Mr Ouchterlonie was consecrated at Edinburgh by the Bishops Freebairn, Duncan, and Cant, “the only three,” it is added, “who could be prevailed on to do it.” The objection to him, so far as can be gathered from the several hints which are rather mystically expressed, had a reference to the Erastian notions which at that time disturbed the peace of the Episcopal church; and this candidate for the mitre appears

to have relied more on his interest at the court of St Germain's than on the esteem of his brethren or the good opinion of his superiors. Bishop Ouchterlonie died in the year 1742.

2. MR JAMES RAIT, 1742.—The clergy of Brechin lost no time in electing a successor to the Ordinary with whom the concordate had supplied them. They made choice of Mr Rait, presbyter in Dundee, a highly respected character, who was, on the 4th of October 1742, elevated to the episcopate by the hands of Bishops Rattray, Keith, and White, and forthwith collated to the superintendency of Brechin. Of this bishop a learned correspondent says, “ I know nothing more than that he possessed strong good sense, had a very dignified manner when performing his Episcopal offices, and that he was a celebrated preacher,—preaching without notes till he became a very old man. His charges to the youth whom he confirmed, he delivered without notes and without hesitation, long after he was eighty years of age.”

The reader may not be displeas'd to peruse the following testimonials in favour of Mr Rait, addressed, as was the practice at that period, to the Lord Bishop of Edinburgh :

“ —These are to testify, that Mr James Rait, son of Mr William Rait, minister of Monikie, being, by your Lordship's order, admitted to pass the preparatory trials, before such ministers in Dundee and the neighbourhood as you appointed, in order to his entering into the ministry, hath done the same to our very great satisfaction; and therefore we do with the more confidence and earnestness recommend him to your Lordship, to obtain your Lordship's licence for preaching, or to get him into the orders of a deacon, as your Lordship judges fit. In witness whereof, these presents are written by our joint allowance, and ordered to be signed by our moderator and clerk, *ad hunc effectum*, at Dundee, the twentieth and first day of

October 1712 years. (Signed) Robert Norie, Preses, James Goldman, Clerk." The venerable bishop died in the year 1777.

3. Mr GEORGE INNES, 1778.—This Bishop was minister of a chapel in Aberdeen, and was consecrated at Alloa, on the 13th of August 1778, by Bishop Falconar, Bishop Rose, and Bishop Petrie. He was collated at the same time to the superintendence of the district of Brechin, but did not live long to discharge the duties of it. He died on the 18th of May 1781; after which date the diocese remained some years vacant.

4. Dr ABERNETHY DRUMMOND, 1787.—It has been already mentioned that this distinguished man was elevated to the episcopate on the 26th of September 1787; that he was consecrated as bishop of Brechin, but that almost immediately afterwards he was elected to the see of Edinburgh, where he had his pastoral charge; and that he continued to preside over the clergy of that district till the year 1805.

He was descended from the family of Abernethy of Saltoun, in the shire of Banff; and it was only upon his marriage with the heiress of Hawthornden, in the county of Mid-Lothian, that he assumed the name of Drummond. He wrote many small tracts, and was a good deal engaged in theological controversy both with Protestants and Roman Catholics; but his intemperate manner defeated in most cases the benevolence of his intentions, and only irritated those whom he had wished to convince. He died on the 27th of August 1809.

5. Mr JOHN STRACHAN, 1788.—This most respectable clergyman was sprung from the family of Strachan of Thornton in the county of Kincardine, now represented by

his kinsman, the gallant admiral, Sir Richard Strachan. He was consecrated at Peterhead on the same day with Dr A. Drummond, to whom, indeed, he was at that period appointed coadjutor; but the latter being within a few months afterwards elected by the clergy of Edinburgh, Bishop Strachan was preferred to the undivided charge of the diocese of Brechin. He lived to a very advanced age, having, however, survived for some time the powers of his mind as well as of his body, and died on the 28th of January 1810, universally beloved and regretted.

6. DR GEORGE GLEIG, 1810.—Seldom can it fall to the lot of a communion so small and so poor as the Episcopal Church in Scotland to enjoy the credit attached to so great a name as that of Bishop Gleig. His reputation as a scholar and a philosopher are so well established by his numerous works, that it is as unnecessary as it would be impertinent in me to attempt an eulogium, of which he would be the first to call in question the propriety. Having long discharged with much ability the various duties of a presbyter, he was, in the autumn of 1808, elected by the clergy of Brechin, as coadjutor to their aged bishop; and consecrated at Aberdeen on the 30th of October the same year, by Bishop Skinner, Bishop Jolly, and Bishop Torry. On the death of Bishop Strachan in 1810, he was preferred to the sole charge of the diocese; and, in 1816, upon the demise of Bishop Skinner, he was chosen by his brethren to fill the office of Primus, in virtue of which he presides in all the meetings of the Episcopal College.

#### DUNBLANE.

1. Mr JOHN GILLAN, 1731.—This able writer was a presbyter in Edinburgh, and entirely devoted to what was called the College party, or to those who opposed, in the ac-

tual circumstances of those times, the distribution of the church into districts, and the appointment of diocesans. He was consecrated at Edinburgh on the 11th of June 1727, by the Bishops Freebairn, Duncan, Ross, and Ouchterlonie; more, it has been thought, with the view of adding to the strength of that particular interest, than of creating facilities for the performance of Episcopal offices. It appears, however, that he assumed the charge of Dunblane the very year he was consecrated; but the clergy of that district did not generally recognize his authority till after the agreement which was entered into by the two parties in 1731. From that period till he died in January 1735, Mr Gillan acted as bishop of Dunblane, with the approbation both of presbyters and prelates.

His writings prove him to have been a man of talent as well as of respectable learning. His *Life of Sage*, including his *Remarks on Sir James Dalrymple's Historical Collections*, displays considerable acuteness; and his *Vindication of the Fundamental Charter of Presbytery*, is regarded as an excellent specimen of polemical composition, as well of a logical and well sustained argument.

2. Mr ROBERT WHITE, 1735.—Mr White had the charge of a congregation at Cupar in Fife, when the clergy of Dunblane addressed the College of Bishops requesting to have him consecrated as their Ordinary. Mr Freebairn was, at the period in question, invested with the office of Primus; and being suspected of indifference towards the cause of diocesan superintendence, his colleagues did not obey his summons to consecrate the bishop-elect at Edinburgh, but proceeded to Carsebank near Forfar, where, on the 24th of June, they elevated Mr White to the episcopate. The officiating bishops were Rattray, Keith, and Dunbar. Bishop White was, immediately upon his consecration, collocated to the charge of Dunblane, and was afterwards, in the year 1743, elected by the clergy of Fife. He accepted

the latter district, in which he appears to have continued till the end of his life. He was chosen Primus in 1757, on the death of Bishop Keith, and presided over the church till the year 1761, when he also was removed to a happier state.

After the resignation of Bishop White, the presbyters of Dundee proceeded to elect for their bishop Mr Thomas Ogilvie, minister of a chapel at Kinalie. The election bears date 17th July 1744; but it appears not that Mr Ogilvie was ever consecrated. The district remained some years vacant.

3. MR CHARLES ROSE, 1774.—This bishop of Dunblane had formerly served the church as a presbyter at Down. He was consecrated at Forfar on the 24th of August 1774, by Bishops Falconar, Rait, and Forbes. How long he continued to exercise the Episcopal jurisdiction over the clergy of Dunblane, I have no means of determining; but it is manifest that he succeeded Bishop Alexander in the see of Dunkeld some time after the year 1776. He died in the month of April 1791.

## FIFE.

1. MR ROBERT KEITH, 1733.—As far as the records in my possession will allow me to determine, Bishop Keith was the first who exercised a diocesan superintendance over the clergy of Fife. Bishop Falconar, it has been already mentioned, kept up, during his life, some sort of Episcopal relation to the districts of Fife, Angus, and Mearns; and from his death, which took place in 1723, till the period of Bishop Keith's election, the duties appropriated to the highest order of clergymen seem to have been performed in Fife either by the *Primus*, who at that time usually resided in Edinburgh, or by the *Proximus*, who had commonly the

charge of a congregation in Dundee. In 1733, the Episcopal ministers between the firths of Forth and Tay elected Mr Keith for their spiritual superior; in which capacity he laboured among them for the space of ten years. In 1743 he resigned the district of Fife, having about the same time succeeded Bishop Rattray as Primus. The reader is already aware that he died in January 1757, and not in 1756, as is elsewhere stated.

2. Mr ROBERT WHITE, 1743.—Bishop White, who had been consecrated at Carsebank in 1735, and appointed bishop of Dunblane, was, in the year 1743, elected by the clergy of Fife, and translated to the charge of their district. He succeeded Bishop Keith as Primus, and died in August 1761.

3. Mr HENRY EDGAR, 1761.—This clergyman, whose name is omitted in all the catalogues annexed to our church histories, was consecrated at Cupar in Fife, on the 1st of November 1659, by the Bishops White, Falconar, Rait, and Alexander. He was pastor of a congregation at Arbroath.

The reason of the omission now mentioned is perhaps furnished by the circumstance, that Mr Edgar was at first appointed coadjutor to Bishop White. It is, however, perfectly certain that he succeeded his principal in the superintendence of the district, and continued to perform the duties of it as long as he lived. The period of his death is no where recorded; but it admits not of doubt that he survived his predecessor at least several years. Since his demise there has been no bishop of Fife, the duties of that district being performed at present, as they were before the election of Bishop Keith, either by the bishop of Edinburgh, or by one acting as his substitute.

## CAITHNESS AND ORKNEY.

1. MR ROBERT KEITH, 1727.—It was to these remote and extensive districts that Bishop Keith was first appointed to act as ordinary. He resigned them, however, in 1733, upon his election to Fife, as has just been mentioned at greater length in the foregoing section.

2. MR WILLIAM FALCONAR, 1741.—On a regular application from the clergy of Orkney and Caithness, Mr Falconar, presbyter at Forres, was consecrated as their bishop on the 10th September 1741. The officiating prelates on this occasion were Rattray, Keith, and White. In the following year, Bishop Falconar was chosen for the district of Moray.

3. MR ROBERT FORBES, 1762.—This district having been long vacant, the presbyters of the two northern dioceses at length made choice of Mr Forbes, minister in Leith, as a fit person to be their bishop. He was accordingly consecrated, at Cupar in Fife, on the 24th of June 1762, by Bishop Falconar, Bishop Alexander, and Bishop Gerard.

The distance of his charge seems not to have prevented him from fulfilling the duties which attached to it; for, upon consulting his register, which is now in my hands, I find long lists of the young people, whom he had from time to time confirmed, in different parts of his diocese. Under the year 1746, there is the following memorandum, which will throw some light on the character of the man, as well as of the evil times in which he lived: “Here a great interruption has happened by my misfortune of being taken a prisoner at St Ninians, (in company with the Reverend Messrs Thomas Drummond and John Willox, Mr Stewart Carmichael, and Mr Robert Clerk; and James Mackay

and James Carmichael, servants,) upon Saturday, the 7th of September 1745, and confined in Stirling Castle till February 4. 1746, and in Edinburgh Castle till May 29. of said year."

Bishop Forbes died in 1776; since which time there has not been any bishop whose charge has been restricted to Orkney and Caithness.

### ROSS AND ARGYLE.

1. MR ANDREW MACFARLANE, 1796.—It is not very clear in what manner, or by whom, the Episcopal duty of some of the remotest districts of Scotland was performed about the middle of last century. Ross appears to have been usually united with Moray, and the Isles with Orkney and Caithness, until Bishop Macfarlane, in 1796, resigned the district of Moray to Bishop Jolly, and retained, together with Ross, the superintendence of Argyle.

2. Dr DAVID LOW, 1819.—On the death of Bishop Macfarlane, Dr Low, presbyter at Pittenweem, was unanimously elected by the clergy of Ross and Argyle, and consecrated at Stirling on the 14th of November 1819, by Bishop Gleig, Bishop Jolly, and Bishop Torry.

It becomes me not to speak of those who are still at their post, and who, of consequence, are not yet proper subjects of history; but I may be allowed to observe that the zeal and intelligence with which Bishop Low has entered upon his Episcopal duties, as they have already been of no small service to his extensive district, will, no doubt, secure for him, in the end, a lasting memorial of gratitude and esteem among both clergy and people.

## GLASGOW.

1. MR ALEXANDER DUNCAN, 1731.—The only record which presents itself to the reader of our histories, whereby he can discover any relation between a post-revolution bishop and the see of Glasgow, is the concordate already so often mentioned, which was ratified in 1731. “We have agreed,” say the contracting parties, “that the diocese of Glasgow shall be under the inspection of Bishop Duncan, excepting only Annandale, Nithsdale, and Tweeddale, which shall be under the inspection of Bishop Freebairn.”

Mr Duncan had been minister of Kilpatrick-Easter; was ejected at the Revolution; and was consecrated at Edinburgh in the year 1724, by Bishops Fullarton, Irvine, and Millar. He died in 1733, since which date there has not been any bishop collated to the district over which he presided.

I find there are several other persons who were raised to the episcopate between the years 1722 and 1727, who yet were not appointed to the charge of any particular district. Their names and the dates of their consecration are as follows:

2. Mr ROBERT NORRIE, deprived minister of Dundee, was consecrated at Edinburgh, in the year 1724, by the Bishops Fullarton, Irvine, and Millar. He died in the month of March 1727.

3. Mr JAMES ROSE, formerly established minister of Monimail, and afterwards minister of a chapel in Cupar of Fife, was consecrated at Edinburgh on the 29th of November 1726, by the Bishops Freebairn, Duncan, and Cant. This Bishop Rose was, I believe, brother to the deprived prelate of the same name, who presided so long over the see of Edinburgh, as well as over the whole Episcopal church in Scotland after the Revolution. The death of the former took place in March 1733.

4. Mr DAVID RANKEN had been minister of Bennathie under the old establishment, and was consecrated at Edinburgh on the 11th of June 1727, by the Bishops Freebairn, Duncan, Rose, and Ouchterlonie. The period of his death has not been recorded.

5. Mr ANDREW CANT, who had been one of the ministers of Edinburgh, was deprived of his charge upon the discontinuance of the Episcopal establishment at the Revolution. He was consecrated in the same city on the 17th of October 1722, by Bishop Fullarton, now Primus, Bishop Millar, and Bishop Irvine.

After the above details, it is hardly necessary to mention that the Episcopal College consists at present of the following members :

The Right Reverend GEORGE GLEIG, L. L. D. &c. *Primus*.  
 The Right Reverend ALEXANDER JOLLY.  
 The Right Reverend DANIEL SANDFORD, D. D.  
 The Right Reverend PATRICK TORBY.  
 The Right Reverend WILLIAM SKINNER, D. D.  
 The Right Reverend DAVID LOW, L. L. D.

In mentioning the act of Parliament by which, in the the year 1792, the penal laws, so long suspended over the heads of the Scottish Episcopalians, were finally repealed, I have omitted to state a circumstance, which, from not being properly understood, is supposed to have a tendency much more unfavourable than it really has, and to have sprung from considerations altogether different from those in which it actually originated. I allude to the fact, that clergymen of Scottish ordination are not allowed to hold livings, or even to officiate in England. Instead of entering into details as to the general principles involved in such a regulation, and which have been called in question by very

competent judges, it will be enough to observe that the same restriction applies to all clergymen, even though ordained in England by English bishops, who are appointed to discharge their professional duties in any other part of the empire, Ireland and the Isle of Man excepted. All ministers ordained for India, the West Indies, North America, and, in short, for every colony under the British crown, are placed, by act of Parliament, in precisely the same predicament as the Episcopal clergy who are ordained in Scotland. The restriction as to this last country, therefore, has no reference whatever to the character of the orders which are conferred by our bishops. Such orders are every where admitted to be equally valid with those granted by the archbishop of Canterbury himself; and *it is because they were held equally valid* on all the recognized principles of ecclesiastical institution, as well as of primitive practice, that a statute, on the part of the legislature, became necessary to confine the exercise of them to the country in which they are bestowed. Had they been regarded as in the slightest degree defective in point of spiritual authority, no law would have been necessary to regulate the extent of their legal competency as defined by any geographical limits. That circumstance alone would have excluded them from the establishment in the south, as well as from every Episcopal communion.

In concluding this brief sketch, I feel that I have not done justice to the steady and disinterested conduct of those older members of the Scottish Episcopal church, who, through bad report, and much actual suffering, adhered firmly to the principles, both political and religious, which they believed to be founded on divine truth. With a degree of self-denial worthy of the primitive ages, they submitted to the severest privations, and the most depressing penury, rather than depart from their ancient faith, or leave their people without that spiritual instruction, and those other means of grace upon which, from habit as well as

from the maturest decisions of their understanding, they had been led to place a very high value. Perhaps the following panegyric may be thought a little strained, and yet it came from the mouth of a man who was never accused of insincerity, and who certainly had no motive, on this occasion, to extend his complaisance to undue bounds. Bishop Horne "had such an opinion," says his biographer, "of the Scottish Episcopal church, as to think that if the great Apostle of the Gentiles were upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like the people he had been used to."

END OF APPENDIX.



## NOTES.

*Note A. p. 9.—St Andrews.*

The following is taken from the Register of St Andrews, as quoted by Dr Jamieson, in his History of the Ancient Culdees:—" Omnibus sancte matris ecclesie filiis, Robertus Dei gratia minister humilis ecclesie Sancti Andree, Salutem et episcopalem benedictionem. Sciant omnes, tam presentes quam absentes, nos dedisse et concessisse ecclesie Sancti Andree et Roberto Priori, abbatiam Insula de Lochlevin, cum omnibus ad eam pertinentibus, ad Canonicos regulares constituendum in ea; hoc est, cum Fundahin, et omnibus suis appendiciis; et cum Portenuock et suis appendiciis, et cum molendinis ad pontem; et cum uno molendino in terra Fundathin; et Chirtnes cum suis appendiciis omnibus; et cum dimidia villa de Urechechein cum suis appendiciis; et villa ecclesiastica de Sconin et suis appendiciis; et cum viginti melis casei, et uno porco de Markinge; et cum x melis et iiii melis de Breis; et uno porco de Etmor; et cum xx melis ordei [hordei] de Balchristin; et cum viginti melis casei et uno porco de Bolgin filii Thorfini; et cum decimis de domo nostra de Insula; et cum decimis totius redditus que recepturi sumus ad eandem domum; et cum vestimentis ecclesiasticis que ipsi *Cheledei* habuerunt; et cum hiis libris, id est; cum Pastoralis, Graduali, Missali, Origine Sententiis Abbatis Clare Vallensis tribus quaternionibus de Sacramentis, cum parte Bibliothecae cum Lectionario, cum Actibus Apostolorum, Textu Evangeliorum, prosperotibus libris Solomonis Glossis de Canticis Canticorum, Interpretationibus Dictionum. Collectione Sententiarum, Expositione super Genesim, Exceptionibus Ecclesiasticarum Regularum. Hiis testibus, Gregorio Episcopo de Dunkelden, et Gulielmo Abbate de Sancta Cruce, et Thoraldo Archidiacono, et Matheo Archidiacono, Ajulfo Decano, Mag<sup>o</sup>. Thoma, Mag<sup>o</sup>. Herberto, Riccardo Capellano Episcopi."—Reg. Sti Andr. pp. 44, 45.

By *Origine* we are, most probably, to understand a copy or some part of the works of Origen. The next is a work doubtfully ascribed to the celebrated St Bernard, abbot of Clairvaux. Its proper title is *Liber Sententiarum*. The title of the following has been, *Tres Quaterniones de Sacramentis*, i. e. Three Quires or Books concerning the Sacraments. Instead of *Prosperotibus libris Solomonis*, we ought certainly to read *Prospero, Tribus libris Solomonis*; that is, "with a copy of the works of Prosper" of Aquitain, one of the Ecclesiastical writers of the fifth century. The title of the book next mentioned has been *Interpretationes Dictionum*; but whether it was an explanation of terms used in Scripture, or a Dictionary of the Latin language, does not appear. The *Collectio Sententiarum* must have been an earlier work than

the celebrated *Book of Sentences* of Peter Lombard, who did not flourish till some years after the subversion of this priory.—Jamieson, p. 377.

*Note B. p. 22.*

The following notice is taken from the Monthly Magazine for July 1816.

“The daily expenses of the bishop of St Andrews, Lamberton, and his servants, being a prisoner in Winchester castle in the year 1506, for siding with his own king, Robert Bruce, was,

For the Bishop's own daily expense .....	L.0	0	6
One man-servant to attend him .....	0	0	3
One boy to attend him likewise .....	0	0	0½
A chaplain to say mass to him daily.....	0	0	1½

*Note C. p. 30.*

Mr Martine speaks highly of this Bishop, and says, (*Reliquae Divi Andree*) that he furnished the college, “ad usum in sacris, calicibus, urceis vel annulis, phialis, pateris, pelvibus, canthais ad lavacrum, candelabris, Salvatoris effigie duos prope cubitos longa, thuribulis, acereis, crucibus, aliis quoque vasibus ex argento auroque fabricatis; sacerdotum stolis, cappis, Dalmaticis tunicis, casulis (alias planetis, genus vestis in sacris hodie ab utraque parte concisa usurpatum, ante et retro, tantum producitur usque ad talos) ex auro argentoque textili villosa bysso palmata undulata, campanis, tintinnabulisque multis dulce sonantibus, auleis bysiniis tapetibus ad templi et publicarum aedium ornatum; et verbo, nihil intus, nihil extra quod magnum sumptum et apparatus conditoris pro dignitate et animi magnificentia non ostenderet.—His exinterate bodie, embalmed with spices, lies in the foresaid curious sepulchre he provided and built for himselfe, upon the north of the high altar in St Salvador's church.”—*Rel. Div. And.* pp. 253-4.

It must be to the same bishop that the two following notices bear a reference. The first is extracted from a copy of the Register of the Priory of St Andrews, in the possession of Mr Maule of Panmure; “Anno d'ni. mcccc lix, Jacob. K. Dei et ap'tice sede gra. eps. Sti Andr. int'uit mare apud Petynweme in festo S'ti Egidij abb'is, causa peregrinacionis ad s'cm Joha'em de Aneas.”—(Amiens?)

“Thar was ane richt gret herschipe maid in Fyff be thir personis, the Erll of Crawford, James of Livingstoun, that tyme keepar to the King, and capitane of Strivling, the Ogilbeis all, Robert Reach the lard of Kadyoch, and uthir syndry. And this herchippe was made on Sanctandros land be the maist forec. And incontinent after, Bischope James Kennedy cursed solempnitlie with myter and staf, buke and candill, contynually a yer, and interdytit all the placis quhar thir personis war.”—Short Chronicle of the Reign of James II.

The reader will not be displeas'd to peruse the few remaining *memoranda* regarding the see of St Andrews, though his attention has not been directed to them by any particular references.

" Thomas Arundell, Abp. of Canterbury, while an exile at Rome, had the primacy of *St Andrews* conferred upon him by the Pope.—Vid. *Ang. Sac.* &c. Keith has not noticed Abp. Arundell, nor

" *Walter de Danyelstoun*, who was elected bishop of *St Andrews* in 1402, but died about Christmas the same year."—Vid. *Wyntoun's Chron.* &c.

" Anno D'ni M<sup>o</sup>. V<sup>o</sup>. xxij<sup>o</sup>. *Andreas Forman*, legatus de latere et Eps. Sti Andree in quadragesima diem clausit extremum, et commendatarius fuit de Dunferlyn et Pittenweyme."—Harl. MS. 2363.

*Note E. p. 76.—Dunkeld.*

I had hoped to be able to remove this obscurity, but have not succeeded, and, therefore, will not trouble the reader with useless conjectures.

Bishop *Douglas*, 1516.—Ware, the Irish writer, says, that Gavin Douglas, bishop of Dunkeld, died of the plague in 1521, and was buried in the church of the hospital of the Savoy at Westminster, in the same tomb with Thomas Halsay, bishop of Leghlin in Ireland. He was a younger son of the sixth Earl of Angus, and was born 1475.—See the Peerage, &c.

*Note F. p. 89.*

" That samyn yer, (MCCCCXLIX.) the xviii day of Juin, Quene Mary of Scotland come in Scotland. And this quene was the Duke of Gillirlandis douchter, and sister-douchter to the Duke of Burgone. Thar come with hir xiiii gret schippis and ane craike, in the quihlk thar was the Lord of Canfer, with xv<sup>xx</sup> of men in harnes. Master Jhon Ralston, bischope of Dunkelden, and Schir William of Crechtoun, chanceler of Scotland that tyme, was the hamebringaris of the quene, with the counsal of the King of Fraunce, the duke of Savoy, the duke of Ostrich, the duke of Bertane, the duke of Burgunye. And all thir war bundyn in suple and manteinans of King James of Scotland. And this king forsaid and this quene war mariit at Edinburgh, the thrid day of Julii the yer forsaid."—Short Chronicle of the Reign of James II.

Bishop *Haliburton*, 1662.—He died 5th April 1665.—Lamont's Diary, 223.

Bishop *Guthrie*, his successor, was consecrated 24th Aug. 1665.—Ibid. p. 228.

*Note G. p. 101.—Aberdeen.*

" Malcomus Rex Scottorum, omnibus probis hominibus suis, tam Clericis quam Laicis, Salutem: Sciatis, me dedisse, et hac carta mea confirmasse, Deo et Beatae Mariæ, et omnibus Sanctis, et Episcopo BEYN de Murthelach, Ecclesiam de Murthelach, ut ibidem construatur sedes Episcopalis, terras meas de Murthelach, Ecclesiam de Cloveth cum terris, Ecclesiam de Dulmeth cum terris; ita libere sicut eas tenui, et in puram et perpetuam Eleemosynam: Teste meipso, apud Forfar, 8vo Octobris,

anno regni mei sexto."—Dr Nicholson, *Scot. Hist. Lib.* pag. 210, makes King Malcolm III. the founder of this bishopric, but gives no reason for his opinion. It is true, in the chartulary of Aberdeen, this erection is said to have been "Tempore Malcolmi regis Scotiæ filii Kenethi, per eum Malcolmum constituta est primo sedes episcopalis apud Murthlac, cui dotavit ecclesiam de Murthlac," &c. Yet that chartulary, in another place, says, that it was erected anno 1070. But many circumstances concur in ascribing the erection to Malcolm II. Malcolm II. and not Malcolm III. was the son of Kenneth. Malcolm II. and not Malcolm III. defeated the Norwegians at Mortlich. It was erected anno regni 6to; this places it in 1010, which was the 6th of Malcolm II. But the year 1070 was the 13th, and not the 6th of Malcolm III. If Malcolm III. had been the founder, he would have been so called in the chartulary; but he is mentioned only as a single donator. And David I. would have confirmed his father's charter, had he been the founder; but this he does not. The transcriber, therefore, of the charter, has certainly erred in writing 1070 for 1010, which is but one figure for another, 7 for 1; a mistake ready to be committed.

*Note G. p. 104.*

It cannot have escaped the observation of the reader, that Bishop Keith has, in the course of his work, occasionally referred to "The Appendix" for copies of papers, which, notwithstanding, he has nowhere inserted; no Appendix having been added to his *Historical Catalogue*. After considerable research I have obtained two of the documents to which he alludes in the articles *Nectanus* and *Matthew*, bishops of Aberdeen.

"*Charta Primaria Ecclesiæ, Cathedralis Aberdonensis, facta Nectano Episcopo Aberdonensi.*

"David, Dei gratia Rex Scotorum, omnibus probis hominibus totius terræ suæ Clericis et Laicis, salutem; sciant præsentis et futuri, me dedisse, concessisse, et hac presenti charta confirmasse Deo et Beatæ Mariæ, Beato Machario, et Nectano Episcopo Aberdonensi, totam villam de Vetere Aberdon. dimidiam aquam de Ourth, Sclattie, Goule, Muriccroft, Kimmundy, Mameulach, et ecclesiam de Kirktoun, Sciram de Clatt; Sciram de Daviot Tillieneston; Sciram de Raine; Sciram de Deviot; cum pertinentiis earundem et ecclesiis; decimam canium navium quæ veniunt apud Aberdon. decimam annonæ in eodem loco; decimam meam de redditibus de Aberdon. decimam Thanagiorum reddituum ac eschatearum mihi contingentium infra vicecomitatu de Aberdon. et Bamff, tenend. et habend. dicto Episcopo Nectano, et ejus successoribus, in puram eleemosynam ita libere sicut aliqua eleemosyna in regno meo tenetur; teste meipso apud Forfar, anno regni mei decimo tertio, tricesimo mensis Junii."

The following charter is referred to by Bishop Keith at pages 104 and 105, under the lives of *Galfrid* and *Matthew*:—

“*Milcolumbus, Dei gratia Rex Scottorum, probis hominibus totius terræ suæ, Clericis et Laicis, salutem: Sciant presentes et futuri me dedisse, et hac carta mea confirmasse Deo et Beatæ Mariæ, Beato Machario, et Matheo, Episcopo Aberdonensi, totam villam de Vetere Aberdon. cum ecclesia de Kirktoon, et pertinentiis; dimidiam aquam de Don, Selattie, Goule, Muiricroft, Kinmudy, Mameulach, Tilliegrig; Sciram de Clatt cum pertinentiis et ecclesiam; Sciram de Rayne, cum pertinentiis et ecclesiam: Sciram de Daviot, cum pertinentiis et ecclesiam; et ecclesiam de Fetterneer, cum terra ejusdem et pertinentiis; ecclesiam Beati Nicolai de Aberdeen cum pertinentiis; terras de Ellon cum pertinentiis; ecclesiam de Auchterless cum terris et pertinentiis; ecclesiam de Oyné cum terra et pertinentiis; ecclesiam de Invercluden cum terra et pertinentiis; ecclesiam de Banchery-Devonief cum terra et pertinentiis: ecclesiam de Belhelvie cum terra et pertinentiis; decimam canium navium quæ veniunt apud Aberdon.; decimam annonæ in eodem loco; decimam de redditibus meis, et omnium escheatarum mihi contingentium, inter duas aquas quæ Dee et Spey dicuntur; decimam Thanagiorum meorum et escheatarum mihi contingentium, infra vicecomitatus de Aberdon et Bamff, tenend. et habend. dicto Episcopo Matheo, ejusque successoribus, in puram et liberam eleemosynam, sicut aliqua eleemosyna in Regno meo tenetur liberius aut possidetur: teste meipso, et Edwardo Cancellario, et Joanne, apud Striviling vicesimo die Aug. anno regni mei undecimo.”*

In the month of November, the same year, Malcolm made another grant to the same bishop of the barony of Murchill, with common pasturage in the forest of Aberdeen. The charter is expressed as follows:—

“*Malcolumbus, Dei gratia Rex Scottorum, omnibus probis hominibus totius terræ suæ, Clericis et Laicis, salutem; Sciant presentes et futuri, me dedisse et hac carta mea confirmasse Deo et Beatæ Mariæ, Beato Machario, et Matheo Episcopo de Aberdon, totam baroniam meam de Murchil cum pertinentiis; et pasturam in foresta mea de Aberdeen, ita ut liceat unam forestarum de quatuor ibi residentibus eligere et habere, in puram et perpetuam baroniam; faciendo inde mihi servitium et juramentum fidelitatis, sicut alii barones regni mei faciunt; salvis sibi dignitate episcopali et libertate clericali; et contra illas libertates nolo ipsum vel successores ejus in aliquo urgeri. Teste meipso apud Bamff, die decimo quinto Novembris, anno regni mei undecimo.*

*Henry de Leighton.—p. 113.*

This prelate appears to have been a great benefactor to the diocese of Aberdeen. He began the west front and towers of the cathedral, which were afterwards finished by Bishop Elphinston, as also the great tower and steeple, which were likewise completed by the latter. The north transept or St John's aisle was built by Bishop Leighton, at the north end of which

his body lies interred. His effigy, *in pontificalibus*, is on an altar-tomb with a canopy, under which is this inscription in black letter ;

“ Hic jacet bonae memoriae Henricus de Leighton utriusque juris doctor, qui ad ecclesiam Moravien. regimen fuit olim assumptus, ubi septennio pre-fuit, demum ad istam translatus fuit, in qua 18 annos rexit, praesentisque ecclesiae fabricam a chori statione seorsum usque ad summitatem parietum plene astruxit, A. D. MCCCCL.”

Bishop Keith says, (p. 115.) that this prelate was translated from Moray to Aberdeen in 1424 or 1425, and that he died in 1441 ; but if he was eighteen years in the latter see, his death could not have taken place sooner than 1442. His name occurs as a witness in 1441 ; and as Ingeram Lindsay, who is said to have “ succeeded immediately,” is not found Bishop of Aberdeen till the year 1442, there is reason to believe that Bishop Leighton did not die so soon as is generally said.

#### Note H. p. 151.

Bishop *Robert Blacader*, 1480.—The following curious entry, concerning Bishop Blacader and his predecessor, is in the Council Register of Aberdeen, Vol. vi.

“ The vij day of November M. rvc. iiii<sup>xx</sup>. and one, (1481) the Aldermen counsel and communitie of the brugh of Abirdene the communitie gadrit throw warning of the belman ryply and weill avisit with ane assent nane sayande the contra has deliverit and ordinyt becaus that Robert elect afirmat of Abirdon has schavine hym vnkindly in the risticion of the second tend of Abirdene quhilk is gevine be his predecessor bischop Thomas Spens quhom God assolze to the biging of the quer of Abirdene the forsaid Aldermen counsel and communitie has decretit deliverit & ordinyt that nane neighbour duelland within the said brugh sal mak na f'mas to the said Robert Elect na zet to nane of his factoris on his behalf and quhatever he be that dois in contrar of this act sal tyne his fredom, and his taksall waik, & incontinent be disponit at the wil & sycht of the Aldermen counsel and communitie of the said brugh but ony favoris.”

#### Note I. p. 121.

“ *Curia Ballivorum*, &c. 14. April. 1522.—The said day the provest bailies, counsell, & communitie present for the tyme, prayt Wilzeame Rolland to gar mak xij prekatts of wax to be gevin my lord of Abirden, now at his cumming, togidder with xij bolls of schorcheat, because there is na guyd wynis now to send his lordship. The quhilkis thai obleist thame to pay thankfullie to the said William.”

#### Note K. p. 122.

Bishop *William Gordon*.—See Spottiswoode, p. 107 ; and Keith's Hist. Pref. xiv. See also Wood's Peerage, and the Hist. of the Earldom of Suther-

land, where he is said to have died at Paris in the college of the *Bons Enfants*.

Whether or not there were two bishops of Aberdeen of this name, it is not easy to determine. It would rather appear there were really *two*;—one of them said to have been a very profligate character, who had died in France, previous to 1567; the other, a son of Alexander earl of Huntly, represented as a good and learned man, is said to have died at Aberdeen in 1577.

Bishop *Cunningham*, the first Bishop of Aberdeen after the Reformation, married Catherine Wallace; but of her family nothing is recorded. She is mentioned as his wife anno 1587.—MS. in Marischal College.

The following act in favour of Bishop *Cunningham* is extracted from the Coun. Reg. of Aberdeen, Vol. xxxiii.

“ Die Veneris.

“ Curia Balivorum, &c. 5th November 1591, &c.

“ The said daye the haill town being lauchfullie warnit to this daye be the handbell Quhairupon the berar maid fayth and compering for the maist pairt representand the haill body off the town wpon the supplicatioun and desyre off David Bischof off Abirdeen desyring that for his service bygane and travellis taken in preeching sincerlie the trew word off God to this congregatioun be the space of thrie zeris or theirby bygane he might be gratefeit off the town not as ony stipend cravit by him for the samen but as a remembrance for his willing service imployit be him in tymes bygane quhilk desyre the haill town thoct ressonabill & assentit in ane voice but coutradictioun that in remembrance off the said Mr Davidis bygaue service and for his continewance in doing the lyk office in time coming their suld be giffin to him the sowme off ane hundreth pundis money not as ony stipend bot as ane litill gratitude and remembrance and that off the reddyest of the remanent off the stent and taxation off four hundreth merks presentlie in the handis off Maister Richart Irwyng baillie and Henrye Forbes stentit and impossit wpon this burgh in the month of September last bypast for furnessing rigging out and sending off fourtie souldiors or wagit men for this burgh for obedience to my Lord Huntlye lieutenantis charge oppoyntit and ordainit to have bene send for meting off him and his lieutenant-depute upon the xxiiij of October last bypast for passing upon Lanchlane Makintosche and certain otheris brokin Hieland men his complices rebellis to his Ma'tie qlk sowme suld be allowit to the said Henrye Forbes appointit collector off the said stent,” &c.

*Note K. (2,) p. 132.*

Bishop *Patrick Forbes*.—Portraits of this bishop, by Jamieson, are in the possession of the Marischal College, and Sir William Forbes of Craigievar. See “Funerals of a Right Rev. Father in God, Patrick Forbes of Corse, Bishop of Aberdeen.”

“ Ordinance to the Deane of Gild anent the Bishopis buriall.”—(Coun. Reg. Aberd. Vol. lii. p. 203.)

“ *Octavo die mensis Aprilis 1655.*”

“ The quhilk day the Prouest, Baillies, and Counsall ordainis the tounes bail tuelff peice of ordinance to be shot the morne, at the buriall of umq’ll Patrick, late bishop of Aberdeine, in testimonie of thair affectioun and deserveit respect to him; thair of thrie peice to be shot at the lifting of the corps out of the chepell on the Castelhill, and the other nyne to be shot howsone the buriall passes by the tounes merche at the Spittillhill, and thairefur the said hail ordinance to be chairgit and shot of new againe, at the interring of the corps; and the hail bellis to be tollit during that ilk tyme; lyke as they appoint Walter Robertsons, dean of gild, to caus mak in redines the said ordinance to the effect foirsaid, and what he deburses thairwpon sal be allowit to him in his comptis.”

Bishop *Mitchell*.—He died at Aberdeen the end of January 1663, and was buried in the cathedral church the 10th of February following.

Bishop *Burnet* was translated to Glasgow in April 1664.

Bishop *Scougal* was consecrated to the see of Aberdeen on Easter day, April 11. 1664.

*Note K (3.) p. 155.—Moray.*

*David*, bishop of *Moray*, conveyed to William, laird of Mackintosh, anno 1536, the district of Moy, in the shires of Inverness and Nairn.—Vid. *Carlisle’s Topog. Dict.*—This bishop is omitted by Keith.

Bishop *Bar*, anno 1562. See Robertson’s Index, where his name is written *Burre*. It is also written *Bur* in other places.

*Andrew* was consecrated bishop of this see anno 1484, and died in the year following.—*Chron. Melr.*—This bishop is also omitted by Keith.

Bishop *Innes*, 1407.—He is mentioned in the papers of the late Mr Rose of Montcoffer, to have been sometime archdeacon of *Caithness*.

Bishop *Leighton*, 1414.—According to his epitaph, he was bishop of *Moray* only seven years.

Bishop *Winchester*, 1457.—“ Anno M<sup>o</sup>. IV<sup>o</sup>. lxiiij obiit *Johanes Wynsist. eps. Moravien.*”—Harl. MS. 2363.

Bishop *James Stuart*, 1459.—The two following entries occur in Harl. MS. 2363:—“ Anno M<sup>o</sup>. 4<sup>o</sup>. lxxvj<sup>o</sup>. v. die mensis Augusti obiit *Jacobus Stewart eps. Moravien.*”

“ Anno M<sup>o</sup>. 4<sup>o</sup>. lxx. sexto obiit *David Stewart fs. predicti Jacobi epi. Moravien.*”

Bishop *Alexander Stewart*, 1527.—Keith observes, that he is said to have died anno 1534. But, quære, whether he was not living three years after that time, viz. in 1537.

*Note L. p. 169.—Brechin.*

*Sampson*, Bp. temp. Malc. IV.—His name is written *Sansanc*, in a charter in the archives of King's College, Aberdeen.

Bishop *Adam*, p. 161.—“David Dei gracia Rex Scotorum venerabili in Christo patri *Adc Episcopo Brechinen. cancellario nostro*, salutem. Sciatis etc. concessiss. confirmationem nostram Episcopo et ecclesie Brechinen. de capellania de Boith, &c. et de terra de Carncortye per quond. Waltherum de Maulea de Panmur dat. et concess. *quond.\* Ade Episcopo Brechinen. et ecclesie prenotat. ac sibi de terra de Botinok in tenemento de Pannur, &c. Quare vobis mandam. Episcopum et ecclesiam Brechinen. predict. ut faciatis cartas nostras generaliter vel specialiter prout velit sub magno sigillo nostro super confirmacione nostra supradicta, &c. Datum sub sigillo nostro secreto apud Edinburgh vigesima die Novembris anzo regni nostro *trigesimo primo.*”*

\* He died in 1348 — (*Pcerage.*)

Registr. Brechin. fol. cxli.

This paper will be of material use in correcting the erroneous account of *Bishop Adam*, by Keith, who had not discovered that there were *two* Bishops of *Brech.n* of that name.

R. Bishop of *Brechin* is a witness, with Robert bishop of *Ross*, &c. to a convention (without date) between the abbot and convent of Arbroath and John the son of Theobald, &c.—Vid. Registr. de Aberbroth, f. cxxxiii.

*Philip*, 1551.—In the archives of the city of Brechin is a charter by him, dated 16. Mar. 1550-1.

Bishop *Forrester*, 1401.—He occurs 16th July 1420, in Reg. Eccl. Brechin, f. lxii.

Bishop *John de Carnoth*, 1435.—*John* is bishop of *Brechin*, anno 1429 and 1453. Reg. Ec. Brechin. f. xviii. and lxxxiii.—He is styled “Conservator privilegiorum Ecclesie Scoticane.” Ibid. f. lxvii.—He is mentioned as dead, anno 1459-60. Ibid. f. xxviii.

The following is an entry, under the year 1456, in the Short Chronicle of the Reign of King James II.

“Item that semyn zer & moneth (August) decessit in *Brechyne* Mast *Jhone Crennok*, bischop of *Brechyne*, that was callit a gud actif and vertuis man, and all his tyme wele gouvernand.”—See the printed copy of the Chronicle.

*William*, anno 1511.—Omitted by Keith The following curious paper is a copy of the original preserved in the archives of the Viscount of Arbutnott:

“We, *William*, bischop of *Brechin*, grants ws to have resaut fra our chaplane Sir Thomas Thoulace in the nam & behave of ane honorabill man, James Arbutnott of that ilk, the soyme of xxxv marks gud and vsual mone of Scotland in hail payment of ane composicione of the teynde penny of the waird of the mariage of the said James, pertening to ws, of the quhilk soyme we hald ws weill content and paid, and be this our acquitance, quit clamis, and discharge the said James and all oderis of the said composicione and tend penuy, for now

and evir. In witnes of quhilk we have subscribit this acquittance with our hand at Brechin the penult of Maij in the zeir of God, ane M. v<sup>o</sup>. and xj zere befor thir witnesses Maister Thos. Meldrum chancellair of Brechin, Mr William Fosryth, viccar of Montross, Maister Jhone Meldrum, parson of Futhergill, and Mr Thomas Thoulace, with oderis divers; and for the mair securite we haue affixit our signet to this present writ befor the said witnesses, day, zeir, and place forsaid.

“ WILLM's, Eps.

(L. S.)

“ Brehnen.

“ Indorss.—Acquittance of the teind penny for James Arbutnot's waird and meriage to the bischop of Brechin penult May 1511.”

The arms on the seal being unluckily so defaced as to be unintelligible, they cannot be of any use in endeavouring to discover the bishop's surname.

*William*, bishop of *Brechin*, previously occurs, viz. 6. May anno 1500, and 29. June 1505, in Reg. Ec. Brechin. f. xiv. and xlvi.

The charter by *Philip*, bishop of *Brechin*, anno 1350-1, beformentioned, is merely a grant, with the consent of the chapter, of a piece of land in Montrose, to a burgess of that place.

Bishop *George Shorewood*, 1454.—He occurs 28. Jan. 1459-60, in Reg. Eccl. Brechin, f. xxviii.

*George*, bishop of *Brechin*, chancellor of Scotland, previously occurs, viz. 19. Apr. 1448. Ibid. fol. 99.

*John*, bishop of *Brechin*, chancellor, occurs 6. Sept. A. R. Jac. III. 21. Ibid. f. liii.; and previously, *John* is mentioned as bishop of *Brechin*, 17. Feb. 1466-7. Ibid. f. cxxii.

Bishop *Whitford*, or *Whiteford*. He married *Anne*, one of the daughters of Sir John Carmichael of Car. Michael.—Wood's Peerage, I. 753.

#### Note M. p. 183,—*Dunblane*.

*John Scot*, Bishop of *Dunblane*, is said to have anointed Edgar king of Scotland.—See Hist. of Families of the name of Scot, Part I. pag. 33.

*Jonathan*, bishop, early in the 13th cent. Vid. Registr. Prioratus, S. Andr. fol. cxlii. I. where “*Jonatha. epo. de Stratheren*” occurs as a witness to an instrument without date.—See also Mackenzie's Lives of Scots Writers.

Ware, the Irish writer, observes, that John Comin, or Cumin, archbishop of Dublin, was thought by some to have been bishop of *Dunblane* in Scotland, and not of Dublin. He died in 1212.

*Robert*.—Vid. Dempster. Hist. Ec. Scot. p. 515.

*William*, 1290.—Query, whether he was not bishop of this see in the preceding year, 1289? See the Letter of the Community of Scotland to Edward I. proposing a marriage between the Prince, his son, and the Maiden of Norway.

*Stephen*, probably bishop of this see, early in the 14th cent.—Vid. Reg. de Aberbroth. f. lxxvi. Omitted by Keith.

*Walter de Conentre*, 1371.—He is mentioned as one of those who took the

oaths of homage and fealty to King Robert II. on the day after his coronation.—Robertson's Index.—This bishop is also unnoticed by Keith.

*Finlay, 1406.*—The figure of an ecclesiastic lies on the north side of the church of Dunblane, near the east end, said to be that of *Bishop Finlay*.

*William Stephen, 1420.*—His surname was probably rather *Stephenson*.—Vid. Fordun, XV. 22.

The following instrument appears in the Reg. of Brechin, f. lxii. : “ In Dei nomine amen. Noverint universi, &c. anno ab incarnatione Dei 1420. Indictione 15. mensis Julii die 16<sup>o</sup>. Pontificat. sanctissimi in Christo, patris ac domini Martini divini quidem pape quinti anno 3<sup>o</sup>. congregata fuit apud Perth in ecclesia fratrum predicatorum synodus provincialis et consilium generale cleri regni Scocie prout moris est. In quo consilio post missam et invocacionem sancti spiritus et sermonem ad clerum, concordit. electus fuit in conservatorem privilegiorum Reverendus in Christo pater Dns. *Willm. Dei gracia Dunblanen. episcopus*, presentibus in Christo patribus dominis Dei gracia episcopis, viz. Henrico Sancti Andree, Willielmo Glasgauen. \* *Roberto Dunblanen. Gilberto Abirdonen. Waltero Brechinen. necnon procuratoribus duorum episcoporum. Henrici Moravien. Thome Candide Case Alexandri Cathanen. ac Johannis electi confirmati Rossen.*” &c. &c.

\* Sic in autogr. *Dunblanen*, seems clearly to be an error here for *Dunkelden*, as there was no bishop of any of the other sees, of the name of *Robert*, at that time. It would hence appear, that *Robert de Cairney* had been deprived of the bishoprick of *Dunkeld*, and afterwards reinstated; the see in the interim having been filled by bishop *Nicholas*, who was probably an Englishman. But these conjectures are humbly submitted to the judgment of the learned.

*William Chisholm, 1564.*

“ *Gvillielmus Chisholmeus, Dunblanensis in Scotia Episcopus*, magno natu vir, vtpote genere Baro, sub Scotiæ defectione, Romam se conferens, atque Episcopali dignitate se abdicans, impetrato a Summo Pontifice, qui eum ad altiora provehere studebat, consensu, ad maiorem contendit Cartusiam; in qua Monachum professus, ad annos aliquot, quam humillime vixit, conferens subinde orâines sacros suis fratribus. Postmodum vero Lugdunensi ac Romanæ Cartusiae successive præfectus, Generalis fuit Ordinis Procurator apud Sanctissimum Dominum nostrum. Quin et legatus quoq. ad Jacobum Scotiæ Regem tunc, nunc vero Angliæ, missus; prudenter rem gessit. Quippe quum ex sacro fonte olim susceperat. Obiit vero anno, MDXCIII. XXVI. Sept.”—Bibliotheca Cartusiana, etc. Auctore F. Theodore Petreio, in Bib. Mus. Brit.

*James Wedderburn, 1656.*—See the inscription on his grave-stone, in Dart's Hist. of Canterbury Cathedral, which is given imperfectly by Keith. The inscription is now very much defaced. He died on the 23d September 1659, æt. 54. Slezer, the author of *Theatrum Scotiæ*, mentions a *picture*, (perhaps he means a monument in brass or stone,) among the grave-stones in the nave, of the Countess of Strathern, and her children, kneeling to St Blanus the patron. About the middle of the church lie, under three blue slabs,

Margaret, the eldest daughter of John, Lord Drummond, and her two sisters, Eupheme, Lady Fleming, and Sybilla, who all died at the same time, being, as it was supposed, poisoned at a breakfast, in order to remove the elder, Margaret, of whom James IV. was so enamoured that he made her a promise of marriage, by favour of which he seduced her, and she becoming pregnant, the King would not enter into any engagement with the English Princess until her death.—See Gough's Sepulchral Monuments.

A copy of Keith's Catalogue, which had belonged to the late Lord Glenbervie, has the following MS. Note, written by his Lordship.

“ On a tomb stone in the church-yard of Forfar, Sir William Ramsay, Bart. of Banff, in Perthshire, read and copied the following inscription :— ‘ William Douglas, Provost of Forfar, fourth son of Robert, Bishop of Dunblane, sixth in descent from father to son, from Archibald Earl of Angus.’ ”

“ N. B.—The Robert Douglas who gave Keith his information was the eldest son of the Bishop by his first wife; which Robert died without issue. Sylvester Douglas was his second, or his eldest son, by his second wife, and my grandfather.—Query, As to the third son? The present William Douglas of Brighton is the grandson of William, Provost of Forfar, and Sir William Ramsay, the grandson of a daughter of the bishop, by his mother, who died last year (1801) aged about 80.’ ”

*Note N, p. 184.—Ross.*

*Andrew Murray, Elect, 1213.*—See Lord Hailes's Annals.

*Robert, 1269.*—Vid. Chartul. Arbr. f. cxxxiii.

*Roger* occurs Bishop of Ross an. 1358 and 1350.—MS. penes General Hutton.

*Thomas*, bishop of Ross, is a witness, and appends his seal to a deed by William Earl of Ross, 31st Oct. an. Reg. Rob. III.—See the copy in the Append. to the Lord of the Isles.

*Alexander, 1357.*—The see of Ross was vacant an. 1371.—Vid. Rot. Compt II. 5.

*Alexander, 1404.*—He and the bishop of the same name above noticed were certainly different persons, the former Bishop Alexander having probably died previous to the year 1371.

*Thomas, 1449.*—He occurs Bishop of Ross in 1443. Coun. Reg. Aberd. Vol. IV. *Thomas* is also Bishop of Ross an. 1455. See the Ch. of Ja. VI. confirming the union of the burghs of Rosmarky and Fortrose, which contains a transumpt of a charter by King James II.

The following is among the entries under the year 1443, in the Coun. Reg. of Aberdeen, Vol. iv.

“ It is to remember that the bisshop of Ross presented a letter to the baillies of the kyngis in this form the xxiii day of Nouember.

“ Jamys be the grace of God kyng of Scots to the aldermen & baillies of our burch of Aberdene gretyng. It is our will and we charge zow that ze

diffend & supple a Reuerend fadder in Crist the bisschop of Ross in the tak of the halfnet of the Rake as law will, gif it swa be that he makk sufficiand document that he has richt tharto, and this on na way beys ondon. Givin onder our signet at Strifflin the xj day of Nouember and of our regne the seven zer."

*Thomas Tulloch* was Bishop of Ross, an. 1460. (Inscription on a bell at Fortrose.)

*William* is Electus Confirmat. Rossen. 22 Mar. 1481-2.—Reg. Eccl. S. Nicol de Aberd.

Bishop *Frazer*, an. 1485. He was a son of the Fam. of *Fruid* in Tweeddale.—MS, insertion in a copy of the Catalogue in Gen. Hutton's possession.

In the Cathedral church at Fortrose is a monument with the effigies of a bishop in *pontificalibus*, said to be the monument of Bishop *Frazer*.

Bishop *Cairncross*, 1559.—He died 30th Nov. 1545, and was buried in the cathedral church.—Harl. MS. 2365.

Bishop *Sinclair*, 1560—Vid. Dempsteri, Pref. ad Appar. Hist. Scot.

Bishop *Leslie*, 1565.—Among the witnesses to an instrument, dated 1507, is *Thomas Leslie*, a canon of the cathedral church of Moray, and presbytery of Kingusie, who, according to a note in the hand-writing of the late Mr Rose of Moncoffer, was the father of Bishop Leslie.

The see of Ross was vacant 1st March 1573-4.—Chart. penes Family de Cromarty.

In the Lond. Chron. 12th Oct. 1797, is an account of the discovery of the body of a bishop in the cathedral of Fortrose, supposed to have been buried more than 300 years.

#### Note O. p. 218.—Caithness.

"*Andr. Epo. de Katenes*," is a witness to K. William's ch. of protection to the burgesses of Aberdeen, without date.

Bishop *Andrew* was the successor of Bishop *John*, according to the Hist. of the Earldom of Sutherland.

Bishop *Gilbert Moray*, 1222. See Hist. Earldom of Sutherland.

Bishop *Alan*, 1290.—A protection was granted under the Great Seal of Scotland, dated Aug. 14. 1291, to the Bishop of Carlisle and *A. Bp. of Caithness*, for their joint collection of the tenths of that kingdom.—Pryn. III. 450.

Bishop *Ferquhard*, 1501.—His surname occurs variously written: *Belle-ganach*, *Deleganibe*, *Belleganube*, *Cleranumbe*, *Beleraumbe*, &c.

An. 1528, the see of *Caithness* was vacant—Vid. Rot. Compot. &c. p. 22.

*Alexander* occurs Bishop of *Caithness*, an. 1420.—Reg. Eccl. Cath. Brechin.—This bishop is omitted by Keith.

Bishop *William Moodie*, or *Mudy*, an. 1435.

*William Mudy*, Bishop of *Caithness*, occurs an. 1469.—Ch. in the Gen. Reg. House.

And *William*, Bishop of *Caithness*, occurs aa. 1477, in Reg. Eccl. Brechin.

*Prosper*, bishop of this see, occurs an. 1489.—Coun. Reg. Aberd.

Bishop *John Sinclair*, 14.— He was son to William the third Earl of Orkney. See Wood's Peerage, where he is stiled *Titular Bishop of Caithness*.

*Mr Adam Gordon*, Dean of *Caithness*, and *Parson* of *Pettie*, Administrator, an. 15.— He is called *Rector* of *Pettie*, in the Hist. of the Earldom of Sutherland. He was buried in the V. Mary's Aile in the cathedral church of Elgin.

Bishop *Andrew Stewart*, 1518.—The History of the Earldom of Sutherland calls him brother to the Earl of Athole. He occurs as a witness to an instrument penes Vic. de Arbuthnot, dated 1522.

Bishop *Robert Stewart*, 1542.—See Hist. Earldom of Sutherland.

*Robert Stewart*, Bishop of *Caithness*, was admitted canon of Christ-Church, Canterbury, by proxy.—Dart's Hist. Canterbury Cathedral.

Bishop *Abernethy*, 1624.—See Hist. Earldom Sutherland, p. 382, and 488.

*Note. P. p. 229.—Orkney.*

See Abercromby's Mart. Achievements, II. 398.

Bishop *Radulfus*, 1138.—See Lord Hailes, An. I. 73.

Bishop *Edward Stewart*, 1514.—*Edward*, Bishop of *Orkney*, occurs an. 1509.—Council Reg. Aberd.

Bishop *Reid*, 1540.—“27<sup>o</sup> Nouebris anno 1541, Robertus Reid creatus est Episcopus Orcaden. ac consecratus in loco Minorum Edinburgi in prima dominica adventus domini. Statimque postea missus est legatus cum ceteris oratibus ad Henricum 8. Regem Anglorum.—Harl. MS. 2363.

In the Hist. of the Earldom of Sutherland, he is said to have died on the 15th of September 1558, and not the 14th of that month, as in the Catalogue..

Bishop *John Lesly*, 16—.

Bishop *Andrew Knox*, 16—. “*Andrew Knox*, a Scotchman, Bishop of *Orkney*, was translated to the see of *Raphoe* 26th June 1611, and was afterwards made one of the King's Privy Council in Ireland. He died 17th March 1632, 22 years after his translation.—Ware's Bishops, 56.

“*John Lesley*, D.D, born in *Scotland*, and Bishop of *Orkney*, was translated to the bishoprick of *Raphoe*, June 1, 1633; and the same year made privy councillor in Ireland to King Charles I. He was translated to the see of *Clogher* in June 1661, and died at *Glaslough* in September 1671, where he is buried.—See Sir James Ware's Commentary of the Prelates of Ireland. He is omitted by Keith.

The Marchioness of Stafford has drawn and etched some views of the cathedral, &c. at *Kirkwall*. These, with other views, and letter-press descriptions, entitled, “*Views in Orkney, &c.*” form a very elegant folio volume, in the library at *Dunrobin Castle*.

*Note Q. p. 270.—Glasgow.*

Bishop *John de Cheyam*, 1260. His name is also written *Chicham*, *Chichaw*, and *Glenham*.—(Ayloffe's Calendars, &c.) “We are told by the author of the Chron. of *Lanercost*, that, in the year 1258, *John de Glenham* succeeded to the church of *Glasgow*, being collated thereto by the Pope, and

consecrated at Rome; an Englishman born, but no friend to the English: For in the latter part of his days, his covetousness increasing with his years, he pretended an ancient right in the parts of Cumberland and Westmoreland, saying that his diocese extended as far as Rerercross upon Stanemore; and hastening, upon that occasion, to the Court of Rome, he died in his journey."—Nicholson and Burns's Westmoreland and Cumberland.

Bishop *Robert Wisheart*, 1272.—The legend of a seal of this bishop is very singular. "I have, (says General Hutton) an imperfect impression of the seal. When entire, the legend is said to have run thus: REX FVRIT HEC FLORAT PATET AVRVM DVM SACER ORAT."

"The seal is appended to a charter dated 1285. Had the time been a little latter, the commencement of the legend might be supposed to allude to the treatment the worthy bishop had experienced from Edward, when he was his prisoner. If I am not mistaken, the same seal is appended to a charter dated some years earlier."

Bishop *Cameron*.—"Ane thousand cccclvi, thar decessit in the castall of Glasgow, Master Jhon Cameron, bischope of Glasgow, upon Yule ewyne, that was bischope xix yer."—Short Chronicle of the Reign of James II.

Bishop *Turnbull*.—"Item, in that samyn yer, (1449,) Master William Turnbull said his first mess in Glasgow the xx day of September."—Short Chronicle of the Reign of James II.

"That samyn yer, (mccccly,) the privilege of the Universite of Glasgow come to Glasgow throw the instance of King James the Secund, and throw instigacioun of Master William Turnbull, that tyme bischop of Glasgow, and was proclomit at the croce of Glasgow, on the Trinite Sondag, the xx day of June. And on the morne thar war cryit ane gret indulgence gevin to Glasgow, at the request of thaim forsaid, be Pap Nycholas, as it war the yer of grace, and with all indulgens that thai mycht haf in Rome, contenand iiii monethis, begynnand the ix day of Julii, and durand to the x day of November.

"The samyn yer, the third day of December, thar decesit in Glasgow, Master William Turnbull, bischope of Glasgow, that brocht haim the perdoun of it."

Bishop *Carmichael*, 1482-3.—See Wood's Peerage, I. 752.

Bishop *Erskine*, 1585.—See the Peerage, II. 210.

Bishop *Leighton*, 1671. See his Letter to the Synod convened April 1673, in the Gent. Mag. Sept. 1747. And see the Account of the Parish of Craig.

Bishop *Cairncross*, 1693. "*Alexander Cairncastle*, (sic) Doctor of Divinity, Archbishop of *Glasco*, in Scotland, was translated," &c. as in Keith. Sir James Ware's Commentary of the Prelates of Ireland.

*Note R. p. 283.—Galloway.*

In the Parish of Kirkmabrek, is a Tumulus, called the Holy Cairn, which, according to tradition, was raised over the body of the *Bishop of Whithorn*, who was there slain in an engagement with the English, in 1150.—Carrlisle's Topog. Dict.

*Christianus*, Bishop, 1154.—See Hist. Westmoreland and Cumberland, I. 533.

*Ægydius Aldanus, Episcopus Candidae Casae*, floruit an. 1240.—Dempster. Hist. Ec. Scot.

*Thomas*, 1296. He also occurs bishop of this see an. 1311.—Wilkins' Concilia.

This see was vacant in the 5d of King Robert Bruce—See the King's Charter to the Prior and Convent of *Whithorn*, dated the 24th November in that year, in Bibl. Harl. 4628.

*Francis Ramsay*, who took the Mathurine habit at Brechin, an. 1562, was elected *Bishop of Whithorn* in 1575, and died in 1402, after he had governed the see 29 years.—Hay's Diplom. III. 579.

*Andrew*, 1568—Vid Rot. Comp. II. 49.

*Oswaldus, Episcopus Candidae Casae*, an 1392, 1580?—Brand's Hist. Newcastle. I. 179. He granted an indulgence of 40 days to such persons as should say their prayers devoutly at the church of St Andrew, Newcastle. "Dat. Eborac. in festo S. Martini, A. D. 1392 et nostrae consecrationis 12."

*Benedict* was bishop of this see when Archibald Earl of Douglas confirmed the donation of the church of Kircum, by Dornagilla, to the abbot and convent of Sweetheart.—MS. Note in a copy of the Catalogue.

*Bishop Gordon*, 1558.—See Hist. Earldom of Sutherland, Pp. 157, 158, 172, 289, 290, &c. The last mentioned pages contain a long account of him. And see Wood's Peerage I. 647.

*Bishop Coupar*, 161.—In the late Mr Gough's Library, was "The Life and Death of *William Coupar, Bishop of Galloway*," 1619. 4to.

*Bishop Sydeserf*, 1654.—He ordained Dr John Tillotson, Archbishop of Canterbury.—See Todd's Account of the Deans of that church, which contains some further particulars concerning this bishop.

*Bishop Aitkins*, 1680.—His epitaph was written by Dr Pitcairne. Vid. Pitcairni Poemata.

#### Note S. p. 292.—Argyle.

*Bishop Colquhoun*, 1473.—He is mentioned as dead an. 1493.—Writs of the Burgh of Dumbarton.

*Bishop Fletcher*, 1662.—He died in March 1665.—MS. inserted in the Catalogue.

*Bishop Maclean*, 1680.—His Christian name was *Hector*.—MS. at Gordon Castle.

*Lochboine* is erroneously written for *Lochbuie*.

#### Note T. p. 310.—The Isles.

"Anno 1429, obiit *Simon* Epis. Haebudensis."—Vid. Orcades Torssai.

*Marcus*, 1275.—See Lord Hailes' An. I. 207.

*John Campbell, Bishop of the Isles*, 14.—See Nisbet's Heraldry, Vol. II. 212. and Wood's Peer. I. 254-5.

*Bishop Gordon*, 1553.—See Wood's Peer. I. 647.

Two of the *bishops of the Isles* were buried in the church of Rothsay.—Topog. Dict.

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