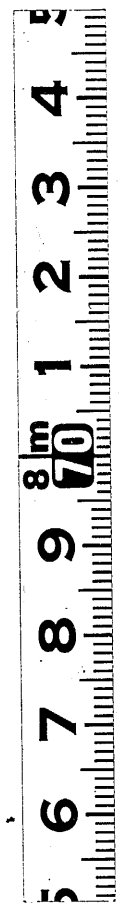


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187. No 8

A SHORT  
ACCOUNT  
OF  
SCOTLAND.

BEING  
*A Description of the Nature  
of that Kingdom, and what  
the Constitution of it is in  
CHURCH and STATE.*

Wherein also some notice is taken of  
their *Chief Cities* and *Royal Boroughs.*

WITH AN  
APPENDIX,

- I. About Their *King's Supremacy.*
- II. The Difference of the *Scotch* and *Eng-  
lish Liturgy.*
- III. The *Revenue* and *Expence* on the *Civil*  
and *Military List*, according to a late  
Establishment.

London, Printed, and Sold by B. Bragg at the  
Raven in Pater-noster-Row. 1706. Price 1 s.

*Rowe &*

A SHORT  
ACCOUNT  
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SCOTLAND  
PRESENT

A Description of the Nature  
of that Kingdom, and what  
the Constitution of it is in  
Church and State.

Written by James Oglethorpe  
Esq; and published by  
W. Johnston in London  
1705.

A SHORT  
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SCOTLAND  
PRESENT  
AND  
PAST  
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JAMES OGLETHORPE  
ESQ; AND PUBLISHED BY  
W. JOHNSTON IN LONDON  
1705.

TO THE  
READER.

Reader,  
**T**HE following Account  
is made out of some few  
Notes I had taken about Four-  
teen Years ago, when I was cal-  
led to Scotland. And being  
the Union of England and  
Scotland is now grown a consi-  
derable Subject in every Bodies  
Mouth, perhaps it may grati-  
fy the Curiosity of those who are  
Strangers to that Country, to be  
let a little into the Knowledge

A 2 of

To the Reader.

of the Nature and Constitution of it both in Church and State.

Without therefore offering at any Reasons for or against such an Union, all I take upon me to do, is to describe that Kingdom to the best of my Knowledge or the Information I had while I was upon the Place; wherein,

2 Mac. 15. 38.

If I have done well, it is what I desired; but if slenderly or meanly, it is that which I could attain to.

A

A SHORT

ACCOUNT

OF

SCOTLAND, &c.

Scotland is sometimes called *Caledonia*, sometimes *Albania*, from a Northern Province of it so named, but more generally *Scotland*, from one *Scota* (say some) an *Egyptian* Lady, from *Σκωθης* (say others) derived from *קש* signifying a *Bow*, being excellent *Archers*, and formerly much more noted, for their great dexterity in this way of fighting. The *Scythians* had the same Character; and many take this to be the *ratio nominis*, and is as likely as the other *Etymologies* given of this Ancient Nation.

There are some Disputes about *Peopling* this Country: For tho' it be contiguous to *England*, and that Both Kingdoms make *One Island*, yet it is supposed that the first Inhabitants were *Irish*, because it is

A 3

not

not only a few Leagues from that Island, but *Ireland* it self is frequently called *Scotia Major*, and Part of *Scotland Ierne*, the Name of *Ireland*, as if in both Instances the *Irish* had a mind to leave some Memorial concerning the *Origin* of this Country. And it is farther observed, that in the *High-lands* of *Scotland* there is nothing heard but the *Irish Language*, as the supposed Language they brought with 'em when they left the Place of their Nativity, and became Colonies here.

The Soil.

The *Soil* of the Country seems to the Eye very indifferent; and tho' they have many fine *Valleys*, which might be improved into a Competitorship with our *English Meadows*, yet for want of sufficient Industry and Care they become almost useless, on the account of frequent *Bogs* and *Waters* in such Places. Whence it is, that they have little *Hay* in that Kingdom. And tho' there is a competency of *Grass* daily exposed to Sale in their Towns and Villages, yet being cut out of the *Intervals* or little Spaces between the Ridges of *Corn*, sometimes very distant from one another, they think it more profitable to sell the *Grass*, than to make it into *Hay* for Winter: At which time their Horses feed for the most part on

Straw

*Straw* and *Oats*, which are sold in their Markets at tolerable Rates. And this is the reason likewise why their *Arable-Ground* is very considerable; and 'tis almost incredible how much of the Mountains they plough, where the *Declensions*, I had almost said the *Precipices*, are such, that to our thinking, it puts 'em to greater difficulty and charge to carry on their Work, than they need be at in draining the *Valleys*.

Their *Harvest* is very great of *Oats* and *Barly*, which is the more common and flourishing Grain of the Country, the *Straw* whereof is very serviceable to 'em for the Support of the Cattle. Not but they have *Beans*, *Pease*, and some *Wheat* likewise; but the *Oats* and *Barly* are most in request, as on which they chiefly depend: On the first for Bread, on the other for Drink, which is sometimes strong enough to arm 'em against the Coldness of the Climate. And of their *Barly* there are two sorts; One of which has double Ears, and they call it *Beer*; This they make their *Malt* of, and may be a reason for giving the Drink that Name. But that which employs great part of their Land, is *Hemp*, of which they have mighty Burdens, and on which they bestow

A 4

much

much Care and Pains to dress and prepare it for making their *Linen*, the most noted and beneficial Manufacture of the Kingdom.

*Inclofures.* We seldom meet with *Inclofures*; either because being a Corn-Country, they would be injured as little as may be by *Birds* which harbour in the Hedges; or being without those long and kind Leases the Tenants of *England* have, they are not encouraged by their Lords in that and some other Improvements; or that there is want of Industry in this, and the like Cases: So it is, that their Fields are open, and without Fences, unless here and there they raise out of the Road some little continued heaps of Stone in the nature of a Wall, to secure their Crops from the Incurfions of Travellers.

The High-Lands.

High-Lands.

Scotland is distinguished into *High-Lands* and *Low-Lands*. The People of the *first* were anciently called *Brigantes* (a Name the *Irish* sometimes go by, of whom they are supposed to be descended) from *Briga* or *Bria*, a *Bray*, a Word still in use with 'em to signifie an *High-place*;

as when they say, the *Bray* of *Athol*, they mean the *Mountainous Part* of that Country. But now mostly *High-Landers*, whether because they lie more *Northberly* than the rest of the Kingdom, or because they dwell in the *Hilly-part* of it, is uncertain: But heretofore this was the main of the *Scotch King's Territories* till the *Picts* were expelled, who had *Edinburgh* in possession, and the better part of the *Low-Lands*, where about five Miles from that City there are a row of Hills, called *Pictland-Hills*, in which those distressed Princes frequently sculked in convenient Refuges or Rooms hew'd out of the Rocks, till they had fresh Opportunities to try their Fortune, and recover their Country: But were at last in the Reign of *Kenneth 2d.* (about the Year 839.) so intirely routed, that the *Name* is now extinct as well as the *Kingdom*.

The *High-Landers* are not without considerable Quantities of *Corn*, yet have not enough to satisfie their Numbers, and therefore yearly come down with their Cattle, of which they have greater Plenty, and so traffick with the *Low-Landers* for such proportions of *Oats* and *Barly* as their Families or Necessities call for.

They

Their Sub-  
jection to  
their  
Lords.

They are in great *Subjection* to their *Lords*, who have almost an absolute Power over 'em. So that whenever They sum-  
mon'd 'em, they immediately got to-  
gether, and attended them whithersoever  
they went, tho' to the loss of their Lives,  
and the little Fortune they had. But of  
late Years the Scene is changed; and tho'  
at this day there are divers Instances to be  
seen of that Power of their Lords; yet  
their present Case is much better, and the  
Yoke easier than it was before.

Their Af-  
fection to  
the Heads  
of their  
Tribes.

Nor are they more *obedient* to their  
*Lords*, than *affectionate* to their *Clans*, and  
the *Heads* of their Tribes, or Families,  
whom they usually have so great a regard  
to, that they will not, as far as lies in  
them, suffer 'em to sink under any Mis-  
fortune. But in case of a small Estate,  
they make an honourable Contribution  
on their behalf, as a Common Duty or  
Concern to support the Credit of their  
Houses.

Their Re-  
ligion.

Their *Religion*, as to outward Profes-  
sion, is for the most part after the Esta-  
blishment of the Kingdom; yet too many  
not only retain the *Irish* Language, but  
the *Irish* Religion; and not a few profess  
no Religion at all, but are next door to  
Barbarity and Heathenism. However in  
the

the general they have so great a Venera-  
tion for *Ministers*, or Men in Holy Or-  
ders, that notwithstanding their natural  
roughness, and perhaps rudeness to other  
sort of Travellers, these Persons Coats  
are a sufficient Protection and Passport  
to them throughout that part of *Stotland*.  
Which respect is grounded on a Principle  
they have, That should they in the least  
injure such a Man, they must not expect  
to prosper all the Days of their Life. 'Tis  
true, at the Skirmish at *Brechin*, some of  
Colonel *Barclay's* Dragoons found in one  
of their Sacks, among other things, a Mi-  
nisters Gown; and 'twas a hot report at  
that time, while we were in sight of their  
Camp, that they used a Clergy-Man hard  
by very ill both as to Goods and Person.  
But then this is imputed to the Villainy  
of the *Irish* join'd 'em a little before, and  
who are remarkable Enemies to Men of  
this Profession. For I was well assured  
by an old Divine at *Perth*, who had spent  
many Years among 'em, that this was  
not the way of the *High-Landers* them-  
selves who revered Gown-Men to a  
degree, not much short of Superstition.

They are constant in their Habit or *Their Hab-*  
way of Clothing; *Pladds* are most in use *his.*  
with 'em, which tho' we English thought  
incon-

8 *A Short Account of Scotland, &c.*

inconvenient, especially for Swords Men in times of Action, and in heat of Summer, as when we saw 'em; yet they excused themselves on these accounts, That they not only served them for Cloaths by Day in case of necessity, but were Pallats or Beds in the Night at such times as they travelled and had not opportunities for better Accommodation, and for that reason in Campaigns were not unuseful: The *Low-Landers* add, That being too often *Men of Prey*, by this means they cover their Booty the better, and carry it off without the Owners knowledge. These *Pladds* are about seven or eight yards long, differing in fineness according to the Abilities or Fancy of the Wearers. They cover the whole Body with 'em from the Neck to the Knees, excepting the *Right Arm*, which they mostly keep at liberty. Many of 'em have nothing under these Garments besides Waistcoats and Shirts, which descend no lower than the Knees, and they so gird 'em about the Middle as to give 'em the same length as the Linen under 'em, and thereby supply the defect of *Drawers* and *Breeches*.

*Stockings.* Those who have *Stockings*, make 'em generally of the same piece with their *Pladds*, not knit or weaved, but sow'd together

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together, and they tie 'em below the Knee with Tufted Garters.

They wear a sort of Shooes, which they *Shooes.* call *Brocks*, like our Pumps, without Heels, of a very thin Sole, and affording little security from the *Wet* or *Stones*, which is their main use and chiefly intended for.

They cover their Heads with *Bonnets* *Hats.* or *Thrum-Caps*, not unlike those of our Servitors, tho' of a better consistence to keep off the Weather. They are *Blue*, *Grey*, or *Sad-colour'd*, as the Purchaser thinks fit; and are sometimes lined according to the Quality of their Master.

The Quarrels and Animosities between *Their* their Great Ones, made it always necessa- *Arms.* ry in Elder Times to be very well Armed, and the Custom continues to this Day; so that you shall seldom see 'em tho' only taking the Air, without *Sword* and *Dirk*, which is a short Dagger. In War, they had formerly *Bows* and such kind of *Arrows* as once entered the Body, could not be drawn out without tearing away the Flesh with 'em: But now they carry *Muskets* and other *Fire-Arms*; And when they are on the Defensive Part, they depend much on the *Targes* or *Targets*, which are Shields of that form the Latines call by

by the Name of *Chyous*, round and equidistant from the Center: And are made of the toughest Wood they can get, lined within and cover'd without with Skins, fenced with Brass Nails, and made so serviceable that no ordinary Bullet, much less a Sword can penetrate to injure them or their Masters, who have such an artificial way of twisting themselves within the compass of these Shields, that 'tis almost a vain attempt for their Enemy to seek to annoy 'em. And indeed they fight with too much odds, when they come so near us, because they not only have the protection of their *Bucklers*, but are withal very expert at their *Swords*, which consist of the best *Blades* now in being, and were therefore much sought after by our Officers and Souldiers, who were very well furnished with 'em before we left the *High-Lands*.

*Their Pillaging the Low-Lands*

Once or twice a Year, great numbers of 'em get together and make a Descent into the *Low-Lands*, where they Plunder the Inhabitants, and so return back and disperse themselves. And this they are apt to do in the profoundest Peace, it being not only natural to 'em to delight in Rapine, but they do it on a kind of Principle and in conformity to the prejudice

dice they continually have to the *Low-Landers*, whom they generally take for so many Enemies.

*The Low-Lands.*

THE *Low-Lands* are so called by way of comparison, and as they relate to the *High-Lands* I just spoke of. Not but that the *Mountains* here are both numerous and lofty, and we pass not many Miles without climbing some of 'em (so that this Tract of Ground independently taken, might be very well named the *Hill-Country*) yet considering its Neighbourhood to the Northern Provinces, whose Mountains are more contiguous and of greater number, it may (in some measure) justify the distinction; tho' I should chuse rather to make the difference between 'em on the account of the Language, Garb, Humour and Spirit of the People, than the strict Etymology of the word, or Situation of the Country.

We take the *Low-Landers* to be a Medley of *Picts*, *Scots*, *French*, *Saxons*, and *English*, as their Language and Habit insinuate, which is the reason why the *High-Landers* who look on themselves to be



be a *Purer Race*, cannot affect 'em; but on the contrary deal with 'em as a *Spurious* degenerate People. And indeed the *Low-Landers* abate much of that true Courage anciently and deservedly given their Fore-fathers. Whether it be that they degenerate in their Kind, or become Soft and Effeminate by their daily converse with Politer Nations, we know not; but certain it is, they fall short of their Ancestors Spirit (whether *Picts* or *Scots*) and in case of a Breach, the *High-Landers* think it advantage enough, if they have only these Men to fight with. An instance of which we had at the Battle of *Gillicranky*, where, upon the approach of the *High-Landers*, the *Scotch* Forces on our side scoured away, and left one only Regiment, that of Colonel *Hastings*, to bear the Charge and Fury of the Enemy.

*Provision* The *Low-Landers* have plenty of most sorts of Grain, especially *Oats* and *Barley*. And as for Cattel, though they have large *Herds* and *Lags* of their own, yet their Plenty of this kind, depends much on the yearly Descent of the *High-Landers*, who come hither with considerable Drovers to exchange for Corn, when their own is spent at home.

Their

Their *Habit* is mostly *English*, saving <sup>Their Habit.</sup> that the meaner sort of Men wear *Bonnets* instead of *Hats*, and *Pladds* instead of *Cloaks*: And those *Pladds* the Women also use in their ordinary Dress when they go abroad, either to Market or Church. They cover Head and Body with 'em, and are so contrived as to be at once both a *Scarf* and *Hood*. The Quality go thus Attired when they would be disguised, and is a Morning-Dress good enough when some hasty business calls them forth, or when the Weather disheartens 'em to Trick themselves better.

Their *Language* is generally *English*, <sup>The Language.</sup> but have many words derived from the *French*, and some peculiar to themselves. They are great *Criticks* in Pronunciation, and often upbraid us for not giving every word its due sound, as when we call *enough enou*, or *enuff*, without making it a *guttural*, but neglecting the *gh* as if not written. Wherein however they are as faulty themselves, as I shew'd 'em by divers Examples in their daily Discourse; particularly their neglect of *Vowels* is very remarkable, which being few, ought to be pronounced with greater care. As when *o* happens to terminate the word, especially monosyllables,

B            bles,

bles, they change it into *a*, as *wha* for *who*, *twa* for *two*, &c. and if in the middle, they say *Steans* for *Stones*, *mare* for *more*, &c. all which they no otherwise excused than by Custom and usage of Speech, which is our Apology for the like misrepresentations in words objected to us. They have an unhappy *Tone*, which the Gentry and Nobles cannot overcome, tho' Educated in our Schools, or never so conversant with us; so that we may discover a *Scotchman* as soon as we hear him speak: Yet, to say Truth, our *Northern* and *Remote English* have the same imperfection.

*Rich and Factionous.* They have the advantage of their Brethren in the *North*, as to *Trade* and *Merchandice*. Which is the reason why they are more *Factionous* than the rest of the Kingdom, the Spirit of Schism usually reigning in such places where the People are rich to reward their Teachers.

This is all occurs at present concerning the *Low-Lands*, as before distinguished. What I add more, Treats of the *Scotch* in common.

*Their way of going.* Their Ordinary Women go *bare-foot*, especially in the Summer. Yet the *Husbands* have *Shooes*, and therein seem unkind in letting their *Wives* bear those hard-

hardships without partaking themselves. Their Children fare no better when scarce able to go. But, what surpris'd me most, some of the better sort, Lay and Clergy, made their Little Ones go in the same manner, which I thought a piece of Cruelty in *them*, whiat I imputed to the *others* Poverty. But their Apology was, The *Custom* of the Country, grounded on an ancient *Law*, that no *Malés* were to use *Shooes* till *Fourteen Years* of *Age*, that so they might be hardened for the Wars when their Prince had occasion for their Service.

Their *Bread*, for the most part, is of *Oat-Meal*, which if thin and well baked *Their Bread.* upon broad Irons or Stones for that purpose, is palatable enough, and often brought to Gentlemens Tables. But the Vulgar are not so curious, for they only water the Meal into a convenient consistence, and then making 'em into thick Cakes, called *Bannocks*, they set 'em before the Fire to be hardened or toasted for their use. These People prepare the *Oats* after this manner; They take several Sheaves, and setting Fire to 'em consume the Straw and Chaff to Ashes, which after a convenient time they blow away, then

then gathering up the Grain sufficiently parched, they bruise it into Meal.

Their  
Flesh.

Their *Flesh* is good enough, yet I confess it will not keep as long as that in *England*, which they say proceeds from the largeness of the *Pores*, exposing it more than elsewhere to the Air and Weather.

Butter  
and  
Cheese.

Their *Cheese* is not the best, nor *Butter*, made in part of *Ewes-Milk*, which did not relish with us, yet we could not tempt 'em to forbear that mixture.

Their  
Drink.

Their *Drink* is *Beer*, sometimes so new, that it is scarce cold when brought to Table. But their Gentry are better provided, and give it Age: Yet think not so well of it as to let it go alone, and therefore add *Brandy*, *Cherry-Brandy*, or *Brandy* and *Sugar*, and is the *Nectar* of this Country, at their Feasts and Entertainments, and carries with it a mark of great Esteem and Affection. Sometimes they have *Wine* (a thin bodied Claret) at 10 d. the *Muskin*, which answers our *Quart*, but is no more than half of the *Scotch Pint*; and thereupon they tell us, that if *their Drink* be not so good as *ours*, yet their *Measure* is better: But the difference lies only in the Terms, for the Proportions are alike, and we paid as much

much for their *Chopping* as for the *Pint* here, containing the same quantity.

They have *Poultry* and *Fowls* in convenient plenty. Among the rest there is the *Solon-Goose*, a large Bird, but tastes more of *Fish* than *Flesh*, because accustomed to the Sea, and feeds there oftner than in other Places. The Inhabitants say, that the manner of its Production is this: She lets fall her Egg according to the Season on the side of a Rock, which having a slimy glutinous matter about it, fastens it self to the place where it happens to fall, nor can it be removed without danger of breaking it to pieces. And sometimes the Egg is so untowardly fix'd, that there is no more room for the Bird to come at it, than with one of her Feet, which she spreads on the upper part of the Egg, rests on it with her whole Body, and in time, with the heat of her Foot produces the young one, which from this way of hatching, takes its Name, and is called *Solon*, quasi *Sole on*, from the Sole of the Dam's Foot, which after this manner gives it Being. But whether so or no, I am not sure; you have the Relation.

The *Houses* of their Quality are *High* <sup>Their</sup> and *Strong*, and appear more like *Castles* <sup>Houses.</sup> than

than *Houses*, made of thick Stone Walls; with *Iron-Bars* before their Windows, suited to the necessity of those Times they were built in, living then in a *State of War*, and constant Animosities between their Families. Yet now they begin to have better Buildings, and to be very modish both in the *Fabrick* and *Furniture* of their Dwellings: Tho' still their *Avenues* are very indifferent, and they want their *Gardens*, which are the Beauty and Pride of our *English Seats*. The *Vulgar Houses*, and what are seen in the Villages, are low and feeble. Their Walls are made of a few Stones jumbled together without Mortar to cement 'em: On which they set up pieces of Wood meeting at the top, Ridge-fashion, but so order'd, that there is neither Sightliness nor Strength, and it does not cost much more time to Erect such a Cottage, than to pull it down. They cover these Houses with *Turff* of an inch thick, and in the shape of larger Tiles which they fasten with Wooden Pins, and renew as often as there is occasion; and that is very frequently done. 'Tis rare to find *Chimneys* in these places; a small Vent in the Roof sufficing to convey the Smoak away. So that considering the Humility of those  
Roofs,

Roofs, and the Gross Nature of the Fuel, we may easily guess what a smother it makes, and what little Comfort there is in sitting at one of their Fires. However in their Towns and Cities the case is otherwise: But of them, when I come to particular Places. 'Twas Matter of wonder at first that so great a *Corn-Country* as *Scotland* is, should not be able to afford 'em *Straw* enough to Thatch the Houses: But calling to mind their want of *Hay*, which makes 'em employ the *Straw* in feeding their *Horses* as well as Foddering their other *Cattel*, I was quickly satisfied as to this point, and thereupon chose rather to pity their *Poverty*, than charge 'em with ill *Contrivance* in the Covering of their Cells.

*Orchards* they have few. And their *Apples*, *Pears*, and *Plumbs* are not of the <sup>Their</sup> best kind. <sup>Fruits.</sup> Their *Cherries* are tolerably good. And they have one sort of *Pear*, large and well tasted, but seldom had. *Wall-Fruit* is very rare. But for *Goosberries*, *Currans*, *Strawberries*, and the like, they have of each; but growing in Gentlemens Gardens, and yet from thence we sometimes meet with 'em in the Markets of their Boroughs.

Their  
Fire.

They have excellent *Pit-Coal*, so bituminous and pitchy, that it burns like a Candle, and is both pleasant and useful. But this is chiefly for their Gentry and Boroughs; the Common People deal in *Peat* and *Turff*, cut and dried in the Summer, and would be no bad Fuel, but that at first kindling, it makes a very thick and offensive Smother.

Their  
Snuffs.

They are fond of *Tobacco*, but more from the *Snuff-Box* than *Pipe*. And they have made it so necessary, that I have heard some of 'em say, That should their Bread come in competition with it, they would rather Fast than their Snuff should be taken away. Yet mostly it consists of the coarsest *Tobacco*, dried by the Fire, and powdered in a little Engine after the form of a *Tap*, which they carry in their Pockets, and is both a *Mill* to grind, and a *Box* to keep it in.

Women  
capable of  
Titles.

The *Women* of *Scotland* are capable of *Estates* and *Honours*, and inherit *Both* as well as the *Males*; and therefore after *Marriage* may retain their *Maiden-Name*. But one disadvantage they lie under, That in case the *Husbands* die without a *Will*, they claim no *Thirds*, which is a consideration awes 'em a little, and makes 'em more obsequious to their *Husbands*.

Most

Most of their *Titles* of Honour are derived from *England*, brought thence into *Scotland* in the Second Century by *Malcomb* the Third, who had been a great while a Guest in our Prince's Court. But one degree seems peculiar to themselves concerning their *Lairds*; which, tho' some compare to our Freeholders with independant Tenures, yet being Masters of Royalties, they cannot be less than the English *Lords of Mannors*, and from these Regalities they assume to themselves *Titles*, as many do among us, both here and in *Wales*.

The *Water* is good; And they have several considerable *Rivers*; the chief whereof, which fell within my knowledge and are Navigable, were the *Fryth*, the *Tay*, and the *Clide*. The first runs from *Leith* to *Sterling*, and further upwards with Tide. The next from *Dundee* to *Perth*; and the last from the *Irish Sea* to *Glasgow*. Three very serviceable Currents, and would contribute much to enrich the bordering Places if they had sufficient Shipping.

This makes the *Trade* of this Kingdom inconsiderable, having, as was said, very few *Ships*, and those of light burden. With these they fetch their *Wines* from *France*,

France, and some other Commodities had from thence and Ireland: But other Merchandice comes at second hand from the Citizens of London and Bristol.

Money.

Money of their own Coining they have little, for want of Bullion; and therefore make use of all Foreign Stamps, especially the Elector of Cologne's, which by Reputation or Weight pass currant among 'em. The Spanish Cobbs, half Cobbs, and quarter Cobbs, are commonly put in the Scales. And so were formerly Dollars of all sorts. But now to save trouble, they divide 'em into two sorts, the Rix-Dollar at 4s. 10d. and the Leg-Dollar at 4s. 8d. and so in proportion for the lesser pieces.

The Coins properly Scotch, consist of these pieces, Crowns Coined in the Minority of King James the Sixth, having the Arms on the one side, and a Sword on the Reverse with that Treasonable Circumscription, *Si mereor pro me, si non in me*, made by Buchanan, his Preceptor. There are three lesser pieces of this Impression 1s. 3d. 1s. 8d. and 2s. 11d. which is all I saw of that Coin. They have likewise Crowns, Half Crowns, Marks, and Nobles of King Charles II's; Ten Groat Pieces, Ten Penny, and Three Pence Half Pennies of King James VII's:

But

But Shillings and Six Pences they have none peculiar to the Nation, nor any Currant Gold but what is common with England, which they advance and give Six Pence more for every Jacobus or Guinea.

They shew some Vanity in the Stile of their Money: For they call a Bodel, Two Pennies, tho' no more than the sixth part of our Penny. So that should they have occasion to mention three Half Pence or two Pence Half Penny, they chuse rather to call the one 18 Pennies, and the other 30. Each of our Pence is with them a Shilling; and so our Twenty Pence is a Scotch Pound. Their Mark is 13 d. of our Money, and the half of that is their Noble. And by the number of these Pieces it is they reckon the Estates and Fortunes of their People. As when a Man is supposed worth 50 l. per Annum Sterling, they call it near 1000 Mark, which bears a bigger sound, tho' it adds nothing to the Substance of the Party.

They have many Bridges for the ease and safety of Travellers, very strong and well built, sometimes consisting but of one mighty Arch, whose height and breadth deserves admiration.

Stage.

*Coaches.* *Stage-Coaches* they have none, yet there are a few *Hackneys* at *Edinburg*, which they may hire into the Country upon urgent occasions. The truth is, the Roads will hardly allow 'em those Conveniencies, which is the reason that their Gentry, Men and Women, chuse rather to use their Horses. However their Great Men often Travel with *Coach and Six*, but with so much caution, that besides their other Attendance, they have a *Lusty Running Footman* on each side the *Coach*, to manage and keep it up in rough places.

*Posts.* But this Carriage of *Persons* from place to place, might be better spared, were there opportunities and means for the speedier Conveyance of *Business* by Letters. They have no *Horse-Posts* besides those that ply 'twixt *Berwick* and *Edinburg*, and from thence to *Port-Patrick*, for the sake of the *Irish Packets*; and, if I forget not, every Town the Post passes through, contributes to the Charges. But from *Edinburg* to *Perth*, and so to other Places they use *Foot-Posts* and *Carriers*, which tho' a slow way of Communicating our Concerns to one another, yet is such as they acquiesce in till they have a better.

The *Revenue* of *Scotland* is low; some computed it at 30000 *l* per *Annum Sterling*

ling in the Reign of King *James VI.* but after the *Restoration*, the Parliament granted King *Charles II.* an Addition, afterwards continued, besides what is raised on emergent Occasions, which never amounts to a very great Summ, tho' sometimes heavy enough, considering the Country. The nature of which Income, and what the *Crown-Expences* are, you have by it self in the *Appendix*.

As to the *Forces*, Their main Dependance is on the *Militia*, and the Tenures<sup>The Forces.</sup> of the Nobles and Gentry, who are obliged to find the King so many Men in time of Service; and who thinking the burden too heavy to continue 'em long, they seldom exceed *Forty Days* before they are disbanded. Yet of late Years some small number of *Horse*, *Foot*, and *Dra-goons* are kept standing, as appears in the Establishments of King *Charles II.* 1678. and 1681. which I refer you to in the Close of this Account.

#### *The Civil Government.*

THE *Government* of *Scotland* is *Monarchical*, and has been so (they<sup>The Government.</sup> say) for above *Two thousand Years*, reckoning 112 *Kings* from *Fergus I.* to King

King *William III.* lately deceased. A Catalogue opposed by several of our *English Writers*, but maintain'd by Sir *George Makenzy*, a *Scotch Gentleman*, and the Reasons answered, which invalidate that ancient Tradition.

The Prerogative.

The Authority of their Princes was heretofore very much eclipsed by the Power of their *Nobles*; But upon the Union with *England*, the Prerogative began to receive some Lustre, and was at length screw'd to such a pitch, as to be obey'd without reserve, which is an attainment may tempt Princes to Arbitrary Power, but before they can gain their Ends on the Subject, they do some things to ruin themselves.

Parliaments.

Princes are Men as well as others, and have their Mistakes, even when they design to do well. So that 'tis both their Safety and Wisdom to call such to their Assistance, as are by their Advice best able to answer their Royal Intentions. None are better qualified for this Great Affair, than such *Gentlemen*, who being dispers'd through the Kingdom, have opportunities to see the State of Things, and can best represent the Necessities of the People committed to their Charge; and for whose good Providence intrusts 'em with

so much Authority and Power. And therefore Good Princes, True Fathers of their Country, summon by their *Writs* a competent number of such *Gentlemen*, and give 'em liberty to express their Thoughts, and propose Means for the Welfare of the Governor and Government to which they belong: Which, if well consider'd to be the Origin and Cause of all *Parliaments* in the World, might contribute a great deal to indear mutually King and People: Invite him on the one hand to love those who so cheerfully attend from all Quarters, to serve him with their Counsel and Purfes, and oblige them on the other to honour and respect Him, who allows 'em this Interest in his Government, and by virtue of whose Seal they sit as *Parliament-Men*.

And as *Parliaments* seem thus derived from the Condescensions and good Dispositions of the best Princes, to have their Help in the most important Emergencies: So the Princes themselves have sometimes thought fit to limit their Advice, and direct it to the Occasion of calling them together, thereby to prevent all Temptations to immodest and extravagant Questions.

Their Advice limited.

The



Parliaments of Scotland. The Kings of Scotland, as of England, govern by Parliaments, made out of the Three Estates, Lords Spiritual, Lords Temporal, and Commons, which are called by the Royal Writ to treat of arduous Matters. Yet are not left to their own Heads concerning the Points to be debated at their Sessions, but are bounded and guided by a certain number of their Fellow-Peers commissioned by the King, according to the Usage and Constitution of that Kingdom: And these are commonly known by the Name of the Lords of the Articles, being in number 32.

- Lords of the Articles. 8 Bishops chosen by the King.
- 8 Nobles chosen by the Bishops.
- 8 Knights of Shires chosen by the Nobles.
- 8 Burgeses chosen by the Knights, or Barons, as they are sometimes called.

What these propose, the Parliament may debate without Offence, but are not to offer any thing else not mention'd in the Articles.

But I should rather say, This was, than that it is, the Constitution of Scotland at this time. For it was one of the Grievances

vances presented to, and allow'd by K. W. So that now they are, I think, left to an Absolute Liberty to propose what they will.

The Election of their Knights and Burgeses is much after the manner we observe in England, by the Majority of the Voters, as they are qualified by Law or Custom. In the Cities and Towns ever since the Reign of K. James the 6th. the Lord Provost, and Bailiffs, with a certain number of Towns-men in the nature of our Common Council, by their Majority determine the Election. But at the time of the Convention this Custom was broken; and upon the Prince of Orange's Circular Letters, a Power of Choice was given the Inhabitants at large; which, tho' done pro hac vice, the People will hardly consider it an extraordinary Case, but take themselves as well qualified to judge of, and return Members to other Parliaments.

The Lords and Commons of Scotland, tho' of different Quality, and not called after the same manner, yet sit all together in one Place. And as here at Westminster, the Two first Estates of Parliament are join'd in one House: So there at Edinburgh, the whole Three Estates Sit, and Vote promiscuously,

miscuously, and go by the Plurality of Voices, the *Lords* having no Power, as a *Body of Nobility*, to stop any Motion, but act in common with the Gentlemen, who are their *Peers* in all Publick and Parliamentary Business.

The High Commissioner.

During *Sessions* of Parliament (since the Union) there is a Vice-Roy, called the *High-Commissioner*, who for that time personates the King, and makes what Laws the House has prepared, giving the Royal Assent by a Touch with the Scepter. He sits on the King's Throne, with the Lord President just under him; Has his Residence in the Palace-Royal, Rides in the King's Coach; and while the Parliament sits, has an honourable allowance for the Expence of his Retinue and Table.

Their Ministers of State.

In the Intervals or Absence of Parliaments, the Affairs of State are managed by a *Privy Council* of different Qualities, and an uncertain number.

Their Courts.

Their Principal Officers are an *High Commissioner* (in time of Parliament) a *Lord Chancellor*, a *Lord Privy-Seal*, a *Lord Treasurer*, a *Lord-Advocate*, and a *Lord Justice Clark*: Whose Salaries or Pensions you may see in the Establishment annex'd to these Papers.

They

They have several *Courts of Judicature*, besides the High Court of Parliament, and Privy Council, which takes cognizance of all Riots, and other violent Acts tending to the Contempt or Disturbance of the Government; viz.

1. The *Lords of the Session*, or *College Their of Justice*, consisting chiefly of 15 *Law-Courts*, but have added to 'em such a number of *Noblemen*, as the King thinks fit, to assist and give 'em countenance. These are concerned in *Civil Causes*, and give their Judgment according to the *Civil Law* as well as *Statutes* of the Kingdom, and answers in some degree the Court of *Common Pleas in England*.

2. There is a Court (like our *King's-Bench*) allotted *Criminal Matters*, but is distinguish'd by its *Officers*: One whereof is called the *Justice-General*, and his Province is with the *Laity*. The *Other* intitled the *Justice-Clark (à Clero)* because he takes cognizance of the Actions of the *Clergy*.

3. The Court of *Admiralty* is buisied in Sea-Affairs.

4. A *Commissary*, or *Consistorial-Court*, like our *Bishops Courts*, where *Wills, Marriages, Divorces, Scandals, &c.* are examined. And to this *Appeals* are made from the *Parish*, or *Kirk-Sessions*; and from thence, upon occasion, a farther *Appeal* to the *College of Justice*.

5. *Sheriffs-Courts*, where (within such a *Precinct*) they consider *Civil Actions*. But in case of *Partiality*, there may be an *Appeal* to the *College of Justice*.

6. In opposition to these last, there are *Courts of Regalities*, which are *Exemptions* from the *Sheriffs-Courts*; and within their *Bounds* they may hang, or otherwise punish *Offenders*. They were begun by the *King* to curb the *Sheriffs*, who are very potent in their *Jurisdictions*, because the *Office* is *Hereditary*, descending to 'em with their *Estates and Honours*, and not held by the *Princes Pleasure*.

*Criminals* are punish'd after the *English* way, by *hanging* or *beheading*, according to the degree of the *Crime*, or quality of the *Person*. But the *Instrument* to execute the *Nobility* is much before our *Axe*.

The Maiden.

'Tis called the *Maiden*, and is a broad Piece

Piece of *Iron* about a *Foot square*, exceeding sharp on the lower part, and loaded above with such a weight of *Lead* that you can scarce lift it. At the time of *Execution* 'tis pulled up to the top of a narrow *Wooden Frame*, about 11 or 12 *Foot high*, and of the breadth of the *Engine*, with *Rabbets* or *Crevices* on each side for the *Maiden* to run in. About four *Foot* from the *Ground*, a *Conveniency* is made in that *Frame* for the *Prisoner* to lay his *Neck*, with a kind of *Bar* so fasten'd as to keep him from stirring. Then upon a *Sign* given, the *Maiden* is let loose, and in a moment parts the *Head* from the *Shoulders*. The *Scotch Historians* say, that the *Fashion* of this *Engine* was taken from one at *Hallifax* in *Yorkshire*, and was brought to *Scotland* in the *Minority* of *K. James* the 6th. by *Duke Morton*, (if I mistake not) who had *Phalaris's Fate* to suffer first by that way of *beheading*.

Their Punishments.

They have several ways to *torture* suspected *Persons*, and bring 'em to *Confession*. One is by the *Boot*, made of *four Pieces* of narrow *Boards* nailed together, of a competent length for the *Leg*, not unlike those *short Cases* we use to guard young *Trees* from the *Rabbets*.

In

In this they put the *Leg* of the Party, which they wedge so tight on all sides, that not being able to bear the Pain they promise Confession to be rid of it. Some thing like it they have for the *Thumb*, to squeeze and bruise it, which they call the *Thumb-kin*; but I did not see it.

The Church-Government.

**I** Go not about to account for the Year of the *Scotch Conversion*, nor observe the Steps made to propagate *Christianity* in this Northern and remote Country. I examine not how often the Attempt was to do it, or by whom: Nor when it was added to the *Province of York*, or how separated from it: And in general I take no notice how it fared under the *Romish Religion*. My Design is to consider it only as a *Reformed Church*, govern'd by its own Laws, and without any dependence on Foreigners; and more especially represent the State I found it in at the *Revolution*, but is now unhappily dissolved by a Faction of that Kingdom, who know not when they are well.

Many Alterations of it. The Church of Scotland, since the Reformation, has suffer'd many Convulsions and

and Changes in its Government, some so dangerous, that they hazarded its very Being. 'Twill not be unnecessary to give a *short History* of the Alterations it had within the compass of 140 Years; the rather, because on the late discharge of *Episcopacy*, it was warmly debated in Parliament, what Form of Church Government they should pitch upon to succeed it. In handling of which Question, they were forced to refer to the *Prior Forms* in the Days of their Fathers, and which you have in the following lines.

The *Reformation* of the Church of Scotland took effect in the Year 1560. Govern'd by Super-intendants, under the Conduct of Mr. *Knox*; and as they were then called, *The Lords of the Congregation*. From which time the Church was managed by *Super-intendants*, the Latin of *Bishops*, and proper Translation of the Greek *ἐπίσκοπος*, signifying an *Overseer*, and by usage of Speech, a *Bishop*. These *Super-intendants* presided in all their Assemblies, had *Presentations* directed to them; *Ordain'd* Ministers and order'd all Ecclesiastical Affairs by, and with the Advice of their *Presbytery* in their respective *Meetings* and *Synods*. So that indeed it was no other than a *Moderate Episcopacy*, tho' they alter'd the Name for the

the great aversion they had to the Popish Prelates, who had a little before carried it high over 'em.

The Form and Order of *Electing* their *Super-intendants* (which served in chusing all *other Ministers*) was this: At *Edinburg*, *March 9. 1560.* *John Knox* being Moderator, First was made a Sermon upon these Heads: 1. *The Necessity of Ministers and Super-intendants.* 2. *The Crimes and Vices* which made 'em incapable of the Ministry. 3. *The Qualifications* of such Ministers. 4. *Whether* such as were Qualified and Called to this Office, might *refuse* the same. The Sermon finished, it was declared by the Preacher, That the *Lords of the Secret Council* had given Charge and Power to the Churches of *Lothien* to chuse *Mr. John Spotswood Super-intendant*, and that sufficient notice hereof was made by publick *Edict* to the Churches of *Edinburg, Linlithgow, Sterling, Trenent, Haddington, and Dunbar*, as also to *Earls, Lords, Barons, Gentlemen* and others, who had any Right or Interest in the Election, to be present that Day: Accordingly enquiry was made who were present and who absent, and an Account thereof taken and Register'd. After which *John Spots-*

wood

wood was called, who answering, the Preacher demanded if any Person knew any *Impediment* to disable the said *Mr. John* for that Office? This Question was thrice asked: And no objection being made, the People were asked again, whether they had any other to offer to stand in *competition* with the said *Mr. Spotswood*? And no body being offer'd, it was farther demanded, Whether they would have him for their *Superintendent*, to honour and obey him as a Minister of Christ, and assist him in every thing appertaining to his Charge. To which they answered, *We will and do promise him such Obedience as becometh the Sheep to give to their Pastor, so long as he remain'd faithful in his Office.* Then turning to *Mr. Spotswood*, he proposes these Questions to him — Whether he thought himself bound in Conscience to comply with the *Desire* and *Choice* of the People, and serve 'em to his Power in this Office. Whether he had sought this Office, or desired it out of any *Worldly respects*. Whether he believed the *Scripture* contain'd all things *necessary* to Salvation. Whether he was fully perswaded that *Jesus* was the *Christ*, and that there was no *Salvation* without him. Whether he owned that they whom God

in

in his eternal Counsel hath *elect*d, be called to the Knowledge of his Son Jesus Christ; and being so called, are justified, and by that *Justification* and *Remission* of *Sins*, are made capable of *everlasting* *Glory*. Whether he will take care to his *Doctrine*, and let it be wholly built on this Foundation, and let his *Life* be answerable to it. And in case of *Humane* *Infirmities*, whether he will be subject to the *Discipline* of the Church, and not take it ill to be reprehended by his Brethren? All which he answers in the *Affirmative*. Then after a Prayer on that Occasion, all the Ministers and Elders of the Church, in sign of approbation, take the *Elect* by the *Hand*; which done, the *Chief Minister* blessing him, and exhorting him to discharge himself diligently and painfully in this Office, they sing together the 23d. *Psalm*, and so part.

About this time was prescrib'd a *Director*y brought from *Geneva*, intitled *The whole Church-Discipline with many Godly Prayers*, set forth by *John Knox*, and sighted by *John Willock*, *John Craig*, *Robert Pont*, *John Row*, *David Lindsay*, *William Christifone*, *James Craig*, &c. who Licensed it in the Name of the *General Assembly*. But it was only a *Rule* to walk by,

by, for it might be *inlarged* or *contracted*, as the *Wisdom* of the *discreet Minister* shall think *expedient*: For (say they) we shew rather the way to the *Ignorant*, than prescribe *Order* to the *Learned*.

In the Year [1571.] the *Parliament* sitting, and a *General Assembly* summon'd to *Sterling*, the *Restitution* or *Resettlement* of *Archbishops* and *Bishops* was propos'd: Not that this Government by *Super-intendants* was uneasie to the People: But the *Governours* themselves declining in Age, began to consider, that seeing they served in this Employment at their own *Charges*, 'twould be a difficult work to find *Worthy Men* to succeed 'em in it, no body being fond of an Office where there was not a *Competency* to bear up the *Grandeur* of it. Hereupon at their Motion, a *Commission* was directed to the *Super-intendants* of *Lothien*, *Angus* and *Fife*, to consider this matter; and 'twas at last agreed to restore the *Hierarchy* of *Archbishops* and *Bishops*, and let 'em be chosen by their *Deans* and *Chapters*. This Proposal was ratified at *Perth* the following Summer (1572.) and had the *Concurrence* of *Church* and *State* at that time *Assembled*.

But

But *this Government* lasted only a few Years, tho' it laid no greater Burden on the People, than what the *Super-intendants* did before. For Mr. *Andrew Melvil* coming from *Geneva*, and after the way of the World, magnifying what he saw abroad; He represented the *Church Administration* of that City with so much advantage, that he prevailed on Ministers and People at length to accept it. And so in the Year 1580. at an Assembly in *Dundee*, they condemn'd *Episcopacy* not only as an *inconvenient* Government, but in it self *unlawful* and contrary to the Word of God: So that the *Bishops* were ejected for some little time till the *Minority* of King *James* was over; but he being of Age and coming to Rule himself, espoused their Interest with so much Sincerity and Vigour, that some Dissenting Ministers were forced to fly the Kingdom for opposing him too much. But they returning back with a considerable Force, joined to the Friends they had at home, brought the poor Prince to very hard Terms, obliged him to a Peace in prejudice of *Episcopacy*, and open'd a way to the *Presbyterian Government*, which was settled by Act of Parliament, and *Episcopacy* abolished, *Anno Domini* 1592.

Proper  
Presbytery.

This

*This last Government* consisted of divers *Classes* containing each 15 or 20 Ministers, more or less, according to the *distances* of the *Parishes* or conveniency of *Situation*, and these they called *Presbyteries*. They met *where, when, and as often* as they thought fit: They had all *Presentations* brought 'em, which they accepted or refused, as the *Presentee* stood in their Opinions; They *Ordain'd* Ministers, Examined Scandals, Punished Offenders, and, in a word, all Church Business went through their Hands, which they dispatch'd by *plurality* of *Voices*, every Minister having in that an equal Power, and no one preferr'd before his Brethren, saving that for Order sake, every half Year they chose a *Moderator*, who for that time was *President*, and had the Charge of what was done at their Meetings. And that they might preserve as good an understanding between all the *Presbyteries* as was between the *Ministers* of each in particular; it was resolved in a *General Assembly*, that a *Synod* of 7 or 8 *Presbyteries* should be called *twice in the Year*, and sit a Week or two to clear some important Doubts, which single *Presbyteries* would not apart venture to do; and withal make such Acts as might edifie the Church, which

which they intrusted the Moderator with to put in Execution; an Officer they frequently changed (as in the Presbyteries) till settled and made constant by a National Synod in the Year 1606. This is the notion of the Presbyterian Government, or Presbytery so called, and lasted to the Year 1610.

Full Episcopacy. At that time a National Synod recalled Episcopacy, afterwards confirmed by Parliament Anno Domini 1612. Then full Power was given the Bishops for Ordination and Church-Rule, assisted by a few Presbyters, but such as themselves were pleased to call, and were accountable only to the King's Supremacy for Male-Administration. This form was stiled Full Episcopacy, and continued till the Year 1638. When the Prelates were again thrust out, and proper Presbytery revived: But were restored after the Great Restauration of King and Kingdom, 1662. and kept their Chair still the late Revolution, when they and their Clergy were ejected once more, and handled in an Unchristian, Inhuman manner.

The Forty Nine Government or Rigid Presbytery. I must not altogether omit one Scheme of Government more among 'em, known by the Emphasis of Forty Nine, because in the Year 1649. settled by Act of Parliament,

liament, and may for distinction sake, have the Name of Rigid Presbytery. Hereby all Presentations were taken from the Laity, who had no Interest left in the call of their Ministers, unless made an Elder, or Member of their parochial Meetings or Kirk-Sessions, consisting of such Parishoners as they found well affected to that manner of Government, with the Minister of the Place, who was Moderator in all their Debates. And if the Minister died, or was removed, this Eldership met immediately to chuse another, calling some Neighbouring Minister (one of the same Presbytery) to sit as Moderator till the Election was over; which they determined (as in our Vesteries) by the Major number of Votes, without any regard had to the Rightful Patron, who, as Patron, sate unconcern'd all the while, and had no influence on the Election. But after some time this way of Choice found ill Reception; because divers of their Ministers having had disappointments perhaps by this plurality of Voices, separated from their Brethren, and protesting against the Decisions of those Parish Judicatories, said, Suffragia non sunt numeranda sed ponderanda; that the Ministers ought to be chosen not by the Major, but Melior



Melior number; and that all Ecclesiastical Causes were to be tried in the same method, not by the Majority, but Goodness of their Pastors in Presbyteries, Synods, and General Assemblies: But the word Goodness being equivocal, and not only signifying a Moral or Christian Perfection, but sometimes no more than the Inclination or Disposition of a Man to this, or that Cause and Party (which was doubtless the meaning of those Dissenters who expected advantage by it) the generality both of Ministers and People adhered to the former way, and tho' the Authors and Abettors of this New Project were very industrious, yet it never amounted to the force (the Scots say the length) of a Constitution, and had no Stamp either Ecclesiastical or Civil. Nor did the other sort of Presbytery continue very long; for Anno Domini 1662. the Bishops came in again, and notwithstanding the Covenant and other engagements, were restored to their Estates and Power. And truly, to judge of things impartially, without Prejudice or Passion, This seems not only the most Ancient, but the most Natural Government of the Church; and to omit here all other Reasons to justify it, this we may observe by what has been said,

Episcopacy  
the Natural  
Government.

that in the manifold Revolutions and Changes of the Church of Scotland, and the different Schemes of Government introduced in that Nation, which were found violent and burthensome, so that the People would not bear 'em long, Their final and common Refuge was Episcopacy, as the proper Government to recover breath again. And tho' the other Forms which they lightly and in blind Zeal sometimes took up, so much differed between themselves, and were seldom or never pitch'd on twice together; yet Episcopacy, which so frequently they had recourse to, was much the same; had the same Face without any material Change or Reformation. And this shows it somewhat more than a bare Humane Appointment which so often varies, and sometimes expires before the Authors themselves.

Before I proceed, I must mention one Form more, which tho' never indeed settled in the Church of Scotland, yet was mention'd in Parliament upon the Revolution, as a very laudable and convenient Government. I mean the Erastian, Erastian, wherein the Minister is not to be otherwise concern'd, than in Praying, Preaching, and Administring Sacraments. The Discipline being to be wholly left to such

D Laymen

Laymen as the State shall appoint for that purpose. It has its Name from one *Tho. Erastus* (as I take it) a *Swiss Physician*, who being cited by the Minister of the Place for *Fornication*, refuses the Summons, and will not answer. The Minister complain's to the next *Synod*, who enjoin'd him *penance*, and being *contumax*, they conclude at last with *Excommunication*. His Apology was, That the *Clergy* had not, nor ought to have *such Power* of the *Keys*; their Province was to *Preach* as before, but had no Authority to prescribe *Penance*, or cast People violently out of the Church, which being great *Severities*, better became the *Seculars*, and therefore *Discipline* was to be left to them to preserve *Vertue* and *Peace*. This Model of Church-Government met with little encouragement in Parliament. And at length *Presbytery* was let in, but in such a manner as scandalizes all Religion.

The State of Episcopacy in Scotland.

The Cruelties used on this occasion, which some *Great Ones* connived at, if not encouraged (to insinuate thereby the *Zeal* and *Inclination* of the People) have been accounted for in divers *Letters* writ on that Subject, and sent from *Scotland* in the Year 1689. which I shall not transcribe here. All that at present I aim at is,  
To

To show the unreasonableness of so much Heat and Rudeness in shutting *Episcopacy* out of doors, when its temper in *Scotland* is *such*, that tho' in *Name* and *Jurisdiction* it is called *Episcopal*; yet the way of its Administration is so wide from *Episcopacy* elsewhere, that any Stranger would take it for little else than *Presbyterian*, and an indifferent Eye that sees the agreement in their *Worship* and *Discipline* cannot but think it a *Dispute about words*, which *Temporal Interest* and *Prejudice* decides to the shame of *better Reason* and *Christianity*, which ought in all these Cases to sit as *Judge*. For to examine particulars, under the late Government by *Bishops*.

1. They had private Courts in every *Kirk-Sessions*.  
*Parish*, sometimes called *Consistorial*, and sometimes *Kirk-Sessions*, where the *Minister* as *President*, and a competent number of *Lay-men* (according to the *Parish*) took Cognizance of *lesser Scandals*, *Censured* faulty Persons, *Reconciled* Differences, and did other things tending to good Manners. They met *once a Week*, kept a *Register*, which was put into the *Custody* of the *Precentor*, or *Parish-Clerk*, and was produced as often as they had business. In these *Meetings* the *Provost*

or some other Civil Magistrate was present to give 'em Countenance, inforce their Acts, and awe Sawcy Offenders. Which as it took off much of the *Odium* the Church had otherwise had, so it made her Censures more terrible upon instances of Scandal.

*Presbyteries.* 2. They had their *Presbyteries* likewise, of the same nature and number of Ministers as before represented. Here they handled weightier Matters; Consider'd and Punish'd *greater Scandals*, and sometimes *Capital Crimes*, yet only as offences injurious to the Honour and Safety of the Church, not to exempt 'em from the *Secular Judges*. They met *Monthly*; had a Sermon in the Church where they sate upon Business: Then Dined together, to compose those little Feuds which might probably arise upon debating Questions.

*Synods.* 3. They had *Provincial Synods*, as they call 'em, twice a Year, made of one Bishop and the several *Presbyteries* within his Jurisdiction. Here the *Bishop* was *President*, who took knowledge of what was done in their Ordinary Meetings, examined the most important Scruples, and highest Matters relating to the Church,

Church, and in case any misunderstanding arose between him and his *Presbyters*, there might be an *Appeal* to the *Metropolitan*, or *General Assembly*, or *King*, whom the Law made Judge of all such emergencies. So that thus far, in point of *Discipline*, there seems little *difference* between the *Presbyterians* and *them*, and for the next thing, the *Divine Service*, they agree as well in it, as we shall see anon.

However tho' their *Kirk-Sessions* and *Presbyteries* favour of the *Presbyterian Classes*, and are, as one might conceive, derived from 'em, and follow 'em so close in the Methods of Governing the People, yet because they allow and respect the *Name* of *Bishop*, and give him an Account at their *Six Months Synods* of what they did in their *Presbyteries* and *Parishes*, because as *Perpetual Moderator* he influenced their <sup>why called</sup> Consultations, and had the Power of <sup>Episcopal.</sup> *Mission* and *Ordination* as with us; therefore this Government of their Church was called *Episcopal*, tho' hardly to be discern'd for such, by Travellers who have seen what *Episcopacy* is in other places.

They have 14 *Bishops*, in *Scotland*; Two <sup>Their</sup> whereof, *viz.* *St. Andrews* and *Glasgow*, <sup>number of</sup> have *Bishops*.

have *Archiepiscopal Dignity*. They are all *Peers* of the Land, and sit in Parliament. Their *Revenues* are not great, yet valuable considering the Countrey. 1000 *l. Sterling* per Year for an *Archbishop*, and 5 or 600 for a *Bishop*, is thought a *Competency* where Provision is very cheap, and a good Table kept with little Charges. Their not having *Courts* or *Cathedrals*, lessens their Figure: But tho' this want likens 'em the more to the *Presbyterian* Party, yet the Enmity holds on, and the very *Name* of *Episcopacy* is (to be sure their *Revenues* are) *Popish* enough to pull 'em down.

No Courts nor Cathedrals.

Number of Parishes.

The number of *Parishes* in Scotland are about 900. But the *Ministers* exceed that number, because in their larger Towns, every Church hath two *Preachers*, for the ease of each other. The *Ministers* are *Regular*, and whilst *Episcopacy* kept its standing, The *Prelates*, and They wore *Gowns* and *Cassocks*, which as they are Garments of Distinction, so they warn the Wearers to walk more carefully, and do nothing unbecoming their Profession. They have a greater *Equality* in their *Benefices* than the *Clergy* of *England*, few exceeding 100 *l. Sterling*, and as few below 20 *l.* So that as the first *Stipend*

The value of their Preferments.

*Stipend* will hardly allow 'em to live great, the other is not so mean in that cheap Kingdom, but they may live without Scandal.

Their *Profits* arise partly from *Glebe*,<sup>Their</sup> and partly from a *Composition* with the *Heriots*,<sup>Tithes.</sup> made not so much by *Contract* as *Prescription*. It consists of so many *Chaldrons* of *Corn* (as they call 'em) and the number differs according to the *Extent* or *Riches* of their *Parishes*. A *Chaldron* is 16 *Bows*, and every *Bow* 14 or 16 *Pecks* of *Grain* as is the *Custom* of the Place.

They have no *casual Perquisites*, which we call *Surplice-Fees*: *Christnings*, *Marriages* and *Burials* are *gratis*, at least nothing is demanded, but left to the *Generosity* of the Party, which seldom shews it self on these occasions. Yet they have one great advantage which the *Constitution* gives 'em, That if the *incumbent* dies before *Whitsuntide*, the *Executor* claims the *Half Years Profit*, beginning at *Christmas*. If he *outlives* that *Festival*, then the *whole Years Salary*; but if he reaches to *One a Clock* on *Michaelmas-day*, he has not *that Year alone*, but is intitled to the *Half Year* following, And I the rather take notice of this *Custom*,

from, to shew the *hard usage* the *Bishops* had, who, tho' not discharged till the Month of *July*, yet were by Proclamation denied the Profits of *that Year*. And tho' many of the *Inferior Clergy* receiv'd no other Sentence of *Ejectment, Suspension* or *Deprivation*, but that of the Rabble, yet the *Heritors* refused to pay, and there was no Redress for it.

A Custom.

The Ministers of *Scotland* crave a *Besetting* on what they eat or drink at any hour, tho' only a *Glass of Wine*, or a *Quaff of Beer* to treat a *Visitant*. And this they repeat as often as fresh Company invites 'em to it. And after an Entertainment, as soon as the Table is rid, the *Mistress* of the House shakes the Guests by the Hand one after another, as a *Testimony* that she meant 'em welcome.

Their Uniformity.

I know of no *Book of Canons* they have, except the *Perth Articles*, and the *Directory* above-mentioned, which they also seem to have an Eye to, and are very Uniform by that means, in their Worship and Discipline; which is much helped by the *Pastoral Letters* sent the *Presbyteries*, and their frequent Synods at which the *Presbyteries* meet together. And tho' they have very rarely a *General Assembly* to draw together all the *Presbyteries* at

at once, yet the constant Correspondence they hold with one another, and the often Meeting of the *Bishops*, especially in Parliament time, is found sufficient to procure and preserve Uniformity, and make 'em speak and do the same thing.

The Churches of *Scotland* differ according to the Abilities and Tempers of the People where these Religious Buildings are. In the Countrey they are poor and mean, covered no better than their ordinary Cottages, and some of 'em so low, that they may be compared to the subterraneous Houses of *Hungary*, or like the Primitive *Oratories* we read of in times Persecution, more like *Caves* than Churches: But in the *Boroughs* and *Cities* they are *Brick'd* and *Tile'd*, and well enough furnished with *Galleries* and other Conveniencies for the Parishioners. The *Precentor's Desk* is under the *Pulpit*, and under him the *Stool of Penance*, or rather a Bench for five or six to sit on, to be seen by the Congregation, and bear the shame of their Crimes.

Their Churches.

*Chancels* they have none, nor *Altars*: And tho' there are *Tables* for the use of the *Presbyteries* and to administer the Sacrament, yet they are differently placed in several Churches, lest the Uniform Situation

No Chancels no Altars

tion of 'em might end in Superstition, so very careful was the *Episcopal Church of Scotland* not to give offence to the *Presbyterian*, that She became little more than *Presbyterian* her Self, to reconcile that Party to Her.

Bells: Bells they have none, or very rare, excepting the *Saints Bell* to call the *Presbytery* or *Congregation* together. Yet on the *Steeple*s, besides the *Hand-Dial*, they have an *Engine* to show the *Change*, or *Age* of the *Moon*, and how she appears in her several *Quarters*.

The Divine Service and Offices.

No Liturgy.

THO' a *Liturgy* and *Uniformity* in *Worship* was a thing often thought on, and desired in *Scotland* after the *Reformation*, and was attempted in the *Reign* of *K. James the Sixth*, as appears in the *Preface* of the *Common Prayer-Book* design'd for 'em, yet it took no effect till *K. Charles I.* came to the *Crown*; who making a *Northern Progress* in the *Year* 1633. was easily perswaded by the *Advice* of *Bishop Laud*, and some of the *prime Officers* of that *State*, who were secretly *Enemies* to the *Bishops* (because by

by that good *Prince's Favour* they sometimes shared in the *Civil Ministry*, and had the *Chancellorship*, or the like *Place* of *Profit* and *Trust* conferr'd upon 'em) resolved on a *Set Form* of *Divine Worship*; and accordingly four *Years* after, notice was given at *Edinburgh*, that the *Book* would be ready the *Lord's Day* following; and to make its way the easier, preparatory *Discourses* were had from the *Pulpit* in commendation of it, and the like kinds of *Service*. The *Motion* did not relish, but gave advantage to the *Malecontents* to raise those *Tumults* and *Disorders* which thereupon followed. For first the *Women* of *Edinburgh* began the *Disturbance*, whose *Fury* the *Bishop* of the *Place* narrowly escaped, as he was going home from the *High Church*, where he had been present for the greater *Solemnity* of that *Days Service*. The *Women*, as at first *privately* excited by the *Men*, so they were afterwards *openly* back'd by many thousands got together, who never rested till they got the *Liturgy* laid aside, engaged themselves in the *Covenant* against it, raised an *Army* of 1800 *Foot*, 2000 *Horse*, and 1000 *Dragoons* for that *end*; and, in a word, not only brought *Bishop Laud*, but the *Good King* himself

himself to the *Block*, and the *Church* in both Kingdoms to Persecution and Ruin.

But besides the Aversion the Mob of the Country have to *Set-Forms* of Prayer; *Three* things concurred at that time, which made it almost impossible for the *Liturgy* to be admitted.

1. It was set on foot by a *Foreigner*, (*A. B. Laud*) upon the Importunity of some *Young Bishops* in the Church of *Scotland*, who made it their business to oppose the *Ancients*, and thought it Matter of Triumph to carry any Point against 'em. Now the reason of that *Emulation*, if not *Animosity*, was this. It was King *James* the 6th. his Method on the Vacancy of a Bishoprick to require the Archbishop of *St. Andrew's* to give him a List of three or four able Ministers, that out of them he might pitch on *One* to fill the Chair again. By which means none were admitted to that Order, but such as had a good Report, and were Men of Vertue and Merit. However, as the Best things are misrepresented, 'twas hereupon given out, that the Preferments of the *Church* were purely in the hands of the *Bishops*, who for that reason drew  
on

on themselves the *Malice* of the *Seculars*, that love to have a Finger in all the Patronages of highest Importance; Not to say, that the *Clergy* themselves were disgusted by this Method, such especially who esteem'd well of themselves, and thought their Abilities overlooked in not being preferred as well as others. However thus it rested till King *Charles* came to the Throne, who was prevail'd on by specious Pretences to break this Custom; and thereupon made such Men *Bishops* as the *Courtiers* recommended, and who would be sure to remember the *Old Ones*, who had kept them out so long. However they were still *Minors*, as well in *Number* as *Time*, and therefore could do no great Matters in opposition to their *Seniors*, till they found out a way to correspond with *B. Laud*, whom they importunately solicited to obtain a *Commission* from the King, that they might prescribe some *Rules* to the Church, such as they thought fit, tho' judged never so inexpedient by the *other Sages*. Among other things the *Liturgy* was set on Foot; but whether at Bishop *Laud's* Motion to *Them*, or *Theirs* to *Him*, is not very material. Certain it is, the *young Gentlemen* were great Sticklers for it, when the  
expe-

experienced *Prelates* could not be heard at that time. So that this was one Bar to the *Common Prayer*, because the *Bishops* themselves did not at all agree about it, but was look'd on to be the Off-spring of the *Junior-Bishops*, whom the People had not that Esteem for, and liked nothing of their proposing.

2. Another false step was this. They resolv'd on, and contriv'd a *Liturgy* without convening a *Synod* or Ecclesiastical Assembly, which made indifferent Persons, such who were probably *Well-wishers* to the *Liturgy*, to treat it coldly, not as a *bad Book*, but *bad* in the *Consequence*; and tho' they might like it as a *Form of Prayer*, yet they liked not the *manner* of introducing it; and 'twould be a *Precedent* to bring in other things by an *Arbitrary Power*, which might in the end ruine the Church.

3. They impos'd the *Liturgy* on *such Places* at first, which were most averse to it, whereas in *Common Prudence* they should have begun in the *North*, where *Episcopacy* was in greatest Reputation, and the People ready to receive candidly whatever their *Spiritual Governors* recommended to 'em. But instead of this, they

they read it at *Edinburgh*, where the discontented Party had the Ascendant, and catch'd at any opportunity to reduce the Church to a *Presbyterian Level*.

For which, and some such Reasons, 'tis no mighty wonder the *Scotch Liturgy* succeeded so ill. And I doubt whether the like Attempt would not be dangerous at any time propos'd, tho' I know withal, that not only the *Episcopal Clergy*, but generally speaking the *Nobility* and *Gentry* think very well of it, wish it established by *Law*, and could be content to be made a *Province* to *England*, that the *English Service* might take place in that Country.

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

First,



*First*, The *Precentor* about half an hour before the *Preacher* comes, reads two or three *Chapters* to the *Congregation*, of what part of *Scripture* he pleases, or as the *Minister* gives him *Directions*. As soon as the *Preacher* gets into the *Pulpit*, the *Precentor* leaves *Reading*, and sets a *Psalms*, singing with the *People*, till the *Minister* by some *Sign* orders him to give over. The *Psalms* ended, the *Preacher* begins, *Confessing Sins*, and *Begging Pardon*, *Exalting the Holiness and Majesty of God*, and setting before him our *Vileness* and *Propensity* to transgress his *Commandments*. Then he goes to *Sermon*, delivered always *by heart*, and therefore sometimes spoiled with *Battologies*, little *Impertinencies*, and *Incoherence* in their *Discourses*. The *Sermon* finish'd, he returns to *Prayer*; thanks *God* for that *Opportunity* to deliver his *Word*; prays for all *Mankind*, for all *Christians*, for that *particular Nation*, for the *Sovereign* and *Royal Family*, without naming any, for *Subordinate Magistrates*, for *Sick People* (especially *such* whose *Names* the *Precentor* hands up to him) then concludes with the *Lord's Prayer* to sanctifie what was said before. After this another *Psalms*

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is sung, named by the *Minister*, and frequently suited to the *Subject* of his *Sermon*; which done, he gives the *Benediction*, and dismisses the *Congregation* for that time.

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

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

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and concludes his *own Prayer* with that of the *Lord's*, which the *Presbyterian* refuses to do. Then for the *Discipline*, 'tis the very *same*. Both practise it the same way in their *Parish-Consistories*: Both have their *Presbyteries* and *Classical Meetings*: Both their Meetings are accountable to *Synods*, with this difference, that in the *One Synod* the *Bishop* presides, but in the *Other* sometimes there is a *changeable*, and sometimes a *settled Moderator* in the Chair. So that the distinction of *Churchman* and *Presbyterian* is barely *Nominal* and impertinent in this Country; and, in the Judgment of unprejudiced People, a very little Charity might unite 'em.

Their further Agreement in *Christ'nings*, *Marriages*, *Burials*, and the like, is obvious to every Foreigner, and are administered in the following manner.

*Baptism.* 1. *Baptism* is mostly done in the *Church*, and on the *Lord's Day*. When (after Sermon) the Minister discourses on the *Institution*, *Necessity*, and *Benefits* of that Sacrament; then he prays for a Blessing on the present Action, and beseeches God that the *Baptizing* of the Child (or Children) may answer the *Ends* for which the Ordinance was made and continued among 'em. After which some *Questions* are proposed to the *Father* (for he presents the

the Child, and holds it in his Arms) concerning the *Creed*, and the Care he is to take for the Education of the Infant, to make his Behaviour suitable to it, and the honourable Character which *Baptism* confers on him. To all which the Father giving the Minister *affirmative Answers*, the Minister prays the second time, that God would be pleased to continue the Parents in this Belief and good Resolution, and dispose the Child to be govern'd, and guided by him. Then with Water out of a *Basin* conveniently fasten'd to the *Pulpit-side*, the Minister sprinkles the Child *in the Name of Father, Son, and Holy Ghost*—and so, a very few Words more added, dismisses 'em with the usual Blessing. The same Method is used at home in *Private Baptism*, but without a Sermon.

2. The *Eucharist*, or *Lord's Supper*, is *Eucharist* rarely administered (perhaps once or twice a-year) and with great Caution. 'Tis given the Congregation *Sitting* after the Example of the *Apostles* eating the *Old Passover*, who did it in a Gesture like our sitting at Table; but whether the *same Gesture* was kept after the *Paschal Supper*, is more than any body knows.

For as the Text takes no notice of *another* Gesture, so neither does it infer the continuance of *this*, but by its silence leaves it to the *Churches Direction* and Piety, to propose such a Gesture as best expresses the sense we have of, and the value we put upon so great a Mercy.

Marriages.

3. *Marriages* are openly solemnized in the *Church*, and indifferently on *any day of the Week*. Only Care is taken that the *Banes* be asked three several *Sundays* before, to notify to the Parishioners the Design of such a Couple, and to give opportunity for any to object what they can against 'em. Being come to the *Church*, and the *Man* and *Woman* standing before the Pulpit, apart from the rest of the Company, the Minister offers a short Discourse about the *Nature* and *Reasons* of *Matrimony*, such as the *Directory* and our *Liturgy* mention, That namely 'twas ordained, 1. For the obtaining of Children to be brought up in the Fear of God. 2. To avoid Fornication; and 3. For the mutual Comfort of one another under the Difficulties of Life. Then he demands of *Both* Parties, whether they were willing to enter into *that State*, with full resolution to do the respective Duties

Duties of *Husband* and *Wife*? Wherein answering to his Satisfaction, he directs 'em to *join hands*, without using the *Ring*, and thereupon pronounces 'em *Man* and *Wife*. And so in a short Harangue setting their Duty before 'em, and exhorting 'em to a conscientious regard of it, he at length blesses them, and the rest of the Company, who with the young People hasten home.

There is a Custom in some Places, <sup>A Custom at Weddings.</sup> where the Bride at the time of Marriage goes *bare-head* to the Church, and so continues all *that day*, but is *covered* ever after. I asked the Reason of this, but none was given me, saving that of *Custom*. However, as to my self, I consider'd it as an *Emblem* or Instance the Women use, to signify that *Liberty* wherewith they come to their Husbands, but which they lose upon the Day of Marriage; and therefore from that Day forward they put on the *Plad*, or other Covering, to intimate that *Loss*, and shew their Subjection to their Husbands for the time to come. And that this *Covering* is a Note of *Subjection* in Women, is plain from *St. Paul*, 1 *Cor.* 15. and the Consent of several Writers who comment on that Place; and so the *uncovering* may be probably

understood as a Token of *Liberty*, which these Women would express by that ancient Custom. We may add, That they have their Heads not only *bare* that day, but the *Hair* likewise is very artificially *plaited*. And this, peradventure, refers to that Practice St. Peter speaks of, 1 Pet. 3. 3. where he advises his Women to leave it off, as unbecoming the Modesty of the Christian Religion. Our Liturgy, at the end of the *Marriage-Office*, borrows the Advice from that Apostle, in its Exhortation to the Young Couple, and wishes the Wife to forbear that *outward adorning of plaiting the Hair, &c.* and so to dress her self as to signify her Subjection to her Husband. So that *this Custom* sets before us the Fooleries and Vanities young Women are apt to be guilty of, both *before* and *at* the Marriage-day; but bid them adieu for the future, and put on a *Veil* or Cover, not only as a Mark of Subjection, but to denote their future neglect of the *Hair*, which they so much prided in, and spent no little time to adorn and plait it.

*Burials.* *Burials* are made without a *Minister*, whom they will have so far from *Poperly* concerning the *Dead*, that he must not be concern'd in interring the *Corps*, and  
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is seldom seen at their most Solemn Funerals: As soon as the Party is dead, notice of it is given by the Sound of an *Hand-Bell*, and a *Cryer*, who at the most convenient Places of the Town proclaims it after this manner: *Faithful Brethren and Sisters, I let you to wot, that there is a Faithful Brother (or Sister) departed, as it hath pleased Almighty God. He (or She) was called -- [so names him] and lived in -- [so gives his Dwelling.]*

A Day or Two after, in a way of Invitation; the same Man goes about the second time, and notifies the *Hour* and *House* where the Neighbours may assemble to attend the Deceased to the Place of Burial. There they accordingly meet; and the *Coffin* being covered with a large *Black Cloth*, or *Velvet-Pall*, sprinkled with *Herbs* and *Flowers*, the Body is carried in this Order. *First*, divers *Ranks* of Men walk before it; *Then* comes the *Dead Party* carried, not on the *Shoulders*, but by *Three Poles* (like those our *Chair-men* use) with Three Men on each side the *Coffin* or *Bier*, to support and convey it along. *After* the Corps follows a greater number of Men than what was in the *Front*, but in *Rows* or *Files*, as before, without any confusion at all. And in the *Rere*, a

promiscuous company of *Women*, who as they go without distinction of *Quality*, so do they go without any *Order*. Being arrived at the *Grave*, they put in the dead *Corps* with little *Ceremony*, and then the *Company* immediately return home, variously affected according to the *Impressions* such an *Object* is apt to make on the *Minds* of *People*.

They commonly lay their *Dead* in the *Church-Yards*, looking on the *Church* (as in truth it is) more proper for the *Living* than *Them*. Sometimes however they do bury in the *Church*; but then the *Ground* is valued at a great rate, to deter the *Vulgar* from expecting the like *Favour*. Yet it was our *Lot* to bury an *English Officer* in the *Church* of *Dalkeith*, and 'twas done by the *Liturgy*; which being delivered by heart, so well satisfied many of the *Scotch* of that *Town*, that they could not forbear calling it a *Christian Burial*, and said that theirs was like the *Burial* of a *Dog*, in comparison of the *Other*.

This is as much as I can remember of the *Nature* of *Scotland*, and the *Constitution* of the *Church* in that *Kingdom*; which tho' an *Account* very imperfect, was such  
as

as a *Traveller* in *Time* of *War* could attain to, and therefore the *Reader* will candidly treat it. And, perhaps, having called my self so, it may be expected I should say something of the *Particular Cities* and *Towns* we had occasion to pass through, and may deserve our notice; which I shall not think much of my *Pains* to do, if it may make some amends for the *Omissions* before.

But before I enter on this, 'twill be a necessary *Preface* to observe the distinction the *Scotch* make between their *Towns*, some whereof they call *Royal Boroughs*, and others *Boroughs of Royalties*; a distinction formerly of greater use than it is at this day. A distinction between the Towns in Scotland.

Their *Royal Boroughs* had great *Privileges* peculiar to 'em, as *sending Members* to *Parliament*, *exporting* and *importing* several *Commodities*, which the *Country* and *Boroughs of Royalties* could not have but from *them*. But when *Duke Lauderdale* was *High Commissioner*, That he might ingratiate himself with the *Nobility* and *Gentry*, the *Privileges* of *Royal Boroughs* were communicated to the *Boroughs of Royalties*, so that now *they* are made as capable of *Trading* as any of the *Others*; and

and are moreover exempted out of the Jurisdiction and Power of the *Sheriffs*, who had before a great influence over 'em. Hereby the Lords, or Owners of such Towns are much aggrandized, and their Interest enlarged by this Act of the Duke.

Of Edinburgh.

Edin-  
burgh,

**E** *Edinburgh* is in *Lothien*; and it was first called *Ageda* from *αγνη*, a *Rupture* or broken Rock, meaning the Place where the Castle was built from which the Town took its Name. The *Northern Scotch* term'd it *Duned*, - from whence probably the *Latines* had their *Edinum* and *Edinodunum*. But the *Moderns* say *Edinburgh*, or the City near the *Winged Castle*, because the Castle which was built before the Town, stands between two eminent Rocks, like two *Wings*, one whereof is called [*Arthuri Sedes*] *Arthur's Stool*, and is a steep Rock on the *South* of the Castle. It is now the *Royal City*, having the *King's Palace*, the *Courts of Justice*, and the *Parliament-House*, which was before the Reign of *K. James the 5th.* held indifferently at *Perth*, *Sterling*, or *Forfar*.

It

It is seated on an Hill, and consists chiefly of one *Fair Street* from *West* to *East*, about a *Mile* long from the *Castle* to *Hali-rood-House*: But then we include *Canie-Gate*, or *Canon-Gate*, tho a distinct Corporation; and, in strictness, is rather the *Suburbs* of *Edinburgh*, than any Part of the City it self, like *London* and *Westminster*, and has the Name of *Canie-Gate*, from a Society of *Canons* who formerly dwelt in it. The Street is wide and well paved, and the *Scotchman* is apt to say that it is *sike* another as *Cheapside*: It swells in the middle, the *Kennels* being made on *each side*, so that 'tis commonly very clean, and is thereupon their *Parade*, tho' the natural Descent, and its Situation on an Hill contributes more to keep it so, than any Industry or Care of the People.

Their *Old Houses* are cased with Boards, <sup>Their Hou-</sup> and have *Oval Windows* (without *Case-<sup>ses.</sup>* sements or *Glass*) which they open or shut as it stands with their *Conveniency*. Their *New Houses* are made of *Stone*, with good *Windows* modishly framed and *Glazed*, and so lofty, that *Five* or *Six* *Stories* is an ordinary height; and one Row of *Buildings* there is near the *Parliament-Close* with no less than *Fourteen*. The reason of it is, their *Scantness* of room, which

which not allowing 'em large *Foundations*, they are forced to make it up in the *Superstructure*, to entertain Comers, who are very desirous to be *in*, or as *near* as they can to the City.

Most of the Houses, as they are parted into *divers Tenements*, so they have as *many Landlords* as *Stories*; and therefore have no dependance on one another, otherwise than as they stand on the *same Foundation*, so that in this respect they may be compared to our Students Apartments at the *Inns-of-Court*, which are bought and sold without regard to the *Chambers above or below* 'em.

Their Stairs.

Their *Stairs* are unsightly and inconvenient: For being built out of the *Street* for the Service of every Story, they are sometimes so *steepy, narrow, and fenceless*, that it requires Care to go up and down for fear of falling. But in their New Houses the Contrivance is better; and the *Stair-Case* being made within the Yard, or *Foundation* of the Building, the Ascent and Descent is more decent and easie, and rids the Street of an Incumbrance, which cannot be avoided in the other Houses.

On the *South-side* of *Edinburgh*, was heretofore a *Lough* or *Lake*, but is now drained

drained, and a narrow *Street* built upon it which they call *Cow-Gate*. Between which and the *High-street* there are many *little Lanes* of Communication, but very steepy and troublesome, and withal so nasty (for want of *Bog-Houses*, which they very rarely have) that *Edinburgh* is by some liken'd to an *Ivory Comb*, whose *Teeth on both sides* are very foul, though the space between 'em is clean and sightly.

The City is Govern'd by a *Lord Provoost* and *Four Bailiffs*, who with the *Its Magistrates* assistance of some substantial *Citizens*, in the nature of our *Common-Council*, manage all Publick Affairs relating to the Benefit of the Corporation or Peace of the City.

The Pride of *Edinburg* is the *Parliament-Yard*, or *Clofe* as they call it. In the *The Parliament-Clofe* midst whereof is the Effigies of King *Charles II.* on Horse-back, a well proportion'd Figure of *Stone*, and natural enough. The Yard is *square* and well paved, Beautified with good Buildings round about it; and the only fault is, that it is no bigger, the height of the Houses bearing no correspondence to the dimensions of the *Area*. Its *Western* boundary is the *Parliament-House*, a large Room and

and high Roofed. Over the Entrance is the *Scotch Arms*, with *Mercy* and *Truth* on each side, like Two Supporters, and this Inscription — *Stant his Felicia Regna* — These Vertues make Kingdoms happy. Under the Arms was, *Unio Unio-num*, The Union of Unions--- Meaning not only the Union of the two Kingdoms, but that to the Uniting of Kingdoms *Good Advice* is necessary, which is the business of that Place. Within the Room on the *South* of it, is an high *Throne*, and on each side several *Benches*; one above another, the uppermost whereof is level with the *Throne*, and the lowest reaches the *Pit*, well furnished with *Forms*, for the conveniency and ease of the Members. Opposite to the *Throne*, and without the *Area*, is a *Pulpit*, for Sermons in Sessions of Parliament, upon special Occasions. Behind the *Pulpit* is a large Partition, where *Strangers* stand and hear the *Sermon*; and sometimes the *Delater* of the House, which to my thoughts were not managed with Gravity enough, but was next door to Wrangling.

East of this House, but *South* of the Square is the *Privy-Council-Chamber*. And not far from it, the *Royal-Exchange*, made up of a *Double Row* of Shops, very small,  
and

and meanly furnished. There is also another *Exchange*, inferior to this, but both above Stairs, and without any piece of Magnificence to distinguish them from the other Buildings.

In the first Floors level with the Yard, are three or four *Book-sellers*, and as many *Gold-smiths*, whose Shops are sufficiently stocked, to let us see their Occupations and Trades.

The *Northern* Boundary is the Wall of the *High-Church*, which with a few Shops joining to it (leaving room for Coaches to pass to the *Parliament-House*) concludes the Figure of this *Close*, the Beauty of their City.

On the *West* of the High-street and a Musket-shot distance from the Houses, stands the *Castle* built near 2020 Years ago, *Castrum alatum* (said *Ptolemy*;) the *Maiden-Castle* (say the *Scotch*) because the *Pictish Kings* kept and educated their *Daughters* in it. On the *West*, *South* and *North* it is a *Rock* very steepy, yet not inaccessible (as they called it) for upon the Bombarding of it 'twas so batter'd, that with the fall of the Walls and some other Rubbish, it was brought to that pass, that the Soldiers with little difficulty might have clamber'd up, but that it was  
timely



timely surrender'd. On the *East* towards the Town, 'tis guarded with an *Half-Moon*, and has on its Battlements eight pieces of *Cannon*, with a wide *Trench*, and *Draw-bridge*, and then a thick Wall lined with Guns for its better Security from the Assaults of that Quarter. The *Castle* is certainly a strong Building, both from *Art* and *Nature*, well stored with *Ordinance* and other Conveniencies to bear a Siege, provided it be *well Man'd*, as it was not when the Duke of *Gourdon* deliver'd it up. There is a *Little Room* in the *Castle*, where they say King *James VI.* was born, and thence in a little time removed to *Sterling*, which occasions some Authors to assert that he was born at *Sterling*. Whereas the Verses writ over the Chimney-piece in that Chamber, which they there apply to him, otherwise give out in this Language and Spelling.

*Lord Jesus Chryse that Crown it was with  
Thorn,  
Preserve the Birth quhais badgie heir is born,  
And send her Sons Succession to raign still,  
Lang in this Realme, if it be thy will.*

Al's

*Al's grant, O Lord, quhatever of her proceed.*

*Be to thy Glory, Honour and Praise, so be id.*

July 19. 1566.

*South* of the *Castle*, and not far distant <sup>*An Hospit-*</sup> from it, we have the beautiful Front of <sup>*tal.*</sup> a large *Hospital*, built by one *Hariot*, a Goldsmith, for the Education of 40 Boys, who, if they take *Learning*, and go to the *College*, have an *Exhibition*, each of 7*l.* *Sterling*, or thereabouts; if put to *Trades*, about 200 *Marks*, or about 11*l.* *Sterling*, for the encouragement of their Masters.

*South* of *Cow-Gate*, and on a Rising stands the *College*, consisting of one small <sup>*The Col-*</sup> <sup>*lege.*</sup> *Quadrangle*, and some other Lodgings without Uniformity or Order, built at several times, and by divers Benefactors, who thought probably to be better distinguish'd by this variety of Forms and Situations in those Buildings. In the midst hereof is the *Library*, a large and convenient Room made about 60 Years ago for that purpose. The Roof is covered with Lead, and is neatly kept within; well furnish'd with Books, and those put in very good Order, and Cloister'd with Doors made of *Wire* which none can open but the Keeper, and which is thought

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a better way than our multitudes of *Chains* incumbering a Library, and are equally troublesome and chargeable to us. It has (as all other Publick Libraries) many Benefactors, whose Books are distinguish'd by their several Apartments, and the Donors Names set over 'em in *Golden Letters*. A Device grateful and honourable enough for the Parties concern'd, encourages others to follow their Examples; such especially who may be charmed to the doing of a *Good Work*, tho' not always upon a Principle of *Goodness*. Over the Books are hung the *Pictures* of divers Princes, and most of the Reformers, as *Luther*, *Melancthon*, *Zuinglius*, *Calvin*, &c. and near them *Buchanan's Skull*, very intire, and so thin that we may see the Light through it. And that it is really his, appears from hence, because one Mr. *Adamson*, Principal of the *College*, being a young Man of 24 Years of Age when *Buchanan* was buried, either out of Curiosity or Respect to the Dead, brib'd the *Sexton* some time after to procure him the *Skull*, which being brought, he fastened these Verses to it, and at his Death left it and them to the *College*.

De Cespitio  
 Georgii Buchanani tumulo in  
 Cæmeterio Edinensi multorum  
 Aliorum marmoreis monumentis  
 Affabre extractis septo & circumdato.

Marmorea cur stant ex omni parte columnæ  
 Signaq; ab artificum dedala facta manu?  
 Ut spectent oculis monumenta insignia vivi  
 Per quæ defunctis concilietur honos.  
 Gloriotas vivus qui contemnebat honores,  
 An cupiet Divus se decorent lapides?  
 Illi fas pulchro nomen debere sepulchro,  
 Qui nil quò melius nobilitentur, habent.  
 Per Te olim Tellus est nobilitata Britanna,  
 Et decus est tumulo jam, Buchanane, tuo.

Here I had also the Copy of a *Serpentine* or double-fac'd *Letter* written in *French* by Cardinal *Richlieu* to the *French* Ambassador at *Rome*, concerning a *Benedictine Friar*.

F 2 In

De

In English thus.

MASTER Campy, a SAVOYARD Friar of the Order of St. BENNET, is to be a BEARER to you of NEWS from me by Means of this Letter. He is one of the most DISCREET, WISE, and Least Vicious Persons, that I ever yet among all I have CONVERST with knew, and has earnestly desired me to write to you in his FAVOUR, to give him a LETTER of CREDENCE with some pressing Recommendation, which I granted to his MERIT I assure you, rather than Importunity. For, believe me, Sir, He deserves infinitely your Esteem, and I would be sorry, you should be wanting to oblige him by your being mistaken in not KNOWING him, I should be afflicted if you were so, as many OTHERS have been, on that Account who now esteem him, who are of my best FRIENDS. Hence and from no other MOTIVE it is, That I desire to advertise you that you are obliged more than any to take special NOTICE of him, to afford him all imaginable Respect and say NOTHING in his Presence that may OFFEND or DISPLEASE him in any SORT. For I may and do truly say I love him as my self, and assure you, there cannot be a more Convincing ARGUMENT of an Unworthy PERSON in the World, than to be capable of doing him injury: I KNOW that as soon as you cease to be a Stranger to his Vertues, and shall be ACQUAINTED with him, you will LOVE him as well as I, and will thank me for this ADVICE. The assurance I have of your great CIVILITY doth hinder me to write further of him to you, or to say more upon this Subject.

I am Sir,

Paris 23d. Novemb. 1638.  
For the Ambassador of  
France at Rome.

Your Affectionate Friend,  
John Armand de Plessis,  
Cardinal of Richlieu.

*in favour of 3 Commissioners*

This Letter is to be read as the Friar understood it, in the two Columns together; but as the Cardinal meant it, you are to read the first Column only.

The Bohemian Protest against the Council of Constance, concerning the burning of Hufs and Prague, (1417.) is here shown. The Original, with the Seals of the Princes of Bohemia and Moravia, and John Hufs and Jerom of Prague.

and others to the number of 105, brought from the Library at Dantzick, and procured in this manner.

A Scotch Gentleman Travelling into those Parts, and having got a sight of that Instrument, his Curiosity led him, not only to read, but to desire liberty to take a Copy of it; which with some difficulty was obtain'd, and by the Charm of a handsome Gratuity, leave given by the Under-Library-Keeper to carry it to his Lodging. But before it could be transcrib'd, the Lender fell sick and past Recovery, which the Gentleman hearing, at last, when the Work was over, he goes to the Keeper with design to restore the Original, and so asks him in Latin what he should do with it? He answering in two words, *habeat Dominus*; the Gentleman understood em, as if he had bid him keep it as being now in his Possession, whereas doubtless the Man intended the Governor of the College, or the Head Library-Keeper, whom, in trust, it did belong to. The Party dying, the Gentleman brought it away to Aberdene, and thence was Purchased for the College at Edinburgh.

There was also an Old Greek Manuscript of the Four Evangelists, and brought from

from the Library of *Alexandria*, an ancient Character. And a *Latin Discourse* in large Quarto, in the Defence of Princes, by one *Craig*, a learned *Advocate* of *Scotland*, and wrote in Answer to *Dolman*.

The Cap to graduate Students.

The *Cap*, wherewith they *Graduate* their Scholars, is *Round*, and made of *Velvet*, like the *Physicians Cap* with us. This they put on the Head of the promoted Party, and thereby signifie his being called to be *Master*; referring, as is thought, to the usage of the *Old Romans* (*ad pileum vocare*) who by this Ceremony made their Servants *Free*, and put on a *Cap*, as the Token of future Liberty.

Under the Library is the *Printing-House* with the same Dimensions of the Room above. Their main Work was, printing *small letter'd Bibles*, and it is a Work most-ly employs 'em.

At the farther end of the Library we enter on a *Stair-Case*, at the Foot of which over the Door are these Greek Words  $\Delta\iota\pi\lambda\acute{\epsilon}\nu\ \delta\epsilon\acute{\omega}\sigma\alpha\nu\ \delta\iota\ \mu\acute{\alpha}\theta\omicron\nu\tau\epsilon\varsigma\ \gamma\epsilon\delta\mu\mu\acute{\alpha}\tau\alpha$  — The *Learned see two ways* — Meaning that they have a *double* advantage, the *Light of Nature* and *Education*, by which means they add to their own Experience the Experience of former Ages, conveyed to us

us by writing. Over another, being an entrance into one of their Schools, is written,

*Virtus Rectorem ducemq; desiderat,  
Vitia sine Magistro discuntur.* 1616.

Vertue requires Governors and Guides,  
Vices are learnt without a Master —

Shewing with what difficulty and pains *Nature* is corrected and refined by the Disciplines of *Vertue*; whereas of our selves we are too inclinable to all manner of *Debauchery* and *Vice*.

The *Stair-Case* before-mentioned, leads us up to a *large Room*, formerly their *Libra-ry*, but is now used for a *Commencement-Chamber*, and is the *Common Hall* for all College Entertainment, and Business of moment. Here were several *Maps*, *Globes*, and some *Books*, with a few *Rarities*, as a *Palm leaf* two yards and a half long; a *Speaking-Trumpet* made of *Copper*, about three yards in length; a *Sea-Horse Pistle* two yards; an *American Shell* which the Natives make their *Trumpet*; a *crooked Horn* divers inches long, cut out of a *Womans Head* above the right Ear, when she was 50 Years old, and lived 12 Years after. F 4 The

The College was built about 1581. and passes for an University, but is not really so. Yet a Petition was made to King James VI. to that purpose, who thereupon promised it should be done, but was not, tho' the Instruments are ready for the Royal Allowance; and, as the Principal told me, wants only Peace and Quietness to perfect the Design.

The first cause of building this College, was the Legacy of one Mr. Clement Little a Commissary, who bequeathed his valuable Study to Edinburgh and the Kirk of God, 1580. Whereupon the Citizens were obliged to build a convenient place for 'em, and accordingly did so the Year following. After which Additions were made from time to time, till the whole came to the bulk we now see it in. Among the rest is a Chappel use by the French Protestants in and about the City, and a spacious Garden for the Professors in Common, to walk and divert themselves in the Evening.

There are in the College a Principal and Eight Professors.

- 1. A Divinity Professor.
- 2. A Professor of the Eastern Languages.
- 3. A

- 3. A Professor of the Mathematicks.
- 4. Four Professors of Philosophy.
- 5. A Professor of Philology or Humanity, who teaches Claffick Authors, and is a kind of School-Master to prepare Youth for a more solid Learning.

What the Principal's Income is, as Principal, I know not, but as a Divinity Professor, which he always is, his Stipend is 100 l. per Annum Sterling. The Mathematick Salary is 1000 l. Scotch, near 80 l. in English Money. The Language Professor has 1000 Marks Scotch, or about 58 l. with us. The Philosophy Professors 400 Marks each of Scotch Coin, or 16 l. 13 s. 4 d. But they help it by their Pupils, and raise it to a good Subsistence. There are also 50 Bursers more like our Exhibitioners than Scholars of Houses: These have 10 l. per Annum each towards their Maintenance, yet are not forced to College Attendance except in Term time, when they and the other Students meet together. These Students are divided into four Classes, as at Glasgow.

In the first Class was taught Greek.

In the second Logick.

In the third Ethicks. Physicks, and some Mathematicks, and then they had the Degree of Batchelor of Arts. In

In the fourth *Geometry* and *Geography*, and then they *Commence Masters*, the highest Degree of that College.

Their Term.

They have but *One Term* in the Year, beginning *October* the 10th. and ending *July* the 12th. which is the time of their *Act* or *Commencement*. So that their *Vacation* being short, and the *Term* continued so many Months (all which while the Professors are very diligent) they make some amends for the Years wanting in our Account, to make up the Stated Terms for Receiving Degrees. And so much for the *College of Edinburg*; which, as an *University*, has the *Lord Provost* of the City for its *Chancellour*, and the *Principal* his *Vice-Chancellour* to Govern it and dispatch Business.

Hali-Rood House.

The *East End* of the Great Street of *Edinburgh* brings you to the *Royal Palace*, formerly an *Abbey*, but converted into this use by King *James V.* yet still retains its old Name, and is sometimes called the *Abbey*, and *Hali-Rood House*. It is a Noble Structure, built of *Stone*, well Carved and Beautified, in the fashion of a *Square*, with a *Piazza* or *Gallery* under it, from whence by several *Stair-Cases* they ascend to such Apartments as their *Respect* or *Business* engage'em. The *Gallery*

lery above is very fine, extended to a considerable length, and set out with the *Pictures* of their 112 *Kings*, and hath also a *Billyard-Table* for the Diversion of the House. The Lodgings are Stately enough, and not meanly furnished. The House is guarded from surprize by a large *Court* where the *Souldiers* draw up when they relieve one another.

Adjoining to the *Palace* is the *Shell* of the *Old Abbey*, and by it the *Common Yard* for *Burials*, which is ill Situated on the account of the *King's House*, but very convenient for the Ease and Health of the *Citizens* who have no vacant ground within the *Walls* for such an use, and who thereby lose the ill scents which must needs attend such Places.

On the *North* of the City in a Bottom, is the *Physick-Garden* with 2700 sorts of *Plants*, as the *Keeper* of it told me. But then this variety of *Plants* is all its Beauty, having no *Walks*, and but little *Wall-ing* or good *Hedges* to recommend it; and is (to my thinking) the rudest piece of Ground I ever saw with that Name. The *Manager* of it, I suppose, guest at my thoughts, and told me, that he was taking a much more convenient Field a little farther off, which he design'd to Fence

Fence with a large Brick Wall, and removing his Plants thither, digest 'em into such a Method as might make it a Pleasant as well as Useful Garden. He has for his encouragement a small Sallary allowed by the Apothecaries of the Town, which he adds to by the sale of such Goods.

The Churches.

Before we leave *Edinburg*, we ought to number their Churches. They are Seven, 1. The High-Church, divided into Three Parts, the Old, the New, and the Tolbooth-Church. 2. The Trone-Church. 3. The Friary. 4. The Abbey. 5. The College-Church. 6. The West Church. 7. The Lady *Esther's Church*, which with the Castle Chappel are all the Churches they have; and of these some are not used, and the rest thin, excepting the Trone and High-Church.

Here is no Cathedral; and tho' there be a Chapter when there is a Bishop, yet the Prebendaries are little more than nominal, the Stipends being deduced out of the Bishops Revenue, which being not great in it self, very ill affords those Defalcations. And tho' the Prebendaries demand not above 8 or 10 l. yearly each of 'em, yet are seldom paid, and thereupon sometimes murmur: But the reason of that neglect I take to be this; That because these

these Prebends are not given by the King, or Bishops, but are Appendages to the Neighbouring Benefices and follow the Presentation to such Living, therefore the Bishop thinks he is not bound to take that notice of 'em, as he might otherwise do, were they Creatures of his own: And so much for *Edinburg*.

A Mile from *Edinburg* is *Leith*, a Mart <sup>Leith</sup> Town, at the Mouth of the *Fryth*, having a fine *Piere* stretching it self a great way into the Sea, and serves for the safety of the Vessels, and the pleasure of those who walk on it. It may be called the Ware-house of *Edinburgh*, to supply the Merchants and other Citizens. It was formerly a great check to *Edinburg* when King *James VI.* was there, and often threaten'd 'em to remove his Palace and Courts of Judicature thither, to keep the Citizens in better Obedience. It is a thriving Town, having a double advantage, the Sea-Trade and the Citizens Recreation to enrich it; for thither they flock by foot or in Coaches to divert themselves, having no Play-House, Musick-Meetings, or Spring-Garden to tempt them to those superfluous Expences.

The Second City of Scotland is *Perth*, or *Perth*. *St. John's-Town*, because *St. John* is its Tutelar

*Tutelar Saint or Guardian.* It stands on the Bank of the River *Tay*; and not being above 20 Miles from the Sea, is every day saluted with the Tide which brings up Vessels thither. There are *Two* long, spacious *Streets*, besides others of less moment for Intercourse, which being well paved are at all times tolerably clean. The Houses are not stately; but, after the *Scotch-way*, make a good appearance. The most remarkable Building is *That*, where the *Gowries* had like to have murder'd *James VI.* to revenge their Father's Death executed in the King's Minority. But the Person hired to dispatch him at that instant refusing, and one of the *Gowries* not being able of himself to do it before Succours came in, the King escaped at that time, and returned safe to *Sterling*.

Here are only two Churches; but one of 'em so big, that it looks more like a *Cathedral* than Parish-Church, kept in good Repair, and decent within.

The *Trade* of the Town depends chiefly on *Linen*, which the *High-Landers* bring thither, and which they export to the Value of 40000 *l.* Sterling per Annum. It was in former Days the *Seat* of divers *Parliaments*, is a *County-Town* govern'd by a *Lord-Provost* and *Bailiffs*, has the *Stile*

*Stile* of *Royal Borough*, with the Honours and Privileges of the most eminent Places of *Scotland*; and the Inhabitants speak very big whenever they have occasion to mention the *City*, as we may see in the Instrument of *Burgess-ship*, given us, and which is a *Civility* and Honour they confer on Strangers —

Perthi sexto die Mensis Septembris  
Anno Partus Salutiferi. 1689.

QVO Die Magistratum illustris Ordo & honorandus Senatorum Cætus inclytæ Civitatis Perthensis, in debiti amoris & observantiæ tesseram--- N--- Immunitatibus præfatæ Civitatis, Societatis etiam ac fraternitatis ædilitiæ privilegiis, solenni interveniente Sacramento de omnibus à Cive necessario exigendis ac præstandis donarunt, possessione inaugurali ab honorabili Viro Roberto Smith Urbis Præfecto habita. Ex Fori judicialis Perthi codicibus extractum per me,

Ja. Oliphant, Cl.

From hence marched Major-General Mackay against my Lord Dundee at the Blair of Athol. Which being an Action that



that has made no little Noise, and whereon in a great measure depended the Fortune of *Scotland* at that time, a *Brief Relation* of it may not be *nauseous* and unacceptable to the *Reader*; and if so, the *Digression* will be received with *Candour*. Thus then it was.

An Account of the Battel at Gilliecranky.

Major-General *Mackay* being at *Perth*, and having notice that my Lord *Dundee*, with his Army, was in and about *Blair-Castle*, order'd *Six Battalions* of Foot; viz. *Mackay's own Regiment*, *Lord Levintz's*, *Lord Kilmure's*, *Col. Ramsay's*, *Col. Balfure's*, and *Col. Hastings*, with *Two Troops of Scotch Horse* to march thither. Accordingly they set out the next Morning; but to secure a narrow Pass about two Miles long, and not far from *Blair-Castle*, there was an *Advance-Guard* of 400 sent before to make good that *Pass*, the *main Body* at a convenient distance following after. This gain'd, and the whole Army got to *Gilliecranky*, *Dundee* sends 'em notice to prepare for Battel. Upon which warning, our Forces drew up, and put themselves into the best condition they could in a Field (with a *River* on the one side, and a *Mountain* on the other) to receive the Enemy, who by and by appear'd in great numbers, and in a manner

ner so frightful, that after a few Discharges of Muskets, *Mackay's* Regiments began to break, and immediately with the two Troops of Horse ran away. Only the *English Battalion* stood its ground; and tho' shock'd a little at first by the common disorder, yet rallied, and recovered themselves with about 150 of the *Veterane Scotch* Soldiers, who had been in Service abroad, and remember'd the ill Consequence of such a Flight as would expose 'em to the Swords of Pursuers nimbler than themselves. These resolv'd to expect the worse; and their Courage, with the Favour of the Night approaching, was the means to preserve 'em. For upon the Defeat, the *Highlanders* immediately ran to the *Baggage*, and left the sturdy *English*, who in the Night withdrew themselves silently, and by the next Morning were out of the reach of Danger.

Here my Lord *Dundee* was slain, and the manner of his Death is thus reported, <sup>Lord Dundee slain.</sup> That upon the Flight of the King's Army, finding the *English* to rally, he gave Signs to his Regiments to march up closer, in order to force our Men into the River behind 'em; and to be seen the more, rais'd himself on the *Saddle*, and by

by that means became a better Mark for him that shot him. Sensible of the Wound He retired, and in a little while died, was carried to the *Castle*, and buried in a *Chapel* joining to it. This did not a little contribute to the Safety of *Col. Hastings's* Regiment; for now the *High-Landers* being left without a *General*, they observed no Order, but ran to the *Plunder*, and it was to them a *Prize* more valuable than the *Victory*. But tho' we were thus defeated, *Dundee's* Death was more than *Victory*, because, upon this, the War was in effect at an end; for altho' *Dundee* had many potent Friends who waited for his Descent into the *Low-Lands*, yet the News of his Death put a damp upon 'em; and there being no Man of that Party in the Kingdom qualified to succeed him, they all dispersed: And *Col. Canon* with his *Irish* Succours, retiring to the *Isle of Mull*, a few Weeks determined that Matter.

And here, before I proceed, give me leave to say somewhat of the *Two* Chief Commanders at this time, my *Lord Dundee*, and *Major-General Macay*, who after the *Revolution* order'd the Forces of that Kingdom, as the other did before it.

*Dundee*

*Dundee* was by Name *Graham*, and by Title *Clavers*, educated at *St. Andrews*; where in his Minority he was admired for his Parts and Respects to Church-men, which made him dear to the *Arch-Bishop* of that See, who ever after honour'd and lov'd him. Grown to Maturity he goes to *Holland*, where he was in the Service of the *Prince of Orange*, but continued in it not very long upon some Disgust there given him. At his Return however the *Prince* gave him a Letter of Recommendation, directed to the *Duke of York*, with a Request to provide for him; which accordingly the *Duke* did, by interceding with his Brother *King Charles the Second*, for an *Horse-Captain's* Commission in *Scotland*, where Forces were then raising: And 'twas a particular Testimony of the King's Favour; for tho' he allowed *Duke Lauderdale* to dispose of the other Commissions as he thought good, yet he excepted *Mr. Graham's*, and 'twas the only Exception on that Occasion. He behaved himself so well in this Post, that afterwards some scatter'd and independent Troops being formed into a Regiment, *Capt. Graham* was made their *Colonel*, and in Progress of time *Major-General* of all the *Scotch* Forces, with which Character

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he came into *England* at the Landing of the *Prince* 1688. Being found very capable to serve the Crown, he was admitted into the *Privy Council*, who enlarged his Commission, and gave him Power to reduce the *West*, and make the *Dissenters* comply with the Constitution of the *Church* as it then was; which he happily compassed by many Struggles, and by laying great Fines on 'em, but seldom exacting 'em with Rigour. By *King James* the 7th. he was made *Viscount of Dundee*, his Seat being near that *Burrough*. And, upon the News of the *Prince's* Coming, he was order'd to march with his Regiment into *England*; where he was like to have commanded as *Eldest Major-General*, but that the *English* Officers with the same Commissions would not bear it. He advised *K. James* to three Things, *One* to fight the *Prince of Orange*, *Another* to go personally to the *Prince*, and demand his Business, *The Last* to make his way into *Scotland* upon the Coldness he observed in the *English* Army and Nation. This Advice the King was inclined to take, but that the News of some *Scotch Peers and Gentlemens* hast'ning to *London*, dishearten'd him, who were suspected to favour the *Prince's* Design. On the

the *King's* departure, he apply'd himself to the *Prince*, with whom he was too free in declaring his Thoughts, and therefore could expect no kind Reception. Upon this he retired; and hearing of the *Scotch Convention*, he began his Journey to *Edinburgh* to be present at it. A while he sat at this Convention, but discovering a Design in hand to assassinate him, he first complain'd; and the Complaint not taking effect, he absented from that Meeting; and, at last, with 40 *Horse* (which a little before he commanded, and were resolved to run his Fortune) rid home, having had first some Communication with the *Duke of Gourdon*, who in behalf of *King James* commanded the *Castle*, and would not deliver it up for any Proposals made by the *Convention*. This treating with the *Duke of Gourdon* gave his Enemies advantage, who thereupon obtain'd a Vote to make him an *intercommon'd* Person, and sent an Officer to require him to appear before 'em at *Edinburgh*. But he excused himself by two Reasons; 1st. His own Danger; 2dly, The Indisposition of his Lady, who then lay in, and was also in some danger on the Account of Labour. Whereupon the *Convention* proceeds, orders him to be apprehended, and by that means

means forces him, with his little Guard into the Mountains; where the *Highlanders* flock'd to him in such numbers, that at last they became a formidable Army: With these he came to *Gillie-cran-ky*; and had he not been there killed, he had been at *Edinburgh* a few days after.

His Character.

He was a Gentleman fix'd in his Religion, so that *King James* could not charm him into any dislike of it; but the more he found it oppos'd, the more he loved it. He was a great Admirer of the *Church-of-England-Worship*; and often wish'd *Scotland* so happy, that where God is serv'd, the Service might be done in some *visible Instances of Reverence*, such as are *Order and Decency*. He was of deep Thought and indefatigable Industry, ready to execute what he design'd, and quick in the Contrivance as well as Execution of it. He was a Man of Bravery and Courage, and therefore led up all his Regiments, which indeed were unwilling to advance without him; yet used the Care of a *General* to expose himself no farther than necessity requires, as being the Guide and Head of his Army. And because he was forced to appear often at the *Head* of each Regiment to advise and inspirit 'em, just before the Battel he put

on

on a *Sad-colour'd Coat* over his Armour, tho' he appear'd in *Red* all the Morning before. He seem'd to have no *base Ends* in resisting the Present Government, but (as he said) for *Conscience and Loyalty-sake*. And by virtue of this Principle it was, that when he surprized *Perth*, he suffered not the least Violence or Damage to be done the Town; and finding 500*l.* in the *Collector of the Revenues Room*, besides what belong'd to the King, he did not touch it, but said, he intended to rob no Man; tho' what was the *Crowns*, he thought he might make bold with, seeing what he was then doing was purely to serve his *Master*. He was so great a *Patron* to the *Clergy*, that they could hardly mention him without a Tear. His death he took with Patience, and had at it a sufficient Confidence of the Divine Favour. For when his Favourite *Pitcor* ask'd him *how he did?* and told him withal how things went, and *that all was well if he were so*. Then *I am well*, said he, and so immediately died. What they thought of him in *Scotland* is partly seen by several *Copies of Verses* upon his Death. This was one of 'em;

G 4

Ultima

*Ultime Scotorum, potuit, quo sospite solo  
 Libertas Patriæ salva fuisse tuæ.  
 Te moriente novos accepit Scotia cives,  
 Accepitq; novos, Te moriente, Deos.  
 Illa nequit, superesse Tibi, Tu non potes illi,  
 Ergo Caledonia Nomen inane vale.  
 Tuq; vale, Gentis prisæ fortissime Ductor,  
 Ultime Scotorum, ac ultime Græme, vale.*

*Fergus last Son, had'st Thou alone but lived,  
 Our Liberty and our Country had survived.  
 But, Oh! Thou'rt gone, and Scotland finds  
 this odds,  
 A King that's new, new Subjects, and new  
 Gods.  
 In Thee we liv'd, in Thee we dy'd together,  
 Scotland's vain Name, adieu, adieu, forever.  
 And fare Thou well, brave Prop of our old  
 State,  
 Last Scot, Last Graham, and Last of all  
 was great.*

An Account of Macay.

**M**ACAY was an *High-Lander*, tho' Commander in chief against 'em. Arrived at Manhood, he sails for *Holland* to make his Fortune; where, gradually rising, he was at last made a *Colonel*, and with that Commission returns into *Scotland*,

land, when the three Regiments were recalled upon *Argyle's* Attempt in that Kingdom. But *Col. Douglas* being a *Brigadier* at that time, and some Feuds depending between the two Families of *Melfort* and *Douglas*, *Melfort* (who by Religion and Zeal for the Popish Interest had the Ascendant over King *James*) to spight the other Family, obtains a Commission from the King to make *Col. Mackay* a *Major-General*, that so he might command *Brigadier Douglas*, who was certainly the better Officer as well as the better Gentleman. And this is the reason he was Chief Commander when *Sir John Lanier* was in *Scotland*: Because *Sir John* was not a *Major-General* till the Landing of the *Prince of Orange*, whereas *Mackay* had his Commission when *Monmouth* appear'd in the *West* some years before.

He was certainly an *Honest Gentleman*, His Character a *Zealous Presbyterian*, and brave enough, as appear'd at *Gilli-cranky*, where tho' his Conduct was blamed, his Courage was not, tho' the Flight of his Men forc'd him to give way. He was a *good Soldier*, with sufficient Qualifications to be a *Colonel*; but for a *General Office*, it seem'd to be a *Preferment* above his Capacity. His Ill Conduct show'd it self divers ways;  
 First,

*First*, His neglect of Ammunition when he march'd into the *Blair of Athol*, the Soldiers having a very slender Provision of Powder and Ball. Then his going with so weak a Force against a formidable Enemy, who had many Advantages in that Place, and not only the Mountains but the People to favour 'em. His often marching the Horse till it was dark Night, when they were to incamp and forage, appear'd very strange, when no reason could be offer'd for it; but, on the contrary, 'twas extremely dangerous, as well as inconvenient, to be moving at such an hour. His travelling up and down the Country with great Bodies of Horse without doing anything, and for ought we could discover, without Design to do: This look'd as if he affected a Cavalcade, or Progress, more than a War, and had a mind to ruine the Troops instead of subduing the Country. Which, and the like Instances, tho' frequently remonstrated by the English Officers, yet made no Impression; but he went on in his way, that it might not be said he wanted those Helps in the Art of War, or that They knew 'em better than He.

These Characters show the difference between the Two Commanders, and what Advantages

advantages the One had over the Other. And I remember 'em with design to infer the over-ruling Providence of God in Humane Affairs; and in particular that there must be more than the bare Conduct and Policy of Man, to bring things in that Kingdom to the desired Issue.

While we staid at Perth, our Curiosity led us to visit Scone, being a Walk of Scone. Pleasure, or short Mile thither. It was formerly a Monastery, tho' now made a Lay-Mansion, belonging to my Lord Stirling, and has a few Houses about it to the Bulk of a Country Village, but hardly fit to be called a Town. The Honour of the Place is a little Chappel where the Kings of Scotland are usually Crowned, and where King Charles II. took the Covenant, when he was in that Kingdom. From hence the Stone was brought to Westminster-Abbey by King Edward I. whereon the Scotch Princes anciently received their Crowns, and concerning which there is this kind of Prophecy.

*Si verum est fatum Scoti quocumq; locatum,  
Invenient lapidem, regnare tenentur ibidem.*

The

The Scots shall brook the Realm as natif ground,  
If Wierds fail not, whaire 'ere this Stane  
is found.

Which is thought to be accomplish'd  
in the late Race of Kings, from K. James  
VI. downward.

*Forfar.* From *Perth* we march'd Northerly to  
*Forfar*, a Place of no great noife, faving  
that it is a *Country-Town*, a *Royal Borough*,  
and anciently the *Seat* of several *Parliaments*. Govern'd by a *Provost* and *Bayliffs*,  
and had once the *King's Palace*, though  
now we scarce fee the *Ruins* of it.

*Dundee.* While we Quarter'd here, we took the  
Air so far as *Dundee*, a very pretty Town,  
feated at the bottom of an Hill almost at  
the Mouth of the River *Tay*, which runs  
up to *Perth*; 'Tis furnish'd with two or  
three small *Piers* for the conveniency of  
Shipping, and the Buildings are such as  
speak the Substance and Riches of the  
Place. It is a *Royal Borough*, and confide-  
rable for its *Trade*, wherein it has sup-  
planted *St. Andrews* on the other side the  
River, and about seven Miles from it.  
Here we were handsomly Treated at the  
Charges of the Corporation, who Com-  
plemented

plemented us with *Burges-ships*, and gave  
us Instruments in these words.

*Apud Dundee 17 die mensis Augusti,*  
*A. D. 1689. Jacobo Fletcher proposito,*  
*Thoma Mundie Gildæ Decano, &*  
*Jacobo Bowar Thesaurario.*

QUO die — N — debite & legiti-  
me creatus & admissus est Liber  
Burgensis & frater Gildæ dicti Burgi, cum  
omnibus & singulis privilegiis, libertatibus  
& immunitatibus ad dictum Burgum spec-  
tantibus. Qui præstitit juramentum Bur-  
gale more Solito.

*Extractum per me,*

Ja. Weddeburne.

Returning back to *Perth*, we received *Dunblain*.  
Orders to March to *Glasgow*; and in our  
way thither we pass'd through *Dunblain*,  
a *Bishops Sea*, but a very ordinary Town,  
without any thing worthy remembrance  
but *Bishop Leighton's* new Library; a  
large *Church* much abused by the wild  
*Cameronians*; and the late *Bishop's* Kind-  
ness, whose Name is *Douglas*, a very Re-  
verend

verend and Hospitable Gentleman, and entertained me Courteously.

*Sterling.* About four Miles farther was *Sterling*, a fine Town, and in two instances a Copy of *Edinburgh*, as standing on a considerable Rising, and having a strong *Castle* to defend it; built on a *steep Rock*, and by a *great River*: Over which is a long *Stone-Bridge*, and a *strong Gate*. 'Tis a Town of good *Trade*, having the benefit of the *Fryth* to bring up Vessels to it. 'Tis a *Royal Borough*, was formerly the *King's Palace*, and *Seat of Parliaments*; is well built and continues still in much Reputation and Honour. But I only pass'd through it, and can say no more.

*Linlithgow.* Twelve Miles hence and the *Mid-way* between *Sterling* and *Edinburg*, is the Town of *Linlithgow*, a *Royal Borough*, with a large Building called the *Castle*, and was formerly the *Residence* of several *Princes*. It is still own'd for the *King's House*, but used by my Lord *Leviston*, and consists of a *stately Quadrangle*, in the midst of which is a fine *Fountain*. About the *Quadrangle* are divers *Niches* or places for *Images* to stand in; but not one Figure left besides the *Popes*, which affords matter of Reflection. There are many such conveniencies about the *Church-Wall*, but there

there is no *Effigies* besides that of *St. Michael* the *Arch-Angel*, the Protector or Tutelar Angel of the Church and Town, whose *common Seal* is gartered with this Inscripti<sup>o</sup>n,

*Sancte Michael ora pro nobis.*

The Church is large, and has an handsome *Gallery* and a *Seat* for the *King*. One of its *Ministers* formerly served at *Iver* in *Buckinghamshire*, by Name *Mr. Seaton*, who *Studies Divinity* and *Physick* together.

'Tis from *Linlithgow* to *Glasgow* 24 Miles, and we go through *Falkirk* and *Kelsyth*, two *Boroughs of Royalties*, but there is nothing remarkable in 'em, nor in all the way to *Glasgow*, excepting the sight of *Grey Crows*, which are very numerous in this Country.

*Glasgow* is a place of great Extent and good Situation; and has the Reputation of the *finest Town* in *Scotland*, not excepting *Edinburgh*, tho' the *Royal City*. The *Two main Streets* are made *Cross-wise*, well paved and bounded with stately Buildings, especially about the *Center*, where they are mostly *New*, with *Piazas* under 'em. It is a *Metropolitane Sea*, and at the upper



upper end of the great Street stands the *Archbishop's Palace*, formerly without doubt a very Magnificent Structure, but now in Ruines, and has no more left in Repair than what was the ancient *Prison*, and is at this time a mean Dwelling. A little higher is the *Church*, a great Fabrick, with a lofty Steeple, built by *St. Mungo*, who lies buried between four Pillars, in that part of the Church they call the *Baronie*; for it is divided into three parts, the *Upper*, the *Lower*, and the *Baronie*, which is assigned the *Country People* thereabouts for their use, and the Town has nothing to do with it. This *Cathedral* with one large *Church* more in the Heart of the City where the *Magistrates* attend, are all the places of *Publick Worship* at *Glasgow*, the *Nest of Fanaticism*, and the most *Factionous Town* in all that Kingdom. The *Yard* belonging to the *Cathedral* is the *Common Burial-Place*, and the *Fence* or *Wall* consists of *continued Monuments*, or *Stones* erected for the Memory of the Dead; a pretty device and useful. From hence to the River the City reaches, a *Mile* in length, the half of which is upon a *Declension*. This River is a great Current, called the *Clyde*, (the brief of *Caledonius*) and conduces much to

to the Riches of the Inhabitants, and makes it the most considerable Town of that Nation. Here are several *Hospitals*, or Houses of Charity. And many *Spires* more for Ornament than Use: And a *Tol-booth* or *Common-Hall* very Magnificent (as most of 'em are in the Towns of *Scotland*) for Publick Entertainments, or City Business.

Here is an *University*, but it consists <sup>their</sup> only of one *College*, as at *Edinburgh: College*. Erected by *Archbishop Turnbull*, with the consent of *King James II.* and by the *Bull* of *Pope Nicholas V.* about 1451. who Endow'd it with the Privileges of the *University of Bononia*.

What those *Privileges* were is uncertain, the *Bull* and other Evidences being <sup>The Uni-</sup> convey'd away by *Archbishop Beaton*, at the time of the *Reformation*. So that being altogether left in the dark, and no little Distraction, there being no Face of an *University* for several Years, it pleas'd *King James VI.* by a *Charter* of *Erection* to found it *de Novo* and give it the Privileges of an *University*, endowing it with such a Revenue as he thought convenient, (without respect had to any former Foundation) but short of what it had before, as appears by some Records they after-

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wards recovered, and by the Directions of which they Govern themselves as far as is agreeable with the present State and good of the Society.

The College.

The College is composed of a neat Quadrangle, with some other Buildings well digested and uniform enough. The Front or Entrance is stately and well Carved, and is in the Main Street. Behind is a Garden very large, and which they are surrounding with an high Wall, it has a small Chappel, several Schools and a Common Hall. The Library is well digested, and the Books so order'd, (not as at Edinburgh, where they are Marshall'd and distinguish'd according to the Benefactors, but) as the Sciences direct 'em. And the Supercriptions serve only to shew what Books they are, and not who gave 'em. The College has (besides Students and Servants) a Chancellour, Rector, Dean of the Family, Principal, and Four Regents, according to King James VI's Foundation, and the Charter of King Charles I. 1630. confirm'd by Parliament, 1633. saving that there is added to the preceding number one Professor of Divinity.

1. The Archbishop of Glasgow is, by the Foundation, always their Chancellour, who

who confers all Degrees above Batchelor of Arts (which the Dean of the Family may give) and in Person, or by his Vice-Chancellour, presides in the Examination of all such as are in that University to receive Degrees.

2. The Rector is annually chosen, and is their Chief Magistrate under the King.

3. Their Dean is chosen by the Masters every Year, and is the Examiner and observes what is taught in the College.

4. The Principal is Professor of Theology and Languages; has the Name and Jurisdiction of the Head of the House, and with the Rector and Dean can place and misplace the Regents, yet if he be out of the College three Nights together, without the Regents consent, they have the like Power to eject him and declare a Vacancy.

5. Those Regents order the Classes, and are the Tutors to the Youth of the College and Lecturers in the Sciences. By the Charter they are fixed to particular Professions, but since the Year 1643. they are called in general and promiscuously

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*Professors of Philosophy and Tongues.* Their business is to instruct the Students, and prepare 'em for Degrees.

There are no *Students* belonging to the College, such as we call *Foundation-Men* or *Scholars*; and as for the rest who meet in *Term-time* they are indifferently Habited with *Red Gowns* and *long Sleeves*, tho' of several Years and *Classes*. These *Youths* for the first *five Days* in the *Week*, are *Taught*, *Examined*, and *Dispute* in their *proper Schools*. But on *Saturday* they meet all in the *Common-Hall* and from 10 to 12 *Matut.* exercise themselves on those *Theses* or *Subjects* the *Regents* propose to debate upon.

The *Kings of Scotland*, and *Archbishops of Glasgow* are the *Chief Benefactors*. Yet the *College* has many *Others*, and among these we must not pass by *Mr. Zacharias Bode*, who left it a considerable *Legacy*, and therefore his *Image* is set over the inner part of the *Gate-House*, with an account of his kindness, in *Golden Letters*. This *Gentleman* affected *Poetry* and his main *Theme* was *Scripture*, which he turned into *Verse*, and by his *Will* required his *Executors* to see the *Work Printed*. His *Strain* you may perceive by this *Specimen*, concerning *Isaac* and *Rebecca* in *Genesis*.  
Rebecca

Rebecca was very fair and bonnie,  
And pleased Isaac's wanton Eye.  
He carried her to his Father's Tent,  
And gave her Geer, such as God lent.  
And when the Bed began to bob,  
He begat Esau and Jacob.

You may judge of the *Poesie* by this piece of it. The *Executors* did not think it proper to perform this part of his *Will*, and in *Honour* and *Affection* to him, would not suffer it to be *Printed*. Neither has the learned *World* much reason to be troubled at the loss of it. However (as becomes 'em) the *College* speak of him with great respect, and is not forward in every bodies hearing, to represent his *Weakness* and *Vanity*.

*Glasgow* is as *Factionous* as it is *Rich*. Yet the most considerable *Persons* for *Quality*, are well disposed to the *Church*. But the disaffected make up that defect with *Number*, and sometimes call the *Hill-Men* or *Field Conventiclers* to assist 'em.

Over the *River Clyde* is a very fine *Bridge*, with a great number of *Arches*; and on the other side is a *little Town*, which is the *Suburbs of Glasgow*, and is as *Southwark* to *London*. The sight of the

*River and Arms of Glasgow* (being a *Fish with a Ring in his Mouth*) put me in mind of this Story, as the Inhabitants report it.

A *Young Lady* being courted by a *Gentleman* living not far from *Glasgow*, was presented with a *Ring*, which after Marriage, going over the *River*, she accidentally let fall into the *Water*. A while after, the *Husband* missing the *Ring* grew jealous, and suspected she had given it to some other *Man* whom she fancied better. This created great *Discontent*, nor could the *Arch-Bishop* himself reconcile 'em, tho' he earnestly and often endeavour'd it: Till one day walking in a *Green* by the *River-side*, and seeing the *Fishermen* drawing their *Nets*, it so happen'd that the *Bishop* made a *Purchase* of the *Draught*, and in the mouth of one of the *Fishes* found the *Ring*, which had occasioned so much *Animosity* and *Quarrels* between the *Man* and his *Wife*. The *Bishop* immediately carries the *Ring* to the *Husband*, convinces him of his *Wife's* *Innocency*, and so without much difficulty reconciles 'em again. And from the *Strangeness* of the *Event*, from this time forward, was made the *Arms of the Town*.

We went from *Glasgow* to *Ayre* a *Country-Town*, and *Royal Borough*, situate near the *Clyde*, the same *River* that runs up to *Glasgow*, from whence it is distant 24 *Miles*. Here are seen the *Ruines* of a *Citadel*, built by *Oliver Cromwell* about the *Year 1652*. and was demolish'd after the *Restoration*. In this *Town* *K. William* and *Q. Mary* were first proclaimed, and own'd for their *Sovereign*. The *Town* is pretty enough, and had formerly a very great *Trade*, but is much impair'd of late *Years* by the *Losses* they have sustained: So that now they give way to the *Success* of *Glasgow*, and chuse rather to freight *other Mens Ships*, than be at the hazard to build any of their own. There is a *small River* runs by the *Town-side* into the *Clyde*, with a good *Bridge* upheld by *Four Arches*. Here I had the sight of a *Manuscript* in much repute, and of which I had heard before, tho' I cou'd not come at it, when I had more leisure to peruse it. The *Bishop of Dunkell* was the *Author*. It is an *Historical Account* or *Narrative* of all the *Transactions* during the late *Civil War*, wherein being himself a concern'd *Party*, he was better able to do such a *Work*.

'Tis from *hence to Lough-rian 34 Miles*, and ill Way, but at length we shipp'd our selves and Horfes; and the next Morning the Admiral firing a Gun, the Fleet immediately prepared for Sailing: And in *seven hours* time, by the help of a strong *N. E. Wind* we got to the *Lough of Carick-fergus*; and the next Morning, being *Octob. 17. 1689.* we landed safely at *Belfast* in the Kingdom of *Ireland.*

THE END.

THE

THE  
APPENDIX.

**H**AVING mentioned in the foregoing Pages The King's Supremacy, the Reader perhaps might think it proper that something had been said on that Subject. As also, Whether there be any difference between the English Liturgy and that design'd for Scotland, and what the difference is. And withall, What the Nature of the Revenue and Expences are, with respect to the Civil and Military Lists. These Things therefore I subjoin an Account of, with as much Brevity as I could possibly use.

The

The KING or QUEENS Supremacy in Scotland.

Writ by Sir George Mackenzy, and presented by some Scotch Clergy to ——— to be given King William, 1691.

BY the 129th. Act of Parliament, 8 K. J. 6. the King's Royal Prerogative of Supremacy over all Estates, as well Ecclesiastical as Civil, is acknowledged and ratified. And it is declared that none shall decline the King's Power in the Premises, under the Pain of Treason.

Thereafter by the first Act of Parliament, 2 K. Ch. 2. there is an Explication of this Act and Prerogative, whereby it is declared, that whatever Constitution the King shall make concerning the ordering and disposing of the External Government of the Church shall be obey'd as Law.

This last Act was thought to give the King too much Power; For he might have hereby abolished Episcopacy or Presbytery, or any other Government, by his own immediate Authority; and he did remove Bishops without any Procefs or Trial, both from

from their Temporal Estates and Spiritual Dignities; and so there was some Pretext for rescinding this last Act, and it is rescinded by the 1st. of the 2d. Session of Parliaments of W. and M. But the first Act is not rescinded, and there was an express Order to the King's Commissioner not to consent to any Act in prejudice thereof.

The King then, by Virtue of the first Act, continueth to have a Supremacy over all the Estates Ecclesiastical and Civil, and over all Persons and Causes relating thereto: And it is Treason to decline his Majesty's Authority therein. And unless there had been such an Act, Ministers might preach and do what they pleased, since they were to be the Judges of every thing done by themselves, which is the height of Popish Hierarchie, and makes Churchmen no Subjects. And therefore one Mr. David Black, a Presbyterian Minister, having railed in a Publick Sermon against K. James and Q. Elizabeth, as Enemies to God, he not only declined the King's Power of judging of him until he was first condemned by his Brethren, but united the greater part of the Ministers in Scotland most tumultuously in his defence: Whereupon the Laicks assembled in Parliament, in a just resentment of this Ex-

travagancy,

travagancy, did pass the aforementioned Act of Supremacy; and, by virtue of that very Act Mr. James Guthrie, a Presbyterian Minister was A. D. 1661. hang'd for declining the King's Authority.

However it cannot be denied to the King, but that he may by virtue of this Act stop all Proceedings before the Ecclesiastical Judicatories, until he be fully informed. And that he may appoint Commissioners to inquire into the Justice and Legality of their Actings, by which none can be prejudged, but such as are resolved to oppress. This would make Men wary who are in the Government, and Others who live under it hope for Justice, and behave themselves as good Subjects in that Expectation, whereas now the One side are become Tyrants, and the other desperate. — And if the Prerogative would order the Privy Council to see a stop put to all process of Suspensions and Deprivations, and appoint some indifferent Commissioners to review former Processes and give the King account of what is past, which is ordinarily done by the King in his other Courts Civil and Criminal. This would be the best Expedient to quiet the Kingdom, and settle Justice —

THE

The Scotch Liturgy Printed at Edinburgh, 1637.

The T I T L E

*The Book of Common-Prayer and Administration of the Sacraments for the Use of the Church of Scotland.*

A Proclamation for the Authorizing of the Book of Common-Prayer to be used throughout the Realm of Scotland.

CHARLES, by the Grace of God King of Great Britain, France and Ireland, Defender of the Faith — To our Lovitz. — Messengers, our Sheriffs on that part conjunctly and severally specially Constitute Greeting.

FORasmuch as We ever since Our Entry to the Imperial Throne of this our Ancient Kingdom of Scotland, especially since Our late being here in the same, have divers times Recommended to the Archbishops and Bishops here the Publishing of a Publick Form of Service in the

the Worship of God, which We would have uniformly observed therein: And the same being now condescended upon, altho' We doubt not but all Our Subjects, both Clergy and others will receive the said Publick Form of Service, with such Reverence as appertaineth: Yet thinking it necessary to make Our Pleasure known, touching the Authorizing of the Book thereof—

Our Will is, and We charge you straitly, and command that incontinent these Our Letters seen, you pass, and in Our Name and Authority command and charge all Our Subjects both Ecclesiastical and Civil, by open Proclamation, at the Market-Crosses of the Head Boroughs of this our Kingdom, and other places needful: To Conform themselves to the said Publick Form of Worship, which is the only Form, which We (having taken the Counsel of Our Clergy) think fit to be used in God's Publick Worship in this our Kingdom: Commanding also all *Archbishops* and *Bishops* and other Presbyters and Church-Men, to take special Care that the same be duly obey'd and observed, and the Controversers condignly Censured and Punished: And to have special Care that every

every Parish betwixt and Pasch next procure unto themselves two at least of the said Books of *Common-Prayer* for the use of the said Parish. The which to do, We commit to you conjunctly and severally our full Power by these our Letters, delivering the same by you duly Executed and Endorsed again to the Bearer—

Given under Our Signet at *Edinburgh* the 20th. Day of *December*, and of Our Reign the Twelfth Year, 1636.

*Per actum Secreti Concilii*—

The



T H E  
P R E F A C E.

**T**HE Church of Christ hath in all Ages had a Prescript Form of Common-Prayer or Divine Service, as appears by the Ancient Liturgies of the Greek and Latin Churches. This was done, as for other great Causes, so likewise for retaining an Uniformity in God's Worship, a thing most befitting them that are of One and that the same Profession. For by the Form that is kept in the Outward Worship of God, Men commonly judge of Religion. For in that there be a Diversity, strait they are apt to conceive the Religion to be divers. Wherefore it were to be wisht, that the whole Church of Christ were One, as well in Form of Publick Worship, as in Doctrine: And that as it has but One Lord and One Faith, so it had but one Heart  
and

and One Mouth. This would prevent many Schisms and Divisions, and serve much to the preserving of Unity. But since that cannot be hoped for in the whole Catholick Christian Church; yet at least in the Churches that are under the Protection of one Sovereign Prince, the same ought to be endeavour'd.

It was not the least part of our late Sovereign King James of Blessed Memory, His Care, to work this Uniformity in all His Dominions: But while he was about to do it, it pleased God to translate him to a better Kingdom. His Majesty that now Reigneth (and long may He Reign over us in all Happiness) not suffering His Father's good purpose to fall to the Ground, but treading the same Path with the like Zeal and Pious Affection, gave Order soon after His coming to the Crown, for the framing of a Book of Common-Prayer, like unto that which is received in the Churches of England and Ireland for the use of this Church. After many Lets and Hindrances, the same cometh now to be published to the Good, we trust, of all God's People, and the increase of true Piety and sincere Devotion among them.

But as there is nothing, how good and warrantable soever in its self, against which some will not except: So it may be that Exceptions will be taken against this good and  
most

most Pious Work, and perhaps none more pressed, than that we have followed the Service-Book of England. But we should desire them that take this Exception, to consider, that being as we are by God's Mercy of one True Profession, and otherwise united by many Bonds, it had not been fitting to vary much from theirs, ours especially coming out after theirs, seeing the Disturbers of the Church both here and there, should by our Differences, if they had been great, taken occasion to work more trouble. Therefore did we think fit to adhere to their Form, even in Festivals and some other Rites, not as yet received, nor observed in our Church, rather than by omitting them, to give the Adversary to think, that we disliked any part of their Service.

Our first Reformers were of the same mind with us, as appeareth by the Ordinance they made, That in all the Parishes of this Realm, the Common-Prayer should be read weekly on Sundays and other Festival-Days, with the Lessons of the Old and New Testament, Conform to the Order of the Book of Common-Prayer (meaning that of England, for 'tis known that divers Years after we had no other Order for Common-Prayer) this is Recorded to have been the first Head concluded in a frequent Council of the Lords and

and Barons professing Christ Jesus. We keep the Words of the History. Religion was not then placed in Rites and Gestures, nor Men taken with the Fancy of Extemporary Prayers. Surely the Publick Worship of God in his Church being the most Solemn Action of us his poor Creatures here below, ought to be performed by a Liturgy advisedly set and framed, and not according to the sudain and various Fancies of Men. This shall suffice for the present to have said. The God of Mercy confirm our Hearts in his Truth, and preserve us alike from Prophaneness and Superstition. Amen.

This Liturgy agrees with the Old English Liturgy of King Edward VI. and wherein it differs from that we use at present, we see as follows.

After the foregoing Proclamation and Preface, follows an Order for Ministers to read the Common Prayer, either publicly or privately every Morning and Evening, unless hindered by some urgent cause, of which the Archbishop or Bishop to be Judge.

Then a Discourse about Ceremonies, the same with ours. With what follows about the Psalter and Scriptures; with the Rule for the Lessons on Sundays and Holy-Days. Then the Kalendar and Catalogue of Holy-Days. When Advent-Sunday begins, Septuagesima, &c.

Then the Proper Psalms, wherein they agree with us, saving that they have none for Good Friday or Ash-Wednesday; And for Whit-Sunday, whereas we use the 48. and 68. they use 45. 47.

The Sentences { Ezek. 18. 31, 32. | Prov. 28. 13. | Psal. 51. 9, 17. | Jerem. 10. 24. | Joel 2. 13. | Psal. 143. 2. | Dan. 9. 9, 10. | 1 John 1. 8.

In the Absolution.

Almighty God — And hath given Power and Commandment to the Presbyters of his Church, the Ministers of the Gospel— And then instead of [He pardoneth] it is there worded, The same Almighty God pardoneth — Wherefore we beseech him — That we may receive from him Absolution from all our Sins, that those things may please him, &c. ad finem.

Instead of the Benedicite omnia opera, they had Dominus regit, Psal. 23. the rest from the Absolution to That, and what follows agrees with us, only where we say [Endue thy Ministers with Righteousness] they said, Endue thy Presbyters and Ministers —

After the Third Collect for Grace, we are directed to the Litany.

In the Litany. We beseech — to govern thy Holy Catholick Church Universally, to illuminate all Bishops, Presbyters and Ministers of the Church —

After the Litany, and the Collect [We humbly beseech thee, follow the Set Prayers for the King, Queen, Clergy, in which between Bishops and Curates is inserted Presbyters] then St. Chrysostom's Prayer and the Blessing. I 3 Then

Then the Occasional Prayers, the same with us, only the first for *Ember-Week* is omitted.

In the *Rubrick* for the Gospel there is this Direction, *viz.*

The Presbyter or Minister before he beginneth to read the Gospel, shall say, *The Gospel of our Lord and Saviour Jesus Christ*— And then the People say, *Glorry be to God*— And the Gospel ended, the People shall say, *Thanks be to thee, O Lord.*

Difference in these following *Collects* —

*Third Sunday in Advent.*

Lord, we beseech thee, give ear to our Prayers, and by thy Gracious Visitation lighten the Darknes of our Hearts by our Lord Jesu Christ. *Amen.*

*St. Stephens-Day.*

Grant us, O Lord, to learn to love our Enemies, by the Example of thy Martyr *St. Stephen*, who pray'd for his Persecutors to thee, who livest, &c.

*Innocents.*

*Innocents-Day.*

Almighty God, whose Praise this Day, the young Innocents thy Witnesses have confess'd and shew'd forth, not in speaking, but in dying, mortifie and kill all Vices in us, that in our Conversation, our Life may express thy Faith, which with our Tongues we do confess through Jesus Christ our Lord. *Amen.*

*Fourth Sunday after Epiphany.*

God who knowest — Grant to us the health of Body and Soul, that all those things which we suffer for Sin, by thy help we may well pass and overcome through Christ our Lord. *Amen.*

For the Sixth Sunday after Epiphany, the *Collect* for the 5th. with its *Epistle* and *Gospel*, is to be repeated.

*Easter-Eve.*

O most gracious God, look upon us in Mercy, and grant that as we are Baptized into the Death of thy Son our Saviour Jesus Christ: So by our true and hearty

I 4

Repentance,

Repentance, all our Sins may be bury'd with him, and we not fear the Grave; That as Christ was rais'd from the Dead by the Glory of Thee, O Father, so we also may walk in newness of Life, but our Sins never be able to rise in Judgment against us; and that for the Merit of Jesus Christ that dy'd, was bury'd, and rose again for us. *Amen.*

*Easter-Day.*

The first Member of the *Anthem* omitted; as also the *Doxology*.

*Fourth Sunday after Easter.*

Almighty God, who dost make the Minds of all faithful Men to be of one Will, grant, &c.

*Whit-Sunday.*

God, who as on this Day, &c. *Monday* and *Tuesday*, as at this time —

*Second Sunday after Trinity.*

Lord, make us to have a perpetual fear and love of thy Holy Name. For thou

thou never failest to help and govern them whom thou dost bring up in thy stedfast Love. Grant this —

*Third Sunday after Trinity.*

Lord, we beseech thee mercifully hear us; and as thou hast given us an hearty desire to pray, so grant that by thy mighty Aid we may be defended, thro' Jesus Christ our Lord —

*Sixth Sunday after Trinity.* This *Collect* is the same with ours, only it is said, *That we loving thee in (instead of above) all things —*

*The Eighth Sunday after Trinity.*

God whose Providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtful things, and give, &c.

*Eleventh Sunday after Trinity.*

God, who, &c. — Give unto us abundantly thy Grace, that we running to thy Promises, may be made partakers of thy heavenly Treasure, &c. —

*Thirteenth*

*Thirteenth Sunday after Trinity.*

Almighty, &c. — Grant, we beseech thee, that we may so run to thy heavenly Promises, that we fail not finally to attain the same —

*The Nineteenth Sunday after Trinity.*

Instead of [*Thy Holy Spirit*] it is there [*The working of thy Mercy.*]

*Twentieth Sunday after Trinity.*

Instead of [*Cheerfully*] it is there [*with free Hearts.*]

*St. Paul's-Day.*

God, who hast taught all the World through the Preaching of thy blessed Apostle *St. Paul*: Grant, we beseech thee, that we who have his wonderful Conversion in remembrance, may follow and fullfil thy Holy Doctrine that he taught, through Jesus Christ our Lord.

*St. Philip's and St. James' Day.*

Almighty God — as thou hast taught *St. Philip*, and other the Apostles, through Jesus Christ our Lord — St.

*St. Bartholomew's-Day.*

O Almighty God — Grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord —

*Communion Service.*

The Rubrick the same with Ours, only that Presbyter is prefix'd, and set before Minister and Curate. The Proviso about Certifying to the Ordinary is also omitted.

Instead of [*Body of the Church or Chancel for the Table*] it is worded there [*The uppermost part of the Chancel or Church —*]

*In the Prayer for the Catholick Church —*

These Words [especially to this Congregation here present] are omitted. And after this Clause [all the days of their life] follows this Parenthesis (And we commend especially unto thy merciful Goodness, the Congregation which is here assembled in thy Name, to celebrate the Commemoration of the most precious Death

Death and Sacrifice of thy Son and our Saviour Jesus Christ,) with Directions in the Margent to leave out these Words when there is no Communion.

Then follows as with us, until [any other Adversity] And we also bless thy Holy Name for all those thy Servants, who having finish'd their Course in Faith, do now rest from their Labours. And we yield unto thee, Most High Praise and hearty Thanks for the wonderful Grace and Vertue declared in all thy Saints, who have been the choice Vessels of thy Grace, and the Lights of the World in their several Generations: Most humbly beseeching thee, that we may have Grace to follow the Example of their stedfastness in thy Faith and Obedience to thy Holy Commandments, that at the day of the general Resurrection, we, and all they that are of the Mystical Body of thy Son, may be set on his right hand, and hear that his most joyful Voice, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate —

The first Exhortation to the *Holy Communion* is omitted.

The

The Second with us is their first, and begins thus, as in King *Edward VI's Liturgy*, 1552. We be come together at this time (dearly beloved Brethren) to feed at the Lord's Supper, unto which, &c. as in ours unto these words, *How sore Punishment, hangs over your Heads for the same* [Then follows all this.] And whereas you offend God so grievously in refusing this Holy Banquet, I admonish, exhort and beseech you, that unto this unkindness, you will not add any more. Which thing you shall do, if you stand by as Gazers and Lookers on them that do Communicate, and be not Partakers of the same your selves. For what thing can this be accounted else, than a farther contempt and unkindness to God? Truly it is a great unthankfulness to say, nay, when you be called: But the fault is much greater when Men stand by and yet will not receive this Holy Sacrament, which is offered unto them. I pray you, what can this be else, but even to have the Mysteries of Christ in derision? It is said unto all, *Take ye and eat. Take and drink ye all of this. Do this in remembrance of me.* With what Face then, and with what Countenance shall ye hear these words? What will this be else but a neglecting.

glecting and despising and mocking of the Testament of Christ? Wherefore, rather than you should do so, depart ye hence, and give place to them that be Godly disposed. But when ye depart, I beseech ye ponder with your selves, from whom ye depart; ye depart from the Lord's Table; ye depart from your Brethren, and from the Banquet of the most heavenly Food, these things, if ye earnestly consider, ye shall by God's Grace return to a better mind: For the obtaining whereof, we shall make our humble Petitions, while we shall receive the Holy Communion.

Then an Exhortation at the Discretion of the Presbyter is said, the same with King *Edward VI.*

The Exhortation at the time of Celebration is the same with ours — Also the following Invitation — Confession — and Absolution, &c. to the Consecration — Prayer — which agrees with us, saving that when you come hither, [*Hear us O merciful Father, we most humbly beseech thee*] There follows, and of thy Almighty Goodness vouchsafe so to bless and sanctifie with thy Word and Holy Spirit, those thy Gifts and Creatures of Bread and Wine, that

that they may be unto us the Body and Blood of thy most dearly beloved Son: So that we receiving them according to thy Son our Saviour Jesus Christ's Holy Institution, in remembrance of his Death and Passion, may be Partakers of the same his most precious Body and Blood — Who, &c. Then follows immediately this Prayer of Oblation.

Wherefore, O Lord and Heavenly Father, according to the Institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble Servants do celebrate and make here before thy Divine Majesty, with these thy Holy Gifts, the Memorial which thy Son hath willed us to make, having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension, rend'ring unto thee most hearty Thanks for the innumerable Benefits procured unto us by the same — And we intirely desire thy Fatherly Goodness, &c. as in the Prayer following the *Pater Noster* after the Receiving — Saving that after these Words [That whosoever shall be Partakers of this Holy Communion (follows)] may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be fulfill'd with thy Grace and Heavenly



venly Benediction, and made one Body with him, that they may dwell in them, and they in him] And altho' we be unworthy, &c. *ad finem* —

Then follows the Lord's Prayer —  
And the Prayer of humble Access, which with us is before the Consecration —  
And then the Act of receiving. [all kneeling] in these Words —

The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life —

The Blood, &c. With Directions to the Communicants to say, *Amen.*

Then follows this Thanksgiving immediately —

Almighty and Everliving God, we most heartily thank thee for that thou dost vouchsafe to feed us, which have duly received those Holy Mysteries with the Spiritual Food of the most Precious Body and Blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy Favour and Goodness towards us, and that we be very Members incorporate in thy Mystical Body, which is the blessed Company of all faithful People, and be also Heirs through Hope of thy everlasting Kingdom, by the Merits of the most Precious Death and Passion of thy  
dear

dear Son: We now most humbly beseech thee, O Heavenly Father, so to assist us with thy Grace, that we may continue in that Holy Fellowship, and do all such good Works as thou hast prepared for us to walk in through Jesus Christ our Lord, To whom with Thee, &c.

Then the *Gloria in excelsis* — and *Benediction* —

Half of the Offerings [by the Rubrick] is given to the Minister to buy Books — The other half to the Poor — Or for Furniture of the Church according to the Direction of Presbyter and Church-Wardens. The Six Prayers after the Offertory are Ours —

### BAPTISM.

The Rubrick — is the same with *K. Edward the 6th's.*

It appeareth by Ancient Writers that the Sacrament of Baptism in the Old Time was not commonly ministred, but at Two Times in the Year, at *Easter* and *Whitsontide*: At which Times it was openly administred in the Presence of all the Congregation: Which Custom now being grown out of use (altho' it cannot for many Considerations be restored  
again)

again) it is thought good to follow the same as near as conveniently may be. Wherefore the People are to be admonished, &c. as with us — Saving that whereas in our Rubrick it is set at the Close of the Paragraph — Nevertheless (if Necessity so require) Children may be baptized any other day] It is said there nevertheless — Children may at all times be baptized at home — The rest (as doth the Service) agrees with us — Saving that in the first Prayer, thus: And by the Baptism of thy well-beloved Son Jesus Christ didst sanctifie the Flood of *Jordan*, and all other Waters to the Mystical washing away of Sin [Sanctify this Fountain of Baptism, Thou who art the Sanctifier of all things] with Directions in the Margent, that The Water in the Font shall be changed twice in the Month at least: And before any Child be baptized in the Water so changed, the Presbyter or Minister shall say at the Font the Words before inclosed — Then follows, And farther we beseech thee, &c. *ad finem.*

In the Consecration-Prayer — Regard, we beseech thee, the Supplications of thy Church, and grant that all thy  
Servants

Servants that shall be baptized in this Water [which we here bless, and dedicate in thy Name to this spiritual Washing] may receive, &c.

Dipping is required — yet in case of Weakness Sprinkling is allowed — The rest agrees — As doth Private *Baptism.*

Baptism of Persons of riper Years is wanting —

*Catechism* the same

*Confirmation.* The Matter of the Preface the same, tho' the Form somewhat differs —

Do you here in the Presence of God, &c. to the end, omitted in the *Scotch* Form — which begins with what follows —

Our Help, &c. — Then the Prayer — and laying on of hands — The Verse following — And *Pater Noster* omitted — As also the Collect immediately before the Blessing —

The Closing Rubrick requires Ministers to Catechize half an hour before Evening Service on Sundays and Holydays. And admonishes Parents and Masters to send their Children and Servants.

*Matrimony-Office* the same — But the Closing Rubrick requires the Young  
K 2 Couple

Couple to take the Sacrament the same Day, as in the Liturgy of K. Edward the 6th. 1552.

*Visitation of the Sick* — the same all along unto God's gracious Mercy and Protection, &c. which is omitted, with all that follows, as in K. Edw. 6th's Liturgy.

*Communion of the Sick* the same —

*Burial-Office* the same — Only there is no Psalm, no more than in K. Edward the 6th's. And the Lesson is after the Interment — which being ended it proceeds, *Lod have Mercy, &c.* — The Scripture of the Revelation is also omitted —

*Churching of Women* the same — saying that it uses *Psal. 121.* as in K. Edw. 6th's and forms the concluding Prayer thus: O Almighty God who hast delivered this Woman thy Servant from the great Pain and Peril of Child-Birth, Grant, &c. —

*Commination* the same -- only it wants the Blessing.

*The Scotch Revenue.*

*His Majesty's Annuity of Excise in the Shires and Boroughs Yearly.*

	Scots.		
	l.	s.	d.
A Berdeenshire and Town	29027	8	0
Aire-shire	19677	12	0
Argile-shire	53325	12	0
Bampf-shire	5365	16	0
Bervick shire	7329	12	0
Bute-shire	684	0	0
Caithness-shire	1838	8	8
Clockmannan-shire	2473	4	0
Cromartie-shire	288	0	0
Dunbarton-shire	3048	0	0
Dumfreice-shire	7872	0	0
Dundee-Town	8618	8	0
Edinburgh-shire	25680	0	0
Edinburgh-Town	35184	0	0
Elgin and Nairn-shires	7154	8	0
Fiffe and Kinross-shires	43300	16	0
Forfar-shire	12290	8	0
Glasgow Town	12914	8	0
Haddington-shire	15492	0	0
Inverness-shire	9532	16	0
Kirkcudbright Stewardtry	5532	0	0
Kincardin-shire	4363	4	0
Lanerk-shire	11620	16	0

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	Scots.		
	l.	s.	d.
Linlithgow-shire	9590	8	0
Orkney and Zethland	2925	12	0
Pepis-shire	1650	0	0
Perth-shire	28497	12	0
Renfrew-shire	5486	8	0
Rofs-shire	2448	0	0
Roxborough-shire	9273	12	0
Selkirk-shire	1770	0	0
Sterling-shire	11524	16	0
Sutherland-shire	871	4	0
Wigton-shire	3259	4	0
<i>Summa Totalis</i>	351909	12	0
<i>Sterling-Money</i>	29325	16	0

A Rental of His Majesty's Property, as accounted for 1674.

	Scots.		
	l.	s.	d.
<b>A</b> Berdeen-shire	591	7	2
Aire shire	342	12	0
Annandale Stewardtry	111	19	0
Argyle-shire	6855	14	4
Bampf-shire	3	4	
Berwick-shire	2633	7	0
Clockmannan-shire	6	16	8
Dumfreice-shire	71	8	0
Edinburgh-shire	498	17	0
Elgin and Forrofs-shire	1607	13	0
Fife-shire	8754	2	3
Forfar-			

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	Scots.		
	l.	s.	d.
Forfar-shire	336	18	8
Haddington-shire	5857	14	5
Inner-nefs and Rofs-shires	14068	3	0
Kincardin-shire	59	10	0
Kirkcudbright Stewardtry	121	0	0
Lanerk-shire	466	0	0
Linlithgow-shire	117	6	9
Nairn-shire	189	6	8
Peblis-shire	109	16	5
Perth-shire	3017	11	5
Renfrew-shire	133	6	8
Roxborough-shire	2510	19	4
Selkirk-shire	2702	7	2
Sterling-shire	95	4	10
Sutherland-shire	4	0	0
Wighton-shire	1531	2	8

<i>Summa Totalis</i>	52794	8	4
<i>Sterling</i>	4399	10	8

Customs and Excise.

The Tack-Duty of His Majesty's Customs and Excise of Foreign Commodities is Yearly Sterling 25600 l.

Orkney-Rent.

The Tack-Duty of His Majesty's Rents in Orkney and Zetland is Yearly 2000 l.

K 4 Besides

Besides which Income, extraordinary Supplies are sometimes granted by the Convention of States, to support the Crown upon pressing Occasions.

Expences on the Civil List. Signed by the King October the 19th, 1678.

To the Lord Chancellor, of Fee--	83	6	8	} Sterling.
Pension-----	1000	0	0	
Purse-----	50	0	0	} l. s. d.
Mace-Bearer-----	22	4	6	
Additional Pension--	500	0	0	1655 11 2
To the Lord Secretary-----	1000	0	0	
To the Commissioners of the Treasury-----	1590	0	0	
To the Deputy-Treasurer-----	906	0	0	
To the President of the Session-----	500	0	0	
To the Clerk } Pension	400	0	0	} 444 16 8
Register-- } Fee	44	16	8	
To the Advocate-----	400	0	0	
To two Macers at 50l. each-----	100	0	0	
To the Justice Clerk-----	400	0	0	
To the Chamberlains, viz. Chamberlain of Montceth 6l. 6s. 8d. Lindores 5l. 11s. 2d. Ettrick Fortest 8l. 6s. 8d. Fife 50l. Strathern 15l. Galloway 18l. 6s. 8d. Dunbar 25l. Ross 83l. 6s. 8d. Their Fees are allowed Yearly in their Intromissions, inde in all-----	213	17	10	
To the Usher of the Exchequer-----	11	10	0	
To His Majesty's Wreaters-----	50	0	0	

	l.	s.	d.
To the Dictators of the Exchequer, being two-----	100	0	0
To the Clerk to the Sheriff-Roll-----	27	15	6
To the Clerk to the Borough-Roll--	28	0	0
To the Treasurers Clerk-----	130	4	4
To the Servants for inrolling-----	25	0	0
To the Presenter of Signatures-----	27	15	6
To the Solicitor and Agent, and Office of Presenting in Exchequer Yearly, the List of all Registrars Hornings-----	100	0	0
To the Director of Chancery-----	25	0	0
To his Servants-----	3	17	0
To four Trumpets, each 5l.-----	20	0	0
To the Clerk to the King's Process in Session-----	40	0	0
To the Keeper of the Register of Hornings for Registering all Letters at the Exchequers instance-----	20	0	0
To the Messenger for Executing Exchequer Precepts-----	6	13	4
To the Taster of Wines (now taken off)-----	83	6	8
To the Clerk of the Justice Court-----	11	2	2
To the Keeper of the Signet-----	5	0	0
To His Majesty's } Fee--	50	} 250	0
Usher. } Pension--	200		
To the Master of the Wardrobe-----	55	11	2
One Wardrober's Fee-----	20	0	0
To Lyon King of Arms-----	100	0	0
To the King's Physician-----	400	0	0
To the Knight Marshall-----	200	0	0

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	Sterling.		
	l.	s.	d.
To the 2 Chaplains in Ordinary	40	0	0
To the King's Porter at the Abbey	27	15	6
To the 5 Commissioners of the Justiciary	500	0	0
To the Lords of the Session	1666	13	4
To the Castle of <i>Edinburgh</i> in lieu of the Iron-Customs gi- ven 'em	66	13	4
To the Marquefs of <i>Montrofs</i> for the Customs of <i>Glasgow</i> , and the Earl Marshal, for the Customs of <i>Aberdeen</i> and <i>Bampf</i> , conform to their fe- veral Grants between 'em	1400	0	0
To the Commissioners of the Treasury's Clerk	50	0	0
To the Cash-keeper	300	0	0
To the Keeper of the Magazine in <i>Edinburgh</i> -Castle	50	0	0
To the Master of the Ordinance	100	0	0
To the Rector and Master of <i>St. Andrews</i>	200	0	0
To the Armour-Bearer	150	0	0
To the Agent for Church-Affairs	50	0	0
To the Engineer	120	0	0
To the Lieutenant of the Artillery	50	0	0
In all	15148	16	10

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The Military List, according to the Establishment made Anno Domini 1681.

The Horse-Guard.

	Per diem Sterling.		
	l.	s.	d.
Captains Pay and 4 Servants	1	0	0
Lieutenant and 2 Servants	0	12	0
Under Lieutenant and 2 Servants	0	12	0
Cornet and 2 Servants	0	11	0
Quarter-Master and 1 Servant	0	8	0
Four Corporals	0	16	0
Surgeon and Mate	0	5	0
Clerk or Agent	0	4	0
Four Trumpets 2 s. 8 d. each	0	10	8
One Kettle-Drum	0	3	0
One hundred Souldiers 2 s. 6 d. each	12	10	0
Total	17	11	8

The Foot-Guards, being a Regiment of 10 Companies.

Colonel as such	0	12	0
Lieutenant Col. as such	0	7	0
Major as such	0	5	0
Quarter-Master	0	4	0
Marshal	0	2	0
Surgeon and Mate	0	5	0
These are Staff-Officers—in all	1	15	0

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*The Officers of the Companies are,*

	Per diem. Sterling.		
	l.	s.	d.
Captain, whose Pay is _____	0	8	0
Lieutenant _____	0	4	0
Ensign _____	0	3	0
Scrivener or Clerk _____	0	2	0
Two Sergeants, each 1 s. 6 d. _____	0	3	0
Three Corporals, each 1 s. _____	0	3	0
Two Drummers, each 1 s. _____	0	2	0
One hundred Soldiers, each 6 d. _____	2	10	0
Summ of each Company _____	3	15	0

*The Garrison of Edinburgh-Castle consists of a*

Captain _____ at _____	0	8	0
Lieutenant _____	0	4	0
Ensign _____	0	3	0
Scrivener _____	0	2	0
Three Sergeants, 1 s. 6 d. each _____	0	4	6
Three Gunners _____	0	4	6
Two Drummers _____	0	2	0
Three Corporals _____	0	3	0
One Gun-smith _____	0	2	6
One Chaplain _____	0	2	0
120 Centinels, each 6 d. _____	3	0	0
Coal and Candle to the <i>Corps de Guard</i> 20 l. Sterling Yearly _____	0	1	2 $\frac{3}{4}$
Total _____	4	16	8 $\frac{3}{4}$

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*The Garrison of Sterling has a*

	per diem. Sterling.		
	l.	s.	d.
Captain _____ at _____	0	8	0
Lieutenant _____	0	4	0
Ensign _____	0	3	0
Scrivener _____	0	2	0
Two Sergeants _____	0	3	0
Two Drummers _____	0	2	0
Three Corporals _____	0	3	0
Forty Centinels _____ each 6 d. _____	1	0	0
Total _____	2	5	0

*The Garrison of Dumbarton has a*

Captain _____	0	8	0
Lieutenant _____	0	4	0
Ensign _____	0	3	0
Two Sergeants _____	0	3	0
Scrivener _____	0	2	0
Two Drummers _____	0	2	0
Three Corporals _____	0	3	0
Twenty four Centinels, each 6 d. _____	0	12	0
Total _____	1	17	0

*The Garrison of the Bass has*

The Ensign _____	0	4	0
The Sergeant _____	0	2	0
The Corporal _____	0	1	4
The _____			

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The Soldiers are taken out of his Majesty's Regiment of Guard, and paid with them, with allowance of an Addition of 2 d. Sterling, per diem, to each of 'em.

*The Pay of the Militia in all Scotland.*

To a Corporal of Horses 3 s.	l.	s.	d.
for each day of ten days in the Year.	1	10	0
To a Trumpet, 2 s. 8 d. as above	1	6	8
To a Lieutenant of Foot as above	2	0	0
To every Sergeant, as above	0	15	0
To a Drummer, as above	0	15	0

The inferiour Officers, with the Trumpets and Drummers, to be paid yearly at the Rates, and according to the days above-written, for the whole Militia of Horse and Foot that shall be muster'd yearly.

To the Muster-Master-General, as his Salary for Mustering the Militia yearly 80 0 0

More to him as Mustering the Standing Forces, per diem 0 7 0

His Majesty appoints the aforementioned Forces to be paid out of the In-land Excise yearly, according to this Establishment.

*Three Troops of Horse, each having a*

Captain whose Pay is 10 s. and two Horses, each 2 s.	0	14	0
Lieutenant 6 s. and 2 Horses, each 2 s.	0	10	0
Cornet 5 s. and 2 Horses, each 2 s.	0	9	0

Quarter-

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	<i>Per diem.</i>		
	<i>Sterling.</i>		
	<i>l.</i>	<i>s.</i>	<i>d.</i>
Quarter-Master 4 s. and 1 Horse 2 s.	0	6	0
Three Corporals, each 3 s.	0	9	0
Two Trumpets, each 2 s. 6 d.	0	5	0
Sixty Horse-Men, each 1 s. 8 d.	5	0	0
<b>Total</b>	<b>7</b>	<b>13</b>	<b>0</b>

*Three Troops of Dragoons, each having a*

Captain whose Pay is 8 s. and 2 Dragoons, each 1 s. 2 d.	0	10	4
Lieutenant 5 s. and 2 Dragoons, each 1 s. 2 d.	0	7	4
Ensign 4 s. and 1 Drag. at 1 s. 2 d.	0	5	2
Two Sergeants, each 2 s. 6 d.	0	5	0
Three Corporals, each 1 s. 8 d.	0	5	0
Two Drummers, each 1 s. 8 d.	0	3	4
Ninety five Soldiers, each 1 s. 2 d.	5	10	10
<b>Total</b>	<b>7</b>	<b>7</b>	<b>0</b>

The Adjutant-General 0 8 0

By this Establishment there was another Regiment of Foot, besides the Guards and Garrisons, consisting of Ten Companies, and having the same Officers, and those Officers the same Pay as before, and an hundred Soldiers each of 'em 5 d. per diem

These were the standing Forces; to which an Addition was made as there was occasion for 'em



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em: And their Pay Sterling came Yearly to  
26786 8 0

Besides this Charge of the Civil and Military  
Lists, there was a List also of Pensions signed  
in the same Year, amounting to to the Summ  
of -----11354 18 10 Sterling

So that the Brief of the Ordinary Revenue  
and Expence, according to the Establishment  
in the latter end of King Charles II's Reign runs  
thus ----- The Revenues.

	l.	s.	d.
The Annuity of Excise at -----	29325	16	0
The Rental at -----	4399	10	0
The Customs at -----	25600	0	0
The Orkney Rent at -----	2000	0	0
In all -----	61325	6	0

The Expence as before.

	l.	s.	d.
The Civil List -----	15148	16	10
The Military List -----	26786	8	0
The Pensions -----	11354	18	10
In all -----	49590	3	8

F I N I S.

E R R A T A.

Page 74. line 23. for *delater* read *debates*; p. 89.  
l. 18. for *and* read *who*.