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Elgin past and present

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ELGIN PAST AND PRESENT





Elgin from the Hospital.

ELGIN

PAST AND PRESENT

A HISTORICAL GUIDE

BY

HERBERT B. MACKINTOSH

F.S.A.Scot.

WITH 167 ILLUSTRATIONS
COLOURED MAP AND
MANY INTERESTING APPENDICES

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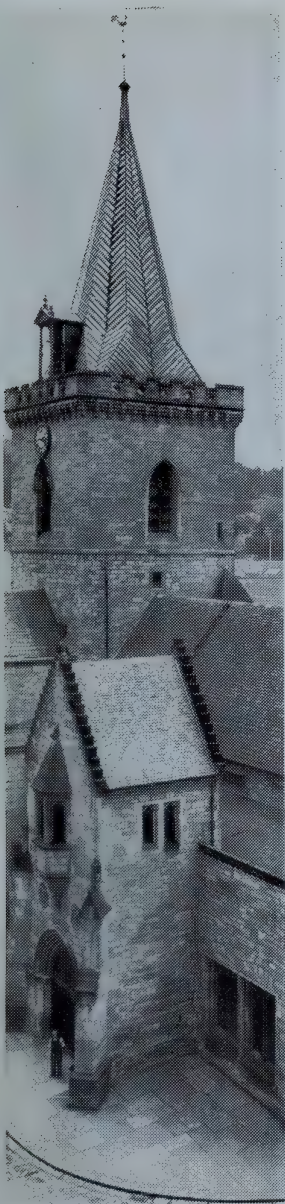
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DEDICATED
TO THE
YOUTH OF THE CITY AND PROVINCE

THE
Church Plate
OF
Saint John's Kirk
of Perth

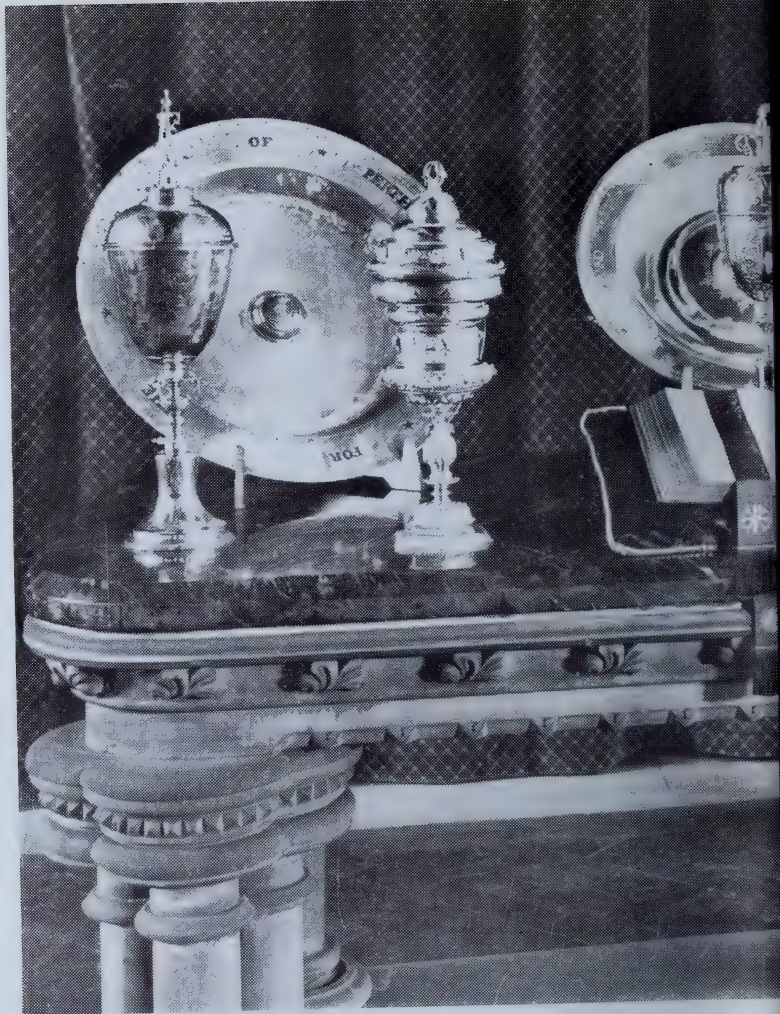
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THE SOCIETY OF FRIENDS OF
SAINT JOHN'S KIRK OF PERTH

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The steeple of St. John's Kirk, Perth
—showing the unusual octagonal spire.

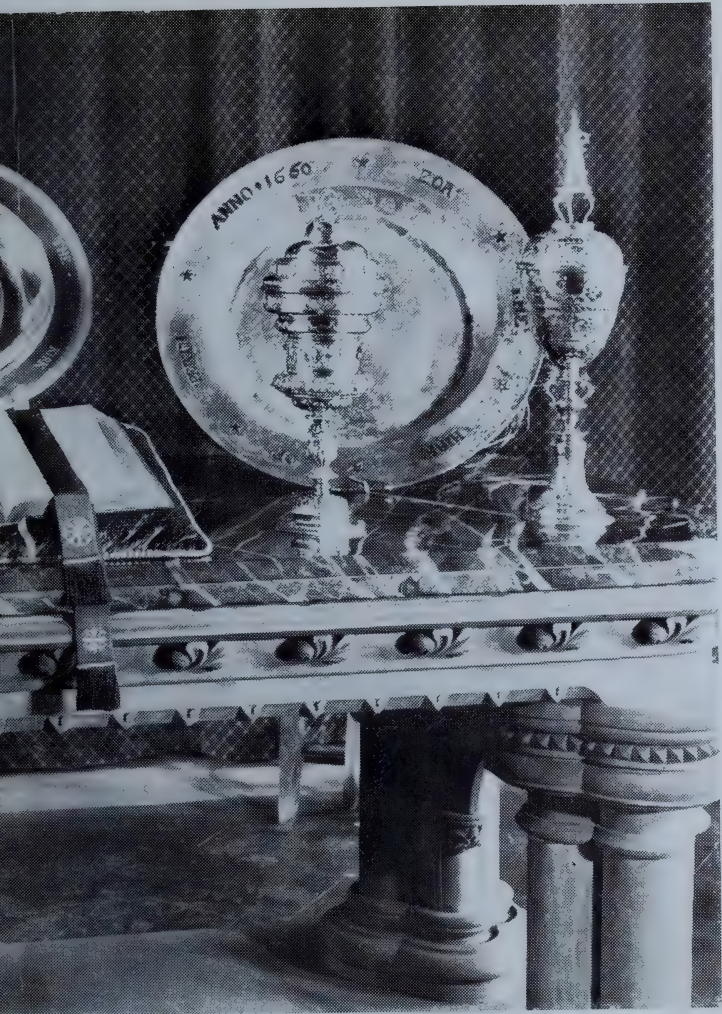
PRICE THREEPENCE



PERTH is the gateway to the Highlands. St. John's Kirk is—to perpetrate a shocking mixed metaphor—the hub of it. Everybody who knows the Highlands, therefore, should know St. John's; and it is well worth knowing, both for its lovely medieval fabric crowned by an unusual octagonal spire, and for its rare distinction as a possessor of Pre-Reformation plate.

It is a great pity that although so many Scots churches have beautiful old Communion plate, few of them display it to their visitors. Hoary stonework and shadowy vaulted ceilings are well enough, but in France or Italy the climax of the tour of a great cathedral is for many people the treasury, even when it is frankly turned into a museum as in St. Peter's, Rome. St. John's has only a single case of sacred vessels, set out with extreme simplicity, but every item in the little group is worthy of a place in the richest treasury abroad.

Two of the Perth cups belong to the time of Mary Queen of Scots. One of them is



even called Queen Mary's cup. Tradition has it that she received this cup as a gift from the Pope, and gave it to St. John's.

Saint Johnstoun, as Knox calls it in his History, was the scene of some of the worst rioting in the Reformation—the town was the object of Mary of Guise's enmity, as its altars were targets for the stones of the mob—and the story goes that on May 11, 1559, the cup now called Queen Mary's was cast into the street. A woman is said to have found the cup and hidden it in her father's grave, later bringing it back to the church from which it had been thrown out.

There is nothing to support this story, but there can be no doubt that the present cover of the cup is not the original one, for its style is different, and it has the Dundee town-mark and the punch of Robert Gairdyne, who worked in Dundee about the middle of the seventeenth century.

As to the connection with Mary, she did not arrive in Scotland until 1561, and did not set eyes on Perth for another four years; but is it not possible that the donor was Mary of Guise?

The cup has sometimes been called the Cellini Cup. The workmanship is not Italian, however, but South German, heavily enriched with projecting heads and architectural detail. Its general shape is typical of Nuremberg craftsmanship of the sixteenth century, and there are two fine cups not unlike it in outline in the Royal Scottish Museum, both by Hans Petzolt, one of them lent by the Duke of Hamilton.

Pieces of this sort were not, of course, chalices but purely secular drinking cups probably made for ornament or ceremonial occasions, so that it may never have been part of the plate of the Kirk of Perth at all; but in his great work on Communion plate the Rev. Thomas Burns pointed out that as early as 1587 there were four cups in use in the Kirk, as the kirk-session minutes contain the names of four elders "to convoy the cupis," and perhaps the "Mary" cup is one of the many secular vessels adapted for the Sacrament by Reformers whose only demand was that a Communion cup should not resemble the hated chalice.

Writing about the Churburg armour in the third article in this series, I referred to the fame of the Nuremberg armour-smiths. Nuremberg was famous for master-craftsmen in all metals and her goldsmiths, with those of Augsburg, were supreme. The second of the Perth cups has the Nuremberg town-mark, and like its companion it must have been made in the sixteenth century. It is much simpler in design than the other and the ornament is confined to bold flutes in body and cover set in an overall pattern of floral scrolls. To me it is more pleasing than the "Mary" cup, and is one of the finest pieces of Renaissance silverware in Scotland.

The other two cups are of quite a different type. They are of the sort known to collectors of antique silver as "steeple" cups, because of the steeple or obelisk-like finial on top of the lids.

Steeple cups were fashionable in the England of James VI and I, and these two have the London hall-marks for 1610-11 and 1611-12. No Scottish goldsmith would seem to have copied this form, attractive though it is. I think the reason for this may well be that steeple cups were in fashion in England for a comparatively short time. It was a time when the Kirk was

doing its best to get its parishes to furnish themselves with suitable Communion plate, and some of the loveliest cups in Scottish churches belong to these years—between, say, 1600 and 1630.

No doubt the demand for Communion plate kept the leading goldsmiths fully occupied, and only the very best of the Edinburgh craftsmen would then have been capable of embossing their wares with such patterns of fruit and flowers as the Perth steeple cups possess. Indeed, I doubt if they could have achieved decoration of this high quality. And then again, the Court "flitted" to London in 1603. Those with the taste and means for such vanities probably went with it and patronised the London shops.

How on earth, and when, did Perth come to possess such elaborate cups? Burns thinks they were bought, second-hand, about the year 1640. He quotes from the Kirk-Session records of 1639, where it is written that "Mr. John Murrie of Cowden promised to pay the session £100 Scots, if they would allow Lady Stowmont to be buried beside her mother, Lady Balmain, in the East Nook of the Kirk," the money to be devoted to the buying of a Communion cup. Three years later another £20 was given to help buy the Communion cup.

A year later a second cup was bought, this time with a donation or bequest of £100 which followed the death of Isobel Wintoun, who is buried in the kirk. The time, and the similarity of the sums, makes it more than likely that the cups in question were the steeple cups; and the fact that, though different, they are both precisely 19½ inches high, makes it look like an attempt to get a matching pair.

Lastly, there is one fine piece of Scottish silverware in the St. John's Kirk group. This is the baptismal basin, the rim of which is inscribed, FOR THE KIRK OF PERTHE 1649. This basin, then, follows closely on the cups and, like them, it must have been bought second-hand for it bears the maker's punch of David Gilbert, of Edinburgh, and the deacon's mark of William Cok, which limits the date to the years 1591-93.

It is in the form of a shallow platter about 18 inches in diameter, with a beautifully decorated raised boss in the centre. One of its choicest features is the survival of the original gilding, the pale gold of it contrasting with the wide silver surfaces. Beating as it does the basin of the Old Kirk in Edinburgh by about a decade, it is the oldest baptismal basin in the Church of Scotland.



PREFACE

The objects contemplated by the present volume are threefold.

In the first place, it is intended as an enlarged edition of *Elgin Past and Present*, written by my father in 1891.

Secondly, it is designed to fill a gap in the education of our youth, by affording them some knowledge of the historical associations of their early home and its surroundings. To this end I have ransacked many volumes and examined not a few unexplored sources, and have endeavoured to present the information thus obtained in as concise and interesting a form as possible. I trust that this record of the events which make up the remarkable history of our ancient City, may awaken anew a love of home amongst us and revive in some degree the feeling of veneration in which Elgin was held in past generations.

In the third place, the book is written as a guide, not so much for the holidaymakers passing through, as for the many visitors who yearly spend some little time in our midst, and who through this book may come to cherish a deeper interest in and love for Elgin and Morayland.

It is wellnigh impossible to make acknowledgment of all sources of information, but my authorities are frequently quoted, the works principally drawn upon being the *Registrum Episcopatus Moraviensis*, Shaw's *History of Moray*, Rhind's *Sketches of Moray*, Taylor's *Edward I. in the North of Scotland*, Young's *Annals of Elgin*, Lawson's *MSS.*, Cramond's *Records of Elgin*, MacGibbon and Ross's *Ecclesiastical Architecture of Scotland*, and the many writings of the Rev. Dr Cooper.

My thanks are due in an especial manner to Mr W. Rae Macdonald,

F.S.A.Scot., Edinburgh, for the full use of his *Heraldic Stones in Elgin and Neighbourhood*, as well as for much valuable assistance with my MSS.

Mr Thomas Ross, LL.D., F.S.A.Scot., Edinburgh, I have to thank for reading over my Cathedral notes, for various Cathedral drawings, and for much other assistance.

Mr George Bain, Nairn, I have also to thank for much useful advice.

To the Council of the Society of Antiquaries of Scotland I am deeply indebted for the loan of some sixty blocks of heraldic and other illustrations which had appeared in their *Proceedings*.

And grateful acknowledgment has to be made to Messrs E. & W. Thorburn, Elgin; Mr J. D. Yeadon, Elgin; Mr W. C. Third, Elgin; and Messrs Valentine, Dundee, for permission to reproduce photographs.

I have also to acknowledge the courtesy of H.M. Board of Works, for allowing me to take some special photographs and rubbings in the Cathedral.

REDHYTHE,
ELGIN, 1st January 1914.

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ELGIN—PAST AND PRESENT

SITUATION, GEOLOGY, NAME

The City and Royal Burgh of Elgin—the county town of Elginshire—is one of the brightest and most picturesque little towns in Scotland. It is pleasantly situated on the right bank of the river Lossie in the north-east end of the Parish of Elgin, between five and six miles from the sea. It is distant by rail 37 miles from Inverness, $71\frac{1}{2}$ from Aberdeen, 195 from Edinburgh, and 572 from London. It has a station on the Highland Railway, and is the terminus of the Coast, the Craigellachie, and Lossiemouth sections of the Great North of Scotland Railway.

The main part of the City lies along a low ridge running east and west and sloping gently to the south ; and this, as well as the adjacent lower land on which the rest of the town is built, is shut in and sheltered on all sides by well wooded rising grounds approaching close to the town, and by their protection greatly assisting the sandy and porous subsoil in producing the mild and healthy climate which the citizens enjoy. There is a very old saying that Moray (Elginshire) has forty days more summer than any other part of Scotland. If sunshine is the test of summer this is possibly true. The prevailing winds are from the west and north-west, and from these quarters come also the heaviest rainfall, the average rainfall being about 27 inches. The average temperature throughout the year is about 48° .

Most of the scenery in the neighbourhood is extremely beautiful, especially the wooded districts to the west and north known as the Oak Wood and Quarry Wood, and along the banks of the Lossie ; while the surrounding district is so fertile that the inhabitants continue to delight, and justly so, in claiming for the environments of their City the ancient distinguished appellation of "The Granary of Scotland."

The Geology

of the district is in conformity with its physical character. Speaking generally, the level seaboard plain is composed of sandstone heavily coated in places with diluvium; the uplands consist of hill masses of granite and gneiss. It was long supposed the "Laich" of Moray belonged exclusively to the Old Red Sandstone formation, but the discovery of those wonderful fossiliferous remains usually associated with the Triassic system has led geologists to doubt this. These fossiliferous remains are of a high order and of peculiar interest; some of those more recently found being unknown previously to Europe, one at least, the *Elgina mirabilis*, being new to science. A magnificent collection of these fossil remains forms a unique feature of our Museum. The age and character of the Elgin sandstones are, however, still unascertained. There are few places in Scotland that can compete with the district round Elgin in the abundance, the beauty, and the quality of its sandstones. For building purposes they are unrivalled. Their texture is fine, their durability above the average, while in tint they vary from a warm pink to a delicate cream, each quarry—and there are many—having its own distinct shade and its own distinctive character.

There are practically no metals in Elginshire. Galena was discovered at Lossiemouth some fifty years ago, but the enterprise did not pay.

To those interested in geology the Elgin district repays a visit, while the flora and the fauna are equally interesting.

The Origin

of the name Elgin is lost. There is probably hardly another town in Scotland whose legendary origin is so doubtful. A variety of etymologies have been given for the name; but the favourite one derives it from Helgy, general of the army of Sigurd, the Norwegian Earl of Orkney, who conquered Caithness, Sutherland, Ross and Moray about the year 927. Of recent months a lengthy correspondence was carried on in the *Scotsman* suggesting a new theory, but the outcome seemed more unsatisfactory than most other conjectures. For want, therefore, of a derivation really convincing the legend that Helgy possibly founded a settlement here will continue to find most favour, coupled as this supposition is with the inscription surrounding our

old Burgh Seal "SIGILLUM COMMUNE CIVITATIS DE HELGYN." Be this as it may both name and town are old and Elgin must have been a place of considerable importance at an early date. Its Castle was in existence at 1040, for King Duncan died there after being wounded at Bothgowan by Macbeth; also its Church—the Holy Trinity—where the King's body lay until transferred to Iona. A century later King David I. spoke of it as "My burgh of Elgin," when spending the summer of 1150 in the district, superintending the building of the Abbey of Kinloss; a charter of William the Lion is yet extant in which that King grants to the Bishop of Moray an annual payment out of the fee farm rent of "his burgh of Elgin"; and in 1224, Pope Honorius sanctioned the removal of the seat of that diocese to Elgin. The town thus became greatly distinguished, and in ecclesiastical affairs obtained a degree of importance inferior only to St Andrews.

A HISTORICAL GUIDE

"Elgin is a toon,
A toon to live an' dce in."—WILLIAM HAY.

"I love the memory of the past, its pressed yet fragrant flowers,
The moss that clothes its broken arch, the ivy on its towers."—ANON.

A LITTLE to the east of the Highland Railway Station, and in front of the Great North of Scotland Railway Station, we have Moss Street, at the foot of which on the right hand is the Station Hotel, a comfortable family and residential house. Here for some years, from 1874, flourished the Elgin Educational Institute, a high-class school, founded by several of the town and county gentlemen, to be a direct stepping-stone to the Universities. At the outset the Board of Directors was fortunate in having the services of Mr George Saintsbury, M.A.—now LL.D., D.Litt., Edinburgh University—under whom the Institute was most successful. Lack of funds, however, led to Mr Saintsbury's retiral, and although for some years excellent work was done under Mr Thomas Fraser, yet the Institute gradually declined.

The mansion on the left is Dalehaple. It was built in 1865 for Mr James Grant, Writer and Banker, Lord Provost of Elgin from 1848 to 1863, who for his public spirit was known by the sobriquet of "The Provost of Scotland." Mr Grant, besides being also a farmer and distiller, was the pioneer of railways in the North. To this he devoted the best years and energies of his life; and it is for his work in connection with railway enterprise that his name is one of the most honoured around Elgin. An excellent portrait of him hangs in the Assembly Rooms.

Proceeding up Moss Street and almost at the back of the Hotel we have St Columba Church, a beautiful building in the Early English style of architecture, erected in 1906 to meet the requirements of the Parish Church. It is open every day, and its internal features are exceedingly good. The old pulpit is worthy of minute inspection, being a most

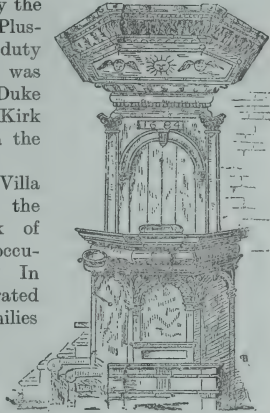


Mr James Grant.

elaborate piece of carving, especially the canopy, which is quite a work of art. It bears the date 1684, and in the *Kirk Session Records* of May 1 of that year it is recorded, "We Alexander Moor and Philip Buchanan carpenders burgesses of Elgin grant us to have received from James Wynchester thesaurer the sum of 240 pundis Scottis for our workmanship in building the pulpitt in the old church of Elgin." When old St Giles was taken down in 1826 this fine old oak pulpitt was bought by the Earl of Fife for £5 and removed to Pluscarden Priory for preservation. It did duty in the Priory Church until that estate was sold to the Marquis of Bute, when the Duke of Fife then gifted it to the Elgin Kirk Session. The stained glass windows in the church are beautiful.

The handsome residence of South Villa takes our attention on the left. At the corner of Institution Road the block of buildings known as Richmond Place, occupies the site of the "Trades School." In 1826 the Conventry of the Six Incorporated Trades of Elgin, realizing that the families of the more straitened craftsmen, workmen, and mechanics of the town were placed at considerable disadvantage for want of a school, where their children might receive a sound commercial education at reasonable fees, opened such a school in their Trades Hall in High Street,

which, under the tuition of Mr William Russell, became a great success. Twelve years later the Conventry felt the time had come to build a school. Disposing of their old Trades Hall, and supplemented by subscriptions from town and county, sufficient funds were raised. This Trades School was opened in 1838, Mr Russell continuing to conduct the classes till his death. He was succeeded by Mr James Mackenzie, who was for twenty-eight years the faithful and esteemed teacher, one of the best of the many teachers with whom Elgin for generations has been favoured. With



Old St Giles Pulpit.

the passing of the Education Act of 1872 the Trades School ceased to be a necessity, and having served its purpose was closed in 1874. I refer to all this because many may not be aware of the practical services the Incorporated Trades had rendered to education. There are still men and women who recall with great pleasure the fact that they had received their education at the Trades School, and although it has disappeared from the educational activities of the city, it remains a very dear memory. (For a history of the Incorporated Trades see Appendix.)

A little way down Institution Road we have **St Sylvester's Roman Catholic Church** with school adjoining. When the storm of the Reformation broke in 1560 it was unlooked for by the Catholic Church, and their expectation of a restoration through the knowledge that the nation was not by any means unanimous in the change, protracted the great struggle, especially in the North, where many noblemen and gentlemen supported the old cause. The oppressive measures of the Government scattered the Catholic clergy, and from 1580 onwards those who remained in the kingdom had to assume disguises, and their wanderings were incessant.

Strange to say the last mass solemnized within the Elgin Cathedral took place in 1594, a whole generation after the Papal authority had been proscribed. This celebration took place in the presence of the Earls of Huntly and Errol, and their adherents, who deliberated on the propriety of leaving the kingdom, being unable to cope with the forces brought against them by King James VI. The Earls and their chief adherents filled the nave of the Cathedral. Mass was said, and after the celebration, James Gordon, a Jesuit priest, and uncle to Huntly, descending from the High Altar addressed his kinsmen and friends, imploring them to remain in their own land and hazard all for the faith. It was in vain. The spirit of the Gordons and Hays was broken, and a short time after—1596—Errol embarked at Peterhead and Huntly at Aberdeen, their destination being Poland.

To overcome the difficulties the Catholic Church had then to contend against in Scotland, Pope Clement VIII. in 1600 founded the Scots College at Rome, as a nursery for Scotch missionaries.

In 1653 by a Decree of Propaganda, the Scottish Secular clergy were incorporated into a body missionary, under the superintendence of the Rev. William Ballantyne, the first Prefect of the Mission. He

was at the head of Catholic affairs in Scotland, and in his latter days lived with the Marchioness of Huntly in Elgin. He died in 1661 and was interred in the Gordon aisle in the Cathedral.

In 1677 we have the Catholics of Scotland visited by Mr Alexander Leslie, priest, who estimated their number at 14,000, whereof 405 in Aberdeenshire, 1000 in Banffshire, and 8 in Morayshire.

The death of Alexander, second Duke of Gordon, in 1728, and the upbringing of his family as Protestants, had a further depressing effect. It is certain that up to that time a chaplain was kept at Gordon Castle, who no doubt would have visited the Elgin members to administer to them the rites of religion. They, however, must have been few in number. From that period down to the beginning of the nineteenth century we hear nothing of the Catholics in the town's records. They certainly had no meeting house, and for spiritual advice or religious assistance they must have had either to go a distance or were visited by a clergyman.

About 1805 we have a Mr John Farquharson located as priest in Elgin. He bought that property No. 8 Academy Street, which served as chapel and house for wellnigh forty years. On the downfall of Napoleon, Mr Farquharson went to Paris to look after the wreck of the Scots Ecclesiastical property, and died while there in 1816. For some time after this matters reverted to their former state and no regular priest was located until the settlement of Mr John Forbes in 1827. By that date things locally were rather brighter for the Church, and Mr Forbes, in conjunction with the Abbé Chevalier Drummond Stewart (whose arms appear in the panel to the left of the porch) and Bishop James Kyle, collected in England, Ireland, and Belgium the necessary funds for a church—and this really elegant building was built in 1844. Mr Forbes died in 1856. Two years later the vacancy was filled by the Rev. John Thomson—a gentleman highly esteemed—in whose time a School and Nunnery were added to the Church's establishment. The Catholic Church occupies now a good position in the town.

Opposite the Church is **Duff Avenue**, half-way down which, on the right, are the courts of the Elgin Lawn Tennis Club, whose annual Tournament in August is a recognized feature in Tennis circles. In Duff Avenue are several fine houses, notably "Kew Cottage" and "St Albans," and in Institution Road—which leads to the south-east

residential part—we have “Moray Bank,” “Abbeyside,” “Abbots-
rood,” and “Friars’ House.”

Continuing up Moss Street on our right is “Maida,”—the large willow tree at the foot of this garden was grown from a slip taken in 1827 from a willow overhanging Napoleon’s tomb at St Helena. Higher up on the left hand is “Moss Terrace,” and at the top of Moss Street we come to the **Moss Street United Free Church**. It is a handsome structure of Gothic architecture, of the Decorated or Middle Pointed period, and has at the east end a massive square tower 90 feet high finished with four ornamental pinnacles. It was erected on the site of a former church. In 1797 the eminent evangelist, Mr James Haldane, visited Elgin, and although his stay was short it left some permanent effects bearing on the religious history of the burgh. In his *Journal* he remarks, under date 1st August 1797, “Arrived in Elgin. The Magistrates and Ministers have prohibited the bellman from giving intimation of sermon, but although public notice was prevented . . . we had a congregation of about 600 persons to whom we preached in the street from the steps of the Church” (presumably the Little Kirk). This tour of Mr Haldane’s in the North appears to have been one of great fervour and produced good fruit. In 1798 the Little Kirk of Elgin, adjoining the Muckle Kirk, became ruinous, and a church for the congregation worshipping there was erected on this site. The congregation proposed taking the minister, Mr Ronald Bayne, along with them, but were interdicted in 1800 by the Presbytery, the Synod, and the General Assembly, and debarred from all further connection with the Established Church of Scotland. In their dilemma, and being left without a minister, they on the advice of Mr Haldane made choice of one of his co-adjutors, Mr William Ballantyne, who for a time was very zealous, but having Independent leanings troubles arose. He therefore had to resign, and in 1804, with a few attached followers, founded the Independent Congregational Church. Being again left to themselves, and having resolved to adhere to Presbyterian principles, the congregation decided to call a minister from the Secession Church, and they thus connected themselves with the Anti-Burgher Presbytery of Elgin, becoming the Second Associate Church (the First Associate Church is in South Street). The congregation in time outgrew the church of 1798, and the present edifice—known until the Union of the Churches as the Moss Street United Presbyterian Church

—was built in 1858. The United Presbyterians formed a strong body in Elgin, and their second minister, the Rev. Adam Lind, was an outstanding minister for some fifty-four years.

Continuing straight ahead we have **Commerce Street**—long known as the **School Wynd**—one of our busiest thoroughfares, having at its centre the **Post Office** on one side and “**The Club**” on the other, both imposing and substantial buildings.

At the foot of Commerce Street we enter **High Street**. Here let us



The Old Red Lion Inn and No. 50 High Street.

turn to the right to wend our way to the Cathedral. A few doors past Mr Yeadon's corner shop we have two fine examples of “**Old Elgin**” in the piazzad residences of past generations of our wealthy burgesses. Mr Rhind in that invaluable book of his, *Sketches and Antiquities of Moray*, writes of the High Street in 1839: “The houses on each side were of venerable antiquity, with high roofs covered with grey slabs and piazzas in front, consisting of a series of arches supported by pillars and containing a paved court within.”

The origin of these piazzas is uncertain, but as the three remaining

buildings all bear dates of the second half of the seventeenth century, we can assume the idea was borrowed during the flourishing period when the merchants of Elgin carried on a large trade with Holland and the Hanse towns, exporting malt, salted fish, and other commodities, and importing wine, silks, ironware, etc. The style is picturesque and of interest from an antiquarian point of view, the more so, as only these three buildings are left to us. Even if Dr Johnson disapproved of the piazzas "because it made the under storey very dark," there can be no doubt during that period of Elgin's prosperity our High Street must have been particularly stylish.

The building Nos. 50 and 52 bears date 1694 as hewn on the skewers with initials A. O. and I. H., being those of Andrew Ogilvie, merchant in Elgin, and Janet Hay, his wife. Here the piazzas consist of four arches resting on short pillars some fifteen inches thick and six feet nine inches apart; the height of the arches being about seven feet nine inches. The capitals of the pillars are shallow and rudely shaped, as is characteristic of nearly all Scotch Renaissance work when it began to supersede late Gothic. The house is an excellent example of seventeenth-century architecture, and although it has been slightly modernized the salient features are there. The vaulted store at the back of the shop shows that the builders believed in substantial masonry, the walls varying from three to six feet thick. The house stair, too, is worthy of note, a stair of similar style being found at "The College" and "Innes House." The arrangement of some of the small windows is quaint. At one time there had been double garrets, but the upper one, reached by a ladder, has been discontinued. The garret to the south is interesting, especially the wooden pegs affixing the rafters and the wooden nails protruding through from the slates.

The "close" at No. 50 is well worth looking at. One may here direct attention to the peculiarity that the doors and windows in all the old closes faced east.

The adjoining property, Nos. 44 and 46, is another example of the same class, of date 1688. It, however, has been remodelled internally. This house was the "**Red Lion Inn**," where Dr Johnson felt aggrieved and wrote of his visit to Elgin, "this was the first time I found any reason to complain of a Scottish table." There is nothing in his *Works* indicating the Red Lion, but this is the Inn the stage-



Close, No. 50 High Street.

coaches put up at. It is curious to trace the origin of this dinner as vouched for by such respected citizens as Mr Isaac Forsyth, Mr John Jack, Mr Robert Grigor, and others. "For sometime previous to the year in which Dr Johnson visited Elgin, a merchant named Thomas Paufer was accustomed to come for business. This gentleman cared little for eating but liked the more exhilarating system of drinking. His means were limited, and he was in the habit of ordering only a very slender dinner, that he might spend more on the pleasures of the bottle. Dr Johnson bore a very striking resemblance to Paufer, and when the doctor arrived at the Inn the waiter by a hasty glance mistook him, and such dinner was prepared as Paufer was wont to receive. The Doctor suffered by the mistake for he did not ask what was to follow. Thus the good name of Elgin also suffered through the mistaking the person of the ponderous lexicographer."

The site between these two piazza dwellings was in Dr Johnson's time, the Stable Yard of the "Red Lion." Later it became Mr Jack's tallow-candle factory.

Before the introduction of Gas into the Burgh in 1830 the Candle-making Trade was a profitable industry. "Candillmakeris" are first mentioned in the burgh in 1540, and in 1541 we have the Magistrates declaring "It is statut that the penny candill contene xviii inches in length and ane beir corn in depnes, and sicklik the halpane candill ix inchis and the said deipnes, vnder the pain of disponying of the samyn at the vill of the baillies."

In 1707 there is notice of some of the town's houses and lands being roup'd, one of the conditions being the quaint one of "The roup is to be by inch of a candle."

Notwithstanding the introduction of gas, candles are still an article of daily use, but the old way of manufacturing candles of tallow and cotton wick is obsolete. There were two kinds sold, viz. "moulds" and "dips" The latter was the candle of the poorer classes. Tallow being a substance which was easily melted, the candle was very soon consumed and the person making use of it had to be provided with a pair of "snuffers" to trim the burnt wick from time to time. Of course there were wax candles to be found in the houses of the more wealthy, just as in pre-Reformation times it was one of the duties laid upon the Trades Crafts that they provide a suitable supply of wax candles for their respective altars.

A time of illumination of the Town was a glorious harvest for the Candlemakers. The Magistrates were wont to issue proclamations for a general illumination much more frequently in those days than their civic successors do now, and on occasions, too, when a considerable number of the general public did not realize the necessity for such. This led to the old rhyme—

“There’s nae Illumination, It’s a’ big lees;
It’s naething but the Cannel-makers makin’ bawbees.”

The penalty for not lighting up the window on occasion of an illumination was the breaking of the pane of glass by the mob, with no recourse against the public funds, the omission of illumination being looked upon as a gross act of disobedience to the Magistrates’ order. A case of these old tallow dips and wicks is preserved in the Museum, this case being one of several exhibits loaned by the Museum Directors to the Scottish Exhibition of National History, Art and Industry, Glasgow, 1911.

In close No. 30, formerly known as “Forteath’s Close,” are several old stones. These Mr James Scott has preserved in the building he erected in 1898. Over the entrance are two stones: (1) A shield, but the arms are obliterated. (2) A moulded stone having initials and date—

A. F. 1740 E. R.,

being those of Alexander Forteath and Elizabeth Robertson his wife, former owners of the property.

On the house wall between doors 30B and 30C there is part of a lintel stone. It almost marks the spot where it originally had been. The arms are (Fig. 1):—Dexter, Three boar heads erased (Gordon) Sinister, Three cushions lozenge ways (Dunbar). The initials at sides C. G. and M. D. only the sinister letters G. D. are amissing, but Mr Scott fortunately kept a record.

Where No. 53 High Street now stands was the town mansion of the Inneses of Coxtan. It bore on a dormer window the date 1677 with a star—the family ensign. This stone is now built into a gable at Fleurs farm. Other of the dormer window stones are in the Museum. The old mansion was probably erected by Alexander Innes of Coxtan, who was Provost in 1688. The Coxtan family sold the property to



FIG. 1.—Part of a Lintel at No. 30 High Street.

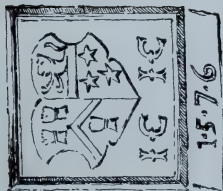


FIG. 3.—Shield built into Dr Adam's House.

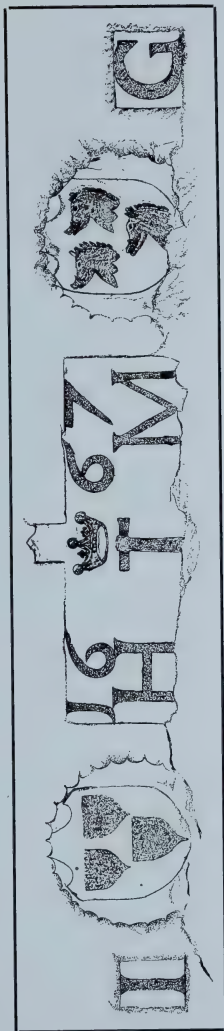


FIG. 2.—Lintel (17½ by 92 inches) in Court, No. 37 High Street.



The Prospect of the Town of Elgine in 1693. (Slezer's View.)

William Duff, father of William, First Earl of Fife, who lived in Elgin during the last nineteen years of his life, dying in 1722. This William Duff of Braco "mortified thirteen crofts of land and tails for ane honest poor and decayed Merchant Burgess and Guild Brother" within the Town of Elgin, which "Braco Mortification" has a revenue of over £30 a year. The property has passed through many hands since then.

On the same side of the High Street we have No. 37, "Our Lady's High House." Here an ancient religious building was situated, and in Slezzer's view of Elgin, 1693 (but probably drawn twenty years earlier), a lofty building certainly appears. The particular objects for which this house was erected are not known, but that it was dedicated to the Virgin Mary is quite apparent from the name. It has been assumed that after the final destruction of the Maison Dieu, the Sisters may have resided here and carried on the work of feeding poor persons. There is a record that Sir (priest) Thomas Ragg had a classical school here, which was suppressed by the Magistrates in 1546. In 1840 the property was bought by Mr Alexander Russell, publisher—Lord Provost from 1863 to 1869—who erected the present large commodious buildings in which the *Elgin Courant* was published for many years; the court being still known among the older generation as the "Old Courant Court."

The carved stones over the garden gate at the foot of the court do not belong to this property. The lintel (Fig. 2) has carved on it in the centre, a hammer crowned—the arms of the **Hammermen's Incorporation**—with the date 1667, and at each side a shield. That on the dexter bears:—Three escutcheons (Hay) with initials I. H. and that on the sinister:—Three boar heads erased (Gordon) with initials M. G.

This stone should be of particular interest to the Incorporated Trades, as it is one of the earliest examples of Trades Arms we have. Unfortunately the old minute books are lost and I am unable, so far, to suggest owners to the side shields. Over this lintel is a triangular stone with a monogram apparently for D.M.M.S., under which is the date 1688, and at the top two fish in chevron. This stone is said to have been taken from "Dunkinty House," which was at one time the residence of David Stewart, Commissary of Moray.

Immediately opposite one is attracted by the classic structure of the **County Buildings**. The nearer portion—the old Court House—erected in 1838—is used by the Magistrates and Town Council, the School

Board, and the County Council for their meetings. On the ground floor is the Burgh Court-room, the rooms to the right being set aside for the County Sanitary officials and for the Savings Bank.

Upstairs is the **Council Chamber**, a handsome room but rather small for present-day requirements. It is comfortably furnished in oak and carpeted with the famous Dehli Durbar (1911) carpet, presented by Sir Arch. Williamson, Bart., M.P. for the County. The Council table is unique in that the centre of it is made from one of the Old Tolbooth doors. On the walls hang three interesting portraits:—(1) John Shanks, Keeper of the Cathedral (see Appendix for his life). This portrait was painted by Mr Donald Alexander—he who so charmingly illustrated Mr Rhind's *Sketches of Moray*, several of which are reproduced in this book. (2) Provost Innes, wearing the chain of office, presented to him and his successors in office, by the ladies of Elgin in 1820. This portrait was presented to the Council by the Earl of Fife. It also was painted by Mr Alexander. The worthy Provost was very proud of this picture. He had some little vanity about him, and used to take his friends to the Council Room to inspect it, making the remark "that future generations would say Old Phœnix was a smart fellow." (Being agent for the Phœnix Fire Office, he was familiarly designated thus.) (3) John M'Kimmie, Provost of Elgin (1835-1839 and again 1840-1842). This portrait was presented by his relative, Mrs Young, during the tenure of office as Lord Provost of her husband, Mr John Young (1899-1905).

The bell used in connection with the Sheriff's Court, seen from the east window of the Council Chamber, may be noticed, being the Old Tolbooth Bell. It bears the following inscription:—"THIS BELL WAS . FOVNDËD . FOR . THE . COVRTS . OF . JVTICE . AT . ELGIN . BY . THE . VOLVNTAR . CONTRIBVTION . OF . GOOD . CLIENTS . IN . E . AND . ABOUT . THE . SAID . TOVN . ANNO . MDCCXII . PER . ALBERTUM . GELY." Recast by J. Warner & Sons, London, 1885, per J. Hunter, Elgin." (Gely was a Frenchman with a foundry in Aberdeen.) On the staircase hangs a large representation of the Royal Arms, bearing date 1730, with initials G. R. II., on the top. In the *Burgh Records* we find "5th June, 1730. the said day ther was ane piece of painting sett up in the Courthouse done be Richard Waitt, painter, being the armoriall armes of Greatt Brittain with the toune's armoriall bearings of St Geills and the crosses of St George and St Andrew : for which the Council orders



The Town House of Lenchaars, built 1576. Old Lodge, built 1800, and Braco's Banking-House, built 1694.

From a Photo taken in 1881.

the thesaurer to pay the said Richard Waitt the sum of fifteen pounds Starling money, deduceing therfrom the sum of three pounds ten shillings Star. containt in ane former precept drawin be Richard Waitt."

The new or **Sheriff Court House** to the east, but incorporated with the old, is internally all that can be desired, and more elegant than might be looked for in a city the size of Elgin. The portrait hanging immediately in front of the Sheriff's seat is that of Mr Patrick Cameron, Sheriff-Substitute for upwards of 34 years (1792-1865), a gentleman still held in respectful remembrance.

On the site of the County Buildings once stood the Mansion of the **Andersons of Linkwood**, an old Elgin family—a race of most respectable burghers—lawyers, Sheriff-clerks, Commissary clerks, often Provosts of the burgh—the first of whom was in the employ of the famous Sir George Mackenzie, King's Advocate in the reign of Charles II., who gave him some lands in Pluscarden. James Anderson, Provost of Elgin, died here in 1731. He was succeeded by his son William, who was Provost 1740-1743. The property continued in the Anderson family until about 1812, when it was purchased by Mr Brodie of Arnhall for his sisters, the Misses Brodie of Spynie. They left it to their niece, Elizabeth, Duchess of Gordon, who sold it to the Magistrates about 1837.

The handsome gateway that gave entrance to this old dwelling was carefully taken down and re-erected, and now forms the principal entrance to the Pitgaveny policies; and the quaint sundial is in the Museum.

The stylish-looking property to the right of the County Buildings was originally known as **Begg's Buildings**.

Proceeding eastwards "**Dunfermline House**" occupies the site of the first **Grey Friars' Monastery**, a religious building supposed to have been erected during the reign of Alexander II. The history of the Grey Friars will be found at page 132, when dealing with the second establishment erected two centuries later, a little to the south of this.

Almost immediately opposite we have at No. 17 High Street, the **Mason Lodge Buildings**, a property at one time in the possession of the **Kilmolymock Lodge of Freemasons**.

The handsome residence of "**St Giles**" occupies the sites of two old properties.

(1) Abutting on the Mason Lodge property there stood the earliest residence of the **Cummings of Lochtervandich**, and later of the Inneses of Leuchars, and it was the last bit of property in the Province of Moray belonging to any member of that once powerful family. All that is now left of this old house is the stone panel with moulded border (Fig. 3) built into the wall at the side of the entrance door of "St Giles." This panel has a shield bearing impaled arms, viz. Dexter, A chevron between three garbs (Cumming of Lochtervandich), Sinister, Out of a fess a demi lion issuant and in base three stars (Chalmers). Initials I. C. and I. C. with date 1576. In the illustration the position of the panel towards the left of the old house will be noticed.

(2) The second property was "Old Lodge," the ground of which was granted by Captain John Innes of Leuchars in 1779 to the Trinity Lodge of Freemasons, he being their Grand Master Mason. A house here erected by the Lodge was their first property and meeting place. Later it became the residence of my father, Mr Lachlan Mackintosh, who sold the property to Dr Adam.

The property still further east is the third example of the old piazza houses and is in a good state of preservation. This old house was occupied as banking and other business premises by **Duff of Dipple and Braco**, the enterprising general merchant and money-lender of the North who had vowed to make the "reek o' the hale Countryside come a' out at a'e lum," which he pretty nearly accomplished. In the *Genealogical Memoirs of the Duffs* it is mentioned that Braco's land hunger was such as made John, Earl of Kintore, add this petition to his prayers—"Lord keep the Hill of Foudlin between me and Braco." The old house has over the dormers, in the one case the initials I. D. with the date 1694 above, and in the other M. I. with star above. Braco's town house was at No. 53 High Street, already referred to.

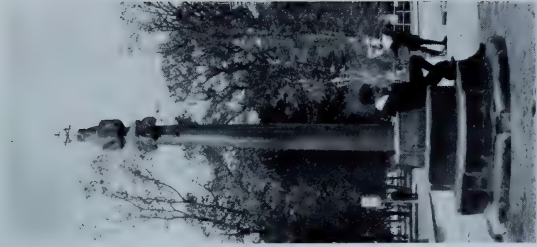
We have now arrived at that time-honoured rallying point of the "loons" (boys) of Elgin,

The Little Cross

The history of the "Little Cross" is rather meagre, but it is generally believed that here at the west entrance of the Cathedral precinct wall, punishment was inflicted on Alexander Macdonald, third son of the Lord of the Isles, who "spulzied" the Cathedral and Canonry in 1402,



Braco's Banking-House, No. 7 High Street.



The Little Cross.

and was thereupon excommunicated. Later, on being absolved, it is recorded he contributed a sum of gold for a Cross and a Bell, which the Bishop ordered to be erected here. The words used in the *Registrum Episcopatus Moraviensis* may imply that the Bell was to be hung upon the Cross, and this is the idea of the Rev. Lachlan Shaw in his *Province of Moray*. But can we think that the Bell would be hung about the neck of the Cross, to be broken or to be stolen? Bells at that period were rare; they were sacred utensils; and were of great value. We cannot doubt, therefore, that what the Bishop ordered was a Cross to be built here where the Sanctuary wall terminated towards the town, and a Bell to be furnished for the Cathedral, as the high-toned bells which had been in the Cathedral steeple were destroyed by the conflagration of 1390, for Bishop Bur refers to this loss in his petition to King Robert III. It is, therefore, highly probable that this Cross is on the very site on which the Bishop ordered the one to be erected after Alexander's mischief, and it is also possible this may be the original Cross. The shaft and steps are some 15 feet high and are surmounted with sundials, one on each of the four faces. The north dial bears the date 1733, but it is possible that is the date when the dials were cut, as the crude representations of St Giles with pastoral staff and book, but with head bare and hair long and unkempt, which, surmounting the dials, are to be seen on the east and west sides, would rather point to a much earlier date.

Towards the closing years of the sixteenth century the Little Cross was a place for punishment. In 1592 we find in the *Kirk Session Records* that they passed a "generall act anent filthie language . . . herefter thay salbe haid to the croce naikit fra thair belt up and thair ressave ane half dussane strypis and convoyit fra that to the tolbuyt and thair ressave als monye and fra thence to the skameles and thair be phippit and fra that to the nether bow. . . ." From the *Burgh Court Book* of 1652 we find one Andrew Nukill was accused of "thiftuous stealling," and on being found guilty was ordered to be "brought to the west end of the tolbuith and there to be whipt and from thence to the place called the Litill croce and there again to be whipt with a dussone of stripes at each place."

At the Little Cross was placed that terror for evil-doers "the Jongs," of which apparently there were several throughout the town. In 1588 besides this one at the "little crose" and one outside the

Kirk we read of "the joggis in the north vest nwke of the paroch Kirk," then "the joggis at the trie next the scameles," in 1592 "the joggis in the nether end of the town," and in 1597 we learn of "ane culprit to be put in the nether joggis and the uther in the over joggis." Sometimes the victims were "convoyit from the west port to the joggis (the whole length of the town) with the sound of the drum." These various joughs apparently were the property of the Kirk, as in 1725 the Session "direct the Church officers in all time coming to put any in the joggis the Session or Baillies desire under penalty of being discharged."

While touching on bygone punishments, I may here add that in 1665 and in 1670 both the "Meikle Crose" and "the pillar" are mentioned, the former being the place for culprits to do penance on Fridays, whilst on "the Lord's day" they had to appear "at the pillar in saxcloth and with ane mytre on thair heidis of peper contening the caus of thair sitting thair." This pillar was inside the Kirk, and in 1594 we have a poor soul, one Christane Innes, unable to fulfill her sentence "because the ledder that stuid at the pillar of repentanc was tane awaye." The "stocks" are also recorded several times—here at the Little Cross, as early as 1545. A very ordinary and mild form of sentence was that of having to stand in one's own place in the Kirk during service and make public confession of one's misdeeds.

Among other peculiar forms of punishment recorded, are : (1) "The punischment anent sclandereris—in 1591—an new stuill to be biggitt q' vpoun the sclanderer is appointed to sitt in hair or sakclothe three severall Sondays and for the mair publict declaratiovn of the offence it is appoyntit that ane paper be affixit on theyr breistis vpoun the qlk sall be wrettin the cause of thair sitting thair and lyikwayis thair sall confess thair offence to God, the partie sclanderitt and the congregatioun present and of all craif pardoun thairfoir." (2) To be set "vpoun the cockstool or gokstuill with headis sheavin and banished the toun by tuck of drum." (3) "Vnder the paynis of nailing the ear to the Throne" (trone?). (4) Whilst in cases of repeated serious misdemeanours the guilty parties were liable to be banished, or branded on the cheek or both and if they returned "to be dowkit" (ducked) most probably in the Ordeal Pot.

In 1867 the Little Cross "being in a ruinous and delapidated state and threatening to fall" was repaired.

Across the street, at the north-east corner of Dunfermline House

grounds, is the **Little Cross Well**. It is about the last now of the old wells, of which Elgin had so many. There were three Town Wells, this the Little Cross Well at the east end of the town, another somewhere about the site of the West End Mission Hall, but the third, called the "Middle Well," is more difficult to locate. Also, from what one can gather almost each property or close seems to have had its own well. Mr Shaw speaks of the water being "brackish," but were the cesspools above the wells, as was the case at No. 30 High Street, it is quite likely the water may have had a taste! The water of these wells was generally hard and could not be used for washing; so rain water had to be preserved in casks, or clothes washed at the Lossie. Tea water had also to be carried from the Lossie—there was no thought of sewage in those days—and in the afternoons troops of maids could be seen coming from the river with their pails of water.

The Little Cross Well was built some 270 years ago. It was 32 feet deep and water stood in it to the depth of 5 feet. Down to about the beginning of last century the Well was an open one, with a wall round it some 3 feet high. One of the original copestones will be noticed above the pump; it bears the date 1642, and in the curve of the stone a hollow shows how it had been worn by the rope drawing up the buckets. About 1811 it was covered over and a pump put into it.

Many of the old documents connected with this pump and well are interesting. One shows the outlays from 1811 to 1830—which include 7s. a year for ten years to John Sutherland for opening and locking the pump, a salary that was afterwards increased to 8s., and ultimately to 10s. Apparently the pump was a source of recurring expense to the Magistrates and inhabitants, as about 1830 a public body came into existence called "The Committee of Management of the New Well Elgin," when its upkeep was put on a more systematic footing, the expense being met by means of an assessment, levied under the authority of the Magistrates, and payable yearly by those drawing water. In 1834 the old wooden pump which stood in the centre of the Well was replaced by a leaden one and put into the corner, where it now stands. This cost £10, and the contractors well deserved their price, for the pump they then put in still holds out, although the wooden case round it has been many times renewed. The introduction of water by gravitation about 1840 put an end to the great importance of this Well. It was the best in Elgin, and by

the neighbours the water was very highly valued, as it deserved to be. During 1876 and since, when hitches occurred in the cleaning of the waterpipes, crowds were again seen round the old pump, which proved a great boon in time of need. The late Bailie Nicol, for nearly thirty years, took charge of the Well and had the privilege for most of that time, of paying all the repairs on it out of his own pocket, and really it is to Bailie Nicol we owe the almost perfect condition in which it now is. Shortly before his death he had the large circular flag stone marking the Well raised, as in parts it had been worn to a fraction by the "loons" playing at marbles. The place is now safe-guarded by iron rails laid across the Well mouth, on which new stones rest. I remember having a look at the Well at that time; it was remarkably nicely built. As an "Old Elgin" institution this Well is worthy of being kept in good working order.

Little Cross House faces the High Street.

The Museum

On 26th October 1836, some twenty-six gentlemen formed themselves into a Society styled "The Elgin and Morayshire Scientific Association," the title being changed some short time afterwards to "The Elgin and Morayshire Literary and Scientific Association." The nucleus of the Museum was comprised in a gift by Mr John Mason, Merchant, London, to Mr Isaac Forsyth. This gift of articles of vertu and objects of natural history, along with other donations, was kept in a room at No. 55 High Street until 1842, when this Museum was built. The foundations then laid have been a source of pleasure and cultured benefit to the many hundreds who annually visit it—the Museum having become a repository of valuable specimens in Geology, Archæology, Natural History, etc. It has been fostered by men who have risen to eminence in the Sciences they pursued, until our Museum, is now a mine of scientific and literary wealth. "A lamp of Science," as Lord Provost Black called it at the British Association's meeting in Elgin in September 1885, "lighted in the fair land of Moray by Patrick Duff, John Lawson, Isaac Forsyth, and John Martin, and most conspicuously and effectively of all by our venerable and much esteemed friend Dr Gordon of Birnie." Continuing he said, "We had long ago the co-operation and aid of Hugh Miller, and we have since been pleased to welcome into our local field of inquiry such distinguished men as

Sir Roderick Murchison, Professor Judd, Professor Geikie, Mr (now Dr) Horne, Mr Linn, and others." In the following year the President, Dr Duff, said, "Our Association is not a young Society, for with the exception of the Geological Society it is among the oldest in Scotland." At the inauguration of the Robert Dunlop collection in Pittencrieff House, Dunfermline, in December 1912, a number of Antiquarian and Natural History authorities met on the invitation of the Carnegie Dunfermline Trustees, and in the course of some interesting remarks, Dr Horne, late head of the Geological Survey in Scotland, said, "he did not see why the Carnegie Trust should not have a Museum as valuable and comprehensive as that in Elgin, which was the envy of all other Museums because of its specimens of reptiles originally described by Huxley, and found in the neighbouring quarries."

The true value of a local Museum lies not in the number of heterogeneous articles, but in its ability to tell a particular story either in the science or history of its locality. In this Elgin excels; for its local section—geological, archæological, ornithological, etc.—contains many unique and most interesting exhibits, and in different departments there are specimens which would add additional value to a national collection.

The building, a fine Grecian structure, consists of three large halls, two of the latter being built in 1896 with monies bequeathed by the **Earl of Moray**—the site being generously gifted by the **Countess-Dowager of Seafield**. The property adjoining belongs to the Museum, having been purchased with money mainly bequeathed by **Major James Johnston**, who will long be remembered for the deep interest he always took in assisting any scheme which had for its aim the advancement and beautifying of Elgin. Will some of Elgin's merchant princes in southern cities come to the rescue with further financial support? The revenue, which is derived from the annual subscriptions of 5s. and visitors' threepences, meets only the simplest expenses, nothing unfortunately remaining for tear and wear far less for internal improvements. Now an exhibition which is intended to be instructive and interesting must never be crowded, but crowded the Elgin Museum is, and much of its usefulness as an educational factor is thereby lost through this lack of effective display.

Within the Directors' room there is an excellent portrait of **Mr Alexander Bruce, S.S.C.**, who was born at Forres, 1799, educated at the

Elgin Academy, and died at Edinburgh, 1872. He was one of the original members of the Edinburgh Morayshire Club.

Near it hangs the portrait of Mr William Hay, "The Lintie of Moray." Of humble origin, he was educated at the Elgin Academy, and it is of interest to note he was the first tutor to the venerable Dr Gordon, whose portrait hangs on the same wall. Mr Hay's songs and poems were collected and published by Mr George Cumming, W.S., Edinburgh—also a Morayshire man—in 1850, and in 1889 the work was republished, with many charming genealogical and historical notes by Sheriff Rampini, whose *County History of Moray and Nairn* is also an invaluable book.

The central portrait is that of the Rev. Dr Gordon of Birnie. Old in years yet young in mental and physical activity, the Rev. Dr Gordon, whose name had been so long associated with the parish of Birnie, died 12th December 1893, at the patriarchal age of ninety-two years. In him the Church and the world lost a figure that was in many respects unique. He was sixty-seven years a minister of the Church of Scotland, fifty-seven years of which he ministered in Birnie. He had many opportunities of extending his usefulness in wider and busier spheres, but he never could leave that Moray which he loved so well, and which was to him—as to many of us—the fairest spot on earth. He was proud of his old church, the Ancient Kirk of Birnie, where for full seven centuries, underneath its Norman arch, the Word of God has been preached. To Dr Gordon, so keen in antiquarian tastes, it was indeed a privilege to sit in this, the first seat of the ancient Bishops of Moray. But it was not alone in the Church that Dr Gordon's length of service had been remarkable. In the world of Science he acquired and maintained till the day of his death a fame and a reputation unequalled in Scotland. In the field of Natural Science there were few, indeed, who could equal his intimate and observant knowledge, and the late Sheriff Cosmo Innes, in his *Antiquities of Moray*, states "there was nothing in the earth, air, or water that escaped the notice of Dr Gordon." The exactitude and extent of his information was remarkable, and it was not one branch of Science he studied but many. His *Collectanea for a Flora of Moray*, published in 1839, is still a standard authority, and he was equally conversant with the Fauna of Moray. Archæology and all matters of local antiquarian interest always found him foremost investigating anything new about anything old. In the branch of

Geology perhaps next to Hugh Miller there has been nobody in the North who has pursued and acquired such an intimate knowledge, and the theories formed by him are accepted by the leading authorities of the day. He was one of the founders of this Museum. In the fullest sense Dr George Gordon was a Grand Old Man.

On this wall there is also a photograph of **Mr Patrick Duff, Junr.**, a member of a remarkable family, who for three generations, from 1745 to 1861, 115 years, were Town Clerks of the Burgh, Mr Patrick Duff, Junr., officiating for the long period of forty-six years. In addition he was Commissary Clerk, County Clerk, and held many other public appointments. He was likewise a man of considerable acquirements, an antiquary, geologist and naturalist, and his *Geology of Moray*, published 1842, is still a useful book.

There is a photograph of yet another notable man. In the opinion of the Chief of the Natural History Museum, London, the success of a Museum depends not on its building, or even on its specimens, but its Curator; and in its Curators, Elgin Museum has been most fortunate. All of them have been men who have taken the deepest personal interest in Scientific work, and the name of **Mr John Martin**—the first Curator—whose photograph is referred to—is still kept in cherished memory.

It is but right to mention that two of the present Directors have continued the interest which their fathers aroused, and can show an unbroken record of father and son as Directors, from 1836 to this date—**Col. C. J. Johnston** of Lesmurdie, who succeeded his father, Major James Johnston, as Hon. Treasurer, and for several years now has been the esteemed and enthusiastic President; and **Mr R. B. Gordon**, Procurator-Fiscal, youngest son of Dr Gordon of Birnie, who for some sixteen years most actively promoted the best interests of the Association as its Hon. Secretary. Elgin and Morayshire have reason to be proud of such men, and in **Dr Mackie**, Elgin, and **Mr W. Taylor**, Lhanbryde—other two of the Directors—they have worthy successors of such distinguished scientists as Patrick Duff, Robertson of Inverugie, Rev. Dr Gordon, John Martin, and Grant of Lossiemouth.

In now passing into **North College Street** we cross the place where stood the western port or entrance, in the precinct or sanctuary wall of the Cathedral.

THE COOPER PARK

—the princely gift of Sir George A. Cooper, Bart. The property of Grant Lodge of some forty acres, as purchased from the Seafeld family, was enclosed within a high blank wall, and the opening up of the grounds and widening the streets have effected one of the finest improvements carried out in Elgin and the value of the gift is yearly being more appreciated. The Park was opened 19th August 1903.

These policies have a very considerable local interest in that at one time they contained five noble residences. (1) Close to the Museum stood the *Town House* of the Marquis of Huntly. This house is referred to in the *Burgh Records* as far back as 1540; it may have been much older. At what time the Grant family acquired it cannot be ascertained, nor have we any record of when it was removed; only when Museum additions were in progress traces of the foundations were unearthed. Notes on the Huntly family are given on page 88.

(2) The *Town House* of the Laird of Pluscarden stood a little more to the north, and in all probability was erected by the Mackenzies after they became proprietors of Pluscarden in 1595. When that estate was sold in 1677 to Sir James Grant most likely their Elgin mansion was parted with also. Its exact site is unknown, but in Slezer's view this and Huntly's house can be seen as lofty buildings.

The Mackenzies of Pluscarden were a branch of the Mackenzies of Kintail, and during the seventy years Pluscarden was in their hands, the several lairds lived lives of vicissitude; at one time very high in royal favour and again in open rebellion. Thomas, Laird of Pluscarden when ruling elder from the Presbytery of Elgin to the General Assembly, figured largely in the movements in the North in connection with the Restoration of Charles II. We find him one of the principal men at the well-known "Trot of Turriff," of Feb. 14th, 1639, Sir Robert Innes, the Sheriff of Moray, and twelve score well horsed gentlemen from Moray being with him. Two years later he was appointed a sort of Ecclesiastical Commissioner in the King's name for "the trial and punishment of witchcraft and other serious crimes." In 1649 the "Staits of Parliament" found him guilty of high treason—for "the rebellione in the North called Pluscardies," and after coming to terms we find Laird Thomas at the battle of Worcester in 1651 as Colonel of a Highland regiment. It was his son Colin who "made



Sir George A. Cooper, Bart.



The Museum.



The Library, Grant Lodge.

over all claims whatsoever which he had in Pluscarden " to the Grants.

(3) The third noble residence was the **Bishop's Palace** at the east side with (4) **Dunkinty House** close beside it—both of which are fully referred to later.

Lastly we have **Grant Lodge**, the **Town House** of the **Seafield** family, probably built about 1750 and enlarged at very considerable expense by Francis William, sixth Earl of Seafield. It is now our **Public Library**, and no library in the country has such grand surroundings, occupying as it does the centre almost of this splendid park.

The **Elgin Public Library** has been fortunate in its management Committee and Librarian, and is a most successful institution. It was instituted in 1891, and for a time was housed in the side room of the **Town Hall**, being transferred here in 1903. It is well worth a visit. In the entrance hall are many prints of " **Old Elgin** " and an excellent bust of the sixth Earl of Seafield, sometime Lord Provost of Elgin. The Library is on the ground floor, the Reading Room occupying part of the first floor.

At the top of the staircase is a portrait of **Mr Robert Hay**, who besides bequeathing the pictures hanging in the Reading Room also gifted " **Mount Gerald** " as a Home for the **Elgin Jubilee Nurses**.

The **Moray Arts and Crafts Society** hold their triennial exhibitions of local handiworks in these upper rooms. This is a Society doing much good work.

The building to the north-west is the **Drill Hall** of the **6th Seaforth Highlanders**, a volunteer force with a splendid record in the South African War. It occupies the site of " **Hervey's Haugh**." Hervey was a vicar of Elgin about the middle of the fifteenth century. In his time this glebe was assigned to the Vicarage of Elgin, and the piece of ground still retains the name in **Hervey's Haugh** and **Hervey's Stank**. From a fragment of a charter dated 1596 we learn " That ' **Hervie's Haugh** ' is described as lying between the **Carsemen's Wynd** (**Lossie Wynd**) at the west and the **Common Way** which leads from the Cathedral to the river at the east (the old **Dunkinty Road**), and having the **Croft** of the Rector of **Aberlour** (a canon) on the east, and **Baxter's Croft** on the west." The private chapels of the **Holy Cross**, **St Thomas** and **St Culen**, with some **Manses** are described as lying south of **Hervey's**

Haugh, and all must thus have been enclosed almost within the present boundaries of the park.

The "Furlin Yetts" was a narrow path between two dykes leading from hereabouts eastwards to the Dunkinty Road. It derived its name from the turnstiles which were placed in this filthy lane "to prevent the ingress of but one genus of animals." This old footpath was incorporated with the grounds of Grant Lodge in 1852; the Town receiving in return an addition to Lossie Green, of about two acres of the Borough Briggs' land, for a recreation ground.

Between the Drill Hall and the pond is an ash tree—the surveyor's tree—by keeping the bole of this tree in line with the flag staff one faces due north.

The pond when frozen affords capital skating. In the centre of the playing grounds is the cricket pitch, the best north of Aberdeen. For fully half a century Elgin has turned out many a strong team; this reputation being fully maintained by the present Elgin City Cricket Club.

Looked at from any point—say from the cricket pitch or from the banks of the River Lossie—the surroundings of the Park are really beautiful.

Deanshaugh Suspension Bridge is at the north-east corner, and as we walk along the east drive from there we come to a large gateway, the pillars of which originally stood close to the Museum and formed the principal entrance to Grant Lodge. When Earl Francis William remodelled the grounds, this old gateway was transferred here.

The ivy covered ruin, half way down the east wall, was the brew house and is all that remains of "Dunkinty House," latterly a possession of the Innes family, who called it Dunkinty, but originally the residence of David Stewart, Commissary of Moray, who being the Bishop's Judge, was thus domiciled near to the Bishop and the Church. When uninhabited and ruinous, Sheriff Cosmo Innes said he used to admire the gables and the dormer windows decorated with coats of arms, the remains of the old hangings of Spanish leather, and the little concealed oratory, where the family, zealous nonjurors, could say their prayers in times of trouble. It was rather ruinous even before it was acquired by the Seafeld family, who pulled it down.

The old Dunkinty Road leading from the Bishop's Palace to the Lossie

was, and is, just on the other side of this wall, this arrangement having been agreed to when the Park was gifted.

On our right we have **Tennis Courts**, at one corner of which is an ancient Mulberry tree, possibly planted by some Church dignitary. Alongside is a **Bowling Green**, and on a summer's evening, with one or other of our Elgin Bands discoursing music, the Park is very lively.



Dunkinty House.

At the north-east corner we have the ruins of the

BISHOP'S PALACE OR TOWN HOUSE

sometimes called **Dunfermline House**—said to be one of the finest specimens of fifteenth century domestic architecture existing. (The keys are to be had at the Burgh Surveyor's office.) Previous to the erection of the Cathedral at Elgin the provincial Bishops resided at Birnie, at Spynie, and at Kinneddar. We do not know in what year the Bishop's Palace in the College of Elgin was built, but we may safely assume that when the Cathedral and the College of Canons were translated from Spynie about 1224 some sort of residence near the Cathedral Church of Elgin would be erected for the Bishop's use. The building had originally been of small size, and is supposed to have become a more imposing structure about the beginning of the fifteenth century, it being a more convenient residence for the Bishop while actively engaged in rebuilding the Cathedral after its destruction by the "Wolf of Badenoch." We learn from a notice of the death of William Spynie, Bishop of Moray, on the 2nd August 1406, that it was then the residence of the Bishops when they chose to live at Elgin; but Spynie Castle continued till the Reformation the chief residence of the Bishops of Moray, the Castle there becoming in time the grandest Bishop's residence in Scotland. Succeeding Bishops added to their town house; Bishop Patrick Hepburn is believed to have added to the south wing in 1557.

The **Palace** was placed in the Bishop's garden, which consisted of two Scots acres of ground, and occupied a space of 86 feet square. The south front to the garden formed one side, the east wing towards the Cathedral another, and the west wing a third. On the north side was an open court enclosed by a wall and the entrance was through an arched gateway in this wall. The building consisted of three stories besides attics. The plan is peculiar, which may have arisen through the various additions. The east wing comprised on the ground floor an open recess, probably used as a remise for horses standing in, with a small stable adjoining. The main part had the usual vaulted kitchen, two cellars and two better sort of rooms. On the first floor



The Bishop's Palace in 1890 and 1913.

were three rooms in the front house and one in each wing. What appears to have been the principal room had been ornamented with fresco paintings, the remains of which were visible until the recent "preservation." The rooms of the first floor were 11 feet high, but otherwise of moderate size. The second floor had also three rooms in front and one in each wing. They were about 8 feet high and of the same dimensions as those on the first floor. The arrangement of the attics cannot now be ascertained. There were two stone stairs, one in each wing. I have been thus particular in the description of the Bishop's Town House that the reader may form some idea of the accommodation afforded in an earlier age, to the dignitaries of the Cathedral Church.

Shortly after the Reformation the Palace was granted by the Crown to **Alexander Seton**, who had received the lands of Pluscarden as a "god-bairne gift" from Queen Mary when he was six years old. He was educated at Rome. In 1581 he figures as "Commendator of Pluscardyn." Later, he was received by "the Colledge of Justice as ane lawer." In 1585, he was made an extraordinary Lord of Session with the style of "Prior of Pluscardyn." As Lord Urquhart he was an ordinary Lord of Session in 1588, and President in 1593. Five years later he became Lord Fyvie, and in 1604 was made **Lord High Chancellor for Scotland**, being probably the most eminent person of his time for talent, judgment, and prudence. He was created **First Earl of Dunfermline** in 1606. He died in 1622. His lordship lived a good deal about Elgin, and added to the accommodation of the palace—from this time called Dunfermline House. He took an interest in the affairs of the town and was **Provost of Elgin** from 1591 to 1600 and again from 1601 to 1607. In Captain E. Dunbar Dunbar's *Documents of the Province of Moray* reference is made to "We Alexander, Lord of Fyvie, Lord President of His Majesty's College of Justice and Provost of the Burgh of Elgin." He was also Provost of Edinburgh from 1598 to 1608.

James the fourth Earl and his Countess—a sister of the first Duke of Gordon—appear to have added to the western wing. This James was outlawed for fighting at Killiecrankie, and the estate again fell to the Crown no doubt through forfeiture, being purchased by the **Duke of Gordon** in 1730. The house was entire and inhabited until towards the close of the eighteenth century, when it was unroofed, the floors

taken up and the waincoating torn down. In 1838 the property was bought by Mr William Innes, who afterwards sold it to the Seafield family. The Earl of Seafield during 1851 remodelled the grounds and formed a new approach to Grant Lodge House from the south-east, commencing at the north end of King Street—the Seafield arms are to be seen above the door of the porter lodge—and at same time began to pull down the Palace. Fortunately the Museum Directors instantly memorialized the Earl, and the finer portions, the square tower, corbelled turret and east gable were saved. In December 1884 the Palace with ground attached was most handsomely gifted to the City by the Countess-Dowager of Seafield, another evidence of the deep interest the Seafield family have always taken in Elgin.

I may be pardoned for here recalling the great interest my father took in the preservation of the Palace ruins, both as a member of the Amenity Association, and more especially as Convener of the Bishop's Palace Committee, while a member of the Town Council; and it was always a source of gratification to him that at his farewell Council meeting in September 1888 he was personally accorded a special vote of thanks for the manner in which he had carried out the reroofing of the corbelled tower, and the other steps he had taken for the preservation of the ruin. It may also be of interest to recall that this—the smaller tower—was re-slatted with old slates taken off the historic Thunderton House—a building of possibly an earlier period. While these repairs were in progress three of the original slates were discovered and my father had them cut specially V shape to distinguish them. They will be noted at the roof ridge on the east side, two of them in the centre of the top row of slates and one between them in the next row. The slates on the north roof—which was a restoration of a more recent date—have no historical interest.

In spite of the provision of iron ties to ensure stability, the most of the south wing fell in 1891—a very serious loss, being the prettiest part of a graceful building. This part was adorned on its south wall by a pair of windows with carved sills and floreated lintels and on its east wall by the well-cut arms of Bishop Patrick Hepburn, and a singularly beautiful little window with crocketed canopy and projecting sill semi-hexagonal, supported by a vigorously sculptured cherub (Fig. 4). These oriel window stones have been preserved, but un-



Mr Lachlan Mackintosh.



FIG. 4.—A “made-up” Photograph showing how the Stones of this charming little Oriel Window should have been arranged.

fortunately are so badly placed in the west wall that the character of the window has been entirely lost.

The most striking features of the exterior are the slightly moulded gabled **crow-steps** on the gables and the little bits of moulding round the south chimney head.

On a skewput on the east wall of the staircase is a **Trinity** of heads consisting of three faces looking to dexter, front and sinister; there are four eyes. A splendid cast of this is in the Museum. Above this

is the date

AÑODNĪ 1557

 and in a

corresponding position on the west side is a shield bearing arms:—On a fess a cinquefoil and in chief three hearts. The initials **Ʒ. T.** are on the sides in Gothic capitals. A shield with same arms and initials **I. T.** in

Roman capitals is carved over the fire-place of a room on the first floor, and still another example of these arms (Fig. 5) but without initials is to be seen on the broken lintel of a fire-place. The position of this fire-place is not original, it having been thus built when the building was last repaired. The owner of the arms and initials is in doubt.

Over the fire-place in a small room at the top of the stair are the letters **I. H. S.** in monogram.

The sculptured armorial stones let into the walls are worth careful attention. On the east wall is a panel (Fig. 6) within a moulded border containing three shields, one in chief and two in base. That in chief bears:—A lion rampant within a royal tressure (for Scotland). Above the shield is a closed crown and issuing from behind the former are two branches of thistle, on each side one, consisting of a head one small leaf and three large ones. (Not shown in illustration.) The shield in dexter base bears:—A stag head couped (Reid). Above the shield is a mitre with initials **R. R.** at sides of the last. The arms



FIG. 5.—Arms in the Bishop's Palace.

are those of **Robert Reid**, a Sub-Dean of the Elgin Cathedral, who was **Abbot** of Kinloss (a mitred abbot) from about 1528, and **Bishop** of Orkney from 1540. His arms appear at Kinloss Abbey and Beaulieu Priory.

The celebrated **Robert Reid** was a luminary in a dark age ;

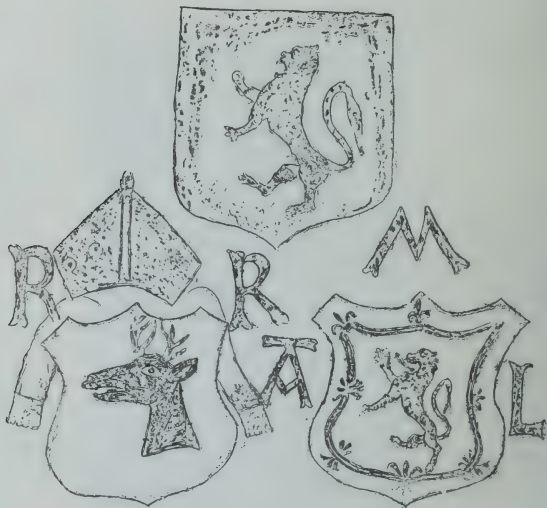


FIG. 6.—Shield in Bishop's Palace.

and a person whose name deserves to be always mentioned with gratitude and respect by his countrymen. He was a lover of learning, a man of piety, an able lawyer, skilled in diplomacy, and entirely devoted to the interests of his country. He was **President** of the Court of Justice, Edinburgh, 1549, the second founder of the Cathedral Church of St Magnus, in his island diocese ; and the donor of the earliest endowment to what afterwards became the **University of Edinburgh**,

In 1558 the town of Elgin paid "25 pund, 6s. and 3 pennies Scots" as its proportion of the £2000 Scots, towards defraying the expenses of the embassy when Reid as Abbot of Kinloss was sent as Commissioner to witness the marriage of Mary Queen of Scots with the Dauphin. In these days of horticulture it may be interesting to recall that Robert Reid brought from France an old soldier who was an expert in the planting and grafting of fruit trees, and as the orchards and gardens of Moray have long been famed, no doubt they owe much to this Abbot and his one-legged gardener. And the memory of both the one and the other is surely more worthy of grateful remembrance than that of many another whose memorials once adorned the great Cathedral of Elgin. This Abbot died in 1559.

The shield in sinister base bears:—A lion rampant within a royal tressure (for Lyon), the initials $\begin{matrix} M \\ A \quad L \end{matrix}$ are at top and sides of the shield. These are probably the arms of Mr Alexander Lyon, Master of Murray, a younger son of John, fourth Lord Glamis, who died in 1541 and "lyeth buried in the quire of Turreffe which he built." I have been unable to find the connection between Robert Reid and Alexander Lyon which would have occasioned this joint stone. A suggestion has been made that the initials $\begin{matrix} M \\ A \quad L \end{matrix}$ are probably for Alexander Lindsay, who obtained the estates and title of Lord Spynie in 1590, and by the insertion of this shield set his own and his Royal Master's seal on the building. But again, wherein came the connection between Robert Reid and this Alexander Lindsay? and in any case the arms are not those of Lord Spynie. Above the panel is a drip stone ornamented with a vine branch consisting of a bunch of grapes and a vine leaf, repeated alternately on each side of the stem.

On the west side, built in between the buttresses, we have the following stones:—(1) A shield bearing the royal arms of Scotland with an open crown above it. (2) (Fig. 7) On a chevron two lions pulling at a rose and a star in base. Above the shield a mitre with initials P. H. at sides and on an escroll beneath the shield the motto "EXPECTO." The arms are those of Patrick Hepburn, Bishop of Moray (1535-1573). It is noteworthy that Bothwell, the husband of the unfortunate Mary, Queen of Scots, received part of his education

in this palace under the supervision of Bishop Hepburn, to whom he returned for protection in July 1567 before escaping to Norway.

(3) The other and more important stone (Fig. 8) has been described as perhaps the finest piece of decorative heraldry in Scotland. The shield is couché and bears the following arms :—Quarterly, 1st and 4th, A

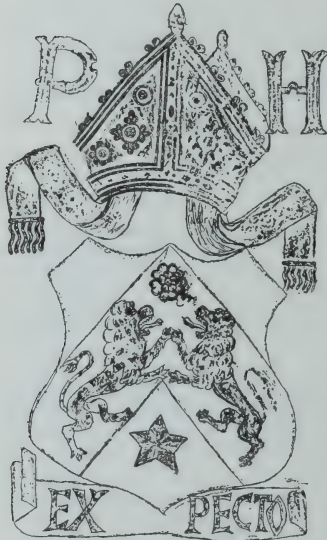


FIG. 7.—Shield of Bishop Patrick Hepburn.

fess chequy between three open crowns. 2nd and 3rd, A bend between six cross crosslets fitchée (Mar). Above the shield, and strapped to it, is a tilting helmet with tasselled capeline, and thereon a coronet out of which rises the crest, two demiserpents entwined, their heads (which have large teeth and eyes) looking before and behind. The arms are those of Alexander Stewart, natural son to Alexander Stewart, the Wolf of Badenoch, who assumed the Earldom of Mar and Lordship of Garioch, in right of his wife the Lady Isobel Douglas. This Alexander Stewart, Earl of Mar, seems to have been a man of great honour and an ornament to his country. He commanded the forces at the Battle of Harlaw, 1411, and was twice special Ambassador to France. He died in 1436 without issue.

The arms are also on a tomb

in the south transept of the Cathedral. In Mr Rhind's *Sketches* and in Messrs Macgibbon and Ross's *Castellated and Domestic Architecture of Scotland* this stone is depicted as built into the north gable of the west wing. Is it too much to suppose that a portion of that part of the Palace had been built by this Alexander Stewart as some slight restitution to the Bishop for the

havoc made by his father the "Wolf"?

(4) A shield (Fig. 9) with arms :—A fess chequy between two open crowns in chief and a cross crosslet fitchée in base. Above the shield a mitre. The same arms are at Spynie Castle and are those of **Bishop David Stewart** of the family of Strathavon (1461-1476). He built the great tower of the Castle of Spynie which still bears his name. Surmounting these four stones are the fragments of the oriel window previously referred to.

In February 1911 I wrote the Town Council suggesting the advisability of their protecting these unique heraldic stones by a light wire grill, before they become completely defaced. Possibly this small expense may one day be incurred.

Between the next buttresses is a stone dated 1688 having a monogram surmounted by an earl's coronet, and at the sides the letters forming the monogram, I. E. D. (**James, fourth Earl of Dunfermline**), and I. C. D. (**Jane, Countess of Dunfermline**). In the

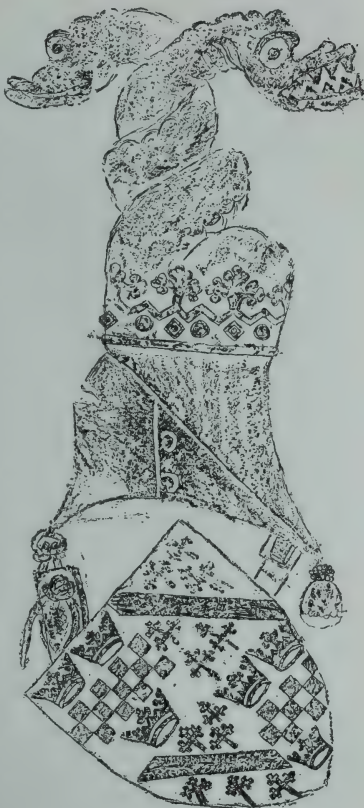


FIG. 8.—Arms of Alexander Stewart, Earl of Mar.

Family of Seton this stone is said to have been formerly over a door in the north court of the building. Portions of another window are in this wall.

The old oak door should not be overlooked, as it was for upwards of

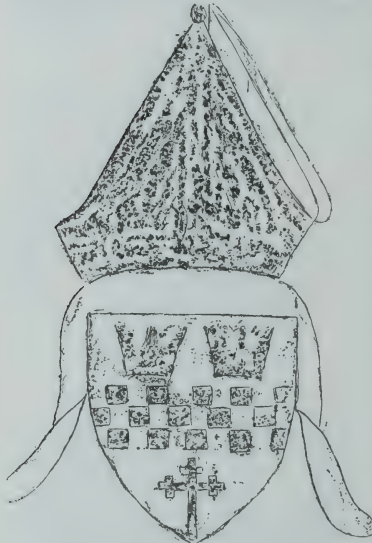


FIG. 9.—Shield of Bishop David Stewart.

Cromwell's soldiers for the shot holes in it.

The entrance to the Palace, as before stated, was by an ancient gateway, as in Rhind's illustration, off what was termed the Bishop's Road—latterly Dunkinty Road—the old road between the Palace and The College which led to the Lossie. At the north-west end of the wall of the bishop's garden, spanning this road, formerly stood one of the **four ports** in the precinct wall.

It has often been a matter of speculation how the bishops, the canons, the clergy, and others passed with any degree of dignity between

400 years part of the Cathedral, and is now the only piece of timber remaining of that once glorious pile. It stood for many years in one of the towers of the Cathedral, but after the Palace was gifted to the town by the Countess-Dowager of Seafield, H.M. Board of Works in May 1888 gave permission for this door to be transferred from the Cathedral, and used as the entrance gate to the then Palace grounds. On the opening up of the Cooper Park this entrance gateway was done away with, and the door hung in its present position, but, alas, it has not been maintained nor repaired with that care this venerable relic deserves. One would like to see it in the Museum. Tradition blames



The Bishop's Palace. (Rhim's View.)

the Bishop's Castle of Spynie and the Cathedral, particularly when the River Lossie was in flood. Did they one and all, in low water and in high water, wade "bare hoched" through the ford? This problem has been solved by the discovery that there was a bridge at or near the old ford at Deanshaugh. In charters it has been called Archibold of Inverlochty's Bridge. This bridge must have been built some time before the date 1224, as between the years 1224 and 1242—the period of Bishop Andrew Moray's episcopate—Bishop Andrew granted a charter (without date) to Robert Fyndoc, the Laird or Feuar of Kelleys—granting "that half davock of land which Archibold of Inverlochty held of the Bishop in feu of Spynie"; . . . "by the same marches by which the said Archibold held (possessed) it—to wit, from the nearest cundos (or brae) on the east side of the bridge, which the said Archibold constructed over the Lossy and on the east side of the Sankathell towards Cranfinleth." In localizing the situation of this bridge it may be well to understand that the Lossie in those early days formed two streams from a point west of the Black Friars' Haugh down to below Hervey's Haugh, at which point the water of the south stream rejoined the other. No useful bridge could be between these two points nor be at any place but where it could reach over the whole river. Sankathell and Cranfinleth are not again mentioned in the *Registrum Episcopatus Moraviensis* nor in any known charters, but from a series of notes in my possession written in 1838 by Mr Robert Grigor, we may reasonably take it for granted that close on 700 years ago this old bridge of Archibold's of Inverlochty crossed the Lossie somewhere near the present Deanshaugh Bridge.

The property of "The College," the boundary wall of which skirts the east side of the park from the Lossie to the Bishop's Palace, belongs to Sir George A. Cooper, Bart., of Hursley Park, and is occupied by Mrs Williamson. It contains within its bounds six old Manes with their gardens and grounds, viz. those of Botarie, Innerkeithney, Croy, the Treasurer's, the Chancellor's, and the Dean's. These have all disappeared except the Dean's Manse, now known as "The College," part of which is as old as the end of the fifteenth or beginning of the sixteenth century. This residence is perhaps the most agreeable in the neighbourhood of the burgh; the grounds are adorned with many fine old trees, gardens, and orchards, and it has a pleasant sweep along the river's bank. The minister of Auldearn, as representing the old Deans of Moray, still draws a small sum annually as dues of the Dean's crofts.

THE CATHEDRAL

“The beginning of Christianity in Moray,” says Dr Cooper, is “associated on the one hand with a spot far up the Valley of the Spey—the Church of Insh on its promontory on the loch—and on the other hand with the two chief headlands of the sea-coast—Burghead and Lossiemouth. These very different situations mark the two routes by which the earliest missionaries of Faith made their way into the Province.” The source from which those streams were derived was Iona, that illustrious island, once the luminary of the Caledonian regions. **St Columba** or his followers journeyed by way of Loch Linnhe and Spean down to Laggan, Kingussie and Insh, and later by what is now the Caledonian Canal to Inverness and thence by boat to Burghead and Lossiemouth, and from the *Calendar of Scottish Saints* it appears beyond doubt that they proclaimed the Gospel on the shores of the Moray Firth about the year 582. From the eighth to the end of the eleventh centuries the history of North Britain is very obscure, but at the close of this period the Culdee Church still prevailed. One of its monasteries was at Birnie, and according to tradition there was also a church at Elgin on the site of the Cathedral. When **King Duncan** was wounded by Macbeth in 1040 at Bothgowan—a stone close to Pitgavenny House marks the spot—he was carried to the Castle at Elgin where he died, and his body laid in a church and eventually carried to Iona. “I have little doubt,” says Mr Young in his *Annals of Elgin* “that the place of the temporary sepulture of King Duncan in Elgin was the Church of the **Holy Trinity**, where the ruins of our venerable Cathedral now stand, then a place of Culdee worship.” The Culdees dedicated many of their churches to the Holy Trinity, and the Romish clergy at a later period, with great prudence erected their places of worship on the sites of buildings hallowed by religious feelings of the country and pious recollections of former ages.

Beyond the facts given in the *Registrum Moraviense* that the

Bishopric of Moray

was founded in 1107, the first year of the reign of **Alexander I.**, and that the first bishop was a monk of the name of **Gregorius**, we know almost nothing. Shaw quotes of a **Gregorius Episcopus** being a witness,

anno 1115, to the Foundation-Charter of the Priory of Scone, but an *Episcopus Moraviense* is first mentioned only about 1124, and Bishop Dowden concurs with Sir Archibald C. Lawrie's statement in his *Early Scottish Charters*: "It would be rash to say positively that there was not a bishop of Moray before 1124, but it is permissible to say that there is no good evidence that there was."

The bishops with proverbial foresight took possession of the Culdee Church of Birnie and of two other churches of more than ordinary importance that then existed—the Churches of Kinneddar and Spynie. Birnie seems to have been the seat of the diocese during the rule of the first four bishops—Gregory, William (1158-1161), Felix (1162-1171), and Simon de Tonei (1171-1184). For a short period during the episcopate of Richard (1187-1203), Kinneddar takes its place. If sanctity of locality had anything to do with this change, there was much to justify it, for Kinneddar, for centuries before that, had been regarded as one of the most holy places in the North. For somewhere about 934 Gervadus or St Gerardine established an oratory at "Kenedor," and here after his death the Church of Kinneddar was built, the foundations of which were said to have been visible in 1842 in the centre of what is now the churchyard of the parish church of Drainie.

Bishop Richard was a special favourite of William the Lion, to whom he had been chaplain—who heaped upon the See great gifts of lands and revenues, and besides a small toft of ground in many burghs he gave "My tithes of my returns from Moray," and it was added, when the people were backwards to pay their tithes, "I strictly ordain my Bailiffs of Moray that they without disturbance shall yearly make good the full and entire said tenth of my returns to Bishop Richard and his successors." King William confirmed to his burgesses in Moray their "free hanse"—the right of free-trade—as conferred by his grandfather, David I., and his charters are full of expressions of protection and regard for "burgensibus meis de Moravia."

Bishop Richard died at Spynie and was buried there in 1203.

Bishop Bricius Douglas, who was consecrated in 1203, is the first bishop who is anything more to us than a name. He was a man of talent who assumed considerable state and was a great benefactor to the Church. He seems to have been closely connected with the powerful family of De Moravia, to which he probably owed his promotion to a benefice so far from his own country—he had been

Prior of Lesmahago. He brought with him into Moray his five brothers and provided for them, by grants of land to some and for others as beneficed churchmen, laying thereby the foundation of the family of Douglas, whose name before this period is barely known in history. The descendants of the family of De Moravia and Douglas are still of the highest rank in Scotland. If the diocese was formerly ill-provided, backward, and almost outside the living world, it entered in Bricius' time into the current of European life, and he left it fairly furnished and progressive. Bishop Bricius early applied to **Pope Innocent III.** to have the **Cathedral** of the See, formerly undefined, to be fixed at **Spynie**. In compliance with this request, His Holiness issued a Bull on the 7th Day of the Ides of April 1207, appointing the Bishops of St Andrews and Brechin and the Abbot of Lindores to repair to Moray and to declare the Church of the Holy Trinity at Spynie to be the Cathedral Church of the diocese in all time coming, which they accordingly did. Bishop Bricius also founded a **College of Canons**, eight in number, and gave his Cathedral a Constitution founded on the usage of Lincoln, which he had ascertained by a mission to England, and which, says Dr Joseph Robertson in *Scottish Abbeys and Cathedrals*, was transmitted, with certain modifications, to Aberdeen and Caithness. In the *Transactions of the Scottish Ecclesiological Society*, 1907, Dr Cooper, in an excellent article on the "First Cathedral of Moray," gives, on pp. 110, 114, translations of the Bull of 1207, and of the Great Charter concerning the Foundation of the Canons at Spynie. No traces remain of this Cathedral, but the head of an old Celtic Cross, set on a plinth, marks its site. See Spynie Churchyard in Appendix.

The choice of Spynie for the Cathedral did not please Bishop Bricius for long, as in 1215 we find him, while attending the Lateran Council at Rome, suggesting to Pope Honorius III. that Spynie was a solitary place; it was not safe for residence; was far from the necessaries of life; and that divine service was much neglected. He therefore craved the Cathedral might be translated from Spynie to the Church of the Holy Trinity, which stood a little to the north-east of the town of Elgin, in the centre of a district celebrated as the most beautiful, the most fertile, and the most salubrious in Scotland. But it was not till two years after the death of Bishop Bricius, and during the incumbency of his successor and kinsman, Bishop Andrew de Moravia, that

the translation took place, when the Pope, by his **Apostolic Bull** dated the 10th day of April 1224, empowered the Bishop of Caithness with the Abbot of Kinlos and the Dean of Rosemarkie, or the Bishop and any one of these, to make the desired translation if they should find it useful. This Church of the Holy Trinity "juxta Elgin," could only lately have been erected, for a portion of the transept which still remains, shows that it may have been built any time between 1180 and the beginning of the thirteenth century. To quote from Sheriff Rampini's *History of Moray and Nairn*, "Hither on a brilliant summer day, the 15th, or as some say the 19th, day of **July 1224**, repaired a stately procession of bishops, priests, and regulars, with sacred banners and solemn chants. Entering the holy edifice, High Mass was sung; the Papal Bull was read; the impressive ceremony of consecration was performed by Gilbert, Bishop of Caithness, and when the imposing pageant was over the Church of the Holy Trinity had been transformed into the **Cathedral of Elgin**. The sacred lamp had been lighted which was to blaze forth to after-ages as 'the **Lantern of the North**.'"

Bishop **Andrew Moray**, who was consecrated 1224, was a scion of the powerful family of De Moravia, who possessed the greater part of the district and whose wealth and influence must have been very considerable. Bishop Andrew had been one of the two delegates sent to Lincoln by Bricius, and no doubt the magnificence of that Cathedral had appealed to his imagination. He had all his predecessor's ecclesiastical ambition with a much greater share of wisdom and prudence. The church of the Holy Trinity at this time, 1224, was probably a structure of ample size and of very considerable beauty, if the choir and nave were proportionate to the transepts. Very little if any of it would be demolished, but the whole edifice was doubtless considerably enlarged, alterations necessitated by the Church's augmented dignity. Architecture and practical masonry were the fashionable professions, and companies or incorporations of Masons furnished with Papal Bulls and ample privileges then traversed Europe. Ecclesiastics, too, from the highest to the lowest, were likewise trained. Gundulp, Bishop of Rochester, was a celebrated practical architect. Bishop Lucy was so enthusiastic in the building of Lincoln Cathedral in 1202, that he not only planned the work but actually carried stones and mortar for the use of the masons. It is not improbable our own Bishop

Andrew was equally conversant with the mysteries of the profession. We do not, however, suppose the Cathedral owed all its excellence of design or execution to native talent, for it is said of Elgin, as of Glasgow and other churches, that at the **Pope's desire**, expert artists and workmen were sent to assist in the work. Many of these no doubt remained, and under the fostering care and immediate protection of the Bishops would have laid the foundations of the several **Craft Guilds** in the burgh. There is a tradition that Bishop Andrew lived to see the completion of the Cathedral. One would fain hope this was true. Yet when Master Gregory the mason, and Master Richard the glazier, and many another Master of Craft had lavished all the gifts of his Art upon its adornment, much beautifying remained for after ages to do.

Bishop Andrew likewise supported his office with great ability, prudence, and dignity, and chiefly by munificent endowments obtained from his relatives the De Moravias of Duffus and of Petty, he increased the **College of Canons** from the eight formerly appointed by his predecessor Bricius, to **twenty-three**—of which number the Chapter consisted, for nearly 300 years—until Unthank was added in 1542.

At a later time Bishop Bur, in his memorable lamentation of 1390 to King Robert III., wrote that the Cathedral had seven dignitaries, fifteen canons, two and twenty vicars-choral, and about as many chaplains serving "God in righteousness."

It may be of interest to give a complete list of the **Chapter of the Cathedral** as fully constituted, with their ecclesiastical titles and residential privileges. The eight canons who resided permanently within the College and held offices of dignity in connection with the Cathedral were :—

1. The **Bishop**—who sat as a simple canon—had assigned to him the Prebend of the lands of Ferness, Lethen, Dunlichty and Tullydivie (in Edinkillie) with his castle at Spynie. The Bishop's power within the diocese was almost supreme. He had complete jurisdiction—ecclesiastical, civil, and criminal—within the bounds of the Cathedral, as also over a small burgh dependent on the See, which stood to the westward of the College and was distinct from the town of Elgin. His duties were more than local and the affairs of State or Church required him frequently to be absent from the See.

2. The **Dean**, whose Church and Prebend was Auldearn. He had also the castle of Penick near Auldearn, as a country house. The Dean

was the head of the Chapter, and had the greatest responsibility. All the canons, vicars, and chaplains were under his control and his duties were manifold. In return for which he was entitled to an honour and a reverence not accorded to any other of the dignitaries, in that all members of the choir were enjoined to bow to him in his stall as they passed, or to rise to their feet when he walked through the Church.

3. The **Archdeacon** had the parishes of Forres and Logie. The special function of the Archdeacon was to administer the whole jurisdiction of the Bishop, and he was by law as well as by practice the judge of the Episcopal Court. John Bellenden, who translated Bœce's *History of Scotland* in 1541, was an Archdeacon of Moray.

4. The **Precentor** had for Prebend the Churches of Lhanbryde and Alves, as well as a country house at Alves. To him was entrusted the superintendence of the whole musical services of the Cathedral. The "Sang Schules" over which these officials presided did more than afford a mere musical education, many of them at the Reformation being converted into the Grammar Schools of their respective burghs.

5. The **Chancellor** had the Churches of Strathavon and Glenurquhart, and a country house at Strathavon. His duties were bewilderingly multifarious. He was head of the church training college; the Cathedral preaching was under his charge; he had the custody of the Chapter seal; had to write the letters and draw up the Charters of the Chapter; supervise the library, and many another function.

6. The **Treasurer** had the parishes of Kinneddar and Eskyl. He took charge of the revenues, the ornaments, the relics, and other treasures of the Cathedral; and was responsible for the providing of the necessary elements and utensils of the Altars and Church.

7. The **Subdean** had the Altarage of Auldearn, the Chapelry of Nairn, and the Church of Dallas.

8. The **Succentor** or Sub-chantor had for Prebend the Churches and parishes of Rafford and Fothervaye.

Each of these dignitaries had capacious gardens adjoining their manses within the precinct walls, and four acres of land each, in the Panns as a glebe. Each of them also had two, three, and four vicarages attached to their office, for the support of their higher stations. They drew the largest tithes, leaving the smaller for the vicars who performed duty in the country parishes.

The Prebends of the remaining **Canons**, who were in residence only for a certain time each year, were :—9. Spynie and Kintrae—(an "old

Church" is mentioned as existing at Kintrae in the days of Bishop Bricius). 10. Ruthven and Dipple. 11. Elchies and Botarie (the old parishes of Ruthven and Botarie, both formerly in Banffshire, now form the parish of Cairnie in Aberdeenshire). 12. Rhynie. 13. Dumbennan and Kinnore. 14. Innerkeithnie. 15. Moy. 16. Cromdale and Advie. 17. Kingussie and Insh. 18. Croy. 19. Vicarage of Elgin. 20. Petty and Brachla. 21. Boharm and Aberlour. 22. Duffus. 23. Duthil. 24. Unthank.

Their manses and gardens were also within the precinct walls, but were smaller than those of the dignitaries. To each of them were assigned two acres of fine land in the Panns as a glebe—which land Bishop Andrew bought from the burgesses of Elgin.

From this we obtain a fairly accurate idea of the extent of the diocese of Moray, as it was in Bishop Andrew's day, situated as the prebends were in the modern counties of Aberdeen, Banff, Elgin, Nairn, and Inverness. I may here mention the manses of the canons followed the same fate as the Cathedral. Six of them as already stated stood within the grounds of "The College," the remainder on the south side of North College Street. They were protected by the strong precinct wall, and when the gates were shut formed a distinct community. According to Fordun's *Scotichron* they were consumed by fire in 1270, and they suffered the same fate in 1390. They were certainly rebuilt in the fifteenth century, and after the Reformation were occupied as private dwellings and gradually removed. Only two exist:—The Dean's manse, now "The College," and the Archdeacon's, now "The South College."

Bishop Andrew de Moravia was the more able to carry out these undertakings, being a great favourite with King Alexander II., who not only largely endowed the Cathedral but founded The Maison Dieu, The Black Friars, The Grey Friars, and Pluscarden Priory, and "was the greatest benefactor the burgh and district ever had." Alexander II. sometimes alone and sometimes with his Queen, Marie de Couci, visited Elgin. He was here in 1221 and again in 1228. Here he spent the Christmas of 1231. In 1235 he founded a chapel in the Cathedral Church of Elgin for the soul of King Duncan, and we have him in Elgin again in 1244. As for Bishop Andrew he is a prelate of whom we would gladly have known more. He died in 1242, and his remains were deposited in the south side of the choir, under the large stone of blue marble.



The Cathedral in 1538.

It is very remarkable to consider the rapid rise and increase of power and resources of the Bishops of Moray. In the year 1115 we find the first bishop settled at Birnie, presumably having a clay-built or wooden house for a residence, and a building of similar materials for his Church ; and now little more than a century afterwards, we have one of the most magnificent churches in the kingdom as the Cathedral of the diocese.

When entire and in its pristine glory our Cathedral must have afforded a splendid spectacle, with the numerous moulded ribs of the groin vaulting—having carved bosses at the intersections—rising up from the centre avenue or aisle ; the pointed aisles connecting from pillar to pillar ; the lofty clerestory windows reaching up to the vault ; and beyond all this there must have been a magnificent perspective in the long-continued double aisles, with their pillars and arches, such as could have been seen nowhere else in Scotland save at Melrose or St Giles, Edinburgh. This splendid spectacle—with the mellow light streaming through the stained glass windows, and flickering around the deep shadows—the paintings on the walls—the solemn tones of the chanted mass—the rich modulated music of the choir—the gorgeous vestments and imposing ceremonies of the priesthood sedulous of every adjunct to dazzle and elevate the fancy—must have deeply inspired an awe and veneration of which we can form but a very faint conception. For we must take into consideration that this noble edifice stood, as it were, at the extreme borders of civilization, on the verge of the Highlands, being the chief glory and highest ornament of the district in an age, when the country was comparatively rude and uncultivated, the dwellings of the mass of the people mere temporary huts, and even the castles of the nobles and chiefs possessed no architectural beauty and were devoid of taste and decoration. When finished the Cathedral was admitted to be the finest church in Scotland. It is described in the *Registrum Episcopatus Moraviensis* as “nobilis et decora ecclesia Moraviensis speculum patriæ et decus regni.” “The grandest of all the northern minsters was unquestionably Elgin,” says Dr Joseph Robertson in the *Quarterly Review* of June 1849. “It alone among the Scottish Cathedrals of the thirteenth century had two western towers. They are now shorn of their just height, but still may be seen from afar, lifting their bulk above the pleasant plain of Moray, and suggesting what the pile must have been when the great central spire soared twice the altitude of

the loftiest pinnacle that now grieves the eye." "Glasgow Cathedral," says Mr R. W. Billings, in his *Baronial and Ecclesiastical Antiquities of Scotland*, "is dignified and solemn, St Andrews is of great extent, Melrose rich in eccentric decoration; but as a building in which size and ornament were combined Elgin was without a rival." (It is generally understood that the text of Billings' work was written by Mr John Hill Burton.)

In an article which appeared in *The Builder* of March 1894, it is written: "Elgin was by far the richest and most complete of the Scottish Cathedrals. In length inferior to some but possessing unusual width in its five-aisled nave—an arrangement elsewhere used only in Chichester, and then only to a limited extent—there must have resulted an appearance of great spaciousness rather than of the long drawn extent more commonly aimed at. Unfortunately the most distinctive feature of the building is now hardly realizable, for it is the nave that has most completely perished. The greater portion of the Cathedral has been built at one period; a feeling of unity is thus the result, and the various additions have only helped towards the completion of a typical Cathedral plan."

For the greater part of the following details of the architectural features I am indebted to that invaluable work the *Ecclesiastical Architecture of Scotland*, by Messrs Macgibbon and Ross, in vol. ii. of which the Elgin Cathedral is described.

That the two grand West Towers marked the extent of the Church of The Holy Trinity is not certain, but it appears probable, the base of the towers appearing to be of earlier date than its superstruction, this apart from the difference in sandstone; above it is the rich yellow variety employed throughout the building. These grand towers are very notable portions of the Cathedral and are unsurpassed by any western towers in the kingdom. The style of the towers and tower part of the wall, with great doorway indicates an early date, being all of early First Pointed work in every detail. This splendid great doorway is undoubtedly amongst the finest examples in Scotland, if not in Britain, and recalls rather the noble portals of French architecture than those of this country. The great enclosing arches with the deep splay jambs, belong to the original Cathedral, but the double arched doorway with continuous jambs, and the vesica form above, is an insertion or infilling of a later date, late fourteenth century. As will be seen from the bases, the styles of masonry of the two



The Cathedral. West Front.
1224, Towers. 1270, Doorway. 1425, Window.



The Cathedral. Grand Entrance restored.

periods are quite distinct. This inserting of this doorway, was probably necessary on account of damage the original doorway had sustained. This great doorway bears a striking resemblance to the west doorway of St Machar's Cathedral, Aberdeen. Both doorways have a great enclosing outer archway, and while Elgin is a pointed arch, that at Aberdeen is round headed, but at the time when the whole front of St Machar's was built, round and pointed arches were used in Scotland quite frequently and indiscriminately, especially in doorways. What may be called the infilling at Elgin—built at the same time as the whole doorway at Aberdeen—is the feature where the two designs resemble each other, the latter being, as it were, the first rude sketch of the design—to suit the granite—and Elgin the finished and refined completion.

[The illustration of the grand entrance restored is from a print by Mr J. Grant. I am unable to state if it is a measured drawing, but I believe the tracery of the window coincides with the fragments that remain. The Grant brothers, James and John, were two of a little knot of clever, far-sighted men, who put life into Elgin a century ago. They started the first newspaper in Elgin—*The Elgin Courier*—in 1827. James afterwards made a name for himself in London. John remained in Elgin, publishing many books, including the second edition of Shaw's *Province of Moray*.]

On each side of the vesica over the central mullion kneels an angel waving a thurible. It has generally been presumed that the vesica had contained a representation of the Virgin and Child, but the Cathedral was dedicated to the Holy Trinity and the Holy Trinity figures on the Cathedral Seals. My friend Mr T. Francis Bumpus, who has written so much on English and Continental Cathedrals, points out that in several French cathedrals one of the west doorways is surmounted by a representation of the Saint to whom the Cathedral was dedicated, and as our Cathedral does possess some signs of French influence, would it not be quite reasonable to suppose the vesica rather contained a representation of the Holy Trinity? Bishop Pococke in 1760, in his *Tour through Scotland*, writes of the west doorway, "in the middle compartment there seems to have been some ornament, probably an Emblem of the Trinity." See Seals of Three Bishops in Appendix.

The great window over the West doorway, formerly filled with tracery is also of later date, every feature being of decorated character.

It is suggested this large window was inserted by Bishop Columba Dunbar (1422-35), doubtless because of damage done to what had previously existed, but perhaps only because of the current vogue in favour of the large single window.

Above this great west window are **three shields**. The one to the dexter (Fig. 10) bears :—Three cushions lozengeways within a royal tressure. It is suspended by the guige from a branch of oak and the arms on it are those borne originally by the family of Randolph and



FIG. 10.



FIG. 11.

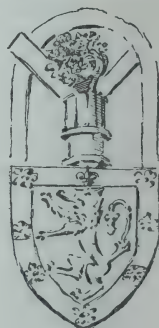


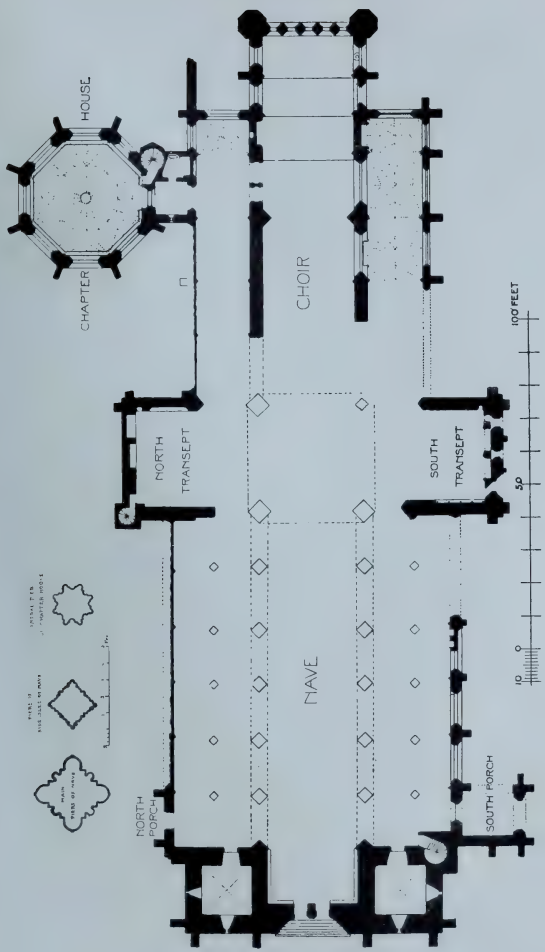
FIG. 12.

Arms above the West Window.

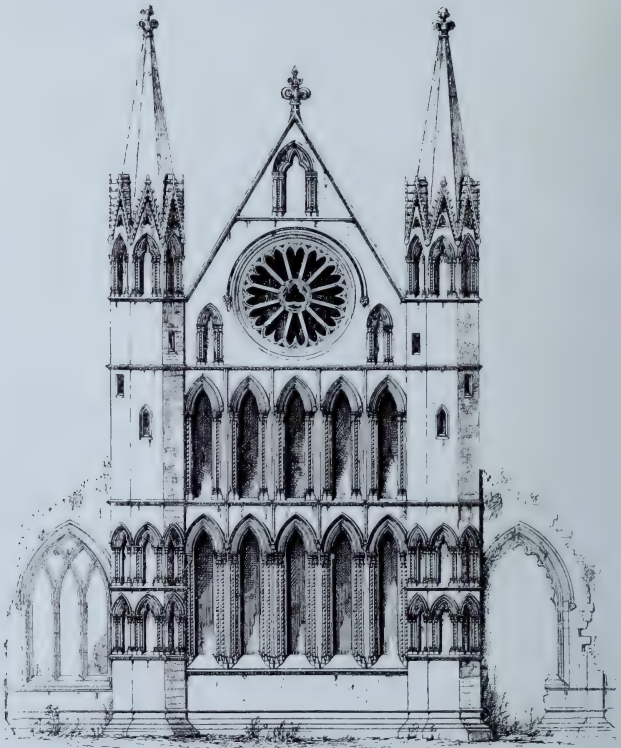
afterwards adopted by that of Dunbar on succeeding to the **Earldom of Moray**.

The shield in the centre (Fig. 11) bears :—The **royal arms of Scotland**. It also is suspended by the guige from a branch of oak. The shield on the sinister (Fig. 12) bears :—A lion rampant within a bordure charged with eight roses. It is couché though shown erect in the illustration and is suspended by a long guige ; behind the shield is a crosier. The arms are the original paternal arms of the **family of Dunbar**, and are probably those of Bishop Columba.

The total length of the Cathedral inside is 264 feet ; and the total width of the nave is 84 feet. The three steps leading up to the **High Altar** remain. The east end of the Cathedral is divided into two arcaded stories with five lights in each,



Ground Plan of the Cathedral.



East End of the Cathedral. Restored.

while above is the large east window, 12 feet in diameter, similar to the "Round O" of Arbroath. In the side walls there is no triforium, but the clerestory is lofty and forms a continuance of the upper storey of the east end extending along both sides of the choir. The arcades of the east end and clerestory are all ornamented with distinct shafts, having rounded moulded capitals and bases, and fine bold mouldings in the arches. The hollows between the shafts and mouldings are enriched with numerous and elegant forms of the dog-tooth ornament. The windows are almost all lancets, and some of these at the east end have a little tracery introduced, thus indicating a rather later date in the style. The elegant turrets at the east end are ornamented with trefoiled arcades and have been finished on top with octagonal pyramidal roofs and canopied windows.

"A near view," says Mr Henry F. Kerr, A.R.I.B.A., in his article on the "Elgin Cathedral" in the *Builder's Journal and Architectural Record* of February 1899, "shows the very beautiful detail of this portion. Observe the care with which even the loftiest portions of the turrets are treated, and even on the side which would be quite hidden if the roof were on the building. As a matter of design and detail it would be hard to instance any building that equalled this; none could excel it. There is a grace of design, superb proportion, the utmost delicacy of detail, and although there is ample ornament there is withal a repose and restraint which makes the work most fascinating."

(The illustration of the East end of the Cathedral, restored—by Mr J. J. Laing, appeared in the *Building Chronicle*, 1855. It is a very good measured drawing. Mr Laing was a splendid draughtsman, some of his specimens may be seen in the Museum, Chambers Street, Edinburgh. He made drawings, too, for Mr Ruskin and Mr V. Le Duc.)

All the features of the choir seem to point to its having been erected probably after the fire of 1270. The details are all of pure First Pointed form, but from the exuberance of the enrichments the building was apparently somewhat late in the period. The buttresses of the exterior in the clerestory are of small size, the building evidently not having been designed for a vault but only intended to carry a wooden roof over the central choir. The side aisles, however, were vaulted and groined. The aisles of the choir do not extend the full length of the choir but stop short as is usual by two bays so as to admit more light

into the presbytery. The north aisle is separated from the central choir by a solid wall having only one opening, through which a passage leads from the choir across this aisle to the Chapter-house. Along the south side of the choir there runs another and wider aisle which forms the Lady Chapel. It was connected with the choir by wide arched openings, having First Pointed piers and mouldings with round moulded capitals. The tracery and other details of this aisle prove it to have been considerably altered at a later date than the choir. The north aisle wall presents some peculiarities. It has been mentioned that the wall is solid having no opening to the side aisle except that leading to the Chapter-house. It would appear this was not always the case, as there are traces in the side next the aisle of a window which has been built up. The wall is also in its lower part built with rubble, and it may be conjectured that this wall was part of the original choir of the Church of the Holy Trinity. Another peculiarity is that the windows in the triforium of the western portion are smaller than those of the rest of the choir. Possibly the western aisle, which was cut off from the choir by a solid wall, was used as a sacristy. The traceried windows of the south side of the choir aisle are clearly of the Early Decorated Period, and of a character peculiar to the north of Scotland. These windows have the mullions continuous to the arch, and intersect one with the other, and in the spaces formed by the intersections are placed foliated circles. Similar work may be seen at St Dunstan's, Tain, and Fortrose Cathedral.

The transepts had no side aisles, but they would bulk largely in any view of the building as they extended on each side from the centre tower for a distance of 40 feet. Their length from north to south inside is 108 feet.

The south wall of the south transept is especially interesting from its containing the oldest architecture in the Cathedral, and no doubt was really part of the original Church of the Holy Trinity. The various features all show that it belongs to the Transitional Period between the Norman and First Pointed, which in Scotland occurred about the beginning of the thirteenth century. The form of the buttresses and the introduction of the pointed lancet windows below the circular arches on the upper floor show that the First Pointed style was making rapid progress, while the circular arches of the upper windows, and Norman ornaments inserted in the pointed doorway, show lingering



The Cathedral. South Nave and Transept.



The Cathedral in 1868. (Slozer's View.)

remains of the earlier style. At the porch the scallop may be noted quite French in style. The dog-tooth flower that appears there in its largest form is an ornament that has commended itself to successive builders, for till the latest period, in varying shape and size, it is most plentifully displayed throughout the edifice. The scallop, dog-tooth flower, and other features will be noted in illustration facing page 96.

The **north transept** is now levelled to within a few feet of the ground—a catastrophe that befell it no doubt when the central tower fell. Happily a record of its appearance is preserved by Slezer, showing it to have been similar to the gable still standing, with three rows of windows, corner turret, and at the gable apex a cusped triangle, just as may be seen has been reproduced in the choir east gable at a later date. The nave appears from the plan of the main piers, and the style of the responds against the west towers, to have been originally of First Pointed work, and to have corresponded with the style of the choir, having no triforium, but a lofty clerestory with passage in the wall, similar to that of the choir. Slezer's view shows the clerestory of the nave complete as above described. The arches of the windows are drawn as if circular, but this is evidently a mistake, those of the choir which still exist are pointed, they being also drawn as if of circular form.

This view from Slezer's *Theatrum Scotiæ* gives an idea of the **central tower**, which, twice built, has now completely vanished. What was the extent of the tower piers is not now evident; one abutment of the period alone remains, at the south-west angle. The view shows a square tower with single lights in each face; a corner turret rises higher at the north-west angle and was doubtless a staircase; at that and the south-west angle are canopied niches containing large statues; doubtless the same occurred at the other angles. Not unreasonably we connect the fragments of the three large figures on the ground in nave south aisle with these niches.

The smaller piers of the outer aisles are evidently much later in style. But the outer aisles themselves appear to have been the result of an alteration made at an early date. Some fragments of the south aisle wall and **south porch** are of First Pointed style, but the outer aisles were undoubtedly restored in the fifteenth century. The mode of juncture of the three aisles with the western towers shows that this form was an afterthought, as they projected beyond the outer face of the tower

wall in an awkward manner. The juncture of the south wall with the transept further indicates that the position of the former has been altered, as the lower part of a buttress has had to be cut away to make room for it, and the upper part of the buttress is left unsupported in mid-air.

The rebuilding of the nave was undoubtedly carried out during the restoration subsequent to the ruin caused by the "Wolf." This restoration is in the style of the Scottish Decorated work which flourished during the fifteenth century. The restoration in the Decorated Period may, therefore, have proceeded on the earlier lines of the thirteenth century. Late Decorated work of a character peculiar to Scotland may be seen in the windows with gables over them in the south side of nave. The corbels which carry the arches on the towers in the bay of the interior next the west doorway are also of fifteenth century work.

On the wall of the south tower facing the nave are the remains of plastering, and as adjoining fine ashlar work, it may be presumed painted decoration was intended. Adjoining the south tower there are the foundations of nave porch which was groin vaulted.

There have been cross walls dividing some bays of the outer aisles into chapels; of these some fragments can be traced in the south aisle. A few ambries and piscinas still remain. All these features may still be seen in a corresponding aisle at Melrose.

After thus describing the body of the Church let us take a view of the Chapter-house, which occupies its proper place to the north-west of the building.

We enter the Chapter-house through the arch of the aisle of St Columba, of which little remains except the portion of fretted roof, achieved with the wonderful minuteness and airy security of a cobweb. Off this vestibule is a small chamber assumed to be the Lavatory, the basin trough in which would contain water for the priest to wash his hands previous to celebrating mass. Here General Anderson was cradled, his romantic story being related at page 125. The little ornamentation on the trough and wall should be noticed. In its south wall at a later date a fire-place was formed.

As the Chapter-house now stands it is practically a structure of the late Pointed Period. It is the only example remaining in Scotland of a similar detached octagonal edifice with centre pillar and vaulted roof.



The Cathedral. West Towers (inside).



The Cathedral. Chapter-House.

(There is, however, at Restalrig, Edinburgh, a hexagonal building standing detached from the church, having a centre pillar supporting a groined vault. This was St Triduan's Well, its floor is some 7 feet below the level of the ground. Above it there was a chapel or chapter-house, also with a groined roof. The size of the building is 29 feet inside diameter. Also in that same suburb was quite a tiny well, hexagonal with centre pillar and groined roof. This well was removed some years ago and set up at the base of the Salisbury Crags near Holyrood. It is illustrated by Billings. Both wells are about the same age as the Elgin Chapter-house.)

The Elgin Chapter-house is 37 feet in internal diameter on the ground floor; but the walls have the peculiarity that about 8 feet above the floor they are corbelled out and overhang towards the interior. On the side opposite the entrance, the corbelling is carried on an arcade of five arches, enriched with Third Pointed ornaments. On the other sides the corbelling is horizontal with foliated capitals and corbels at intervals and detached leaf ornaments in the mouldings. It is apparent from the alteration of the masonry of the exterior that the windows have been inserted in an older structure. It is probable the Chapter-house suffered severely at the "Wolf of Badenoch's" hands. The interior of the walls appears to have been either relined or faced with ashlar work when the restoration took place, new vaulting being erected and enlarged windows introduced at the same time. The new facing of the interior is carried round all the sides except that in which the entrance doorway is situated. There it stops short and the old wall is visible, and near the top of this wall are four arched recesses now empty. The Chapter-house is groin vaulted, with main pointed ribs springing from the centre pillar to each angle of the building with intermediate ribs on the wall side. This arrangement results in a horizontal rib running round the centre of the roof parallel with the side walls, and is a striking and most beautiful feature of the design. (At Restalrig, the main ribs spring from each angle embracing two sides of the building, and from the centre pillar a rib passes to the centre of each wall, the result being that the horizontal ribs do not coincide with the walls.) The intersection of the ribs are provided with ornamental bosses. The seven large windows were of great beauty, and were divided with mullions and tracery of the Middle Pointed style, most of which is now

demolished. The north-east window was restored some fifty years ago. The central pillar is octagonal and consists of alternate rounds and hollows, the former having distinct bases and foliated capitals, and each of the hollows having a shield with armorial bearings inserted in the cavetto between the capitals of the shafts. These heraldic blazons—fully described later—enable us to fix approximately the name and date of the bishop under whom the restoration was carried out, **Bishop Andrew Stewart** (1482-1501). A stone bench runs as usual round the Chapter-house for the use of the canons who formed the Chapter. In the north wall are five stalls for the dignitaries, that of the Dean, its head, being more elevated than the others. A stone reading desk forms part of the central pillar and is probably the only example of the kind now remaining in Scotland. A wheel stair in the south-east angle of the Chapter-house leads to the roof.

I deemed it best to give here this full description of the Cathedral buildings, so that one might carry in the mind's eye an idea of their magnificence and grandeur as the history is unfolded of its marvellous development and its calamitous and tragic destruction.

The date of the dedication of the Cathedral is 1224, and the transepts as well as other parts already mentioned may possibly have been part of the original Church of The Holy Trinity. Fordun mentions, of its being seriously damaged by fire in 1270. This event seems to have been seized upon as a fitting opportunity to add to the Cathedral's beauty and convenience, and while not assuming that the fire was the cause, such a date seems to suit various parts; the Chapter-house—although the buttresses and lower walls only remain of the original—the choir, aisles, south-west porch, etc. And the First Pointed work would probably be completed before the War of Independence, which put a stop to church building in Scotland for a long period. The Cathedral thus completed remained so for about a century.

The three bishops after **Bishop Andrew Moray**—**Simon** (1242-1252); **Ralph**, who seems to have died before consecration; and **Archibald** (1253-1298) have left no particular records of their episcopacy. But the next, **Bishop David** (1299-1326)—also of the De Moravia family—lived in the stirring times of the War of Independence, and was a zealous supporter of **Robert the Bruce** when striving to rescue Scotland from English supremacy. Hailes tells us that **Bishop David of Moray**



The Cathedral. East End (Inside).



Destruction of the Cathedral in 1390.

was a strong patriot, and preached to his diocese "that it was no less meritorious to rise in arms to support the Bruce than to engage in a crusade against the Saracens." **Edward I. of England** charged Bishop David with assenting to the murder of the Cumin before the Altar of the Church at Dumfries, and had him and others excommunicated by Cardinal St Sabinus of Spain, the Papal Legate in England. Bishop David fled to Orkney, returning to his diocese immediately after the death of Edward in 1307. David, like all the other recorded members of his race, stands out a strong, commanding and chivalrous individuality.

He died in January 1325, bequeathing funds for the benefit of four poor scholars from Moray repairing to the Paris University for their education. Little as we know about Bishop David the fact that he was the founder of what afterwards became known as "**The Scots College in Paris**" will always claim grateful recognition. He was buried in the choir of the Cathedral. (Notes on *The Scots College in Paris* are given in the Appendix.)

John Pilmore was consecrated in 1326 and was Bishop of Moray for thirty-seven years, dying in the Castle of Spynie in 1362.

Bishop Alexander Bur was consecrated in 1362, and in 1390 occurred the most lawless raid, already referred to, to which the Cathedral and its precincts were ever exposed. **Alexander Stewart, Earl of Buchan**, Lord of Badenoch, second son of King Robert II., had been constituted Lieutenant from the limits of Moray to the Pentland Firth. This Justiciaryship he lost in 1389, thereby increasing his freedom whilst lessening his responsibilities. This person was long known by the name of the "**Wolf of Badenoch**," for such was his savageness and vindictiveness. Having a quarrel with the Bishop of Moray—*cherchez la femme*—he seized the Bishop's land in Badenoch, and on being excommunicated he in resentment sent out the fiery cross, and in May 1390, with his "**Wyld Wykkyd Heland-men**," he swooped down from his stronghold at Lochindorb, burned the town of **Forres**, the choir of the Church of St Lawrence there, also the manse of the Archdeacon in the neighbourhood, and in the month of June following, says the *Registrum Episcopatus Moraviensis*, "in the Feast of the Blessed Botulph Abbot he burned the whole town of **Elgin**—totam Villam de Elgyn—the Church of St Giles in the same, the **Maison Dieu** near Elgin, 18 noble and beautiful Manses of the Canons and Chaplains, and what was further still more cursed and lamentable,

the noble and highly adorned **Church of Moray**, with all the books, charters, and other valuable things of the country therein kept." This sacrilege created great horror, and we may well believe that if the Church could have inflicted a sentence commensurate with the enormity of the offence it would not have failed in its duty. But the Wolf was already under the ban of excommunication and no human authority, not even that of the Pope himself, could do him further harm. The Wolf, however, cared as little for excommunication as he did for its symbol—the blowing out of a candle. His vengeance was accomplished.

The popular tradition that before he died, 20th February 1394, he repented of his crime and actually did penance in the Black Friars' Church at Perth, rests on no higher authority than that of the clerical scribe who wrote the *Quedam Memorabilia*, an unauthentic chronicle appended to the *Registrum Episcopatus Moraviensis*. None of the old historians, Fordun, Wyntun, nor the *Liber Pluscardensis*, mention it, and it is hardly likely that an event which would have so greatly vindicated the authority of the Mother Church, should have been omitted by such devoted Churchmen.

(Also, the Wolf is generally supposed to have been buried in Dunkeld Cathedral, but Mr Robert Brydall, F.S.A.Scot., in his paper the *Monumental Effigies of Scotland*, which appeared in Vol. XXIX. p. 376 of the *Proceedings of the Society of Antiquaries*, throws doubt upon this, and maintains the splendid tomb there is that of another Dominus de Badenoch, the armour being that of the fifteenth century.)

This wanton outrage being one of revengeful destruction damaged the building seriously. The Chapter-house must have been almost wrecked from the fact that its restoration required a complete interior casing of masonry and new windows; the three outer south aisles of the nave and the great west doorway suffered, and seventy years of continuous work were required to make good the damage. This sacrilegious crime nearly broke Bishop Bur's heart, and the petition he made to **King Robert III.** in December 1390, as recorded in the *Registrum Episcopatus Moraviensis*, is pitiful in its pathos. Aged and debilitated as he was he ventured to appeal to the King to assist him in rebuilding his church. It had been, he said, the special ornament of the country, the glory of the Kingdom, the delight of strangers and the praise of visitors. Its fame was known and lauded even in foreign lands on account of the multitude of its servitors and its most fair adornments. He would

not refer to its lofty belfries, to their high toned bells, to the rich magnificence of its internal decorations, to the wealth of jewels and relics. All he would do would be to commit the matter into the hands of his Most Gracious Prince.

Equally affecting, no doubt, was the wail of the burghers as they beheld their church, hospital, and whole town thus recklessly consigned to the flames.

Bishop Bur began to rebuild his Cathedral, but he died at Spynie in 1397 and was buried in the choir of the Cathedral.

A contribution appears to have been made by the King in the form of an annuity of £20 during the King's pleasure (*Exchequer Rolls*, Vol. III.), and something substantial seems to have come of the appeal generally, for when Alexander Macdonald, son of the Lord of the Isles, "spulzied" the Chanonry in July 1402 the plunder seems to have been so rich as to have enticed him back again in the following October. But this time he was met at the west precinct gate by the Bishop and Canons who, in short, "so worked upon the feelings of Alexander and his captains that they confessed their faults and earnestly begged to be absolved." Then the Bishop in full pontificals, first at the great west door and then in front of the High Altar, solemnly absolved them. The price paid was a great sum of money—presumably stolen from elsewhere. As an enduring memorial of this triumph of the Church, a cross, now known as the **Little Cross**, was erected to mark the spot where the immunities of the Chanonry began, and a **Bell** was hung in the Cathedral (see page 16). This time the entry in the *Registrum Episcopatus Moraviensis* is ample and complete.

Bishop Spynie continued the rebuilding and every canon contributed, yet through the troubles of the times the work made slow progress. Bishop Spynie died at the Bishop's Palace, Elgin, in 1406, and was buried also in the choir.

John Innes, Parson of Duffus and Canon of Caithness, succeeded in 1407 and sat seven years. He built the central tower; it may either be that he completed what had been unfinished or erected the tower from the foundation. He died in 1414 and was buried at the foot of the north-west pillar which supported the central tower. After his death the Chapter met and bound themselves by a solemn oath that whosoever should be elected bishop, should annually apply one-third of his revenue in repairing the Cathedral until all should be finished.

Bishop Leighton, who was consecrated in 1414, was translated to Aberdeen in 1422, and during his episcopate there, it may be mentioned, he founded the Chapel of St John, and completed the walls and the two western towers of St Machar's Cathedral.

Then comes **Columba de Dunbar**, younger son of George, tenth Earl of March, and nephew of John Dunbar, Earl of Moray. He was Dean of Dunbar in 1411 and was promoted to the See of Moray in 1423(?). In Bishop Columba's time the large window over the grand entrance was inserted, possibly, as already suggested, it may have been on account of damage done to what had previously existed, or because of the vogue in favour of the large single window, as seen at St Andrews and Dunkeld. In 1433 there is record of a safe conduct to this bishop from the King of England, permitting him to pass through England on his way to Rome, with thirty servants in his retinue, and another the following year when Bishop Columba journeyed to the Council of Basle. He died at Spynie in 1435 and lies buried in that part of the aisle of St Thomas the Martyr called "The Dunbar Aisle," where his recumbent effigy, now much dilapidated, still remains. This effigy is described later.

In **Bishop John Winchester** we have a real and vivid personality. He came to Scotland in the suite of King James I., with whom he was in high favour, being successively appointed Prebendary of Dunkeld, Provost of Lincluden, Lord Clerk-Register, and then, in 1437, consecrated Bishop of Moray. **King James** besides confiding in him, employed him in numerous weighty State affairs. The King also visited him at Spynie Castle, and it was during his time that the lands of the Church there were erected into the Barony of Spynie, with full regality rights, whilst the little village that had grown up beneath the castle walls was erected into a burgh. The temporal influence of the Bishops of Moray was thus growing even more luxuriantly than their spiritual. Bishop Winchester died in 1458 and was buried in St Mary's Aisle.

From the outset till the Reformation one notices that the **Bishopric of Moray** was one of the great prizes of the Church, and this is borne out by the quality of the men who held it, they occupying places among the greatest in the land, being princes not only of the Church but also of the State.

James Stewart, of the family of Strathavon, was only two years bishop,

dying in 1460, and was buried in the aisle of St Peter and St Paul, in the south transept.

He was succeeded by his brother David, who was consecrated in 1461. **David Stewart** improved the arrangements of the College :—that the kirk lands should be let only to the actual labourers of the ground ; that no pension should be allocated on these lands ; and that no canon be privately admitted but in general convocation. During his episcopate the first Earl of Huntly resisted the payment of rent, for which he was excommunicated. Under the irritation thereof “ he threatened to pluck the Bishop out off his pigeon holes ” in scorn of the mean dwelling at that date in Spynie. But the haughty prelate, who was busy rebuilding, returned the message that he should by and by have a nest that the Earl and all his clan should not be able to pluck him out off. The great Tower of Spynie, known now by the name of “ Davy’s Tower,” although much shattered, amply shows that the Bishop’s reply was no empty boast. As the power of the Church was then greater even than that of the King’s lieutenant-general, the Earl had to yield, and in 1464, with bare and bended knees, made due submission to the Bishop. Bishop David died in 1475 and was buried beside his brother, Bishop James, whilst his old enemy the Earl of Huntly lies only a few yards away.

Many writers speak of Bishop James and Bishop David Stewart as members of the illustrious house of Lorn, but this is not borne out by their coats of arms, which are certainly not of Lorn (see heraldic references, page 98).

Bishop William Tulloch, Keeper of the Privy Seal, formerly Bishop of Orkney, was translated to Moray in 1477, but he appears to have been more of a politician than a cleric. He was one of the Ambassadors to Denmark to negotiate the marriage between **James III.** and the “ Ladey Margaret,” an alliance which placed the **Orkney and Shetland Islands** in the possession of the Scottish Crown. He died about 1482 and was buried in St Mary’s Aisle.

Andrew Stewart, a scion of royalty, third son of the Black Knight of Lorn, and of his Lady, the widow of King James I., was the next bishop. In the *Rolls of Parliament*, 1482, he is mentioned as “ Andrew our dear Uncle, the Keeper of our Privy Seal.” He was Sub-dean of Elgin Cathedral, Dean of Faculty of the Glasgow University, Provost of Lincluden, and Rector of Monkland. On his consecration to the

See of Moray he resigned all these offices except the Privy Seal and the Sub-deanery, which he retained "in commendam." During his incumbency the Chapter-house was restored and dedicated to the Passion, Bishop Andrew's arms appearing on three different shields within the building. He died in 1501, and was interred in the choir of the Cathedral.

He was succeeded by **Bishop Andrew Forman**, one of the most remarkable men of his day. Shrewd, supple, fertile in resource, he rose to high place and preferment by sheer dint of character and mother wit, and in the fullest sense of the word was the architect of his own fortunes. Without influence, acting and thinking independently, he stands forward as one of the most accomplished and successful diplomats of his age. **James IV.** appointed him Ambassador to England, and later to France. From France Bishop Forman went to Rome and there secured further triumph for his diplomacy, in return for which services **Pope Julius II.** appointed him Papal Legate for Scotland. On his way home he was appointed **Archbishop of Bruges**, but in 1514 he was exchanged to St Andrews. In 1506, during his incumbency, the central tower fell, but no cause is assigned for the disaster; the following year the Bishop began its re-erection, but it was not finished till 1538.

With the period of **Bishop James Hepburn** (1516-1523), the bishopric appears to have reached its utmost height of wealth and magnificence. James Hepburn, third son of Adam, Lord Hailes, and brother of Patrick, the first Earl of Bothwell, had been Rector of Parton, in 1515 Abbot of Dunfermline, and in the same year Lord Treasurer, which office he relinquished the following year. He died in 1523 and lies buried in St Mary's Aisle near the Earl of Huntly's tomb. On his death, the Earl of Angus wrote Cardinal Wolsey to solicit the Pope for the Bishopric of Moray and Abbacy of Melrose for his brother—"whilkis are baith vacant."

Bishop Schaw (1524-1527) had the character of a man of great virtue, he also was Ambassador to England. He died in 1527 and was buried in the choir.

Bishop Alexander Stewart succeeded. He was the son of Alexander, Duke of Albany, son to King James II., but not much is known of him. He died in 1535 and was buried in the Monastery of Scone.

With **Patrick Hepburn**—the son of the first Earl of Bothwell—we come to the last Roman Catholic **Bishop** of Moray. The central tower of the Cathedral, begun in 1507, was finished early in his incumbency,

and its height is given as 198 feet. This was the last addition made to the Cathedral buildings, which by the pious labours of the successive prelates had become one of the most splendid specimens of ecclesiastical architecture in Scotland.

Patrick Hepburn succeeded his uncle John as Prior of St Andrews in 1522, and was promoted to the See of Moray in 1535, holding "in commendam" the Abbacy of Scone. All the Hepburns had been clever men, and in talents Bishop Patrick took after his family. He was one of the commissioners who negotiated the marriage of **Queen Mary Stuart** with the Dauphin of France, though he did not assist at its celebration. History and tradition have handed him down to us as not only the last but the worst of the old Bishops of Moray. No doubt many of the tales were exaggerated, but there is no need to repeat them here. In truth he was the greatest dilapidator of the Church possessions. Wise in his generation he saw that the **Reformation** was not a thing to be opposed, by spiritual weapons at any rate, and by 1540 he had begun a system of alienation of Church lands, thus providing for his own future maintenance and that of his numerous family. As the feu charters, for the most part, were granted on easy terms he was able when the storm did burst, not only to brave but to defy the Reformation. Shutting himself up in the Castle of Spynie, he carried on his wild, unprincipled life to the end, dying there in June 1573.

The **Revenues** of the Bishopric of Moray at its erection were probably small. One finds no donation from King David I. nor Malcolm IV., but King William was a liberal benefactor to the See, also Alexander II. Several other kings and great men afterwards granted lands, forests, fishings, etc., and the revenues of the diocese when the Cathedral was at the height of its glory, at the beginning of the sixteenth century, must have been very considerable indeed. These revenues were derived from various sources throughout the province, and as it was payable partly in money and partly in kind, it is now almost an impossibility to give anything like an accurate guess at the actual income. No doubt the bishops lived like princes and maintained great style, but we must admit that, with the exception of Bishop Patrick Hepburn, they did well by the Cathedral and the various Church properties and lands. Likewise it was they who looked after the sick, the poor, education, and the general well-being of the people, all which even in those bygone days required money.

The Reformation was established by Parliament in 1560, and the story of the changes that happened as Presbytery or Prelacy alternately prevailed between that date and 1689, when Prelacy was abolished, is not of much interest in connection with the Cathedral. The Protestant ministers and bishops of those periods, whatever their merits (and they were not without them) sank into mere spiritual chief magistrates. They, however, continued to reside at the Castle of Spynie until the Revolution, when it in turn had its iron and wood work torn down and the place rendered uninhabitable.

Strange to say this change from Roman Catholicism to Protestantism, was attended with none of the friction which might reasonably have been expected to ensue in a district which owed so much in the way of material advantage to the old religion. Within two months of Bishop Hepburn's death his successor **George Douglas** was elected. He held the Bishopric till 1589. On his death **James VI.** converted the bishopric into a **lordship temporal**, conferring it in 1590 upon his old friend **Alexander Lindsay**, with the title of **Lord Spynie**. Later, in 1606, **James**, anxious for the restoration of Prelacy, by gifting an estate in Angus to "dear Sandy"—as he then addressed **Lord Spynie**—managed to have the castle and its revenues restored to the Crown.

Alexander Douglas, who had been minister of Elgin from 1582, was promoted to the See of Moray in 1606. On his death in 1623 he was succeeded by **John Guthrie**. Guthrie lived during the trouble and confusion of the Covenanted times; and he was the first Scotch bishop to adorn himself in the Episcopal robes of **Charles I.**'s creation. In 1628 we find him with others cited to appear before the General Assembly, for, among other "crimes and misdemeanours," that of his preaching in a surplice! For this he was deposed but he "was not at this tyme excommunicat." On returning to the Castle of Spynie he continued the even tenor of his ways, teaching and preaching, with exemplary assiduity.

On 19th February 1638 **Charles I.** issued a proclamation wherein was stated that he had caused to be compiled a **Book of Common Prayer** for the use of his subjects. The nobles being against it sent commissioners to all the burghs of Scotland requesting the inhabitants to resist its use. These commissioners came to Elgin the 13th April 1638, having with them for signature a **Confession of Faith**. Thereafter the whole

community, with the exception of Mr John Gordon, the minister for Elgin, subscribed the Covenant.

Bishop Guthrie of Moray, on becoming aware of the form matters were assuming, set about furnishing the Castle of Spynie with all necessary provision in men, meat, ammunition, powder, and ball. In July 1640 the leader of the Tables directed General Monro to take order with the redoubtable old Churchman. "Thereupon," says Spalding's *Memorials of the Troubles in Scotland*, Vol. I. p. 305, "Monro resolves to go to sie the bischop at the hous of Spynnie. He takis 300 mvskiteiris with him, with puttaris and peicis of ordinance with all vther thinges necessar. Be the way sindrie barronis and gentilmen of the countrie met him and convoyit him to Spynne." The Bishop, contrary to expectation, delivered up the keys to Monro, who with his soldiers were handsomely entertained. Notwithstanding this courteous reception Monro "mellis with the haill armes within the place, plunderit the bischopis ryding horss sadill and bryddill." All the same, when General Monro returned to Edinburgh in September 1640, "he brocht also with him the bischop of Morray wp the streitis and presentit him to the estaitis wha incontinent causit waird him in the tolbuith of Edinburghe quhair he remaint with a havie hart." Guthrie took the Covenant at last and petitioned the Assemblies of 1641 and 1642 to reinstate him in the First Charge of Elgin; but though the whole Synod of Moray backed his suit and the Assembly was not unwilling, the opposition of the patron, Lord Duffus, rendered it impossible to grant it. He thereafter retired to his estate in Angus.

These covenanting times told heavily on Moray, for the Marquis of Montrose, after his victory at Inverlochy, "passed down throw the countrie of Morray chargeing all maner of men, betuixt 60 and 16 to ryss and serve the King and him his majesteis liuetennand wnder the pane of fyre and suord, and to that effect to meit him in their best armes on horss and foot. Sindry of the Morray men cam in to him. Sic as stood out, he plunderit, spolzeit and brynt. This bred gryte feir and the Committe in Elgin vpone the 17 of Februar 1645, the Erll of Seafort, the Laird of Inness, Sir Robert Gordoun, and diuers vithers," entrusted with the safety of the district, dissolves "and ilkane a sindrie get. Inness gois to Spynnie, and the toun's people of Elgin fled also, with their wyves, barnes, and best goodis."

On the 19th February 1645 **Montrose** entered **Elgin**. His first recruit was **Huntly's** eldest son, who "lap quiklie on horsse, haueing **Nathainell Gordoun** with sum few vtheris in his company ; and that samen nicht cam to **Elgyn** salutit **Montrose**, who maid him hartlie welcum, and soupis joyfullie togidder." Every hour of his stay brought some fresh auxiliary, ultimately including the very men who had formed the "Committe in **Elgin**," and who had fled so dastardly a few days before. But all the same **Spalding** relates in Vol. II. p. 449, that "to saif the toun onbrynt **Montrose** receavit 4000 merkis, bot his soldiouris, especiallie the **Laird of Grantis** soldouris, plunderit the toun pitifullie and left nothing tursabill (removable) oncareit away, and brak doun bedis, burdis, insicht and plenishing." Such was the miserable state of **Elgin** and the plain of **Moray** in the early spring of 1645.

After the Restoration, when Episcopacy was again reinstated, we have as bishops, **Murdo Mackenzie**, who had been for some time a chaplain in the army of **Gustavus Adolphus**, and whose father, a cadet of the family of **Gairloch**, is styled of **Pluscardy**. He was minister of **Elgin** in 1645, consecrated bishop in 1662, translated to **Orkney** in 1677, and, as the old chronicle has it, "thereafter translated to heaven." The impression one receives of him from the writers of these covenanting times is that of a worldly, time-serving, plausible man.

James Aitken, on the King's recommendation, was elected bishop in 1677. He was accounted a pious man. He warmly maintained the rights of his See to the fishings on the **Spey**, which led to the **Marquis of Huntly** and **Earls of Moray** and **Dunfermline**, proprietors of fishings on that water, getting him translated to the diocese of **Galloway**.

He was succeeded by **Colin Falconar**, a native of the district, whose father was **William Falconar** of **Downduff**, a small estate on the **Findhorn**, and who, through his mother, was connected with the **Dunbar Earls of Moray**. As minister of **Forres** he was **Archdeacon of Moray**, and was first elected to the See of **Argyle** in 1679, and then to the **Bishopric of Moray** in 1680. "Personal piety, and the blessed art of peacemaking were his principal characteristics." He healed more feuds among the landed gentry of the district than any other bishop of the diocese. With **Bishop Falconar** the list of the **Bishops of Moray** may be said to have come to an end, as **Alexander Rose**, who was consecrated in 1687, was translated to **Edinburgh** a few months afterwards, and **William Hay** was little more than consecrated

when he suffered the common fate of his Order, being ejected at the Revolution in 1689 when Prelacy was finally abolished. Hay might have continued as minister of St Giles, Elgin, had his conscience permitted him to pray for King William and Queen Mary by name. But this he would not do.

The Bishopric of Moray lasted 581 years, and during all that long period the influence, especially of the bishops and clergy of the Church of Rome, had been distinctly for good. It cannot be disputed that to them Elgin and Moray owe almost all those historical memories and associations which are its proudest inheritance. And it was their culture and learning that induced men of talent to come to our City at such an early age of our National History, and construct buildings, the architectural beauty of whose ruins show such evidence of creative genius and mechanical skill. And to their presence Elgin also owed those ancient town houses erected by the neighbouring gentry, who were attracted thither by the society and learning of this, the then principal seat of culture in the North.

The story of the decadence of our once magnificent Cathedral is as painful as it is discreditable, its present condition being due more to the action of the Crown and men in authority than the work of the "frantic enthusiasm of the Reformation mob."

For instance, the following order was issued by the Regent Moray and his Privy Council, dated Edinburgh, February 7th, 1567: ". . . . thairfoir devysit ordanit, and concludit be the saidis Lordis, that the leidis of the saidis kirkis (Aberdene and Elgine) sal be takin down with diligence, and sauld and disponit upoun, for intertening and sustentation of the Men of Weir and utheris neidfull chargeis of the commoun weill of this realme." It does seem strange that an order to destroy such a magnificent building should have been given for the sake of the small quantity of lead upon it. Dr Samuel Johnson says, the lead was sold for about £100 sterling to a mercantile firm in Amsterdam, "and I hope," he adds, "every reader will rejoice that this cargo of sacrilege was lost at sea"; tradition asserts, just without the harbour of Aberdeen. Young in his *Annals* gives as his opinion that the western and central towers were finished by wooden spires covered with lead, like the old Church of St Nicholas in Aberdeen and St John's, Perth, the main building being roofed with slates and the Chapter-house with flat stones.

Two years after, the Privy Council when sitting at Aberdeen had

second thoughts over the Cathedral, as appears from their Minute of 8th July 1569, wherein they resolved to repair it. "Forsamekill as my Lord Regentis Grace, Patrik Bischoop of Murray, the Channonis of the Cathedrall Kirk of Murray willing to repair the samyn, hes condescendit to satisfie, content, and pay ane ressonabill contributioun, for mending, theking, and reparaling of the Cathedrall Kirk of Murray, for the furthsetting of Goddis glorie and decoratioun of the Cuntre, my Lord Regentis with the avise of the Lordis of Secreit Counsale, ordainis lettres to be direct, to the various Prelattis Channonis and benefeit men within the Diocie of Murray," calling for subscriptions "according to the rait and quantitie of thair benefices," "so that the burding may be the mair tollerabill to the hail."

There can be no doubt that if "my Lord Regentis Grace" James, Earl of Moray, had not been murdered so soon after this meeting (21st January 1570) the repair of the Elgin Cathedral would have taken place, and it might like Glasgow have been complete to-day. The Regent's untimely fate, however, put a stop to this good intention; no one had the influence or enthusiasm to get it resumed again, and gradually our Cathedral was looked upon as "a piece of Romish vanity, too expensive to keep in repair."

After the Reformation it would seem the Cathedral was never used by the Presbyterian ministers nor Episcopal bishops for worship, they finding the Parish Church of St Giles more convenient as a "preaching Kirk." Jamieson, in his *Who destroyed the Scottish Abbeys*, is rather in error in charging them with disregarding the General Assembly's repeated injunction to repair Cathedral-Kirks which were Parish Kirks, such as *Elgin was*, for the Cathedral Church of Elgin never was the Parish Church. In their time the diocese in extent was much the same as under the Roman Catholics, but through Bishop Patrick Hepburn's profuse alienation of the Church lands, no funds existed for the upkeep of the Cathedral. With the lead stripped from the towers the elements gradually got command of the building and the first great mischief befell it in December 1637, when the choir rafters, left without slates, were blown down by "ane horrible high wind." Whether the roofs of the transept, nave, and west towers existed even so late as this date is uncertain; but some of the rooms in the western towers and cloisters had paintings on the walls so perfect, that Roman Catholics residing about Elgin used to retire to them as being places of

sanctity, where Burton says they continued to secretly worship until 1714. Mention has been made on page 6 of the last Mass.

Three years later, Spalding—the Royalist Town Clerk of Aberdeen—relates in his own quaint language this act of sacrilege, how on Monday December 28, 1640, Gilbert Ross, Minister of Elgin, accompanied by the young Laird of Innes, the Laird of Brodie, and some others, all ardent Covenanters, without authority from presbytery or council, brake down the timber partition wall (*the Skreen*) “dividing the Kirk of Elgin frae the Quire, whilk hed stuid ever sen the reformation, near sevin scoir yearis or above. On the wast syde wes painted in excellent cullouris illuminat with starris of bricht golde, the crucefixing of our blessed Saueour Jesus Christ. This peice wes so excellentlie done, that the cullouris nor starris never faidit nor evanishit bot keipit haill and sound as thay were at the beginning notwithstanding this college or channourie Kirk wantit the roof sen the reformation, and no haill wyndo thairintill to saif the same from storme, snaw, sleit or weit, quhilk myself saw, and mervallous to consider. On the vther syde of this wall, towardis the east wes drawin the day of judgement. Aluayes all is throwne down to the ground. It wes said thair minister causit bring hame to his hous the tymber thairof, and burne for serving his keching and vther vses; bot ilk nicht the fyre went out that it wes burnt and could not be haldin in to kyndle the morning fyre as vse is; whairat the servandis and vtheris mervallit and thairupone the Minister left of and forboor to bring in or burne ony more of that tymber in his hous. This was markit, spred throwe Elgyne, and credible reportit to myself.” We could all wish that the zeal of the young men had taken another direction, especially as the Cathedral had long ceased to be used for public worship. Tradition states that Cromwell’s soldiers about 1651 destroyed the tracery work, in particular that of the great west window. The mutilation of images of saints and angels and carvings is also laid to their charge, and if tradition is correct they did it most effectively.

About this period the Chapter-house, which was kept tolerably entire, was occasionally used for holding Regality Courts and other public purposes. From 1671 the Incorporated Trades held their Council meetings here until 1676 when they were granted the use of the Grey Friars’ by the Bishop of Ross. After the disposal of the Grey Friars’ property

they returned in 1701, and for a further period of thirty years held their meetings in the Chapter-house. There is something almost pathetic in the manner in which the old Craftsmen—even at so late a date as 1731—thus clung to and sheltered themselves under the ruins of their once glorious Cathedral, thereby giving indication of an undying attachment to their former patrons and to the past splendour of their beautiful City.

On the morning of Peace Sunday, 1711, the great **central tower fell**, and either with it brought down the north transept and the nave arcades, or so fractured these parts that their collapse was not long averted. This tower was said to have been chiefly formed of run lime and small stones cased in polished ashlar, but in so perfectly adhesive a manner, that although its ruins were exposed for upwards of a century to the action of the air, it was found a difficult business to break them up. The fragments were not suffered to long encumber the ground, being gladly seized upon by all requiring building materials for byres, dykes, or what they would. For wellnigh **one hundred years** the Cathedral continued in this sad condition, being perfectly open and exposed, besides being the receptacle for every kind of **filth and rubbish**. Even our Town Council of 1800 do not seem to have been free from this charge of quarrying, judging by the number of Cathedral-looking stones taken from the Old Academy building during recent improvements. Public opinion at last awoke to the scandal, and when **Mr Joseph King of Newmill** was Provost in 1809, an enclosure wall was built around the ruins and one Alex. Cook, a shoemaker, was appointed keeper, but nothing was done to the building itself. Then in 1816 we have the Town Council petitioning the Barons of Exchequer to repair the Cathedral, but to little effect. About 1820 **Mr Isaac Forsyth** took the matter in hand, and through the exertions of his relative, Mr Adam Longmore, the attention of the **Barons of Exchequer** was directed to the ruins, and it was not too soon, for one of the western towers was then in a dilapidated condition and threatened to fall. By their timely interposition the tower was strengthened; they were further induced to make some grants; and in 1825 to give a small salary for a keeper. The keeper who was now appointed was **John Shanks**, a sort of Old Mortality, whose delight it was to labour among the ruins and tombs. He was always at work clearing away the accumulated rubbish under the directions of Mr

Forsyth. With his pickaxe and shovel he removed some 2866 barrowfuls of litter, and the **Morayshire Farmer Club**, hearing of his good work, sent him horses and carts to carry away the sweepings. All this rubbish was dumped into the **Order Pot**, thus fulfilling to a partial extent the prophecy ascribed to Sir Thomas Rhymer—

“The Order Pot and Lossie gray
Shall sweep the Chan'ry Kirk away.”

One day John's spade struck something hard in front of the principal entrance. Mr Forsyth was immediately informed and the **steps leading up** to the Cathedral, as now disclosed, were uncovered. This clearly pointed to a general lower level of approach, and Mr Forsyth set to work to find the means to pay for the necessary labour. Public interest was thoroughly aroused; the **Crown Authorities** subscribed handsomely and John had the pleasure of seeing effective measures adopted for preserving the venerable pile. All the accumulated debris was cleared away, and many forgotten tombstones brought to light. The actual level of the floor was reached, the foundations of the pillars were laid bare, the towers where shaky were secured by iron bands, a new lead roof was put on the Chapter-house, a neat lodge was built for the keeper, and what had once been a scandal and disgrace alike to the nation and the town became the pride of the one and the ornament of the other. The **Board of Works** are indeed **sparing no expense** in preserving the historic ruins, and when their latest project of lowering the enclosure walls and erecting iron railings is carried out, it may be said of the ruins as was said of the Cathedral in its prime, “they are the pride of the land, the glory of the realm, the delight of wayfarers and strangers, a praise and a boast among foreign nations.” To John Shanks, Elgin owes much, and a short sketch of this wonderful “character” is given in the **Appendix**.¹

While we cannot compare the sculptured **Coats of Arms and tombs** in the Elgin Cathedral with those in other cities, still there is much of interest in the memorials of Prelates, Nobles, Knights and Gentry, as

¹ When one thinks of it, John was not altogether a blessing. From the results before us, only the larger stones received his care. John Shanks and Mr Isaac Forsyth never dreamt of riddling those 2866 barrowfuls of so-called litter. Just think of their possible archaeological value, the innumerable bits of glass and metals, and the thousand fragments which make similar debris so interesting to antiquarians, and dumped, too, into the depths of the Order Pot. What a place for future research!

well as of those honourable Citizens of our town, who made a figure in their day. These stones form important features and record valuable genealogical information. It would require a volume to note all the tombstones, and I do not attempt anything of the kind ; I merely preserve the heraldic and more outstanding monuments. For those desiring a more comprehensive list, I would refer them to *Shaw's History of Moray*, third edition, and *Young's Annals of Elgin*.

Up to the time of the Reformation it would appear only the clergy and a few of their favoured friends were permitted to be interred within the walls of the Cathedral. Of the many bishops there is hardly

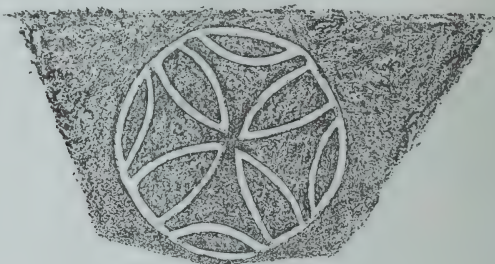


FIG. 13.—Dedication Cross.

an inscription left, and indeed the exact spots of their sepulture are unknown, while of the minor clergy four stones only remain, three inside St Mary's Aisle, and one just outside thereof. The earlier burial grounds in the town were those round the Church of St Giles, and the chapels of Maisondieu and Blackfriars, and it was not until about the middle of the seventeenth century that the Cathedral grounds became the general cemetery for the parish.

Entering once again by the great west door attention might first be given to the inside of this doorway, where above the two smaller arches is one of the five interesting **Dedication Crosses** appearing on the building (Fig. 13)—three others are close to the High Altar (one being on the north choir wall and two on the south wall)—the fifth being on the south transept wall.



The Cathedral. Grand Entrance.

Mr Muir, in his *Old Church Architecture of Scotland*, says: "A strictly conventional form for these crosses seems to have been used—a cross pattée inclosed in a circle of about a foot in diameter—as no varieties occur. Examples of them are preserved on the walls of the Churches of Linlithgow, Stirling, and Crail, at Pluscarden, on the two buttresses against the east end of the Cathedral of Iona," and many other places.

Keeping to the left there is nothing of importance in the heraldic way on the north aisle of the nave, the north wall of which, as already stated, was almost completely demolished after the central tower fell in 1711.

On the west wall in the north transept is a stone (Fig. 14) with two shields at the top, a skull and thigh bone between them, and an inscription beneath. The arms on the first shield are not properly marshalled but may be described as:—Three cushions lozengeways (Dunbar), *impaling*, Three boar heads erased (Gordon or Urquhart?), and *between these coats*:—Three buckles in bend (Leslie). The arms on the second shield are:—Three cushions lozengeways (Dunbar), *impaling*, A star in chief and a crescent in base. In Stodart's *Scottish Arms*, there is a valuable notice of the heraldry of the family of Dunbar, by Sir Archibald H. Dunbar of Duffus. It is there said that the first shield above mentioned "suggests that possibly the mother of Mr John's first wife may have been an Urquhart, and that the mother of his second wife may have been a Leslie," but it seems more natural to suppose that the wives themselves may have borne these names. The second shield is said to be "probably for Nicol Dunbar and his wife Grissel Maver." The inscription is curiously chiselled and the translation reads—"Here lie Mr John Dunbar of Bennetfield who died 2nd Dec. 1590; and Margaret and Isobel Dunbars his wives who died 3rd Novr. 1570 and 4th Dec. 1603 and Nicol Dunbar son of the said Mr John, late Bailie in Elgin, who died 31st Jany. 1651 and Grace or Griswell Maver his wife who died 21st July 1648 and Joan Dunbar wife of John Dunbar son of the said Nicol who died 8th Sept. 1648; and therefore John the son took care to have this to be erected."

The transept or cross of the Cathedral, when first built, was most probably dedicated to some particular saint; it appears to be alluded to sometimes as the Cross of the Church, and sometimes as the Aisle of St Thomas the Martyr. The north end of it used to be called the

Dunbar Aisle, but how the name originated does not appear. Probably after the destruction by "the Wolf," the Dunbar Earls of Moray or

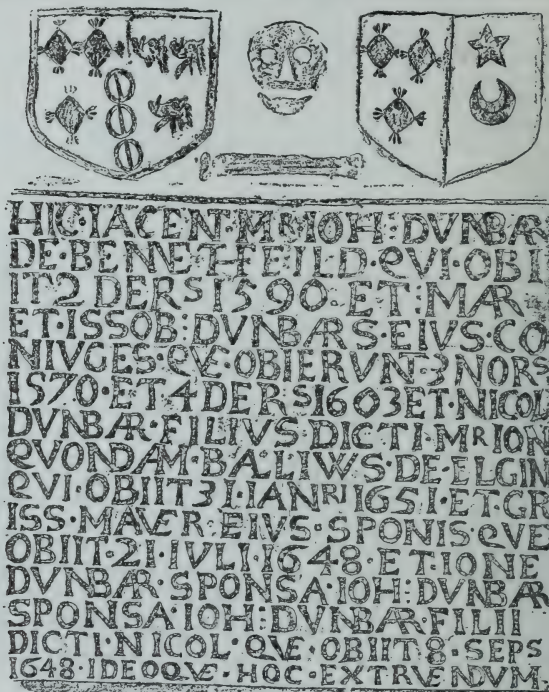


FIG. 14.—Tombstone of John Dunbar of Bennetfield. (Note the repetition of "SPONSA IOH DVNBAR," evidently a mistake, necessitating the inscription being continued on wall).

Bishop Columba Dunbar, may have built this aisle. The Bishop Columba Dunbar was buried here in 1435, and it certainly was the

burial place of the Dunbars, heritable Sheriffs of Moray, and others of the name. Of the tombs only two recumbent effigies remain. That on the left for **Bishop Columba Dunbar**. The statue, which is much dilapidated, represents him in his mitre and robes; his arms—A lion rampant within a bordure charged with roses—was evidently carved on a small shield, which is on his breast above the robes, for although



FIG 15.—Dunbar Crest on the Breast of a recumbent Effigy.

the roses have disappeared, there are still some traces of the lion, and the bordure is distinct enough to bear witness, though upwards of four hundred and seventy years have elapsed since the bishop's death.

The second is of a knight in armour, having on his breast a shield bearing arms (Fig. 15):—Three cushions lozengeways (Dunbar). This is the statue of **Sir Alexander Dunbar** of Westfield, knight, who died on the 10th March 1497-8. It is recorded that Gavin Dunbar, Dean of Moray, Bishop of Aberdeen, Sir Alexander's fourth son, executed a charter in 1529 with consent of the King, founding and endowing two

Chaplainries in the Cathedral Church of Moray. "In honour of the Holy Trinity and of St Columba and of St Thomas the Martyr, and for the salvation of the souls of the King and of his predecessors and successors, of Sir Alexander Dunbar of Westfield, knight, and of Dame Elizabeth Sutherland, his spouse, parents of the Bishop. Also for the salvation of the soul of the Bishop, the founder." The charter gives minute details relating to the appointments, qualifications, duties and payment of the chaplains, and ordains that they shall celebrate daily. "The first in the aisle of St Columba for the soul of the Bishop, and for the other forsaid souls, and he shall be distinguished by the title of Dean's Chaplain. The second, however, was to celebrate at the Altar of St Thomas the Martyr in the Cross of the church, and he shall be called the Chaplain of Sir Alexander Dunbar, and shall pray for the soul of him and of the said Elizabeth his spouse."

To the west of these figures there is set up the head of a tombstone. It bears the emblems of death :—skull, cross bones, winged sandglass, and skeleton. The inscription, partly broken, surmounting the top, reads—

"Though de[ath respects not flesh] and blood,
Yet it is much advantage [to be] good";

and in a small panel below, in quaint old-fashioned lettering, is—

"Glas of levitie
Span in brevitie
Flowers felicitie
Fiers miserie
Winds stabilitie
Is mortalitie."

Built into the wall, behind the effigies, is a stone without inscription or initials, bearing arms on a shield (Fig. 16), viz. :—A fess between three geese passant in chief and in base a cushion and a star in fess, *impaling*. Parted per fess, a hen head erased in chief and a cock passant in base. Above the shield a helmet with mantling (omitted in illustration) and wreath but no crest.

On the east wall is a stone with the following inscription :—

MONUMENTUM D^ROTI
DUNBAR DE GRANGE
HILL DUBESIORUM TRIB^O
PRINCEP^S 1675, etc.



The Cathedral. Dunbar Effigies in North Transept.



The Cathedral. The Recessed Tombs in South Transept.

The translation reads, "The monument of Sir Robert Dunbar of Grangehill, chief of the Durris family, 1675. The husband ordered it to be placed in memory of his dearest wife." The Dunbars of Durris were heritable bailies of Pluscarden and lived at Grangehill—now Dalvey—where the Prior of Pluscarden had a grange or farm and a cell of monks. The tombstone of Sir Robert's son and successor, Alexander, may be seen in excellent preservation inside the Priory of Pluscarden.

The Aumry, a small recess with Gothic arch, which is at the north end of this east wall, is interesting. An Aumry, **Ambry**, **Almerie** or "**Credence**," as Walcott terms it, was generally a recess in the thickness of the wall with a door on it "for to lay anythinge in pertaininge to the High Altar." In the *Burgh Court Book* of April 1583 we have this word used in a household sense in "ane meit almerie." As these

Aumries were usually at the north side of the altar it is probable that an altar formerly stood to the south of this one, and if so it may have been the altar which was dedicated to St Thomas the Martyr.

Of the same period as the two recumbent tombs is a projecting table along the north and east walls, having a partly panelled front. One of the stones used for this table shows a fragment of arms:—A lion rampant, and a bend with three buckles (for Leslie, Earl of Rothes?). Beside this lies a slab with an incised cross (Fig. 17), of style and tendency towards the Celtic. Some antiquarians are inclined to look



FIG 16.—Arms on North Wall of North Transept.

upon this as belonging to the period of the church of the Holy Trinity. The slab measures $44\frac{1}{2}$ inches long by 17 inches at the widest part.

Opposite this east wall of the transept and in line with the north wall of the chancel is the Celtic sculptured stone known as the "**Elgin Pillar.**" It was discovered in 1823 when the High Street was under repair, lying about two feet below the surface in a horizontal position,

a little to the north-east of the old Church of St Giles. Nothing whatever is known of its previous history. In the *Early Christian Monuments of Scotland*, by Mr Joseph Anderson, LL.D., H.R.S.A., and the late Mr Romilly Allen, F.S.A., the Elgin Pillar is thus described:—

"It is an upright cross slab of grey granite, with large crystals of felspar and very rough surface, of rectangular shape, broken away at the bottom, 6 feet 10 inches high by 2 feet $7\frac{1}{2}$ inches wide at the bottom, and 3 feet wide at the top by 7 inches thick, sculptured in relief on both faces as illustrated. *Front*—At the top in the middle of the slab a cross with four small round hollows between the arms, and a circular boss in the centre. The shaft of the cross rises from a rectangular base forming a flat band extending horizontally right across the slab and dividing the panels on each side of the shaft from the one below the base. The cross is ornamented with zoörmorphic interlaced-work, but it is so much defaced that the pattern cannot be made out. The background of the cross is arranged in five panels, containing (1) on the left side of the top arm of the cross, a winged and nimbed figure holding a book against the breast, probably intended for one of the four Evangelists; (2) on the right hand side of the top arm of the cross a similar figure to that

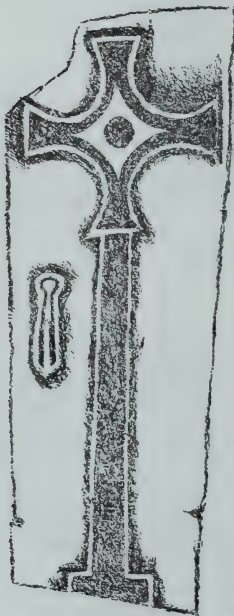


FIG. 17.—Incised Cross at North Transept

right hand side of the top arm of the cross a similar figure to that



The Elgin Pillar.

on the left, also probably intended for an Evangelist ; (3) on the left side of the shaft a nimbed figure of St Matthew with the angel symbol over his left shoulder ; (4) on the right side of the shaft a figure holding a book representing St John the Evangelist with the eagle symbol over his right shoulder ; (5) below the base four beasts with their bodies bent round and interlaced so that their heads meet in the centre. The bodies of the beasts are ornamented with pellets. *Back*—Arranged in a single panel, containing at the top a rectangular figure divided into three parts ornamented with spirals, the upper portion being broken away so that it is difficult to ascertain the meaning of the figure ; below this the double disc and Z-shaped rod symbol ; then lower down the crescent and V-shaped rod symbol ; and at the bottom a hunting scene consisting of four huntsmen on horseback, the one at the top having a hawk on his arm, and another in front of him, a hound running beside the horse and another hound attacking a stag by seizing it with his teeth under the belly. The double disc symbol is ornamented with spiral-work much defaced, and the crescent with spiral-work. The original tool marks are preserved in one case on the right side of the V-shaped rod, near the lower side of the crescent, on a lump of hard quartz imbedded in the granite."

Such sculptured stones may be considered in a general way the successors of the older stone circles or "Standing Stones," though their history is meantime as dark as that of any antiquities which we possess. Judging from the localities to which they almost exclusively belong, the Picts are the people to whom we must refer them, and most of them belong to a period after Christianity had taken hold. This is rendered certain by the cross. The cross is not present on all, but it is in a large proportion of instances, and among the finest sculptured stones, the cross is an essential part of the symbolic carvings, though indeed we cannot guess the relation it stands in to the remaining symbolism. From the time of the earliest monarchies of antiquity the cross has been used as a charm and royal symbol, but its presence on this stone indicates a place of importance. These sculptured stones, even if not religious memorials of a faith and hope among the previous occupiers of the soil, belonged to a time when men in all parts of the world seemed to have made use of much the same expression. The idea of the church we need not suppose



FIG. 18.—Royal Arms of Scotland.

mind how much of what is purely heathen still remains alongside of our present Christian life and practice, we need not much wonder at one side of a stone bearing a cross while the other side is carved with heathen symbolism. Some parts of that symbolism we think we can understand, but other figures persist in continuing as inexplicable as the darkest hieroglyph of any age or people.

It is rather a pity this Pillar could not be better preserved, as

to be far removed; church, market, court, and sepulchre being all ideas and facts which ever tended to group themselves among all peoples and very specially among ourselves. The "Elgin Pillar" was found in the old Kirkyard of St Giles, wherein was the forum or market-place, where the convention of 1272 between the monks of Pluscarden and the burghers of Elgin was arranged—a place of use and wont even in those far-away bygone centuries. Could this have been the Cross of Elgin previous to the erection of the first Muckle Cross in 1630? The existence of such stones with only heathen symbols is not difficult to understand, and when we bear in

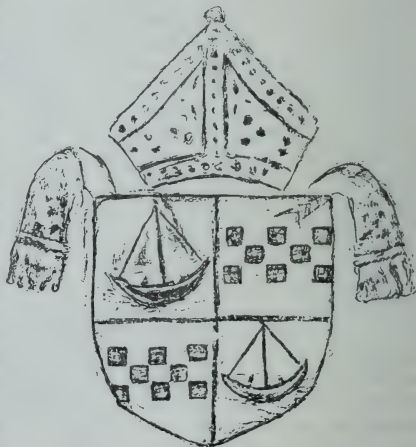


FIG. 19.—Arms of Bishop Andrew Stewart.

it is weather-wearing considerably. Could it not be placed under cover?

In the Chapter-house, on the eight faces of the capital of the central pillar commencing with the one opposite the entrance, are the following sculptures:—(1) Shield (Fig. 18) with the royal arms of Scotland, the top of the royal tressure being omitted. (2) Shield with instruments of the Passion similar to those described below. (3) Shield (Fig. 19) with arms of Bishop Andrew Stewart (1482-1501), of the family of Lorn, viz., Quarterly, 1st and 4th, A lymphad; 2nd and 3rd, A fess chequy. Above the shield a mitre. (4) Shield bearing (Fig. 20):—The Cross with Crown of thorns and pierced heart, hands, and feet. (5) St Andrew



FIG. 20.—Shield in the Chapter-house.



FIG. 21.—Shield in the Chapter-house.

(not on a shield). (6) Shield with the royal arms of Scotland (tressure complete). (7) Shield with Stewart arms as in fig. 19. (8) Shield bearing (Fig. 21):—A flaming heart with pierced hands and feet. Excellent plaster casts of these eight shields are in the Museum, the work of F. Piccioni, an Italian artist, in 1834.

On some of the bosses of the roof are shields of considerably larger size, bearing similar charges, viz.:—The royal arms of Scotland. The arms of Bishop Andrew Stewart. Shield with the instruments of the Passion (Fig. 22), viz.:—In the centre, the Cross and Crown of thorns, over which are the reed and spear in saltire; on the dexter, the pillar and scourge; below, the three nails, the hammer, the lantern and the pincers; on the sinister, the seamless garment, the three dice and the ladder; below, another scourge and the cock. Other bosses have representations of St Andrew, the Saviour seated

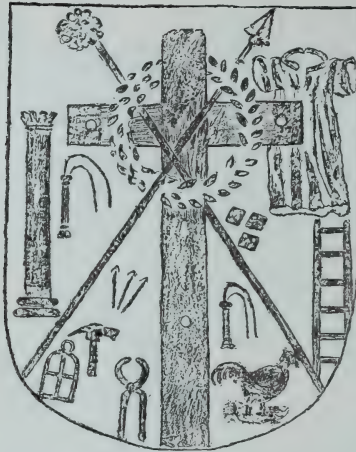


FIG. 22.—Shield with the Instruments of the Passion.

bearing (Fig. 24) :—Three stars, and behind it a crosier. Another shield with same charges, but the crosier placed on the field between the stars (Fig. 25), both for Bishop Innes (1407-14).

A shield (Fig. 26) with :—A lion rampant, double queued and collared. (A similar coat is built into the gable of "The College" stables opposite, see page 115.) The double-tailed lion, so far as Mr Rae Macdonald is aware, is elsewhere unknown in Scottish heraldry, and seems to point to an English origin. Could these stones have any connection with Alexander de Montfort, Sheriff of Elgin, who in 1263 disbursed the sum of £15, 10s. 2d. Scots from the revenues of this sheriffdom to defray the expenses of Alexander III.

with right hand raised in benediction, etc., while others again have simply foliage.

Round the Chapter-house are arranged a number of fragments of sculpture, which John Shanks had recovered from the ruins, among these may be mentioned :—Part of a tombstone with a shield bearing arms (Fig. 23) :—A bend charged with three stars between as many crosslets fitchée in chief, and a boar head erased in base with a crescent in dexter chief for difference. Beneath the shield on an ornamental panel the initials M. S. A shield



FIG. 23.—Shield of Arms in the Chapter-house.

to and from Caithness? In this connection the Assistant Keeper, British Museum, writes me: "The de Montfort family (Earls of Leicester) bore *gules*, a lion rampant tail forked, *argent*. According to some descriptions the tail was a double tail (not forked), but there is often confusion as to this difference. There are many other families mentioned in Papworth, bearing double-tailed lions rampant, but the connection you mention of a de Montfort with Elgin in 1263 certainly points to the stone bearing the arms of this family. So far as I can see none of Simon de Montfort's sons was Sheriff of Elgin; but in 1263 this family was at the height of its fortunes and such a post might have been given to a collateral."

Mr Bain, in his excellent *History of Nairnshire*, mentions the name of Montford as being a family of note in the Auldearn district down to the year 1680, and of a John Montfod being a burges in Nairn in 1715.

Among the non-heraldic pieces may be mentioned:—A figure of John the Baptist, two of coiled lacertine creatures, and stones which tradition asserts represent Dives, Lazarus and the dog. Some of the capitals preserved here are particularly well cut, and have quite the best foliage to be met with in the building. The ornamentation of the corbellings under the seven windows show quite good work

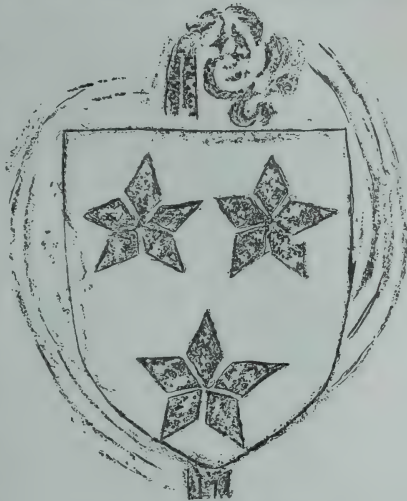


FIG. 24.—Arms of Bishop John Innes.

and on careful study, to the left of the turret door will be observed a head wearing a royal crown, with sceptre and orb in either hand. The restoration of the Chapter-house is ascribed to Alexander Stewart, Bishop of Moray during the reign of King James IV. This little bit of ornamentation may therefore have been a compliment to



FIG. 25.—Arms of Bishop John Innes.

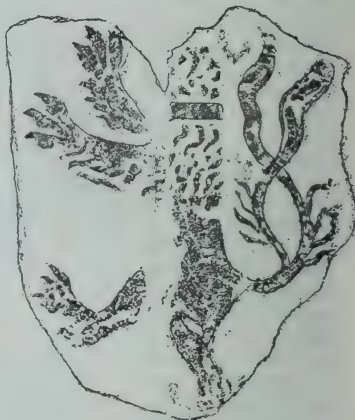


FIG. 26.—The double-tailed Lion in the Chapter-house.

King James, who had a great liking for Elgin, being here in 1494, 1497, and yearly from 1501 to 1504.

On the walls are several monuments, which have no connection with the Cathedral. One is a stone with two cherub heads above an ornamental shield, bearing arms (Fig. 27), viz. :—A heart ensigned with a falcon head coupéd and in base three stars, 2 and 1 (Falconer), *impaling*, Three water budgets and between them a boar head coupéd (Ross).

Initials ^{M.}
C. F. and L. R. with date 1676, and at foot the motto VIVE
UT VIVAS. On a tablet underneath is the following inscription in Roman capitals :—

THIS MONUMENT ERECTED BY MR.
COLIN FALCONER, MINR., AT FORRES FOR
HIMSELF, AND LILIAS ROSE, HIS SPOUS,
AND THEIR POSTERITIE, JAN. 13, 1676.

Job chap. 19, v. 25 and 26.

This rose decays,
This crown endures ;
If once I run I cannot turn ;
I'm still beginning yet never ending.

Near the above is erected a tablet to this Colin Falconer who was Bishop of Moray 1680. It is so black with age, one can scarcely believe



FIG. 27.—Falconer Shield of Arms.

that its material is pure white marble. The inscription reads :—
“ Sacred to the memory of Colin Falconer, son of William Falconer
of Dounduff and Beatrix Dunbar who was the daughter of J. Dunbar
of Bogs in the County of Moray, and grandson of Alexander Falconer

of Halkerton and Elizabeth, daughter of Sir Archibald Douglas of Glenbervie. He was born in the year 1623, and was married in 1648 to a daughter of Rose of Clava. He was elected to the See of Argyle 1679 and in 1680 he was consecrated Bishop of Moray. He died 11th Nov. 1686 and was buried in the aisle of St Giles Church of Elgin. This monument was erected by Hugh Innes, Esq. of Lochalsh, M.P. for the County of Ross, anno 1812, his great-great-grandson."

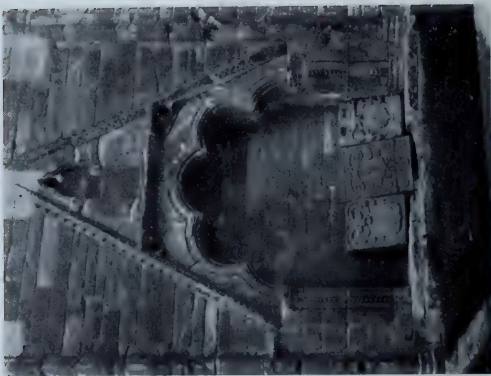
On the east wall is a monument containing two tablets divided by pillars. On the one is the following in Roman capitals :—

A SURVIVING HUSBAND, D. JAMES THOMSON, MINISTER OF ELGIN
 CAUSED THIS MONUMENT TO BE ERECTED TO THE MEMORY OF A BELOVED
 WIFE, ELIZABETH PATERSON, DESCENDED OF VERY WORTHY ANCESTORS,
 MOST FAITHFUL OFFICE BEARERS IN THE CHURCH OF SCOTLAND. SHE
 DIED ON 12TH AUGUST 1698, IN THE 36TH YEAR OF HER AGE.

Elizabeth here lyes, who led her life
 unstained while virgin and twice married wife
 she was her parent's image—her did grace
 all the illustrious honours of the face :
 with eminent piety and complaisance
 all the decrements of exalted sense
 David's Swan Song much in her mouth, she had
 more in her heart on it established.
 Departed hence, it being her desire
 All and Delight, just when she did expire ;
 By all bewailed, she, in the flower of age
 as Jacob's Rachael, was turned off the stage :
 Ane only child beside, death, by his sting,
 unto this urn within three days did bring.

The Rev. D. James Thomson her husband, a most exemplary clergyman, died 1st June, 1726, in the 33rd year of his ministry.
 On the other tablet the inscription as given by Monteith is :—

"Here rests the Reverend and Pious Robert Langlands, once a most brilliant star of the Church, an eloquent preacher of the Word, a faithful steward of the mysteries of God ; for several years a most vigilant pastor of the church at Glasgow, and, a little before his death, translated to the church of Elgin, by a decree of the General Assembly of this church, where he calmly and devoutly breathed his last,



The Cathedral. Tomb in the Chancel.



The Cathedral. Tomb in St Mary's Aisle.

12th August, 1696. His friends and his Revd. Colleague, D. James Thomson, caused this monument to be erected to his memory."

Let us now turn to the Chancel.—One of the earliest wall tombs, and of a peculiar design, is in the north wall, the opening being on the ground level, under a cusped arch that is enclosed within a gable. Strangely enough for whom the tomb was intended is not positively known. Bishops Bur and Spynie are suggested, as both were buried in the choir, though their dates are later than quite suits the tomb. Meantime, within the recess are placed three detached stones, probably parts of tombstones, bearing arms but without inscriptions. (1) A shield bearing (Fig. 28):—A fess charged with two buckles between a lion head erased in chief and a star in base (King), *impaling*, A lion rampant within a bordure charged with (eight ?)



FIG. 28.—Shield of Arms in the Chancel.

roses (Dunbar). (2) Arms:—A stag head cabossed, between the attires a star. Above the shield a helmet with mantling and wreath but no crest, over that the motto COELUM FIDE CERNO (By faith I discern heaven), and at foot the initials ^{B.} M. O. and ^{L.} M. M. This stone refers to **Murdo Mackenzie, Bishop of Moray**, who was consecrated in 1662, and translated to Orkney in 1677. And the inscription according to Monteith was:—"Here rests the corps of Margaret McAulay, dearest spouse to Murdoch by the mercy of God late Bishop of Moray, now Bishop of Orkney, who died in May 1676. Also the body of **David Mackenzie**, youngest son to the said Bishop. Therefore this

monument is erected by the surviving to their pious and acceptable memory." (3) Shield bearing :—On a chevron three stars.

The three steps up to the **High Altar** remain *in situ*. The Altar had not been placed in a dim religious light, if we consider the large round window, aided by the rich illumination of these ten other east windows.

Where the Altar stood is a beautiful slab of red granite,

In Memory of

THE REV. LACHLAN SHAW,

Historian of the Province of Moray

And one of the Collegiate Ministers of Elgin, who died on the 23rd February 1777,
in the 91st year of his age and 61st of his Ministry ;

And whose remains are interred within the walls of this Cathedral.

This Monument is erected by a few Subscribers, admirers of Mr Shaw's talents and worth.

November 1868.

Lachlan Shaw was born in Rothiemurchus about 1685 ; was settled as parish minister of Kingussie in 1716, translated to Cawdor in 1719, and was one of the Collegiate Ministers of Elgin in 1734, dying in 1777 in the 91st year of his age and 61st of his ministry. His *History of the Province of Moray* is particularly valuable, especially in giving an account of the country when it was just emerging from semi-barbarism, and from the feudal and clan system ; and the mass of information which he collected on historical, genealogical, and ecclesiastical subjects, and the lights he has thrown on the manners, customs, and superstitions of his time, well entitle him to the name he has received as one of the best local historians Scotland has produced.

In the south wall has been a sedilla of four seats, the details of which are much destroyed. In front of it lies a detached stone with shield bearing arms, viz. :—Ermine on a fess three crescents (Craig). Initials J. C. and M. I. ? Crest, on a helmet with mantling and wreath, a stag head. Motto undecipherable.

Near to the south wall at the foot of the Altar steps is a large blue stone, brought from Iona. This stone—the matrix of a brass—is all that marks the spot where repose the ashes of the original founder, **Bishop Andrew Moray**, who died in 1242, but there is enough in these ruined



FIG. 34.—Arms of Robert Innes of Innes.



FIG. 29.—Mitred Abbot or Bishop.

walls to record his name to generations yet to come. Here also stood the famed screen which separated the chancel from the choir and which was so ruthlessly torn down in 1640, as related on page 67.

At the end of the south wall of the Chancel, beside the gates of St Mary's Aisle are a few sculptured fragments, one stone bearing part of an inscription in Gothic capitals. This has frequently been described as part of Bishop John Innes's monument, but the "obit anno m. d." points to a tomb of a later date.

Within St Mary's Aisle at the west end, on entering, we have a recessed tomb. The recumbent effigy rests on the ground (Fig. 29). At each side of the head there remains part of a shield, that on the dexter showing:—A lion rampant within the royal tressure. This has generally been called "the tomb of a mitred abbot" or "of Bishop Alexander Stewart (1482-1501)," but Alexander Stewart was buried in the choir. Mr Robert Brydall in his *Monumental Effigies of Scotland* says:—"The slight traces of ornament, and the style of carving of the animals under the feet, are alone sufficient to cause it to be assigned to a much earlier date than 1501, while the form of mitre is of the type prevailing in the thirteenth and early fourteenth centuries." Could this be the tomb of Thomas Fingask, Bishop of Catteynes (Caithness) who, according to the *History of the Earldom of Sutherland*, "was buried in the Ladies Ile in the Channory Church in Elgin in 1360"?

Towards the east end we have the recessed altar tomb of Bishop John Winchester (1437-1458), with an inscription in decorative Gothic letters on the bevelled edge now almost illegible. There are shields at each end of the arch, but no arms have been carved on them. On the arch-soffit within the recess are traces of Mural painting, which give proof of the hands that decorated the walls being in every respect equal to the architect's. From notes made by my brother some twenty-five years ago, the frescoes here comprise five seraphs in clear fine outline attitude, watching as it were over the deceased. The outline is in black.

Many members of the illustrious house of Gordon are interred here. On the south wall are two monuments, viz. :—(1) Handsome marble monument to Her Grace Henrietta, Duchess of Gordon, who died in 1760. (2) Marble monument to the fourth and fifth Dukes of Gordon, and to Elizabeth the last Duchess of Gordon.

On the floor at the east end is a sarcophagus tomb with recumbent effigy of the first Earl of Huntly, in a plain dress with hanging sleeves, a

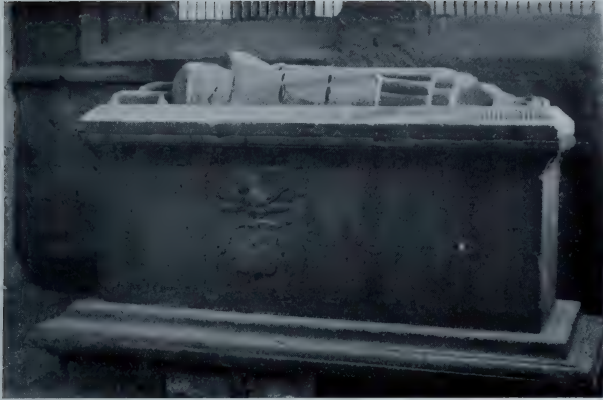
narrow waist-girdle knotted at the centre, and a poniard at his right side; the feet have rested upon two animals. The inscription, which is in Gothic letters and seems to have been at one time retouched, reads:—"hic jacet nobilis et potens dñs alexāder gordōn primus comes de huntlie dñs (on the front and continued on the back) de gordone et badjenoch qui obiit apud huntlie 15 julii anno dñi 1470." The date it will be observed is in Arabic numerals (Fig. 30), an early example of their use in such inscriptions. It was a high honour and a peculiar favour from the Church, for laymen to be permitted to have sepulture within the precincts of a Cathedral Church, and it was a privilege only accorded to the noblest of the land.

Sir Alexander Seton has been designated by some writers Lord Gordon,



FIG. 30.—Date on the Tomb of the First Earl of Huntly

and carried for his arms, 1st and 4th, Seton; 2nd and 3rd, Gordon, still keeping the surname of Seton. His son George having assumed the surname of Gordon, placed the arms of that name on the first quarter, and Seton on the third. The arms on the front of the tomb correspond exactly with those on the seal of Alexander, **third Earl of Huntly**, who followed his **King to Flodden**, and are:—Quarterly, 1st, Three boar heads coupéd (Gordon); 2nd, Three lion heads erased (Badenoch); 3rd, Three crescents within a royal tressure (Seton); 4th, Three fraises (Fraser). The four quarters within a royal tressure. Above the shield a coronet, over that a helmet, with mantling and wreath, and thereon for crest a stag head. Supporters, two hounds collared and leashed. Underneath is his title, now nearly obliterated. From the circumstances that the arms are not placed in the centre, and the shield of a form suggestive of a later period than 1470, it may be inferred that the body of the tomb is a restoration of the seventeenth century. A peculiarity of the dress, the long perforated



The Cathedral. Sarcophagus of the first Earl of Huntly.



The Cathedral. Sarcophagus of John de la Hay.

sleeves, does not correspond, so far as Mr Brydall has been able to find, with any other example ; in a shorter form and with only one perforation they appear on a figure of date 1550, in Rolleston Church, Staffordshire, and on another English figure of date 1567.

The first Earl of Huntly as above mentioned, is known in history as Sir Alexander Seton, the surname having been changed to Gordon by his son and successor. He was created Earl of Huntly, c. 1445. In 1452, and in consequence of being promoted by James I. to the high office of Lieutenant-General of Scotland, he entered upon the task of putting down the rebellion of the " banded earls " Crawford and Ross. Collecting a large force in the northern counties, he inflicted a crushing defeat, says Balfour's *Annals*, on " The Tiger," the ferocious Earl of Crawford, at Brechin. About this same time Archibald Douglas, Earl of Moray, devastated Huntly's estates in Strathbogie, who in retaliation pursued Douglas, forcing him to take up a strong position on the heights above Pluscarden. Halting at Elgin, and finding the western half of the town favourable to the Douglas cause, and the other half favourable to himself, Huntly burned the whole of the Douglas portion, and hence the proverb " Half done as Elgin was half burned." But later, when Huntly's men scattered for plunder, Douglas attacked them in the Bog of Dunkinty, where some 400 of them perished, which gave rise to the jeering rhyme—

" Oh, where are your men,
Thou Gordon so gay ?
In the Bog of Dunkinty,
Mowing the hay !"
Old Ballad.

In passing, I may mention this Archibald Douglas, Earl of Moray, was a benefactor to the Burgh, having conveyed the Aughteen Part Lands to the Magistrates.

On the floor are ten other tombstones. (1) Stone with shield bearing arms :—Three boar heads (Gordon of Kinneddar). Underneath are emblems of mortality :—Bell, sand-glass, coffin, skull, and bones. The marginal inscription is in Roman capitals :—

HERE LYES ANE HONOURABLE WOMAN LUCRETIA GORDON
SPOUSE TO GEORGE CUMINE
SOMETIME PROVOST OF ELGIN WHO DIED 1688.

(2) Stone with shield bearing the Gordon arms (Fig. 31). Above the shield a coronet, over that a helmet, with mantling and wreath,



FIG. 31.—Tombstone of Alexander Gordovne

thereon for crest a stag head erased. Supporters, two hounds collared and leashed. Motto at top, "BYDAND." Beneath the arms is inscribed :—

ALEXANDER GORDOVNE
OF STRATHAWIN. (Enzie.)

Some distance beneath this is a skull, with legend round it, "MEMENTO MORI." The marginal inscription is:—

HIER. LYIS. ANE. HONORABIL.
 MAN. ALEXANDER. GORDOVNE. SVMTY(ME.)

 MARQVEIS. OF. HVNTLY. AND. FATHER. TO. ALEX^r. GORDOVNE
 OF. DVENKYNTIT. QVHA.
 DEPERTIT. YE. IANVAR 1622.

- (3) A stone with marginal inscription only, in Gothic letters,

hic jacet nobilis

 ailia . et . robert . frat . (eius) . cantor . orate . p . aia

(4) A stone with shield bearing impaled arms (Fig. 32):—Three holly leaves (Irvine), *impaling*, Three boar heads couped (Gordon). Initials D. I. and E. G. Some way beneath the shield, a skull and thigh bone, and under that the date "1603," which is really the conclusion of the marginal inscription, viz. :—

HEIR. LYIS. ANE.
 HONORABIL. VOMAN. ELEZABETH.
 GORDOVNE. SPOVS.
 TO. DONALD. IRVIN. QVHA. DEPARTIT. THE.
 LAST. OF. MARCH.
 1603.

(5) Stone with inscription recording the burial here of the five successive Dukes of Gordon.

(6) Tombstone of Thomas Calder, precentor of Ross, with marginal inscription in Gothic letters:—

hic jacet venerabilis vir m̄gr thoas̄ caldar quodā p̄ctor rossē
 q. obiit h̄ic die
 mens de de . . . ber a^o d¹ 1519
 gordon.

(7) Blue Stone, the matrix for a brass, said to cover the remains of three bishops.

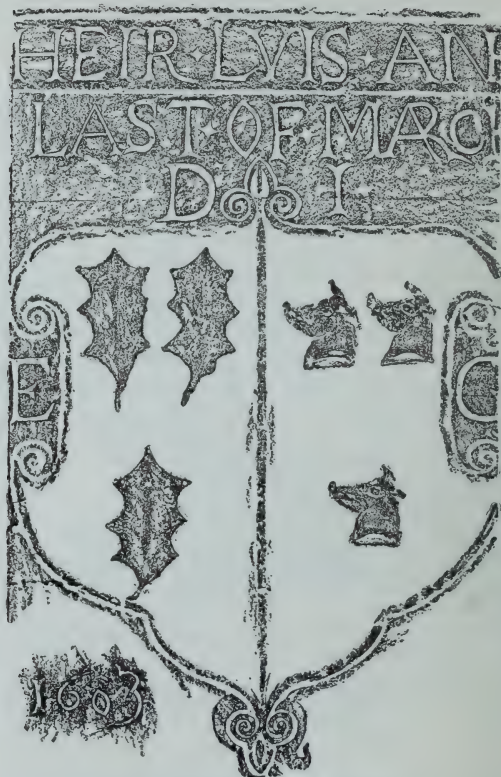


FIG. 32.—Tombstone of Elezabeth Gordvne.

(8) Stone with cross in centre having ends of head and arms bevelled off, and foot encircled by wreath which rests on four steps. Above the arms of the cross are two shields, each bearing the same arms, viz., A bend charged with three buckles (Leslie). Below the arms of the cross are a chalice with paten on the dexter side, and an open book on the other. The marginal inscription is :—

**hic . jacit . venerabilis .
vir . magister . thomas . lesly . quondā
rector . de . kyngusy
qui . obiit . octa^o . mobi . an^o . domini . m^o . ccccc^o . xv^o .**

Being the tombstone of Thomas Lesly, formerly Rector of Kingussie, who died in 1515.

(9) Stone with shield bearing arms (Fig. 33) :—A stag head couped, and in chief a roundel between two stars (Calder), *impaling*, An eagle head erased (Munro). Above the shield a helmet with wreath and mantling but no crest. Initials W. C. and L. M. Two winged boys support the shield, and beneath it, one under the other are carved : —A cherub ; an hour-glass ; an escroll with the words “ MEMENTO MORI ” ; a skull ; cross-bones ; and finally a skeleton in a coffin beneath a mattock and a shovel. Inscription in Roman capitals round margin reads :—

HERE LYES THE CORPS OF
THE MUCH HONORED WIELIAM CALDER OF SPYNIE LAIT
PROVEST OF ELGIN WHO
DEPARTED THIS LYFE 14 OF NOV^r 1692 WITH HIS SPOUS
MRIS LUCIEA MVNRO
WITH HIS SPOUS ELSPET DVFF WHO DYED THE 8 DAY OF
MARCH 1690 AND THEIR
CHILDREN ALEXANDER & IAMES & MARGREAT CALDERS.

(10) Slab with two shields at top (one broken off) bearing :—A bend charged with three buckles (Leslie). Inscription in Gothic letters as extracted from Monteith's *Theater of Mortality*. “ **hic jacet (archibaldus lesly) quondam rector de rothes qui obiit 3 julii 1520. orate pro communi patria** ”—the rest worn out. The tombstone of Archibald Lesly, formerly Rector of Rothes, who died in 1520. Pray for the common fatherland.

Since 1900 the sarcophagus tomb with recumbent figure of a knight in armour—the tomb of **William de la Hay**—has been transferred to this aisle for preservation. Formerly it stood in the open between St Mary's Aisle and the south transept. On the knight's breastplate are arms :—Three escutcheons (Hay). On the dexter side of the bevelled edge of the sarcophagus is this inscription in one long line in Gothic letters, the latter part being illegible :—**hic jacet wills de le hay quōdā dñs de lochloy qui obiit viii die mēsecebris**

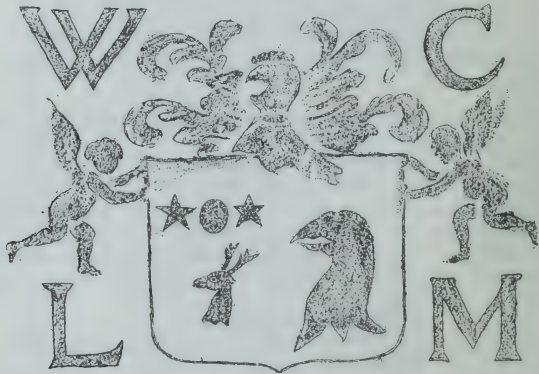
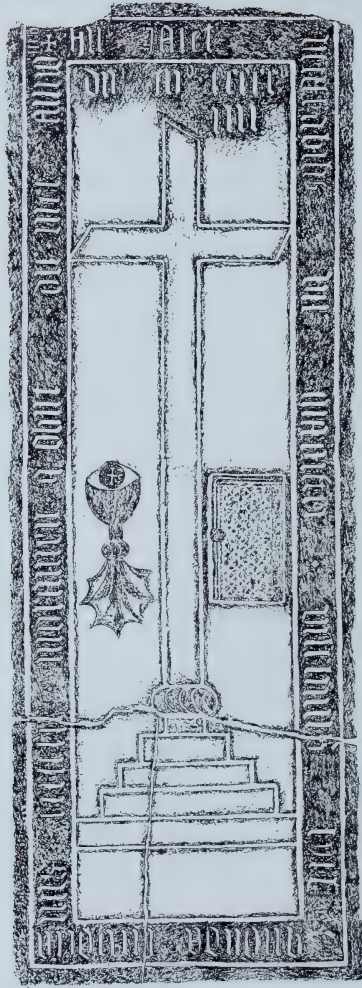


FIG. 33.—Shield impaling Calder and Munro Arms.

año dñi mccccxi. Translation :—Here lies William Hay, formerly laird of Lochloy, who died the 8th day of the month of December in the year of our Lord 1421. See illustration facing page 88.

The Gothic inscription, though continuous in one line, terminates on a separate stone which projects beyond the feet of the effigy and the original position of which it is difficult to understand. The paneling on the front and back of the body of the tomb also vary. This is the oldest known tomb of a layman within the sacred precincts. The Hays of Lochloy and Tullybothil were a very old family. In the *History of Nairnshire*, mention is made of David II. having given



The Tombstone of William Lyel, Sub-dean of the Church of Moray, who died in 1504.

The marginal inscription reads:—

*Hic . jacet . venerabilis . vir . magister . wilelmus . lyel .
 quondam . subdeca . nus . ecclesie . moravien . q . obiit . die . mes . anno
 dni . mo . ccccº . iiii*

in 1362 a grant of all lands lying between the Spey and the Tynot and the forest of Awne (Enzie) to Sir John de Hay, who married a niece of King Robert II., and whose second son was this William de la Hay. The Hays were great benefactors to the Church, which may account for the place of honour given them. William de la Hay's name frequently appears in charters of the period. His family held the Castle, park, and barony of Inshoch (Nairnshire) for upwards of 400 years.

Between St Mary's Aisle and the south transept are two recumbent slabs. (1) Is the tomb of William Lyel, Sub-dean of the Church of Moray, who died in 1504. In the centre is a cross with ends of head and arms bevelled off, the foot encircled by a wreath rests on five steps. On the dexter side is a chalice with paten and on the sinister an open book showing the cover. The Latin inscription round the margin is in Gothic letters. See illustration facing this.

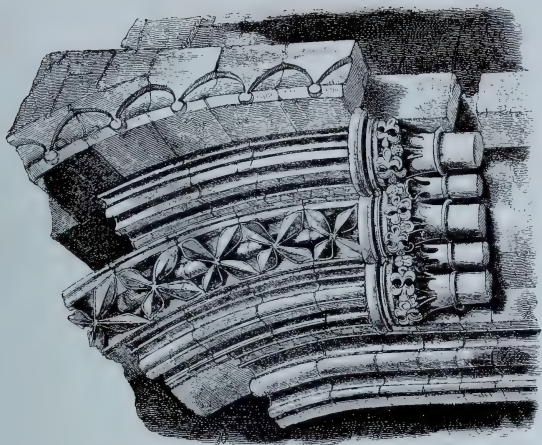
The 2nd is an elaborately carved stone, bearing the name and arms of George Cuming of Lochtervandich, long Provost of Elgin. The stone was crushed by the fall of the central tower and entirely buried in the ruins. It was only recovered when the rubbish was removed and the fragments carefully cemented. The shield of arms on it are :— A chevron between three garbs. Above the shield a helmet with wreath and mantling but no crest. On an escroll above, the motto "COURAGE," and on another beneath "GEORGE CUM(ING OF LOCHTER)-VANDICH." Round the margin is the inscription in capitals :—

HERE LYES GEORGE CUMING
OF LOCHTERWANDICH SOMETIME PROVOST OF
ELGIN WHO DIED THE 20 OF
SEPTEMBER 1689, AND HIS SPOUS MARJORIE LES
LIE WHO DIED IN SEPTE
MBER THE YEIR OF GOD 1656.

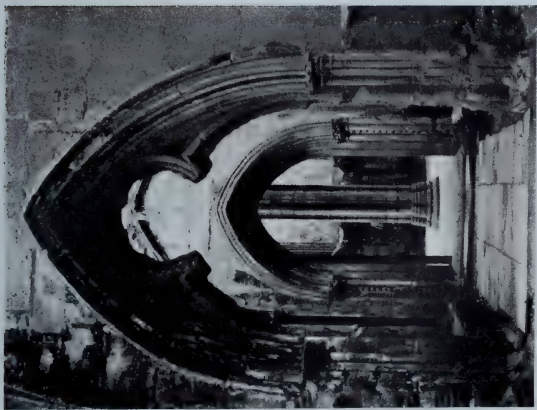
(The tombstone of Mr Cuming's second wife has been referred to in St Mary's Aisle.) The family of Cuming or Cumine of Lochtervandich and Auchry is descended from the house of Altyre. The earliest record we have of the family is in that stone (Fig. 3) built into "St Giles" house. Later in the seventeenth century we have this George Cuming of Lochtervandich, a merchant, carrying on a large flourishing business. He was the first Dean of Guild elected in Elgin—1643; was Provost in 1663, and again from 1670 to 1687. He was succeeded by

his son William, also long a merchant in Elgin. Acquiring a considerable fortune he sold the paternal estate of Lochtervandich, and purchased the fine estates of Pittulie and Auchry in Aberdeenshire, where he resided. He was one of the first of those distinguished philanthropists who left behind them a living testimonial of their undying love for their native place—for in 1693 he mortified the **Leper Lands and Hospital Croft**, for behoof of four decayed merchants of the burgh, and built a house at the west end of the town for them to dwell in. This fund, known as "**The Auchry or Pittulie Mortification**," yields a comfortable subsistence. There are descendants of this family still resident about Elgin, but the direct representatives of George Cuming of Lochtervandich are in New Zealand. The family name will always be kept green by this charity.

In the south transept, commonly called **St Peter's and St Paul's Aisle**, some members of the once great family of Innes are interred. It may be of interest to recall that about the middle of the sixteenth century, a **violent feud** broke out between the then powerful families of **Innes and Dunbar**—members of these families are interred in the south and north ends respectively of the transepts. The special cause of the feud is not known. It may have proceeded from jealousy of each other's power, the Inneses having large estates in the east of the County and the Dunbars in the west. But on the 1st January 1554 the slumbering ashes of discord were fanned into flame, says the *Annals of Elgin*, "by the **Inneses**, to the number of eighty persons, all **armed**, coming to the Cathedral of Elgin during **vespers**, and of ancient feud, and forethought felony, cruelly invaded Alexander Dunbar, Prior of Pluscarden, David Dunbar, Dean of Moray, Alexander Dunbar, of Couze, and sundry others, with purpose to slay them"—or, as in Pitcairn's *Criminal Trials*, "for their slaughters in presence of the Holy Sacrament." From the *Family of Innes*, page 128, it would appear that the **Dunbars** had come to vespers with a like **deadly intent**, but not against the churchmen, but against William Innes of that Ilk and his servants. Of the fight we do not learn much, and can only imagine the scene of violence and bloodshed. It was not decisive, for both parties had recourse to law, which kept the feud burning for another twenty years, till in 1577 the flames burst out afresh. The former generation had passed away and the persons are different, but they inherited the names and blood feud of their fathers. From the *Criminal Trials* we learn that a



Details on South Transept, Porch.



Entrance to Chapter-House.

band of Inneses "came armed in feir of war, with corslets, head-pieces, swords, and shields, to the manse of Alexander Dunbar, Dean of Moray—wounded Andrew Smyth, the dean's servant, broke up the stable door and cut the halters of four of his horses." The Dean, roused by the extraordinary disturbance, came on the scene in his gown (toga cinctus) and armed only with a dirk. One of three John Inneses attacked him with his sword, wounding him cruelly on the head and hands, "And the said John, not satisfied with his blood, most cruelly, horribly, and without mercy, slew Elizabeth Dunbar, the Dean's eldest daughter, a girl of thirteen years old." For that bloody deed the Inneses were indicted, but fled from justice; were denounced rebels, and put to the horn. On the night of 29th May 1578 they paid the Dean another visit, carrying off from his house at Carsehillock some forty sheep. A commission was at once granted to the Sheriffs of the Northern Counties to apprehend the rogues, to destroy their nests. Nothing came of it. Not an Innes could be found. By this time both parties were rather tired of the strife. When, therefore, mutual friends interposed to appease their dissensions both readily availed themselves of the good offices. What the terms were is of no concern to us now; what is of more importance and infinitely more surprising, is that both parties abode by the decision, and the thirty years blood-feud was then and there finally brought to an end.

On the east wall of the south transept is a detached stone (Fig. 34) with shield of arms:—Quarterly, 1st and 4th, Three stars (Innes). 2nd and 3rd, Three boar heads coupéd (Aberchirder?), *impaling*, A chevron between three boar heads erased (Elphinstone). Above the shield is a helmet, with mantling and wreath, and for crest a hound head collared. The supporters are:—dexter, a hound collared, sinister, a savage with club. On an escroll above is the motto "(KEIP) TRAIST." The initials are R. I. and E. E. and refer to Robert Innes of Innes and his wife Elizabeth Elphinstone. The monumental inscription was probably destroyed by the fall of the Cathedral tower, but is preserved by Monteith, and the translation reads:—"Here lies Robert Innes of that Ilk and Elizabetha Elphinstone his spouse, who died 25th September and 26 February in the years of man's salvation 1597 and 1610; and therefore Robert Innes, their son caused this monument to be erected to the pious and gracious memory of his dearest parents." (The family of Inneses of that Ilk are now represented by the Duke of Roxburgh.)

This Robert Innes was the son of Alexander Innes the Chief, who was cruelly murdered by Robert Innes of Innermarkye in Aberdeen in 1582. He narrowly escaped his father's fate, but fled to the south, and put himself under the protection of Lord Elphinstone, whose daughter he married. Innermarkye was outlawed, and two years later was killed within the house of Edinglassie by Alexander Innes of Cottis. The Innermarkye family never throve after this, and their fine estates of Innermarkye, Balvenie, Ogston, and Plewland, were all sold by the end of the seventeenth century, and the direct male line of the family failed. The Robert Innes of Innermarkye, whose recumbent effigy is described on a following page, was an ancestor of about a century earlier.



FIG. 35.—Arms of Bishop James Stewart.

On the south wall are two recessed altar tombs. The first has a surbust, and at the base of the arch these coats of arms, viz. :—Dexter, shield for Alexander Stewart, Earl of Mar, and Lord of Garioch. Quarterly, 1st and 4th, A fess chequy between three open crowns; 2nd and 3rd, A bend between six cross crosslets. (See arms at the Bishop's Palace, described page 34.) Sinister, shield (Fig. 35) for Bishop James Stewart (1460). A fess chequy between three open crowns; behind the shield a crosier. His seal is described and figured by Henry Laing in his first volume, No. 909, where it bears similar arms, but with a double line round them evidently of no heraldic significance. Bishop James Stewart has always been stated as connected with the illustrious house of Lorn, but judging from the arms this does not appear to have been the case. Compare with the arms of Bishop Andrew Stewart of the family of Lorn as described and figured on page 79. The question, therefore, arises what family of Stewarts bore "A fess chequy between three crowns or similar arms"? Mr Rae Macdonald mentions that the late Rev. John Anderson, Assistant Curator of the Historical Department of the General Register House, was of opinion that the arms are similar to a seal of Walter Stewart of Strathavon, that probably Bishops James and David Stewart were his brothers, and thus that all three who bore

those arms were of the Strathavon family and were nephews of Alexander, Earl of Mar, and Lord of Garioch. And further, that the three crowns had nothing to do with the Lordship of Garioch, but were probably derived from some lands possessed in Badenoch. It has to be observed that three crowns are borne by the Grants, whose property of Ballyndalach is situated in Strathowne, and three crowns are also quartered by the Frasers. Mr Rae Macdonald gives further particulars on pages 368, 369, vol. xxxiv., of the *Proceedings of the Society of Antiquarians*, as showing the line which future research might take towards clearing up the origin of the "three crowns with the fess chequy" in this group of Stewart arms.

Within the recess has been placed the recumbent figure of a **knight in armour**, wearing a round helmet, his sword at his left side. There are reasons for concluding that this effigy has been brought from some other part of the Cathedral, as it is much too small for the recess, and the top of the base at the back, close to the wall, is splayed like the front and is inscribed. On his breastplate were:—Three stars (only two visible) (Innes) and the Gothic inscription on the inside edge reads "[hic. ja]cet. nobilis. vir. robert^o. innes. de. innermarkye. qui. obiit." The effigy is probably that of **Robert Innes of Innermarkye** (circa 1482 to 1528).

The **second recessed tomb** with pointed canopy, has also on each side a shield with arms, viz.:—Dexter shield (Fig. 36), A fess chequy between two crescents in chief and an open crown in base, *impaling*, A fess chequy between two open crowns in chief and in base some charge (a third crown says Gough) broken off. Sinister, shield (Fig. 37). A tree (dexter side broken away), but on sinister a squirrel seated on its hind legs on one of the branches, on a chief three buckles. In Gough's *Sepulchral Monuments*, the arms are described as—"a tree between two squirrels sejant, in chief three buckles." These shields though dilapidated are probably not original, as they are on stones which appear to have been inserted, the carving on the lower sides being inferior to that of the rest of the tomb. They may, however, be facsimiles of the original arms. On the wall within the arch, in Gothic letters "**Memento finis.**"

On the sarcophagus rests a slab with effigy of a **knight in armour**, wearing a pointed helmet, and having a lion at his feet. The effigy measures 5 feet 9 inches, and is of freestone. The costume is that of the fifteenth century, which is also the period of the architectural

ornament surrounding it. There are no charges on the breastplate, and the inscription on the bevelled edge is now illegible. The tomb is usually described as that of Alexander (some say Walter) Stewart, the second son of James II., who created him Duke of Albany, but the fact that the Duke died in France raises a doubt as to whether the monument was erected to his memory, although such a custom was not without precedent; and this doubt is strengthened by the fragments of heraldry on the tomb—which do not correspond with the bearings of this Stewart as given by Nisbet.

On the west wall of this transept is a sedilla of four seats.

Hereabouts, stood the handsome monument erected to Sir Andrew



FIGS. 36 AND 37.—Arms on West Tomb in South Transept.

Moray of Bothwell, the great Regent of Scotland during the minority of King David Bruce. He died at his Castle of Avoch in 1338, and was buried at the Church of Rosemarkie. Fordun states that his body was raised and carried to Dunfermline where it now mingles with the heroic dust of Bruce. "However that may be," says the *History of Nairnshire*, "his son John ordered perpetual masses to be said for his soul at Elgin Cathedral, and for that purpose made a deed of gift of money,—which was confirmed by his brother Thomas two years after,—as to four wax candles to be lighted on his tomb on each anniversary." This would seem to imply that he was buried at Elgin Cathedral. There is some doubt, therefore, whether it is at Rosemarkie, Dunfermline, or Elgin, that the dust of the Scottish hero lies.

Coming now to the **South Aisle of Nave**.—In the angle formed by the south transept wall are portions of three **colossal statues**, found among the ruins at the base of the central tower, of which they are supposed to have formed part of the external decorations as described on page 51.

(1) Statue of a bishop, believed to represent Bishop **John Innes** (1407-14), who was buried at the foot of the north-west pillar that supported the central tower, and which he had probably completed. The inscription on his tomb has been preserved in Monteith's *Theater of Mortality*, published in 1704, the translation reading :—" Here lies the Rev. Father in Christ John of Innes Doctor of Divinity, formerly Bishop of this Church of Moray, who erected this remarkable work (viz. ;—the great steeple on a pillar on the north-west side of which the inscription was cut) and held the Episcopal gift for seven years." Gough's wording of the inscription differs somewhat from Monteith's, and he mentions the inscription being painted on the wall. (2) Kneeling figure of an ecclesiastic, headless. (3) Torso of a knight. Of these we have no records.

Built into the south wall is a **stone coffin**, about six feet in length, two in breadth, and one and a half in depth. It was unearthed by John Shanks towards the end of August 1828, "in the place on which the middle steeple stood." According to report, John was disinclined to believe that **King Duncan's** body only lay-in-state in the old

Church of the Holy Trinity, before being carried to Iona for burial. For from a fifty-year-old newspaper cutting, I read that John used to point to



FIG. 38.—Arms of James Chalmer Gliwer Bwrgis.

this as "King Duncan's coffin, 'at I discovert wi' my ain han', some body pat in prent 'at King Duncan wis stown oot o' this,

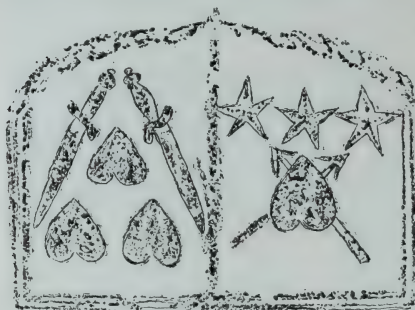


FIG. 39.—Arms of George Wilson.

wavy between three stars in chief and a fleur-de-lys in base (Chalmers), *impaling*, A chevron between two stars in chief and a heart in base (probably for Tares). Initials I. C. and B. T. The inscription is in Roman capitals, the lines being often continued on the bevelled edge of the stone, viz. :—

HERE . LYES . ANE . HONEST .
 WOMAN . CALLIT . BEATRIX .
 TARES . SPOVS . TO . IAMES .
 CHALMER . GLIWER . BWRGIS .
 IN . ELGIN . WHA . DEPARTIT .
 THIS . LYF . ON . THE . 13 . OF
 AGWST . 1644 . ALTHO .
 THES . CORPIS . IN . DWST . DIETH . LY . THEIR . BET
 TER . PEARTES . SHALL . NEWIR . DIE .

On the other stone is a shield bearing arms (Fig. 39) :—A heart trans-fixed by two darts, points downward, and in base three stars in fess (probably for Wilson, but differing from usual arms), *impaling*, Three hearts (2 and 1) between two swords, points upward in bend and

but it's a lee, sir; that's the coffin 'at conteint his bodie; but I couldna' be tellin' the eese 'at the priests made o't; there's a hole i' the bottam 'at leet awa' the water."

In this south wall, are two stones with arms. The one has a shield bearing arms (Fig. 38) :—A demilion issuant from a fess of three bars

bend sinister (Boynd). The initials at side are G. W. and M. B. Above the shield is a cherub and beneath is the following inscription :—

THIS IS THE BURIAL PLACE OF
GEORGE WILSON LATE BAILLIE OF ELGIN
AND MARJORIE BOYND HIS SPOUSE
& THEIR CHILDREN.

Some further particulars are obtained from a slab on the ground immediately in front of the tablet. The first part of the inscription on it is :—

IN MEMORY OF GEORGE WILSON ONE OF THE
BAILLIES OF ELGIN WHO DIED 20 JULY 1753
AND OF MARJORY BOYND HIS SPOUSE
WHO DIED 20 FEB., 1755....

In 1755 James and Alexander Wilson, their sons, were made honorary burgesses "for the good service done by their father and grandfather and for regard of Mrs Wilson their mother."

Cathedral Burying Ground.—On the north and on the south enclosure walls are tombs of many of Elgin's distinguished families, but these are outside the scope of this book, as their inscriptions tell their own tales.

On the north wall, is the large monument said to be of **Bishop Alexander Douglas**, who died in 1623 and was buried in the South Aisle of the Church of St Giles, in a vault built by his widow, who also erected a monument in that Church. When old St Giles was taken down in 1828, the monument was removed, and erected near to the Cathedral entrance gate, but in 1851, on the suggestion of Sheriff Cosmo Innes, the Town Council had it re-erected here. It has the following inscription in capitals on three separate tablets :—

HIC . DORMIT . IN . DOMINO . REVERENDVS . IN . CHRISTO . PATER . M .
ALEXANDER . DOUGLAS . PRAESVL . VIGILANTISSIM⁹ . QVI . SVMMA ,
CVM . LAVDE . HVC . VRBI . PASTOR . TOTIQVE . MORAVIAE .
EPISCOPVS . PROFVIT . ET . PRAEFVIT . 41 . ANNOS .

OBIIT. AETATIS. SVAE. ANNO. 62. ET. CHRISTI. 1623. MAI. 11. RELICTIS. ALEXANDRO. ET. MARIA. LIBERIS. VXOREQVE. GRAVIDA. FEMINA. NON. MINVS. VERE. RELIGIOSA. QVAM. GENEROSA. CVIVS. SVMPTIBVS. HOC. MAVSOLEVM. STRVCTVM. EST.

SEMPER. VIGILA. VT. SI. NESCIAS. QVANDO. VENIET. PARATVM TE. INVENIANT. BEATI. MORIENTES. IN. DOMINO. HEC. CORRVPPIO. INDVET. INCORRVPTIONEM.

B. M. A. D. 1623

Surmounting the top, O death vhar is thy sting! O grave qvhar is thy victorie.

Underneath are four shields with arms:—(1) Ermine, a heart, on a chief three stars (Douglas), *impaling*, Quarterly, 1st and 4th, Three stars (Innes); 2nd and 3rd, Three boar heads couped (Aberchirder). (2) On a bend three buckles (Leslie). (3) Three cushions lozengeways (Dunbar). (4) On a bend three birds. The following extract from the *Theater of Mortality*, shows that probably neither the above inscription nor the four coats of arms are those of the original monument. "BISHOP ALEXANDER DOUGLASS'S MONUMENT, ST. GILES CHURCH.—MR. ALEXANDER DOUGLASS, MINISTER AT ELGINE, FOR THE SPACE OF 25 YEARS, WAS PROMOVED TO THE SEE OF MORRAY IN THE YEAR 1606, DIED 1623, WAS BURIED IN THE SOUTH ISLE OF ST. GILES KIRK (NOW THE PAROCH KIRK OF ELGINE). HE HAD MARRIED TO HIS 2 WIFE, MARY INNES, DAUGHTER TO ROBERT INNES OF THAT ILK, HE WAS BISHOP OF MORRAY 17 YEARS. THE INSCRIPTION OF HIS MONUMENT NOT LEGIBLE." This statement was written in 1704.

Further, in the centre of this monument above the inscription is inserted a stone bearing arms (Fig. 40):—Three cushions lozengeways within a royal tressure (the latter forming the boundary line instead of a shield). Behind is a crosier, and beneath, the initials A. D. These are the arms of Alexander Dunbar, last Prior of Pluscarden (1533-1560). He it was who built the Dunbar vestry at Pluscarden Priory on the central boss in which is a shield bearing the same arms.

Immediately to the east of the Chapter-house is a railed-in burial-place. The wording on a stone erected there by a John Forsythe, Ironmonger in Elgin, is rather good and not frequently met with. "As a

testimony of his sincere respect and esteem for the Memory of his wife's relations."

Due east from this, near the enclosure wall, is a recumbent stone having arms (Fig. 41):—Three stars and between them a crescent. At sides the initials I. I. Surmounting the shield is an escroll with motto "(Keip ?) TRAIST," the marginal inscription telling us that, "Here lyes ane . . . honorabil . . . man called John Innes of Darkland." This John Innes mortified £1000 Scots in 1698 for the poor of Elgin, Lhanbryd and Birnie; in 1707 a further £1100 Scots—with which the Lands of the Shooting Acre were purchased—for the poor of Elgin, Lhanbryd, St Andrews, Birnie and Urquhart; and in 1713 he bequeathed 1000 merks Scots, to the poor in Elgin and Lhanbryd—all in certain proportions,—“the Darkland Mortification.”



FIG. 41.—On Tombstone of John Innes of Darkland.

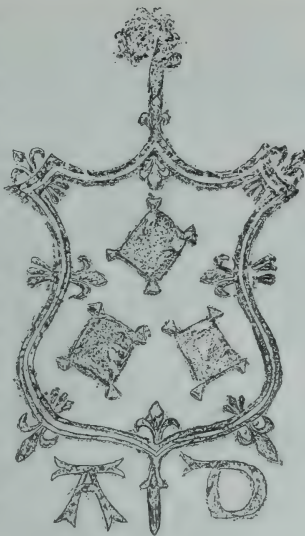


FIG. 40.—Arms of Alexander Dunbar, last Prior of Pluscarden.

Behind the Cathedral, at the enclosure wall a small platform has been erected, on ascending which, a good view through the eastern windows can be had, giving some idea of the magnificent proportions of the building.

A little to the south of this platform, is the stone erected by Lord Cockburn in memory of John Shanks, and

is referred to in the Appendix. Between this stone and the Cathedral, lies John.

On one of the arcades of the south-east tower, is a stone to the memory of Mr **James Grant, R.N.**, who left £200 for coals to the poor of Elgin.

On the west buttress of St Mary's Aisle, is a slab about 15 feet in

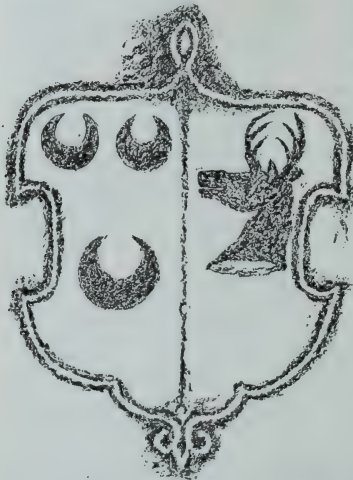


FIG. 42.—Arms on Tombstone of date 1619.

height and 2 feet 2 inches in width, of very hard close-grained sandstone, presumably from the Covesea Quarries. On it are engraved the names of successive generations of the **Andersons of Linkwood**. It reads almost like a family history. On another stone nearly adjoining this, are the arms of the Andersons. A saltier engrailed between four stars. Crest, a dexter hand coupéd above the wrist, holding an arrow. Motto, "Remember the end."

A few yards south of this is the base of what is generally known as the "**Bishop's Cross**," the history of which seems quite lost.

A little to the south of the south porch is a recumbent stone with arms (Fig. 42):—Three crescents, *impaling*, A stag head coupéd. The initials have been defaced as well as the marginal inscription, the greater part of which has been carefully chiselled out. All that remains decipherable is:—

Heir.lyis.ane.honest.persone.Master.....1619.

On a recumbent stone close to the south-east corner of the Keeper's house is a small shield bearing arms:—Three stars and between them a

crescent (Innes); surrounded by various emblems of mortality. The inscription records a William Innes who died in 1730.

On the boundary wall, a little south-east of this, is a tablet having a glove and shears, the sign of the Glovers' Incorporation, with initials I. G. K. between the date 1687 and underneath this inscription in capitals :—

“ HEIR IS THE BURIAL PLACE
APPOINTED FOR JOHN
GEDDES, GLOVER BUR
GESS IN ELGIN
AND ISSOBELL
MCKEAN, HIS SPOUSE
& THEIR RELATIONS.”
THIS WORLD IS A CITE
FULL OF STREETS AND
DEATH IS THE MERCAT
THAT ALL MEN MEETS.
IF LYFE WERE A THING
THAT MONIE COULD
BUY, THE POOR COULD
NOT LIVE, AND THE RICH
WOULD NOT DIE.

Over this tablet is another stone having on an escroll around its head,

“ GRACE ME GUID IN HOPE I BYDE,”

and beneath, the emblems of mortality—winged sand-glass, skull, and cross-bones, with motto, “ MEMENTO MORI.”

This stone is figured with John Shanks in the Appendix. The lettering on the stone is curious.

A few yards to the east are wall tablets to Shearers, beside which is a recumbent stone bearing arms (Fig. 43):—Three boar heads couped (Gordon). The initials at sides are J. C., I. C., and M. C. The Latin inscription in script, which is rather lengthy, begins :—

*Hic Jacet D. Joana Gordon.
A. Thomaston. Quae Obiit Elgin.
25th July. 1691.*

The translation according to Monteith reads :—“ Here lies Jean(?)

Gordon of Thomastoun, who died as above. A most deserving matron and of honourable parentage. Virgin, wife, and widow, she was very famous, above the measure of her sex. For the space of 14 years



FIG. 43.—Arms on Tombstone of Jean (?) Gordon of Thomastoun.

she was married to the Reverend Mr Geo. Chalmer, parson of Raynie, after whose death she continued a widow almost the space of 31 years, being religious towards God, sober towards herself, provident towards her children and grandchildren, whereof some are deceased, namely

Margaret Chalmers, wife to John Grant, burgess of Elgine, who died 26 December, 1694, and rest here with herself, under the hope of a blessed resurrection."



FIG. 44.—Arms of Walter Innes of Blackhills.

In the Blackhills railed-in tomb, at centre almost of the south wall, is a stone bearing arms (Fig. 44):—Three stars in chief and a boar head erased in base, *impaling*, Three stars in chief and three crescents in base (probably for Kinnaird). Above

the shield, a helmet and mantling, but the motto on escroll is illegible. The inscription in script on the tablet underneath is almost illegible, but it has been preserved by Monteith:—“*Memoirae Sacrum honorabilis viri Valteri Innes a*

*Blackhills, qui obiit Sexto die Februarii 1708 et dulcissimae conjugis
Isabellæ Kynnaird quae obiit et posterum."*

On the south wall still more easterly, is an interesting monument. The top bears date 1679 surmounted by skull, and cross-bones, with motto "Memento mori," under them being the words—

"MYND MORTALATIE
CONCOUR ETERNALLY"

Underneath this stone is a blue slab, having at top, an hour-glass, and a clock face, and at foot, the Glovers' Incorporation emblems of a glove and shears. In the centre is :—

FEAR . GOD . O . MORTAL
MAN . WHAT . ARE
THOW . DOEING .
REMEMBER . THY .
EARANT . FOR . THY .
GLAS . IS . RUNING .

and at sides four sets of initials I. Y., A. S., I. Y., and M. Y. On either side of the blue slab and at foot are stones bearing inscriptions :—
Dexter—"BETWIXT THE CRADLE AND THE GRAVE NO REST WE HAVE."
Sinister—"IT IS NO GREAT MATTER WHEAR THE BOYDE BE LAIED OR WHOW IT MAY BE HANDLED, IF IT BE WELL WITH THE SOWL." At foot —"THIS IS THE BURIAL PLACE OF JAMES YOUNG, GLOVER BURGESS IN ELGIN AND HIS SPOVS, AGNES STEWART AND THEIR CHILDREN."

On the south wall within the most easterly enclosure, is apparently a made-up memorial. On a panel is (Fig. 45) :—Quarterly, 1st, Three boar (?) heads erased contournée (for Abercrombie). 2nd, Three stars. 3rd, Three stars and between them a crescent (Innes). 4th, Three crescents. At sides the initials I. I. and M. S. (?). The script inscription which is crumbling much, is almost illegible. Fortunately it has been recorded by Monteith and is given with many others in Gordon's edition of Shaw's *Province of Moray*. The translation reads :—"Under this gravestone rests James Innes, lawful son to Mr John Innes, a most skilful doctor of medicine, younger brother to Robert Innes, sometime proprietor of Drainie ; and Mary Seaton, his wife, lawful daughter to David Seaton, late of Meny, who died, he



FIG. 45.—Arms of Dr John Innes.

upon the last day of June, 1685, she . . . David Innes, their surviving son, caused erect this monument."

Surmounting this panel is part of another tombstone having initials D. I. and I. C., date 1746 (?).

A few yards along the east wall we have a stone, the inscription in quaint lettering

reads:—This is the burial place ordained for Arthur Chalmer, lister burgess in Elgin, and Jean Forbes, his spouse and their children.

Stay, passenger, consider well
That thou ere long in dost must dwell.
Endeavour then while thou hast health
Still to avoid the 2d death.
For on tymes minut doth depend
Torment and joy without all end.

Round the top of the stone is, O death, where is thy sting? and at foot, O grave, where is thy victory?

We glean further particulars of this family from a recumbent slab on the ground close beside. It bears a shield with arms;—Dexter side almost illegible, but presumably, A demi-lion issuant from a fess of three bars wavy between three stars in chief and a fleur-de-lys in base (Chalmers), *impaling*, A chevron between three bear heads (Forbes), at sides the initials A. C., I. F. The marginal inscription reads:—This . is . nou . the . heritage . of . John . Cant . and . Jean . Forbes . his . spouse . indwellers . in . Bishopmilne . and . their . children . And the body of the stone records:—Under . this . stone . lyes . the . bodie . of . ane . piovs . worthie . vertois . gentle . woman . called . An . Forbes .



The Cathedral from the South-East.

spoys . to . Arthvr . Chalmer . lister . bvrgeess . in . Elgin . who . departed . this . life . the . 15 . day . of . September . 1695 .

There are many other tombstones, ancient and modern, which I could have wished to record, especially those of the **Craft Burgesses**, but space fails me.

Before passing out let us linger over the ruins, and though we know that the sun in his splendour shall no more spread his mellowed light through the gorgeous windows, to flicker amid the deep and dark shaded aisles—nor shall be seen again the tapers of the lit-up altars, twinkling through rolling clouds of incense—nor be heard any more the music of the choir—nor shall witness be borne to the imposing ceremonies and processions as in the days of old; yea, even though the grey walls are discoloured by damp and crumbling with age—though the hoary moss has gathered over many an inscription, and the sharp touches of the chisel are gone for ever, and although there be a melancholy pleasure associated with the evidences of thy decay—still we can, in our imagination, revert to the days when the deep-toned organ, pealing through the groined and richly-fretted aisles, wafted the soul to heaven on the wings of melody and elevated the devotional feelings of the sincere worshipper.

Leaving the Cathedral

grounds, on our left is King Street; and all we now call King Street was occupied by manses and gardens of the canons. At the west corner, on the site of "Chanonry House," once stood **Unthank Manse**.

When the Chapelry of the Blessed Virgin in the Castle of Duffus, was made the canonry of Unthank by Bishop Patrick Hepburn, in 1542 (*Registrum Moraviense*), this manse was either repaired or rebuilt, and assigned by Alexander Sutherland of Duffus, as the manse of the canon of Unthank. The stone panel with the arms

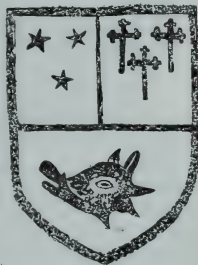


FIG. 46.—Arms of Sutherland of Duffus.

of Sutherland of Duffus (Fig. 46), viz. Parted per fess and the upper portion per pale; in the 1st Quarter, Three stars (Sutherland); in the 2nd, Three cross crosslets fitchée (Chain of Duffus); and in base A boar head erased

(Chisholm), which had belonged to this old house, is now preserved in the grounds at Ladyhill House.

At a later period the manse seems to have been occupied by a person of some taste, who erected in one of the rooms a quaint and elegant mantlepiece bearing date 1679. When the old manse was taken



Unthank Manse

down about 1840 this mantlepiece was re-erected as one of the garden gates at Gordonstoun House.

Immediately opposite, on the site of "Croham Hurst," stood the Duffus Manse, where Edward I. on his second visit to Elgin in 1303 took up his quarters. It was then the manse of John Despanyding, a canon of the Cathedral. This is ascertained from the *Rolls of Parliament*, I., 469, where is recorded a petition written in Norman-French, with the reply to it in Latin. The translations read:—"To our Lord the King—prays his host of Elgin, John Despanyding, by the Grace of God, Canon of Elgin, that he would please to give twenty oaks in his forest of Langmorn to repair his church of Duffus, of which he is canon." Answer.

“The King wills that he may have them.” The circumstance of Edward I. having taken up his quarters in this manse would seem to indicate that it was at that period the best residence in the town. The house had been built at **Despanyding’s** own expense on ground which he had purchased from the heirs of **William Vitrearius** (*Registrum Moraviense*, p. 145), no doubt a descendant of **Richard Vitrearius** the glazier, who was employed in



Duffus Manse.

1238 in making the stained glass for the Cathedral—a small bit of Cathedral glass of a rich colour is in the Museum. **Despanyding**, with consent of Bishop Archibald and the Chapter, conveyed the property to his successors in the prebendal stall of Duffus, on the condition of their paying a certain annual sum for chanting masses for his soul on the anniversary of his death. This old manse had the honour of receiving other royal guests within its walls, **King James II.** here finding lodging for himself and his court on the occasion of his visit to Elgin

in 1455. David Stewart, then parson of Duffus (and afterwards Bishop of Moray), appears to have been on some embassy at the time. It is recorded that the kitchen accidentally took fire and was rebuilt at the King's expense. King James IV., who had a great liking for his ancient town of Elgin, is presumed to have stayed here also. In fact for several years he spent his autumn holiday in this town. He was here in 1494, 1497, and regularly every October from 1501 to 1504. He came north for the "shooting," only His Majesty's sport consisted of *stags, goats, and wild boars*, which were preserved for him, although others could set snares for *wolves* and possess themselves of all else the forests might produce. No doubt the King had a good time. His loving subjects of Elgin knew how to entertain him. They arranged for music and dancing—"7s. to the woman that sang to the King." No one can tell what the woman sang. No doubt she had a good voice and sang well. There is also an entry in the *Lord High Treasurer's Accounts* under date 19th October 1504 when King James gave "xjs. vid. to the madinnis that dansit at Elgun." The maidens of Elgin have long been famous for their dancing. It appears a hereditary gift. The fair dancers of 1504 must have pleased the King. Of course 11s. 6d. is a paltry sum to us, but it had a different value 400 years ago.

Despanynding's old manse seems to have been replaced by another structure—a sketch of which by Rhind is reproduced—as none of the architectural features of this fine looking house taken down in 1838, point to an earlier date than the sixteenth century.

Turning east by the Cathedral we have on the right hand Wiseman's Lane—long known as the "Lang Wynd"—and on our left we come to what will be one of the finest improvements undertaken by the citizens of Elgin. Behind the Cathedral for generations were the buildings of the Elgin Brewery, which, while no doubt excellent in their own way, were from the æsthetic point of view a glaring blot on the environment of our Cathedral. During 1912 circumstances threw this property on the market, and it looked as if the opportunity we had hardly conceived possible, would be lost to Elgin. Months passed without any known action, and with rumours in the air of outside purchasers, I, on the 12th October 1912, addressed an open appeal to the Town Council through the medium of the *Northern Scot*—writing at same time to many of the citizens, craving public support

in pressing the Council to take steps necessary to secure the property, and without taking undue credit, it is pleasing to record that before the end of that month this property was practically the Town's.

The **Elgin Brewery** was established in 1784 on the piece of ground where the Manse of Petty is said to have stood. In the early part of last century the business was acquired by Mr Alexander Young, in whose hands it prospered. His sons Alexander and James built up an extensive trade, and after their deaths the business was carried on by Mr James Bennett, a great-grandson of the first Mr Alexander Young. The ale, beer, and porter had a high reputation over the northern counties and a flourishing trade was done.

From various evidences buildings existed on the site previous to 1784. In particular there are the remains of a vaulted chamber, the vaulting being of a distinctly archaic type. The courses of stones are not voussiors, but are built with level beds projecting corbel-wise. This vault had long been used as a beer cellar, but whether it may be of archæological value can only be determined when the grounds are being put in order. There is also an old Well. These and any other features which may come to light when the buildings are demolished will no doubt be carefully preserved.

When this property is laid out, and the roadway and **Lossie banks** built up and established, we will have a piece of ground which will be not only a valuable gain to the amenities of Elgin, but will open up the view of the eastern portions of our grand old Cathedral.

As we walk towards

The Brewery Bridge

pause for a minute at "The College" stables, on the gable of which is a stone bearing arms (Fig. 47): A lion rampant double queued. Behind the shield a crosier. This coat is similar to one on a detached stone in the Chapter-house, only on it the lion is collared. See page 80.

The **Brewery Bridge** was erected in 1800. On the right we have the grounds of **Newmill House**, and behind that the large and world-famed **Woollen Mills** of Newmill. The Meal and Wood Mills of **Kingsmill** are on our left.

On the wooded hill beyond can be seen the tower of **Lesmurdie**, the residence of **Colonel C. J. Johnston, V.D., D.L.** The Johnstons are a family who, for over a century, have taken a most practical interest

in all matters relating to the welfare of our City, but none of them have done so much for upholding Elgin as "The Colonel," as he is affectionately styled by all classes of the community. Although he has never taken an active part in municipal affairs, yet for many years

Col. Johnston has figured prominently in connection with almost every scheme promulgated in our midst for State, Church, City, Masonry, Charity, or Sports. His enthusiasm in the Volunteer movement has been very real, and is maintained by being Vice-Chairman of the County Association. As Honorary Sheriff-Substitute he does honour to the Bench. And as one of the most successful farmers in the County, the Colonel has done much towards the development of agriculture.

The view of Elgin seen from the Barflathills road—between Lesmurdie and the railway bridge—is one of surpassing beauty and has been thus graphically described in Sheriff Cosmo Innes's *Antiquities of Moray*: "The opening of the Glen of Rothes and the heights that terminate our landscape on that side—Benrines, Buinach, Heldon—have charms that more adorned landscapes do not possess. As you gaze from that turn above Newmill,

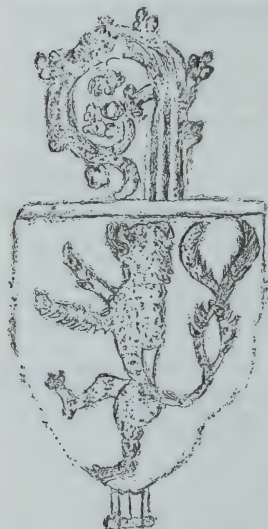


FIG. 47—A Lion Rampant double queued.

at the old Cathedral towers crowning the river bank, rising from among what appears a goodly wood of forest trees, with the towers and spires of the burgh churches behind—confess, that no one can look on that landscape unmoved, even setting aside all the associations which crowd upon us. I fancy that is the view that oftenest rises to the mind of the Moray loon in his log hut or dark shanty far away in the backwoods when he shuts his eyes and presses his hands upon them and dreams himself back to the school holiday



Elgin from Lesnurdic.



The Brewery Bridge.

by the banks of the Lossie—back to the days of the *scantack* and *paperap*.”

By walking a few paces along the river bank a lovely view of the east end of the Cathedral can be had, and a very charming walk may be made by continuing along the Lossie side. At the bend of the river the low-lying pasture land on the right—once known as the **Bleachfields**—is generally allowed to have been at one time within the College grounds—the Lossie running round the foot of the sand braes where now lies the “dead water.” Then we have **Deanshaugh House** and the Old Mill.

Towards the end of the eighteenth century, Deanshaugh property belonged to Mr John Ritchie, Merchant, Elgin, who erected a mill for the manufacture of tobacco, a waulk-mill, a flax-mill, and bleaching machinery. Tobacco, flax, and bleaching, with the change of times passed away. A saw-mill took their place, and now it in turn is numbered with the things that have been.

Retracing our steps to the south-east of the Cathedral, we have the garden entrance of the “**South College**.” This desirable property, with its large garden, lawn and fine old trees, consists of five different lots of ground—The Archdeacon’s manse; the Subdeacon’s manse; The Subchanter’s croft; a lot of ground acquired from William King of Newmill; Sanderson’s land. **Gavin Dunbar, Archdeacon of Moray**, disposed of the property in 1574, and part of the mansion house is probably as old as this Archdeacon and may have been his residence. It remained long in the possession of the **Duffs**, connections of the Earls of Fife. **Mr Charles St John**, the great naturalist, who has contributed in his books so much information regarding the Natural History of Morayshire, lived here for some years. About the middle of last century the property passed into the hands of **Mr Archibald Inglis**, who unfortunately removed the greater part of the old precinct wall—a matter of deep regret. In later years the policies were bought by **Dr Cooper of Old Deer**, and “The South College” is now the residence of his daughter, **Miss Cooper**—the only resident member of a family honoured for generations in our midst. Distinguished members of this family are **Sir George A. Cooper, Bart.** of Hursley Park, Hants, and The College, Elgin—in whose many munificent gifts Elgin has shared,—and the **Rev. Prof. James Cooper, D.D., Litt.D., D.C.L.**, the University, Glasgow—another son of whom Elgin is proud, and who is as proud of

Elgin. Few men know their Elgin as Dr Cooper does, and to his many writings I am much indebted.

The Precinct of the College

was enclosed within a stone wall, six and a half feet broad, about four yards high and 900 yards in circuit. Within this wall stood the Cathedral, and likewise the manses of all the dignitaries and canons. A paved street ran round it and led to the **four entrance gates or ports** which were placed :—

1. On the West, leading into Elgin and spanning North College Street between the Little Cross and the Museum.
2. On the North, across the Bishop's Road, at the back of the Bishop's Palace, as described on page 36.
3. On the East, called the East Gate or Panns Port, which is in front of us.
4. On the South, nearly opposite the Bede House in South College Street.

The **Panns Port** derived its name from the meadow land lying to the eastwards, which in 1566 is termed "le Pannis" in the *Registrum Moraviensis*, p. 393, and seems an abbreviation of *pannagium*, a meadow or pasture land. There appears to have been an iron gate, a portcullis, and a porter's lodge—no doubt the other ports were similarly protected. In 1857, when this interesting relic of bygone times was fast crumbling to decay, the **Earl of Fife** restored it as nearly as possible to its original design, and now it should stand for generations as a memorial of an ancient ecclesiastical fortification.

I have been informed that about fifty years ago, an old footway from Spynie to the Panns Port, could be distinctly traced through the Newmill grounds, leading to stepping stones which crossed the Lossie hereabouts. The road here along the Lossie banks, leads to the Sewage Works.

Turning to our right, we have the remains of the old precinct wall for some thirty yards, and a good hundred yards further on we again pick it up in the centre of a field, where the ruins of a corner can be viewed, giving us also the run of the wall westwards. One sees also at this corner, the gnarled ivy-covered trunk—all that now remains—of the "Auld Beech Tree." In the days when the public road passed this corner, this spot was a favourite rendezvous for



The Lossie at Deanshaugh.



The Panns Port.

young and old, and is endeared to the recollection of many Elgin "loons" by early boyhood associations. "Uncle Peter" (Mr Frank Sutherland), in one of his delightful poems makes the Auld Beech Tree speak :

" In thae auld days, thae happy days,
 Beneath my verdant veil,
 Young lads an' lassies met at e'en
 Tae tell the 'tender tale.'
 I've seen, I'm sure—ay ! mony a time,
 When nicht began tae fa'—
 Sax couple snug below my wings,
 An' room enough for a'."

This beech tree seems to have been no ordinary tree, for we have this remarkable description of it in the *New Statistical Account of Scotland*. "There is a very beautiful and healthy tree in the College garden. The stem rises almost perpendicular to the height of 16 feet, and then bursts out into a forest of limbs in every direction, and with every possible variety of curve and angle forming an object truly picturesque. The girth of the bole near the ground is 13 feet, and at 8 feet high it is 12 feet. As nearly as can be ascertained the fine head rises to 70 feet and the boughs extend over a circle of 80 feet in diameter." This tree must have been of great age and have witnessed the Cathedral in its glory.

In this neighbourhood were the "White Dykes" where the coaches were wont to stop, to pick up or set down such fares as lived in the more easterly parts of the town.

On the King's highway from Elgin to Fochabers, proceeding eastwards we have "Elmgrove" and "The Pines." As one approaches the "White Gates"—a name no doubt given to the railway gates after the "White Dykes" had been done away with—there will be observed on the left along the railway embankment, a headstone erected by the Town Council in 1890, to mark the spot of the "Ordeal" or "Order Pot."

"The Order Pot" was a deep pool which lay in this hollow. Strange ideas of its awful depth and dark legends of its history have ever haunted the minds of boyhood. It was long considered 'bottomless,' but the continual dumping of rubbish since John Shank's time has filled it. We have no authentic records regarding its history, but

tradition suggests there may be good grounds for supposing that here some of those disgraceful tragedies took place, which disfigure even the most barbarous ages. "Moray might be called the centre of witchcraft," says Mr J. W. Brodie-Innes of Milton Brodie, "for there were more examples here of every type of witchcraft than could be found in any other district in Britain, and they date too from the early days of King Duffus and Macbeth." Even so late as 1736 witches were publicly punished in Elgin, and the Church for long afterwards continued to deal with "charmners." In the town's books we have "The comptar, in 1560, viz. Andro Edie, discharges him of 40. s. debursed be him at ye town's command, for the binners to ye wyffis



The "Ordeal" or "Order Pot."

yat war wardit in ye stepill for witches in summer last bypast." There must have been several that summer consigned to the stepill when the sum of 40 shillings was required to be paid for binners to bind them. The crimes of which the poor creatures were accused show very strikingly the superstitious belief of the age. There are no well-authenticated facts of the mode of trial at that period; the manner of punishment, however, was awful. The following extract taken from Rhind's *Sketches of Moray*, though unauthenticated, may be interesting as alluding to this spot:

"The whilk day ane great multitude rushinge thorough the Pannis Port surroundit ye pool, and hither wis draggit thorough ye stoure ye said Margory Bysseth in sore plight, wid her grey hairis hanging loose, and crying 'Pitie, pitie.' Now Maister Wyseman, the samin clerk who had stode up at her tryal, stepped forward and saide; I kno thys womyan to have been ane peaceable and unoffendyng ane, living in ye privacy of her widowhoode and skaithing or gain-

saying no ane. Quhat have ye furthir to say again her ? Then thir was gret murmuring and displeasance among ye peopl, but Maister Wyseman, staunding firme, agen asked Quhat further have ye again her ? Then did the Friares agen repeate how that she had muttered her aves backward, and othirs that the maukin (hare) started at Bareflat, had ben traced to her dwellinge, and how that the afore-said cattel had died by her connivaunce. Bot shee hearing this, cried the more, 'Pitie pitie. I am guiltlesse of ye fause crymes, never sae muche as thought of be me.' Then suddenlie there was ane motion in ye crowd, and ye peopel parting on ilk syde, ane leper cam down frae ye hous, and in ye face of ye peopel bared his hand and his hale arm, ye which was wythered, and covered over with scurfs, most pyteous to behold ; and he said 'At ye day of Pentecost last past, thys woman did give unto me ane shell of oyntment, with ye which I anoynted my hand, to cure ane imposthume whiche had com over it, and beholde, from that daye furthe, untill thys it hath shrunke and wythered as you see it now.' Whereupon ye croud closed rounde and becam clamorous ; but ye said Margory Bysset cried pyteously, that God had forsaken her—that she had meanyed gude only, and not evil—that the oyntment was ane gift of her husband, who had ben beyond seas, and that it was ane gift to him from ane holy man and true, and that she had given it free of reward or hyre, wishing only that it mote be of gude ; but that gif gude was to be payed backe with evil, sorrow, and gif Sathan mot not have his owin. Whereupon the people did presse roun' and becam clamorus, and they take ye woman and drag her, amid mony tears and cryes, to ye pool and crie, 'To tryal, to tryal ; and soe they plonge her into ye water. And quhen, as she went down in ye water, ther was ane gret shoute : bot as she rose agayn, and raised up her armes, as gif she wode have come up, there was silence for ane space, when agane, she went doune with ane bublinge noise, they shouted finalle, 'To Sathan's kyngdome she hath gone,' and forthwith went their wayes."

The following authentic report of a trial—a century later—of so-called witches in Elgin is well worth giving in full. (It appeared in the *Elgin Courant and Courier*, 15th May 1891) :

"Judicial trial of Barbra Innes and Mary Collie for witchcraft at Elgin, 6th November, 1662, in a court wherein convened the Lord Bishop of Murry ; the Sheriff of Murry, Coxtou ; David Stewart, Commissary of Murry ; George Leslie of Findrassie ; and the Provost and Baillies of Elgin, viz. George Cumming, Provost ; Thomas Calder, John Dunbar, William Cumming and Alex. Petrie, Bailies ; Dr Thomas Gordon and Mr John Douglas of Morriston in whose presence the members of the Court are constituted, and jury called by James Wiseman, Fiscal, in place of the Judge-Advocate, James Chalmers. The jury are—David Brodie, of Pitgavenny ; John Leslie, of Middleton ; Archd. Dunbar, of Newtown ;

John Brodie, in Mayne ; Thomas Gordon, in Monachtie ; Alexander Smith, in Duffus ; John King, in Pleughlands ; Mark Maver, portioner of Urquhart ; Robert Innes, portioner of Urquhart ; Robert Guthrie, in Brown Bridge ; Alexander Russell, elder ; Robert Gibson, of Linkwood ; John Ogilvie ; John Maver of Urquhart ; Alexander Anderson, in Garmoch ; Alex. Stronach, in Newmill (now known as Oldmills) ; Wm. Dunbar, in Essil ; George Gordon of Newton ; Patrick Tullock of Ballnagith ; John Hamilton, in Boghead ; Archibald Geddes of Essil ; John Dunbar of Binns ; Lieutenant-Colonel Lachlan Rose, of Loch ; John Urquhart of Burgerge (?) ; Patrick Papley in White Wreath The said persons accused being guilty of the horrid crimes of witchcraft, by committing of *malá fide*, entering into paction with the devil, by renouncing your baptism, and doing other heinous crimes—that is, the devil came in upon you . . . in the Fryar Wynd . . . and Mr James Horne, the minister, heard you confess that you had . . . dealing with the devil, and that the devil gave you a new name and called you ‘ Bonnie Batsy ’ and saw you with the devil at the Little Moss and ‘ Gutter Stane ’ ; and that you had caused another woman called Grissel Purse to charm Margaret Anderson, and put her three times through her belt, and thereafter she became well. They all found the persons guilty, except Colonel Lachlan Rose, who was ignorant ; and John Leslie, the chancellor, signed the verdict : therefore the sentence is they are ordained to be taken out with the West Port of the burgh of Elgin, being Tuesday, 11th November then instant, at one o’clock in the afternoon, and there, first to be strangled to the death, and thereafter their bodies and bones to be burned to ashes, and that for doom, which was accordingly put in execution.”

The good old times !

The self-condemnation in the remark “ they all found the persons guilty except Colonel Lachlan Rose who was ignorant ” is simply lovely.

On the east side of the railway embankment from the Order Pot lie the **Leper Hospital Lands**. In 1850, in course of trenching at this part of the Pinefield Nurseries, the foundations of the ancient Leper House were discovered. The building must have been extensive, as nearly forty cart loads were dug up. The foundations had been built of rounded stones or boulders, and blue clay. There is no record of the period when the **Elgin Leper House** was built, but it must have been in remote times. The horrible and incurable disease of leprosy is supposed to have been carried from the **Holy Land** by the **Crusaders** in the tenth and eleventh centuries, when it soon overspread the whole country. In Scotland from the twelfth to the fifteenth centuries

there was scarcely a town but had its Leper House in the outskirts. A number of skeletons were also found, likely the remains of lepers who were shut out even in death from consecrated ground. From the appearance of the site it is probable that the Lossie at this early period ran in the hollow in line of the Order Pot, and the Leper House would thus have been on its east bank and aloof from all ready communication with the town. "It was curious to notice," says Sir Thomas Dick Lauder in his *Moray Floods*, "how accurately the Lossie indicated the old channels . . . by sending streams through them. One in particular ran through the pool called the 'Order Pot.'"

The hill up which the road winds, appears from its name to have been the site of a **Stone Cross**, which tradition alleges overtopped the hill where the first glimpse of the Cathedral could be had. At the foot of it runs the **Tyock burn**—and presumably along this road came **King Edward I. when he visited Elgin in 1296**, which road, after crossing the "Taok," is mentioned in 1391 in the *Registrum Moraviensis*, p. 129, as between the *Maison Dieu* lands and the "Spetelflat" (the Leper Hospital lands).

Retracing our steps, the nursery lands on our left were the lands of the **Preceptory of Maison Dieu**, now belonging to the Magistrates of Elgin under a Royal Charter from King James VI.—the rents to be used for educational and charitable purposes, and for the Common Good of the burgh. The *Chartulary of Moray* informs us also that Bishop Andrew of Moray founded this *Domus Dei* or Hospital of *Maison Dieu*, near the brook Taok, and the Leper House of Elgin, for the entertainment of strangers and for the maintenance of the poor and infirm. In the *Hutton MSS.* in the Advocates' Library, Edinburgh, there is mention of an agreement of date 1237, between Bishop Andrew and the brothers and sisters of the *Domus Dei* of Elgyn, in which they are to have the Bishop's lands at Munben; and it was also largely endowed with lands by various kings and nobles. The buildings are believed to have been in their own way equal in grandeur of architecture to the Cathedral, but, alas, they likewise fell a prey to the rapacious Wolf of Badenoch, after he had completed his fiendish work on the Cathedral. The story of this crime is most picturesquely described in Sir Thomas Dick Lauder's romance *The Wolf of Badenoch*. After its destruction in 1390 the *Maison Dieu* was no doubt rebuilt, but like other buildings connected with the Roman Church fell into ruins after the Reformation

and the materials sacrilegiously carried away. Of the **Preceptory no trace now remains**, nor is its site definitely known. In the centre of the Maison Dieu Park—the enclosed park to the south of Easton House—stood the place of worship—a **Chapel of elegant workmanship**. Some of the older inhabitants of 1838, it is mentioned in Mr John Lawson's *MSS.*, recollected seeing the eastern gable of this building. It had a large Gothic window, but as reported in *The Scots Magazine*, "on Wednesday, 20 January 1773 the walls of the old Popish Chapel called Maison Dieu near the east end of Elgin were entirely blown down by a dreadful hurricane." "Around this church was a burial ground," says another old MS., "which would appear to have been used by rich as well as poor, as many of the gravestones were more elegant than the poor could afford." All that now remain of this Chapel and burial ground are a few hummocks, and even these are being levelled out through cultivation.

At the Reformation the Crown took possession of the revenues and in 22nd March 1594 James VI. granted the lands to the Town of Elgin for support of the poor, and in 1620 regranted it to the Town for a teacher of music and other arts (see *Annals of Elgin*, p. 703). The objects of this royal grant, the Bede House and the Sang School, have been faithfully administered by the Magistrates and Council ever since.

It is fitting that the most easterly row of cottages erected on these grounds should be the "**Jubilee Cottage Homes**," founded in 1897 by public subscription, for the support of eight old people.

Skirting the nurseries of Messrs George Morrison & Co., is the Maisondieu Road, which encircles the S.E. of the town and leads to the railway stations. At the N.E. corner we have **Easton House**, formerly the abode of **Dr James Taylor, H.E.I.S.**, the writer of that remarkably interesting history, *Edward I. in the North of Scotland*, from which I have culled many notes. This is a work which really ought to be republished. The best memoir of Volusenus is that by Dr Taylor. Florentius Volusenus—Florence Wilson—an Elgin loon, born about the year 1500, was one of the most highly cultured men of his day. Cardinal Wolsey, Cardinal du Bellai of Paris, were two of his patrons, and George Buchanan was his friend. His great work, *De Tranquillitate Animi*, was much thought of in the sixteenth century, and still continues to keep its place among scholars, for its pure latinity and the fine sentiments it contains.

At the side of Easton House, on the westmost corner of the old



General Anderson's Institution.



The Old Malt Kiln, Greyfriars Street.

Maisondieu lands, is **General Anderson's Institution**. No more appropriate position could have been selected for this imposing structure, for verily it has been as a "House of God" to many, old and young of both sexes, since its erection in 1831. In 1745 Marjory Gilzean, a young woman of remarkable beauty, married a soldier against the wishes of her parents, and accompanied him to India. Three years later she reappeared in Elgin, carrying an infant, her beauty all gone, and her mind unhinged with the privations she had come through. Her husband was dead. Homeless, friendless, and penniless she could find no other shelter than in the ruins of the Cathedral, taking up her abode in the lavatory adjoining the Chapter-house and cradling her infant in the stone trough. Notwithstanding **Andrew Anderson's** strange home and weak guardian he was well educated; (the proud boast of the burgh since the thirteenth century has been that no native of Elgin can justly plead as an excuse for ignorance, the lack of opportunity to acquire education). He was apprenticed to an uncle, a staymaker in his father's village of Lhanbryde, but being hardly used he ran away. Finding his way to London about 1760 he entered the service of the **Honourable East India Company** as a drummer. His indomitable perseverance, and his aptitude in acquiring **Oriental languages**, brought him promotion from one important position to another. He was in India for about fifty years, during which time he amassed a considerable fortune. In 1811 he returned home with the rank of **Major-General**. For some time he lived in Elgin, but died in London in 1824, leaving his whole fortune, some **£70,000**, to build and endow the "Elgin Institution for the support of Old Age and Education of Youth"—not even desiring his own name to be inscribed on this, the most princely and useful charity in the County.

It is a matter of regret that there is no known portrait of the General.

The changes in the times made the original clauses under General Anderson's will rather unworkable, and in 1891 a Scheme was sanctioned by the Educational Endowments (Scotland) Commission, whereby the usefulness of this legacy was more fully developed.

The administrative Board is incorporated by the name of "The Governors of General Anderson's Institution Elgin," and consists of twelve members (elected by the Town Council and various bodies connected with the Parish and County), whose duties and powers are duly fixed.

Under this 1891 Scheme the Free School founded in 1831 was transferred (under conditions) to the Burgh School Board. This School is now known as the **East End School**, and its record since its transference has been one of continued success.

The free available income is applied—

(a) In the support and maintenance of ten old men and ten old women under the same conditions as heretofore.

(b) In establishing “ Anderson School Bursaries ” for which purpose £100 a year is set aside.

(c) In the maintenance, education, and clothing of poor boys and girls as foundationers.

The ten boys are boarded out in the district, receiving their education at any of the public schools, and on their leaving may have their apprentice fees paid.

The thirty girls are housed within the Institution and receive their education at the Burgh Schools. They are trained in domestic and industrial work, and on their leaving the Governors may give them such outfit as they deem necessary.

These are the general lines on which this excellent Institution is worked, and the respectable positions taken by the “ foundationers ” testify to the good and useful upbringing the boys and girls receive.

Continuing along South College Street, the **Bede Houses** are come to on the left or south side of the street. These almshouses when first erected were under the fraternity having control over all the revenues of the *Maison Dieu*, and were situated near the Preceptory. After these lands were granted to the town, as mentioned on p. 124, the Magistrates built a house here in 1624, and on its becoming ruinous the present Bede House was erected in 1846. Over the central doorway is a tablet bearing the inscription as illustrated. Out of the revenues from the Lands of *Maison Dieu* £18 yearly is paid to each of **four bedemen** (decayed burgesses), who with their wives lodge here. The receivers of this charity were called *Bedemen* from the circumstance of wearing a string of beads, and their employment was to utter every twenty-four hours as many prayers for the souls of their benefactors, as there were beads on the string. After the Reformation their quiet life was no sinecure as in 1638 we find, in the Town's *Books*, “ The beadsmen ordeant to keip the Kirk dayly at morning and evening prayers or otherwyse salbe put out of their place.” In 1788 the Town Council

HOSPITALIUM
BURGI DE ELGIN
PER IDEM CONDI
TUM * 16 24 *



BLESSED IS HE
THAT CONSID
ERETH THE POOR
THE LORD WILL
DELIVER HIM IN
TIME OF TROUBLE

PSALM CXLVII

• Rebuilt •

AD. = M. D. CCC XLVII.

Inscription on the Bede House.

supplied the Bedemen with blue gowns, but this distinctive dress has for long been discontinued.

Hereabouts was the **fourth entrance gate** or port in the Cathedral precinct wall, to which reference has already been made. And hereabouts also was the **East Gate of the Burgh**.

In continuing westward on the north side of South College Street are several houses of dates late in the seventeenth and early in the eighteenth centuries, but there is nothing about them of interest architecturally or otherwise save the dates. However, at the west corner of Collie Street—the Shuttle Ra' of a former day—the back of No. 36 may be worth directing attention to, as it is some six feet thick and is believed to be **another remnant of the old Cathedral precinct wall**, and certainly it is in line with the fragmentary corner beside the "Auld Beech" tree. Resting on the skewput of No. 16 is an old sundial.

The next little side street is Lazarus Lane. In 1360 a portion of ground within the precinct wall, with a frontage of $3\frac{1}{2}$ roods in extent, was given off here for the sites of four chaplains' manses, and it is described in the *Registrum Episcopatus Moraviensis* as being then held by the **Brethren of St Lazarus** near the walls of Jerusalem (tentam de fratribus Sancti Lazari juxta muros Jerusalem); doubtless from these religionists Lazarus Lane took its name.

Turning back to the small fountain we enter **Greyfriars' Street**, which brings to view Grey Friars' Church, but before we turn into Abbey Street for entrance thereto, we have on the north side a quaint old place—the **last malt kiln**, of which over a century ago there were a considerable number about Elgin.

In Early Times

a very **extensive brewing trade** was carried on in the burgh. The quality of the ales, however, appears to have varied in the fifteenth century as we then first hear of those useful functionaries, "the tasters of ale," whose duty it was to test the quality of the drink supplied to the citizens. Unfortunately it would appear these did not always satisfactorily discharge their duties, as in 1547 complaint was made to the Town Council "that they sae filled their bellies that they lose the very taste o' their moos," and consequently were unable to pronounce a discreet opinion thereon. To remedy this the Council increased the

number of ale-tasters to eight, in order that there might always be one at least who had the proper judgment of his senses! Much about this time we find the Town Council grappling with the brewing of ale of inferior quality by "the browsters wives," and it was enacted, that if any of these worthies made "a washy or evil ale" she should be fined "in ane unlaw of aught shillings and be placed upon the cock stule."

At an early period in the history of burgh improvements it seems to have been necessary to give many and exclusive privileges for the purpose of encouraging a community to devote their energies to any untried speculation. In the reign of **Charles I.** that King gave a grant to the Magistrates of a tax on ale within the liberty and territory of the Burgh, to enable the Town to erect a commodious harbour at "Elgin-head or Lossiehead," and about the same period, 1633, he granted a charter to the Burgh giving all the harbours, creeks, and shores from the Spey to the Findhorn wherein a ship or bark could be moored. This happened sixty odd years previous to the "bargain" the Magistrates made with Brodie of Kinneddar for the quarry and the beach on which Lossiemouth Harbour stands.

It appears that a Crown right for erecting a harbour had again been procured in June 1687 as "The said day the Council appoint proclamation to be made this day, and upon Friday next, being the 24 inst. by tuck of drum, through the town and college, and by the officers to the brewers of Oldmilns, that the commencement of the King's gift to the town upon the account of the harbour at Elgin head (Lossiemouth), begins at the first of July 1687, from which time and forward the brewers are to pay four pennies Scots for each pint of ale and beer, conform to the terms of the King's royal gift."

In *Dr Cramond's Records of Elgin*—one cannot but admire the remarkable perseverance displayed by the doctor in the compilation of these two volumes—we find in October 1706, "The Council recommend to endeavour to gett ane Act of Parliament in the town's favour for two pennies Scots upon the pynt ale to be applied for clearing the town's debt," but this endeavour appears unsuccessful. In 1721 "the Magistrates ordered their representative in Parliament in the name of the Town Council to apply for an Act of Parliament for two pennies Scots upon ilk Scots pint of ale brown, vented and sold in publick houses in Elgin for the space of nynteen years, to be applied

for building an east pier at Lossiemouth and completing the pier on the west side thereof, mending the highways leading from Elgin to the said harbour, repairing the church and steeple of Elgin and paying the town's publick debts." On May 3rd, 1722, the Act of Parliament is recorded in the Town Council Minutes. The income for the first seven years amounted to £783 stg., but for the eighth and ninth year—only £82 and £72.

The Town Council being always mindful of its burgesses, in February 1731 considered a grievance by those "brewers who paid excise dues, the town's imposts, and bore the burden of quartering souldiers," against some others who avoided these unpleasant duties, and they accordingly resolved and enacted "that for hereafter no person presume to brew for sale any ale or spirits within the burgh except upon these conditions ; (1) That the person brewing for sale be a burges and licensed by the Magistrates. (2) That the said license be entered in a record kept by the Town Clerk, the fee being 6s. Scots. (3) That applicants be such as can quarter two souldiers. (4) Contraveners to pay £10 Scots."

By this date the brewsters were an important fraternity. In 1687 there were no less than eighty private brewers within the burgh. William Douglas, who was then the principal innkeeper, is said to have brewed within three months as much as 4000 gallons of ale and 400 gallons of aqua vitæ. Part of this manufacture supplied the home demand, and part was exported to Holland, Norway, and Baltic Sea ports. At the time of Culloden, Elgin supplied Inverness with malt and many other commodities which the inhabitants of that city could not then provide nearer home.

Each of these old Malt Kilns were about 100 feet long, substantially stone-built and slated buildings. They were erected in various parts on the north and south side of the Town. This one alone remains, the old garden wall at the back of the Drill Hall being part of another. In each kiln was a deep stone "hough" or trough for water, and the floor was thickly overlaid with blue clay. The water was supplied by carts from the draw-wells and from the Tyock, the old foot-bridge which spans that burn at the S.W. point of the Pinefield Road—close to the railway bridge there—being known as the Maltford. This Maltford is mentioned in the records as early as 1659. The foreign trade continued to increase and flourish up to the time of the Union in 1707, when, under the heavy export and import

duties imposed shortly afterwards, the trade gradually languished, and degenerating into a smuggling traffic, which respectable merchants hesitated to engage in, it finally died away. No doubt **smuggling** was largely carried on around Elgin, and fortunes were made, as the **risk** was only in the landing of the goods; after they were housed and stored the Excise made no enquiries.

In lieu of this brewing trade, a **large trade in grain** followed, it being exported to Leith, London, etc., a trade which still increasingly exists.

Then **weaving took a turn** and the old malt kilns were filled with weavers' looms. Elgin for centuries has had a name for woven goods, and as far back as 1393 we have Thomas de Dunbar, Earl of Moray, (*Records of Elgin*, p. 19) granting to the aldermen, bailies and burgesses of Elgin, an Exemption of Customs upon all the wool, cloth and other things that go by sea out of "our haven of Spey." (The **three cushions lozengeways** in the Dunbar arms are really **three wool packs**.) Bed and table linen, as well as the finer cambrie used by the bishops and Church dignitaries—all woven from lint largely grown and spun in the "**laich**" of Duffus—were manufactured largely. Besides home consumption there was also by the eighteenth century an **increasing trade** in such goods **with the Continent**, particularly Holland. Here, again, everything was done to cultivate the best work. In 1748 we have **prizes being offered** in Elgin for certain kinds of linens, the competitions being promoted by the Trustees for the Encouragement of the Linen Manufacturers in North Britain. And in later years we have linen weavers "up before" the Magistrates for their weaving being below the standard set by these Trustees. We find in Chambers' *Caledonia*, that the quantity of linen which was "**stamped**" in Elgin in 1787 was 54,523 yards, valued at £3047, and in 1788, 56,571 yards of £3686 value; which figures do not include linen threads. It will thus be seen what a source of wealth this trade was to the community. As linen in those days did not undergo the laundrying of our times, quantities were stored—some of which is still in existence. In our family there is some bed and table linen, the lint of which was grown and spun in Duffus and woven in Elgin some 200 years ago. This flax and linen trade was very flourishing for a good many years, but early in the nineteenth century it dwindled away, entirely ceasing some eighty years ago. And now this old building alone is left to tell of those prosperous and busy years.

The expression "**linen stamped in Elgin**" deserves some explanation

to show how particular the authorities were in those old days in maintaining manufactures at their highest state of perfection, to which end an Act of Parliament was passed in the sixth year of George I. Before me is an Advertisement by the Dean of Guild of Aberdeen bearing date 1740, in which attention is called to the benefits which have accrued to the Town and County from the "sundry good and laudable laws which have from time to time been made" for the regulating and improving of the manufactures of Stockings and Cloth; but apparently, notwithstanding the heavy penalties of having the "insufficient and illegal stockings and cloth seized, cut or burnt, and the stampers convicted and punished," abuses and frauds became so frequent as to endanger the prosperity of this valuable trade. Therefore a new series of regulations were made, from which the following are extracts: "The makers are to take care to make each piece of cloth or pair of stockings all of the same kind of wool, of equal fineness and equal work throughout." "If any worker be found guilty of the too common practice of working the feet of the stockings upon a larger wire, which makes the work thinner, such stockings will be seized and the worker fined in twenty pence sterling for each pair so illegally wrought." "The maker is likewise to take care, that the stamp put upon his stockings or cloth be done in a distinct legible manner, otherwise their goods will be liable to be seized when exposed for sale, as if they were not stamped."

"The stampers in turn are to take care, when goods are presented to them, that the makers have not only made them conform to the above directions but likewise that they be free from hanging hairs, holes, and other faults. That they affix no stamp but what may be clearly legible; otherwise such stamp will be holden as counterfeit and said stamper fined in Five pounds sterling or six months imprisonment."

Merchants and dealers were recommended, "if they wished the prosperity of their trade, to see that the regulations were properly carried out, by discouraging all fraudulent makers and by reporting any such to the Dean of Guild." And that especially "at all country Fairs, before paying, each merchant carefully examine his goods, and deliver up those insufficient and illegal to the Dean of Guild or his Deput, that the transgressors may be punished on the spot." An appeal was also made to the Gentlemen, proprietors of the markets and their factors, to give the Dean every assistance, "as the prosperity of

every country depends upon the flourishing state of its manufactures." Seeing it is on record that linen was stamped in Elgin, similar regulations, we may be sure, were enforced here where the Masters of Crafts and Authorities were always zealous of good workmanship.

Lint, too, was a commodity stored in Elgin—the Elgin ladies, like their cousins in Duffus, being splendid spinners—and for centuries we have our Council making laws and penalties on account of its inflammable nature.

The members of the **Glover Craft** also carried on a pretty extensive trade. Abutting on the old weavers' kiln are a few houses, all that remain of the old Glovers' Close. This, formerly extending down to the High Street, had been the headquarters of the glove industry. The name is now perpetuated in Glover Street. It is a pity the linen and glove trades are extinct in Elgin. Possibly our Arts and Crafts Society may be able to resuscitate them.

From **Abbey Street** we get entrance to Greyfriars' Church and House (preferably by appointment).

THE FRIARS

The two **Mendicant Orders**—the Black and Grey Friars—were introduced into Scotland by that noble Prince, King Alexander II. The Friar was a new force in mediæval religious life. He was the **City Missionary of the Middle Ages**. The monks had their monasteries in the quiet of the country and were not inclined to minister to townspeople. But the Friars lived for the townspeople. The poor, the outcast, and the leper were their special care, and that the Friars should not be led aside from their mission, books originally were forbidden and writing materials were superfluous luxuries.

The Black Friars

Tradition asserts that **King Alexander met St Dominic**, the founder of the **Order of Black Friars**, in France in 1217, and ascribes the King's partiality to this Order to this interview—he establishing nine houses in Scotland, one being in Elgin. The history of the Order in Elgin is very scant, no records of the Friar brethren being left to us. No fragment of their building remains, nor is the site definitely known, but the name

is perpetuated on the north side of the town. Spottiswood gives the date of the foundation as 1233 or 1234. From the *Rotuli Scotiæ*, Vol. I. p. 29, we learn that on the 7th March 1297, **Edward I.** issued a writ to the Earl of Surrey to examine the rent rolls of Aberdeen, Elgin, Inverness, and seven other royal burghs, in order to ascertain the amount of stipend paid by **Alexander III. and Baliol**, to the monasteries of Black Friars at these places, with the strict injunction to continue the payment of the same from the Crown revenues of these towns. **The Black Friars or Dominicans**—commonly called the Preaching Friars—were distinguished for their zeal; and being itinerant preachers, whose office it was to denounce heresy, they soon acquired from their frequent appearance in public and their power as agents of the Inquisition, great influence in spiritual matters over all classes of the people. They professed poverty and self-denial; and judging from the meagre provision of two chalders of oats, two of barley, and two of malt, which was all that was allowed yearly to those resident in Elgin, they appear to have practised the abstinence prescribed by the founder of the fraternity. This was the stipend originally granted to them by **Alexander II.** and having been subsequently allowed by **Alexander III. and by Baliol**, was continued as above by **Edward I.** This allowance was also made by **David II.** In *Brockie's MS.*, p. 8939, there is a "charter dated the Castle of Spynie, 15th January 1327, in which David, Bishop of Moray, gave two chalders of the best meal yearly to the Preaching Friars serving God in the Church of St Andrew, Elgin, from the Episcopal Grange in Strathisla." And in 1337 there was a **King's Granary at Elgin** to store the payment of grain in kind, and to distribute part thereof in annual charity to the Preaching Friars and others. In October 1497 we learn from the *Lord High Treasurer's Account* that as **King James IV.** passed through Elgin on his way to the shrine of St Duthac at Tain he bestowed on "the Blak Freris of Elgin xiijs iiijd." "Ane Rentale of the Freris Predicatores of date 1555" is preserved in the preface to *Registrum Episcopatus Moraviensis*.

The Friars subsequently seem to have acquired possession of some wealth, if we may judge from allusion being made, in the seventeenth century, to their property at **Black Friar's Haugh**, as then consisting of a "manor place, houses, biggins, yards, orchards, etc.," showing that their original premises, which comprised only their monastery and church, must have been considerably enlarged.

In a letter written in 1789, in the *Hutton MSS.* in the Advocates'

Library, Edinburgh, it is mentioned that "in 1750 the Blackfriars buildings and burying place were rased and made arable ground. In the work many coins, rings, seals, and antique silver spoons were found but sold in Edinburgh and so lost."

In *Laing's Seals*, Vol. II., No. 1142, we get particulars of the Seal of the Elgin Dominican or Preaching Friars. It depicts a full-length front figure of a monk or pilgrim with a staff in his left hand and a book in his right. The background ornamented with foliage. Inscription "S' comune [capli loci] ? de Elgein ordis predicatorii."

The Grey Friars

The information regarding the Grey Friars is a little more extensive. There appears no charter evidence of the date of the first foundation in Elgin of these Friars—the *Fratres Minores*—but in the reign of Alexander III. they were established and possessed a house, as is evidenced by the Charter of William, Earl of Ross, for the support of the Friars Minor in the *Registrum Episcopatus Moraviensis*. In it there appears a doubt as to whether these Friars were willing to remain in Elgin, and although Shaw speaks of their "spacious church" and fine buildings there was not much in their meal gernel. The charter proceeds:—"Given and conceded two davats of land in Ross called Kattepol" (the lands of Cadboll still pay a feu-duty to the Crown as coming in place of the Bishop of Moray) "for the support of the Friars Minor; but if the said Minors are not there or are unwilling to remain the income shall be entirely turned to the support of two chaplains in the Cathedral." In the list of Cathedral Clergy in the time of Bishop John Winchester (1437-1458) we find "una capellania de Ros" and "alia capellania de Ros," entries which Dr Cooper, in the *Church and Convent of the Greyfriars, Elgin*, published in the *Transactions of the Aberdeen Ecclesiological Society*, 1899, regards as fair evidence that the endowments of Earl William had fallen to the Cathedral, the Grey Friars not having been willing to remain. The mission of the Grey Friars was to witness against the covetousness and luxury which came from wealth, but there was little need for such a witness, after the visits of King Edward I., which so sadly impoverished the whole country. Anyhow there is no mention of the Grey Friars for a long time, and had they been in existence when "the Wolf" paid his visit, their house would have stood just in the

very quarter where the destruction was most furious, and had it perished it would have been mentioned.

The original foundation as stated in an earlier paragraph was erected at the east end of the High Street, to the south of the Little Cross, and evidences of this first building existed as late as the beginning of the nineteenth century. The present restored buildings, although contiguous, belong to an altogether new foundation. The date assigned to it is 1479—which agrees with the style of building. It is presumed to have been founded by **John Innes**, a layman, a connection possibly of the Laird of Innes. Of its benefactors we only know of two mentioned by Shaw, (1) “**Friar John Strang** who died in 1517, a priest and a maker of glass most faithful in his workmanship who executed many things in the way of his art in very many convents throughout the province and especially in the convent of St Johnston, Ayr, Elgin, and Aberdeen,” and (2) of “**Mr Adam Gordon** late parson of Kinkell, who was for many years very munificent towards the convent and also the convent of Elgin.”

From *Brockie's MSS.* (at Blairs College) some further details are gleaned, viz.:—(1) A **Bull of Pope Sixtus IV.**, dated at St Peter's, Rome, 1479, confirming the erection of this monastery; (2) of a Charter, dated at Elgin, 28th September 1480, granting to the Grey Friars permission to cut down trees in Quarrel Wood wherewith to build and repair their Monastery, and to have other wood for firewood in perpetuity, seeing they had no possessions or taxes to live upon; this was signed by Alexander Sutherland, and by his son and heir, William Sutherland. And (3) the following notes on some of the Brethren:—

Francis Innes, uterine brother of the founder, was the first Guardian. He was pious, learned, and eloquent, and a laborious Missioner among the rude people of the North.

Friar Bernard Chisholm was elected Guardian in 1490. He died in the sight of all the Brethren of the Monastery at Elgin in 1513, aged seventy-eight years.

Friar Antony Fraser, priest, was the constant companion of Friar Chisholm in his errands of civilization. He had great preaching gifts.

Friar Robert Stuart, when a deacon in the Cathedral, joined this Monastery. He was Guardian for many years, and took part in the controversy which arose in his time between the Conventuals and the Observantines as to a distinctive dress.

The last Guardian was **Friar Antony Urquhart**, of the ancient family

of Urquhart, who tried to quell the sacrilege of devastation in 1560, when "The Earl of Huntly, then Master of Moray, invaded the town of Elgin, laid waste the Cathedral Church and all the Religious Houses in the city, hounding on the mob," according to *Brockie's MSS.*

The two Orders having no rental to be taxed, no lands to alienate, and no endowments beyond their houses, probably like their brethren at Aberdeen, fled when the storm of the Reformation burst upon them, leaving their property to whomsoever liked.

It is said the Monastery was burned in 1560 by Alexander Innes, grandson of the founder, having existed only eighty-one years.

Under date February 1561-2, in the *Register of the Privy Council* is a Proclamation by Mary, Queen of Scots, ordaining "the Provost and Baillies of Elgin in Murray . . . and utheris borrowis of this realme quhair the plaices of the freris ar nocht demolissit . . . to uphold the saidis freris places standand . . . to the commone weill and service, ay and quhill the Queen's Majestie be further avysit." How this was acted upon is now difficult to follow, as a full century later the property of the Greyfriars was acquired by John Paterson, Bishop of Ross, from the founder's family—the Inneses.

Towards the close of the 16th century the Greyfriars was used as a "Justice House," and payment is recorded of 40s. for "ye maills of ye Greyfriars' hall (church?) to hold courts in the space of ane halfe year in falt of ane tolbyuth."

It may be of interest to record the kindly feeling manifested by this Bishop of Ross towards the Incorporated Trades of Elgin, and that only a few years before they—the bishops—were finally swept away. As previously mentioned, in 1671, the Trades began to hold their meetings in the Chapter-house of the Cathedral, but in 1676 the Bishop of Ross, then "heritable Proprietar of the Grayfriars, granted the libertie, use and attolerance of the old Kirk of Grayfriars to the Crafts of the burgh, with power to the said Crafts to build and repair the samen, or anie part thereof, as they shall find niedfull and to make use of the same for their Counsell and meeting place. Out of his Lordship's mere kyndness favor and guid-will to the foresaid Crafts." The Trades occupied the Kirk as their place of meeting until 1691, when they returned to the Chapter-house.

Meantime—in 1684—the property came into the possession of William King, afterwards Provost of Elgin, who built the mansion house.

After the Revolution in 1688 the church continued an occasional place of worship and was used by a Non-juring Episcopal minister. For about 120 years the property remained in the possession of the family of King—who held a very prominent position in the burgh, two of them being Provosts. The family were distinguished for benevolence of character, charity to the poor, very considerable ability, and were held in great respect. They ultimately owned much property within the burgh, as also in the parish of Birnie, and although now extinct their memory still lingers. Most of the members of the family were interred within the Greyfriars' Church, and the several monuments erected to their memory are recorded in subsequent pages. Major-General Stewart heired the estate in 1818. It descended to his son Captain James Stewart of Lesmurdie, and later became the possession of Colonel Leslie of Kinninvie, who made extensive improvements. In 1891, after a lapse of some three centuries, the property once again reverted to the Catholics, being purchased by the Sisters of Mercy. Shortly afterwards the Marquis of Bute most generously took on hand to restore both chapel and house to as near the original as possible. No expense was spared in the carrying out of this project, and the result to-day shows one of the most handsome ecclesiastical buildings in the north. The Marquis died in 1900, but the work was finished by Lord Colum Crichton Stuart, Laird of Pluscarden, his youngest son. The conventual buildings form three sides of a square, the church forming the north side. On 4th October 1898, the reopening ceremony took place. The service, which was attended by the Marquis and Marchioness of Bute, the Lady Margaret Stuart, the Duke of Norfolk, and a representative gathering of clergy and public men, was most impressive.

The Church undoubtedly is the most interesting part and is well worth a careful study. The east window contains fine glass by Westlake, with a very richly carved and ornate High Altar underneath. An exquisite piscina is on one side and an ambry adjoining the restored sedilla on the other side. The oak choir stalls are elegant. The rood-screen is particularly good, elaborately carved and ornamented, it reaches nearly to the roof, and is surmounted by a Holy Cross of unique design. It is a copy painted by special permission of Pope Leo XIII. of the miraculous rood-crucifix at St Clare's Convent near Assisi. In front of the screen are two altars—surmounted by very fine reredos—that on the right is dedicated to the Seraph of Assisi,

and that on the left to Our Lady of Mercy. Each of the paintings is a work of art, and the wood-work throughout is perfect.

In the nave are several monuments to the King family. (1) On the



FIG. 48.—Tombstone of William King.

west wall is a monument consisting of two tablets, within columns, over each of which is a shield with impaled arms. The shield on the dexter bears arms (Fig. 48):—On a fess, between a lion head erased and a star, three buckles (King), *impaling*, Three garbs (Cumming). Crest, on a helmet with mantling and wreath, a hand holding a sword.

Motto along the top—AUDACES FORTUNA JUVAT. Inscription in italics on tablet beneath :—

*In Resurrectionis Beatæ Spem
 Conduuntur Hic Reliquiæ Viri
 Dignissimi Guilielmi King De
 Neumiln Urbis hujus Elgini
 Quondam Præfecti qui 27
 Septembris A. Æ. C. MDCCXV
 Ætatis 77 Animam Deo Reddidit
 Necnon Reliquiæ Mulieris
 Spectatissimæ Margaretae
 Cumming Filia Viri meritissimi
 Georgii Cumming De Lochter
 Vandich Urbis etiam hujus
 Quondam Præfecti Præfati
 Guilielmi King Conjugis char
 issimæ quæ 2 January A. Æ.
 C. MDCCXIV Ætatis 61 Animam
 efflavit Reliquiæ et Liberorum
 ex his Prognatorum.*

William King was a remarkably able man and was largely engaged in commercial business. For a time he was factor for the Gordonstoun family, and it was during his management that that family acquired the Dallas estate. In 1684 he purchased the lands of Newmill, the Chancellor's, Chanter's, Archdeacon's, and Dean's Crofts, the Parsonage Crofts of Kinnore and Spynie, Over and Nether Panns, the Mansion House of the Greyfriars', and many other lands. He was Provost from 1690 to 1700 and from 1709 to 1711. His second wife was one of the Cummings of Lochtervandich, and his family all married well.

The shield on the sinister side bears arms (Fig. 49):—On a fess, between a lion head erased and a star, three buckles (King), *impaling*. On a fess between three cross crosslets fitchée as many stars (Tulloch). The crest and motto are the same as the above and the inscription beneath, also in italics, is :—

*Hic Quiescit quod Reliquum
est Mulieris ornatissimæ Annæ
Tulloch Filicæ Viri Spectatissimi
Thomæ Tulloh de Tanachiy
Gulielmo King hodie de Neu
Miln Nuptam datæ quæ 1
Septembris A. Æ. C. MDCCXVI
Ætatis 21 ad Cælites abiit.*

This William King succeeded his father in 1715. He held a high position in the Burgh and County. He was appointed Sheriff-Depute



FIG. 49.—Tombstone of Anne Tulloch.

of the County of Elgin by the Earl of Moray in 1741 and was in office during the eventful years of 1745 and 1746. He resigned the office when the Heritable Sheriffship was abolished in 1748. His first wife, whose tombstone is above noted, was of the family of Tulloch of Tannachy, a family who once held a considerable position in the County, but whose estate was sold about 150 years ago and the family scattered. By his second wife, Marjory Gordon, he acquired much property in Birnie. The monument to their memory—non-heraldic—is also on this west wall. Their eldest son, William, died unmarried, and it was their second son, Joseph, who, while Provost for a second period, took the first real interest in the Cathedral ruins and had the

enclosing wall built. William and Joseph are both buried here and a stone to their memory was erected by their sister, Mrs Munro.

(2) On the floor of the north side of the nave, is a stone with a shield bearing arms :—A chevron between three boar heads couped (Gordon), *impaling*, On a fess, between a lion head erased and a star, two buckles (King). Crest, on a helmet with mantling and wreath, a boar head. Motto on an escroll at top, "AUDACES FORTUNA JUVAT." The above achievement occupies the centre of the stone, the upper part is blank, and on the lower part is an inscription in Roman capitals :—

HERE LYES THE CHILDREN
OF WILLIAM GORDON AND
MARGARET KING HIS
SPOUS VIZ. ROBERT GORDON
DIED 27 AUGUST 1712 LUCR
ETIA DIED 12 JAR¹¹ 1717.

Admiral William Gordon was another of their children.

(3) There is a stone on the south side of the nave. It has a shield bearing arms

(Fig. 50) :—Ermine, on a fess three crescents (Craig), *impaling*, On a bend, between two lion heads erased, three buckles (King). Crest, on a helmet with mantling and wreath an open book. An escroll above but no motto. Here again the achievement occupies the centre of the stone; the upper part is blank, and in the lower part is this inscription in Roman capitals :—



FIG. 50.—Tombstone of James Craig.

the lower part is this inscription in Roman capitals :—

HERE LIES THE CHILDREN
OF JAMES CRAIG WREATER
IN ELGIN AND AGNES
KING HIS SPOUS, VIZ.
MARGARET MARJORIE
& MARGARET CRAIG
AND JAMES CRAIG.

Agnes King was a daughter of the first William King, and her husband, James Craig, writer in Elgin, was a son of the Rev. Thomas Craig, minister of St Andrews.

(4) Another stone further west on same side is non-heraldic.

(5) On the south wall of the nave there is a stone, the shield bears arms (Fig. 51) :—On a fess, between a lion head (erased?) and a star, two buckles (King), *impaling*, Three garbs (Cumming). A helmet with mantling and wreath but no crest. An escroll beneath the shield but no motto. Above (the achievement) is this inscription in capitals :—

HERE LYES MARGARET CVMM
ING SPOUS TO WILLIAM KING OF
NEWMIL LAT PROVEST OF ELGIN
WHO DEPARTED THE 2 DAY OF IANUARY 1714.
QUOD FORTUNA DEDIT TOLERE.
NEMO POTEST . . . ETC.

At the side of the panel containing the arms, the initials W. K. and beneath the inscription :—

HERE, LYES, THE, CHILDREN, OF
WILLIAM, KING, AND, MARGARAT
CUMMING. R. K. L. K. A. K.
L. K.

This Margaret Cumming was one of the Cummings of Lochter-vandich.

In the private chapel in the domestic part of the buildings is a fine old painting of "The Descent from the Cross."

On the lintel of the doorway on the south side is this inscription in capitals :—

NULLI. CERTA. DOMVS.

Built into the wall, a little to the west of this, is a panel within a moulded border, which contains a shield bearing arms (Fig. 52):—

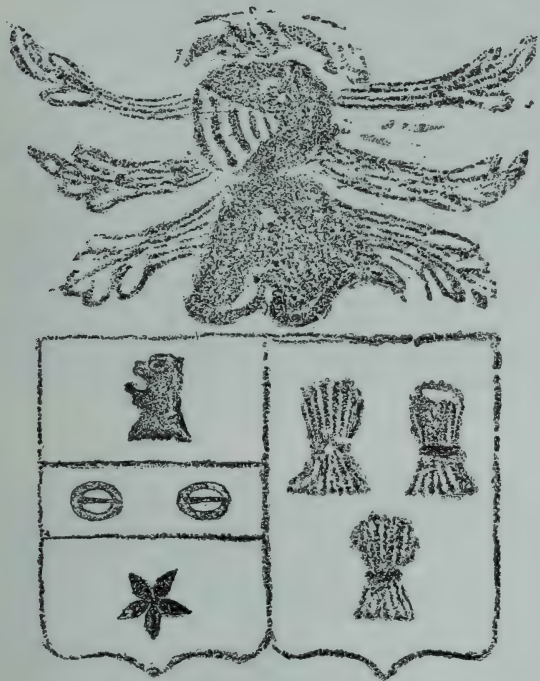


FIG. 51.—Tombstone of Margaret Cumming.

Quarterly, 1st and 4th, A lion rampant (Wallace); 2nd and 3rd, A fess chequy (Lindsay). The charges in the second and third quarter are defective, resembling a cross coupé and quarterly pierced, but no

doubt representing a fess chequy. Perched on the upper corners of the shield are two papingos, holding between them in their beaks a

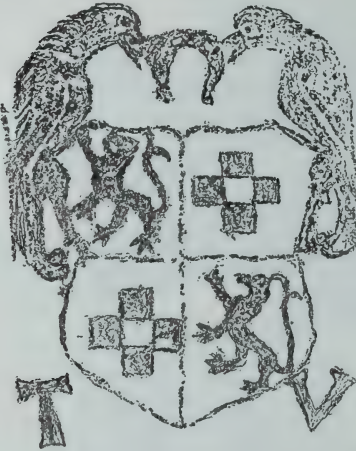


FIG. 52.—Shield at Greyfriars.

horse-shoe—an original way of representing supporters and crest if intended for these. Beneath the shield are the initials T. V. (for Thomas Wallace?). One fails to trace any Wallace connected with Elgin.

In the refectory at the south-west corner of the buildings are remains of paintings on some of the rafters. A quantity of similar paintings on lathings is stored.

The old Greyfriars' Well is in the centre of the cloisters.

In examining the building one cannot but admire the beautiful workmanship of the restoration, which has been carried out on

the original foundations, thus making the restored Greyfriars one of our historical links with the distant and romantic past.

Returning to

Greyfriars' Street, on the right are the Burgh and Police Buildings. A little further on are the Y.W.C.A. Rooms, and then the Parish Church Hall. To the west and south of this, stood the old Grammar and Sang Schools; their histories are referred to when dealing with the Academy.

The South or Smithy port of Elgin, was situated about the cross roads here at the top of Commerce Street, and was taken down by order of the Magistrates in 1792. The Elgin of the fifteenth to seventeenth centuries was enclosed within a wall which extended from the Bede House in line more or less with the north side of Greyfriars' Street and



Greyfriars Church. Interior.



Fire-place and Stair at the Greyfriars.

South Street to about Highfield, where it turned north towards the West Port. I direct attention to this now, so that when I refer to the defences of the town in later pages, one may follow the remarks more clearly.

The Commerce Street of those days was known as the **South Wynd**, and later as the **School Wynd**—while Moss Street was the **Moise or Moss Wynd** leading to the Moss of Strathcant—the land lying between Elgin and New Elgin—then an undrained bog.

Continuing into **South Street**—better known a generation ago as the **Back Street**—we have on our left the old “Eagle Inn”—the last of the old hostelries—with stabling opposite. Then we have the stables of the old “Fife Arms Inn,” a little further along those of the “Palace”—once the “Plough Inn”—still further along we have the “Gordon Arms” stables—one of the best equipped stables in the north—and still further west there is the old stableyard of the “White Horse Inn.”

Let us, however, turn into **Academy Street** at the Grand Hotel—a comfortable house with restaurant—formerly the site of the “Royal Oak Inn.” No. 8 was the old Roman Catholic Meeting House spoken of on page 7. Almost opposite thereto we have the **Technical School**, a most efficiently conducted educational institution. Here the **Infant School**, so wonderfully developed and later known as the **Girls’ School**, was opened in 1832, and from its opening fortunately blessed with a succession of superior lady teachers. Mention in particular must be made of Miss Stephen, who for many years held a deservedly worthy position in educational circles in the north. Across the street are the **Old Academy Buildings**, the part facing Francis Place, built in 1800, being now the **Woollen Warehouse** of Messrs H. B. Mackintosh & Co. This portion was built, it is said, partly from the materials of the “Little Kirk,” but judging by the carved stones found during recent alterations the Little Kirk and the Town Council in turn, had apparently “borrowed” some door and window mouldings from the Cathedral. These carved stones now form a rockery at Redhythe. The old English class-room, built in 1819, belongs to the Y.M.C.A.

Thus far we have been led from one historic or hoary locality to another, but by turning into **Moray Street** we will view some of the more recent evidences of public architectural enterprise.

At the top of **Reidhaven Street**—the finest residential street in the

City—we have the **Baptist Church**. If the General Assembly of the Church of Scotland had sanctioned the Moss Street Presbyterian Church as a Chapel of Ease, the probability is we would have had neither a Congregational nor a Baptist Church in Elgin. In 1808 the Messrs Haldane—whose doctrines had exercised a considerable influence in Elgin (see page 191)—embraced Baptist views, and at this time the first Baptist Church in Elgin, composed of some thirty members, was formed. They went on fairly comfortably for some time, but until 1839 laboured under the disadvantage of having no settled pastor. During Mr William Tulloch's ministry the congregation considerably increased, and in 1850 a neat chapel was opened, which made room in 1892 for the present handsome building erected on the same site.

The second house on the west side is Rotha, the residence of **Mr W. C. Young**. The Youngs for generations have occupied a good position around Elgin, and are connections of the Cummings of Lochtervandich and Auchry, and the Andersons of Linkwood, old families, some of whom were provosts in the seventeenth century.

Mr W. C. Young's father, **Mr Robert Young of Millbank**, F.S.A. Scotland, was educated at the Elgin Academy and St Andrews University. In 1831 he settled as a solicitor in Elgin, and by displaying a faithfulness and efficiency in business, he with his partner, Mr William Grigor, laid the foundations of the firm of Messrs Grigor & Young, who to-day continue the excellent traditions of the founders.

Mr Robert Young during the forty-eight years he was in business held many public appointments, including that of **City Chamberlain**, but it will be by his valuable contributions to local history that he will be remembered. No man knew local history better than he did, and his *History of Burghead* (1868), his *Parish of Spynie* (1870), and more especially that excellent work *The Annals of Elgin from the twelfth century to the year 1876*, show how extensive was his information; how diligent his research. These are books which will give his name a prominent place among those distinguished men who have made the history of Moray more interesting than that of any other County in the North of Scotland.

Mr W. C. Young is as deeply interested in Elgin as his father was, and is always in the forefront where any scheme for the advancement



Mr Robert Young, F.S.A. (Scot.).

of our City is concerned. He likewise is City Chamberlain, the office having been held by this family since 1840.

Immediately to the south of Rotha lies the ground of the **Elgin Bowling Club**, one of the finest greens in the north.

At the junction of North and South Guildry Streets is the **South United Free Church**. It is an elegant Gothic building and the spire, 130 feet high, forms a striking object from the high grounds surrounding the town. In the year 1851 the Free High Church, being insufficient to accommodate its increasing congregation, proposed to make an addition to their building, but the Rev. Mr Topp the minister, feeling his strength hardly equal to a larger congregation, suggested rather a second charge, and this church, built in 1853, was the outcome. Of its ministers one mentions with respect the Rev. W. A. Gray, whose eloquent preaching was a feature of the town's religious life.

Still further west is—

THE TOWN HALL

a building Elgin is pardonably proud of. It was designed by that famous son of Elgin, **Mr A. Marshall Mackenzie, LL.D., A.R.S.A.**, Aberdeen, the architect of many fine buildings in the north, notably of the excellent extension of Marischal College, Aberdeen, opened by King Edward VII. in the summer of 1906. The style of the Town Hall is Jacobean of Scottish character, and the structure has a most imposing appearance. The principal front faces Moray Street and consists of a high pitched gable of 75 feet, a tower and porte cochere. In the lower part of the façade the masonry is rusticated, the windows arched, and their projecting keystones bear sculptured heads of Apollo, Vulcan, and Ceres. Over these windows is a balcony, and above it are the three principal windows with delicately carved mullions. Between these windows are four Ionic columns with carved capitals and fluted shafts. The tower is 21 feet square and rises to a height of 125 feet; the shaft is plain for 60 feet, where there is a projecting stone balcony and double light windows with pilasters. The corner turrets here corbel outwards; higher up is a second balcony with circular window for a clock face, while the turrets terminate in statuettes of men in

armour, with spears. There is an open belfry with leaden dome, surmounted by a **weathercock** having an interesting history. It is of copper and measures $1\frac{1}{2}$ feet high and 3 feet long, weighing 33 lbs. It was the workmanship of an Archibald Wilson, brassfounder, and was cast at a little cross house which was at one time at the foot of the close at 27 High Street. In 1784 it was erected on the Tower of the **Old Tolbooth**. The fixing up of this vane was considered at that time a feat of daring, and James Sharp, wright, who accomplished it, received a burges ticket as well as a good fee. When the Tolbooth was demolished in 1843 the weathercock was placed in the Museum as an old world relic. After some years it was removed therefrom and placed on Begg's Buildings; later falling into the keeping of Baillie Nicol; and now once again it is a faithful index of the weather to the lieges.

The porte cochere is arched in front and at both sides and supported on Doric columns with a scroll pediment. The keystone of the arch bears a sculpture of Minerva and over that the figure of St Giles, copied from the ancient seal of the burgh, with the motto "Sic itur ad astra." This panel being the work of Mr T. Goodwillie, sculptor, another son of Elgin.

The **foundation stone** was laid on 10th April 1884 by Lord Provost Black with full **Masonic Ceremony**, and was formally opened by the **Earl of Fife**, on the 10th October 1885, amid considerable enthusiasm, as the opening of such a fine Town Hall is an event, the importance of which, to a municipality, is only equalled it may be once or twice in a century. In commemoration of the opening my father, then Convener of the Six Incorporated Trades of Elgin, presented a medal (Fig. 53) to each of thirteen hundred children then attending the various schools in the burgh.

Internally the arrangements are equally good. Entrance may be obtained at the east side door. The main entrance is in the base of the tower, which forms a vestibule, opening from which on either side are cloak-rooms, and the gallery staircases. Beyond the vestibule is the grand corridor, 80 feet long, having to the right the smaller hall or supper room, 60 feet by 30 feet, and caretaker's apartments. On the left is the large hall, 127 feet in length, 50 feet wide, and 48 feet high, seated for 1000 persons. It is very elegantly fitted up; is extremely comfortable; and its stage arrangements are quite good.



The Town Hall.



FIG. 53.—Face and Reverse of the Commemorative Medal presented by Mr Lachlan Mackintosh to the 1300 School Children.

Hanging in the grand corridor, are portraits of four gentlemen whom Elgin delights to honour. The first three are from the brush of Mr Alex. Morrison, artist, Elgin, and are excellent examples of his painting. (1) **David Forsyth**, solicitor and bank agent, for many years one of our foremost citizens in every good work for upholding the honour and glory of Elgin. He was Town Clerk of Elgin from 1871 to 1885, and his portrait was "placed in the Town Hall to commemorate his work as a Public Official, Private Citizen, and Personal Friend." (2) **Lieut.-Colonel Culbard**, long an outstanding figure in the Volunteers, Convener of the Six Incorporated Trades for many years, Lord Provost of Elgin 1875-1881, and one of the chief promoters in the movement for this Town Hall. (3) **James Black of Sheriffston**, Publisher, Farmer, and Railway Director—to whose energies and abilities our City owes much. It was during his term of office as Lord Provost (1881-1890) that this Town Hall, the Academy, and the Victoria Science and Art School were built and the Moray Coast Railway opened, schemes Mr Black took the deepest interest in. (4) **Lieut.-Colonel William Rennie, V.C.**, of the 90th Regiment—a son of Elgin who rose from the ranks. This portrait was presented by his sister.

Opposite the Town Hall is Springfield House.

THE ACADEMY

to the west of it, is a finished and additional ornament to the architecture of our City—designed by the Messrs A. & W. Reid, our late well-known city architects. The foundation stone was laid on 6th August 1885 by **Mr James Fletcher of Rosehaugh**—another of Elgin's sons—who not only made the munificent contribution of £500 towards the building fund, but bequeathed £2000 to found a bursary. Besides Mr Fletcher's bursary there are several other educational endowments connected with the Academy, the principal being the **Ettles Bursary**, the **Macandrew Prizes**, and the **Allan's Reward for Merit**.

In the vestibule are tablets commemorating the two latter endowments. In the Hall there is a bust of **Sir William Duguid Geddes**, late Principal of Aberdeen University. There is likewise a marble tablet

to the memory of **Hugh Andrew Johnston Munro**, a son of Elgin, who was the most eminent Latin scholar of last century, Fellow of Trinity College, Cambridge, and the distinguished editor of *Lucretius*. There is also in the Hall a handsome Brass having this inscription :—

The City of London Imperial Volunteers.

Dulce . et . decorum . est . pro . patria . mori .

IN MEMORY OF

MARTIN BRYDON BRUCE, R.B.A.

A Private in this Regiment and also in the 19th Middlesex Volunteer Regiment, son of John Bruce and Helen his Wife, of this Parish. He died at sea on the 25th October 1900 during the South African Campaign, aged 36 years.

The only two thus honoured of the very many distinguished scholars, statesmen, soldiers, lawyers, clergymen, and merchant princes who received their early education at the Elgin Academy.

A **short history of the Old Schools** of Elgin and their connection with the Academy is of interest. The early history of schools in Scotland is a subject closely connected with the Church. When **St Columba** settled in Iona in the fifth century, he carried with him such learning as Ireland could produce. A knowledge of the Scriptures, of the Latin language, and of writing was essential to every minister and missionary ; and a school was therefore founded in every monastery, for keeping up a succession of learned men to preach the gospel. It is probable some of the laity may also have obtained instruction. **From Iona**, learning spread over Scotland through such Culdee Schools, and the **change from the Culdee Church** to that of Rome had the effect of promoting the spread of literature, for the bishops visited England, France, and occasionally Rome, and naturally would bring back additional manuscripts. Bishop Bricius, who succeeded to the See of Moray in 1203, adopted as we know the Constitution of Lincoln for his Cathedral, and part of the duties of the Chancellor was to super-

intend the school of theology—and it is probable, therefore, that a **Cathedral School** was erected at Spynie by Bishop Bricius and transferred to **Elgin** by his eminent successor Bishop Andrew Moray. At the school so constituted, aspirants would be trained to a knowledge of Latin, to the reading of the Scriptures, breviaries and missals of the Church, and the art of writing. The higher Orders of Clergy finished their education at the English Universities or at Paris, to which the Scotch early resorted, and where they continued to resort for education for many subsequent ages, after our Bishop David of Moray in 1325 had founded the **Scots College in Paris**—an event remarkable in the progress of education. Among the Statutes and Acts of Convocation of the Chapter of Moray in 1489 is one headed “Pro Cancellario de Scola Generali”—and the Chancellor has to see that a fit man be appointed for governing the school, teaching those who came to it, and instructing them in grammar—which meant the Latin language. The **Bishop** and clergy of the Diocese, seemed to have given very considerable attention to the **Cathedral School of Elgin**, and a seminary which could show such scholars, as the eminent Latin writer **Florentius Volusenus**, must have been of considerable standing.

At an early period there were two schools in **Elgin** supported chiefly by the revenues of the town. Of these the **Grammar School** was the more ancient. It was established by the Town Council at a period long before the Reformation, and teachers, generally selected from the Church, were appointed by the Magistrates and had a small salary from the Council. Prior to 1540 the salary amounted only to 5 merks (5s. 6½d.) annually, which, with the school fees, was the only remuneration the teacher had. Shortly afterwards it was raised to 10 merks. In 1546 it is recorded that the Magistrates ordered the rival schools—more than one apparently—to be shut up, and all to attend the **Grammar School**. On 8th November of that year “the baillies commandit Sir Thomas Rag to desist fra ony fordir instructing of barnis, few or mone, in ony plaice in tym to cum bot that all tha he had ma cum to ye prencepall gramer schoill to be thecht be the master admittet be the provest and baillies.”

Sir Thomas Rag, however, in opposition to their injunction, kept his private school in his “ain chalmer” till December 1552. The *Town's Records* then relate that “the provest be the advyis of ye hail comunate, hes dischargit the schoill haldin be Sir Thomas Rag in his

chalmers in tyme cuming bot it salbe lesum to him to teche in the comound grammar schoill wit the maister." In connection with this "prencipall grammer schoill" the Town Council established about 1550 "a Sang Schoill of their own"—and appointed Sir James Kar teacher, who was "requirit and chargit to teche ane sang scoill conforme to his condition." The object contemplated, it may be supposed, in appointing those two teachers of respectability—the title "Sir" at that date being given to clergymen and others out of respect—was to bring the tuition imparted in the burgh schools, abreast of that taught in the adventure schools of the period, as also in the Cathedral School.

The Town Council from the foundation of their schools, exercised the rights of patrons and superintendents, by prescribing what was and what was not to be taught, and laying down the scale of fees, etc. I continue the extracts from the *Town's Records* in their original form, because of their quaint old Scotch phrasing and still quainter spelling. Apparently people in those days did not worry much about the presence or absence of an odd letter here and there.

Accordingly, we are informed that Patrick Balfour, master of the Grammar School, in 1566, by contract with the Town Council, bound himself "to teche grammer oratorie and poetrie, civill manneris, rhetoric, and as neid sall requir . . . sall reid and teiche Greik and Ebrew philosophie and logik . . . wrettin so far as thay or any of them ar abill to ressaive, and sall enter in the said scuill daylie at sex hours, and remain techand the saidis bairns quhill nyne hours, and fra ten hours till twelf hours, and fra ane efternowne till sex hours at eivin, and gair the bairns ilk Sunday and uther festival tymes appointed be the Kirk, to be present at the sermone and efternownes prayris . . . for the quhilk the saidis provest bailzies and consall obliesses them . . . to pay . . . the sowm of ten pundis usual money of Scotland for his fie, together with his meit honestly . . . ane day in the week in ilk ane off seven howsses, and swa weklie for the space of ane Zeir." What would our present teachers and scholars say to such school hours? In 1594 King James VI., as already mentioned on page 124, granted to the community of Elgin the Lands of Maisondieu under burden of maintaining the Bedemen and for supporting a master for teaching music and other liberal arts. This charter was immediately acted on and a "Sang" School duly established, which continued separate and distinct

from the Grammar School until 1800. In 1603 George Douglas "acceptis the charges, burding, functionis, cuir, and offices of ane maister baithe of the Sang Scooll and Gramer Scooll," and in the contract with the Town the following fees are arranged. Each scholar to pay "for ther entres siluer, sex schillingis aucht pennies money, allenerlie, and for ther blais candill (candles of bog fir), four schillingis with ane candle only, and for ther entres siluer to evrie buik that they begin to learne, twa schillingis money, and for their bent siluer four penneis money allenerlie," to which last clause was added in 1607, "of ilk bairne that bydes at hame fra the bent"—bent being used to thatch the school. This George Douglas by his contract, took on hand "to instruct and upbring the youthe in the airt and science of music, teitching and leirning of the said youthe to play upone all musicall instrumentis, and specialle wirginallis, monicordis, luit, seister, and uther the lyk." We have it recorded that the grammar school was conducted in 1612 in George Brodie's Kyll Maills, as "ane scule house to ye bairns at ye Grammar Scule of Elgin." A sum, which is not stated, was allowed George Brodie as rent for the kyll—presumably a kiln for drying malt. In 1653 it is recorded "that the Councell has appoynted to meatt Thursday after the lecture, to conveyne Mr George Cuming, schoolmaster before them, for not goeing to the rashes (rushes) with the bairnes, for takeing 12d fra some for their not goeing tymlie to schoole in the morning, and uther tymes waging after eight hours at night for break of yeards and takeing of pease." The teachers of those days were expected to occasionally look after their pupils out of doors, and in this case, it may have been considered dangerous for the children to have gone by themselves to pull bulrushes at the Loch of Spynie, as the practice was, without the control of their teacher. In May 1654, "the Counsell ordained Alexander King, master of the Musick Schoole, to get Sex s. 8d quarterlie for ilk tounes chyld that were onlie reading and writeing, and the double of that, from ilk landward bairne, and if they were put to singing, twelf s. quarterlie." The monies mentioned are Scots.

In 1676 we learn that "the Musick School be buildit at the syde of Baillie Innes his croft, on the syde of the Moise Wynd," and in 1694 we have the agreement for building the Grammar Schooll which was erected about the top of our present Commerce Street. A bell was likewise bought and hung in 1695, but the present Academy bell, which with

the Belfry was transferred from the Old Academy in 1906, is of a much later date.

In 1696 the Act was passed whereby heritors in every parish in Scotland were ordered to provide a schoolhouse, and modify a salary to a teacher where there was no Parochial School before. Strange to say, this Act was never obeyed in the parish of Elgin and the reason may be, says Mr Young, in his *Annals*, "that while the Magistrates of Elgin were very jealous of all interference with the Burgh Schools, the heritors had no desire to expend their money on building schoolhouses, or paying salaries to teachers, and no person ever proposed to compel them to fulfil their legal obligations."

The *Records* are full of quaint and interesting items regarding the Schools and Schoolmasters of these bygone days, from which, however, one can only pick a notice here and there. In 1716 we have Mr Alexander Roust, master of the Musick School, and it is added, "he is also to be precentor and session clerk and to have the benefit of keeping a register of the dead." Roust or Rust was said to have been one of the most powerful and strong-lunged precentors that ever conducted the Psalmody in the Muckle or any other Kirk. He retired in 1747, dying shortly after. His tombstone still exists in the Cathedral grounds but is illegible. It is said to have had inscribed an epitaph in verse, of which only these five lines are now remembered—

"The famous Rust is gone from us,
And mingled into dust ;
And now it is hoped his soul's above,
Among the spirits just.
In vocal music he excelled, . . ."

In 1722 the Council consider "it is a disadvantage to the burgh to want a woman Schoolmistress capable to teach white seam, pastrie, and other such matters proper for women to learn, do therfor for the encouragement of Mrs Ramsay, a schoolmistres skillfull in the aforesaid matters and who is content to settle within this burgh, allow and appoint to be paid to her out of the toun's treasury £20 Sc. for one year." In 1733 a spinning mistress is appointed. And we thought our Technical School one of the latest fads in educational matters !

On the 6th February 1727, the Council, having received complaints against "Mr John Porteous, Master of the Grammar School, from parents

of the children that are scholars, for not attending of the said school under his charge, and he being called to the complaint, he refused, or at least delayed to come, therefor the Council declared the Grammar School of the burgh vacant."

Again, on 31st January 1732, "the Council, taking to their consideration the irregular practices and behaviour of Mr William Gordon, Master of the Grammar School of Elgin, and particularly that the said Mr William had frequently sitten up nights drinking and rioting in taverns, therefor for these and several other enormities committed be him, the Council declare the Grammar School vacant."

April 1st, 1734—"Said day the Council being informed by some of the inhabitants that Mr Henry Innes, present schoolmaster, has lost his authority over the boys so that they were not profiting in learning, the council, without examination continue him till Lammas, and yrafter declare the school vacant."

In August of that year "James Cruickshanks was chosen master of the school, and submitted for tryal of his behaviour to the Council, allenarillie." Appears to have been continued as teacher, as he is represented by another minute of Council, in 1740, to have been guilty of very base crime, yet it was only on the 31st October 1744 that he was dismissed, and for what may now be supposed a slight offence—**merchandising**. In those old days of burgess rights, such conduct could not go unpunished, whatever else might escape.

We learn also from the *Records* the style of structures in which the youth of the city were accommodated when being taught. After the Reformation, a weaver's "old kyll," rented at a nominal sum, was occupied, and long afterwards "mean buildings, covered with rushes gathered by the bairns." The education of those past generations did not depend, it would therefore seem, either on the behaviour of the teachers or on the sanitary state of the buildings.

The Grammar School, built 1694, at the top of the School Wynd—and the Sang School, built in 1676, being both in a very ruinous condition, in 1799 the Magistrates resolved to erect new buildings, appoint additional masters and change the system of education into a regular Academy. These buildings, now known as the "Old Academy," were finished in 1801, Mr Alex. Wilson being continued as Latin master and Mr John Anderson as teacher of English grammar, writing, and church music. The old Grammar School was taken down in 1837, and the

only memorial found consisted of a flag which about 1750 would have been carried in triumph before those who came off victorious at cock-fights. This flag now hangs in the Museum.

For a period of nearly three centuries the Magistrates had discouraged all schools except the **Grammar and Sang Schools**, which were made a monopoly; and it must be admitted they used their utmost endeavour to maintain them in a state of high efficiency, by having well-qualified teachers, so that the Elgin Schools had a name over the country; many eminent scholars being trained at them. By the progress of events, this system could no longer be maintained. In 1831 a large **Free School** was erected at General Anderson's Institution, now the **East End School**; a few years later the **Trades School** was opened; then the **Infants' and Girls' School** followed—all making a heavy drain on the Academy. **Weston House Academy** was set up in 1859, and carried away a great number of boys of the higher classes, while it was further seriously weakened by the formation of the **Educational Institute** and the **West End School**. The Education (Scotland) Act, 1872, took the Academy from the hands of its ancient patrons the Magistrates of Elgin, who had nourished it with anxious care for so lengthened a period, and placed it under the **Burgh School Board**, who are making every exertion to promote its welfare. Since 1885 many additions have been made to the building, and the Academy now represents the last word in educational equipment. It flourishes with renewed vigour as in the days of old, and promises to be a blessing to future generations as it has been to the past.

Fronting the Academy we have **Gordon Street** with "Glenyra" at the east corner, and at the west corner the

Victoria School of Science and Art

—Elgin's Queen Victoria Jubilee Memorial—which was opened in August 1891 by His Grace the late Duke of Fife and Her Royal Highness the Princess Royal, Duchess of Fife. In calling attention to this proof of the desire of our citizens and county friends to provide for the advancement and development of our youth, it must not be supposed that the cultivation of Mechanical Science and the study of Art are things of recent years with us.

In 1835 there was an **Elgin School of Arts**. One receipt in my possession tells of a "table and 20 feet of forms for Library room," while



The Victoria School of Science and Art.



The Academy.

another details some 31 textbooks on as many subjects, and includes among sundry small entries the rather suggestive item of "4 packs cards"! Who were the promoters of this School of Arts and what came over it, alas, I cannot trace.

Some **twenty years later** the subject again occupied the attention of those of our citizens who were alive to the necessity of something being done to provide such instruction at least in **Mechanics**, as would keep the young lads of the town to the front. The Magistrates were approached for permission to use the English class-room in the Old Academy, but after a short trial it was found to be unsuitable. On learning of this, **Major James Johnston** of Newmill came to the rescue, by giving space in one of the large rooms at his Mills for a class-room, where for a considerable time good work was done—work that in later years brought forth fruit in one here and in another there of those young lads who had applied themselves to their studies in that "**Old Drawing School**" at Newmill. From Newmill the classes passed to the **Episcopal School** in North Street, and thereafter for a few years to the supper room of the **Town Hall**. One matter that ought never to be lost sight of in regard to this particular educational institution, is the unvarying support it has received during the whole period it has existed, from the several members of the **Johnston** family. **Major James Johnston** of Newmill with his son-in-law, **Mr A. G. Allan** of the Haugh, together with **Lord Provost Black** and **Sheriff Rampini**, took the initiative in building this **Victoria School of Science and Art**, and **Colonel C. J. Johnston** of Lesmurdie continues the connection as a member of Committee. Another gentleman who has given very practical help in the development of the Art School is **Mr H. M. S. Mackay**, who for years rendered yeoman service as a member of the Town Council. In County affairs, **Mr Mackay** is also deeply interested, being Vice-Convener of the **Elginshire County Council**.

Mr George Sutherland, A.R.I.B.A., now of Aberdeen, was the architect of this handsome edifice, and the internal arrangements being in accordance with the Department's requirements, are eminently adapted for the subjects contemplated, the results of the South Kensington examinations for many years attesting to the value of the education imparted.

Westward, at the left corner of **Hay Street**, is "**Mount Gerald**," our **Jubilee Nurses' Home**, the property having been the gift of **Mr Robert Hay**,

whose portrait hangs in the Public Library. In this part of Hay Street are several handsome residences, "View Park," "Darliston," "Moorend."

It is well worth proceeding further west for the view to the southwards, which, from about the middle of **Forneath Avenue** is extensive. Retracing our steps we have on the right "Brentwood," and on our left several rather fine houses, notably "St Leonards," "Oakhurst," "Muirfield," "St Margarets." I would direct attention to the railing on the south wall of No. 21 Rose Avenue. It was erected here when "Old Lodge" was demolished, and originally had formed part of the railing enclosing the "Little Kirk." Dr Gordon of Birnie considered the allegorical serpent's head which surmounts each rail as emblematic of Popery with its sting drawn out.



FIG. 54.—Head of Railing at No. 21 Rose Avenue.

Turning northwards at No. 26 Hay Street—the South United Free Manse—we come to Elgin's latest street improvement, **Northfield Terrace**. At the east corner we have the "Rectory" and on the west side "Highfield House." The old property, including this street and the ground on either side, was for centuries part of the policies of the town residence of the **Dunbars of Northfield and Duffus**, and was the last bit of property in this burgh belonging to that family, whose ancestors ruled from 1373 to 1429 as **Constables of the Castle and Representatives of the Kings of Scotland** in the Province of Moray. Originally this property was known as Northfield, but the name was changed to Highfield when it passed into the hands of **Mr Alexander Cameron** of Main House, Roxburghshire, Lord Provost of Elgin 1869-1875. Mr Cameron, who held many other important offices, never ceased to take a sympathetic interest in all that concerned the welfare of his native town; and his efforts also for the benefit of Lossiemouth and its harbour accommodation were untiring.

Continuing west again and taking the left road we have the **Manse**. **The Rev. Robert Macpherson, D.D.**, is senior collegiate minister of Elgin, a



Dr Gray's Hospital.



The Lossie at Sheriffmill.

son of the late Rev. Robert M. Macpherson, D.D., minister of Forres, and was born at the Manse there. Dr Macpherson was educated at Aberdeen, graduating with Honours in Classics in 1869 and B.D. in 1872, and in 1904 he received the degree of D.D. from Aberdeen University. He has been collegiate minister to the Church of Scotland in Elgin since coming from Newton on Ayr in 1881. The Doctor is Clerk to the Presbytery of Elgin, and is on the Examining Board of the General Assembly. He has always taken an active interest in educational affairs, and for a number of years was a member of the Burgh School Board. He is a member of several local Boards and Chairman of the Governors of Anderson's Institution. Dr Macpherson served with the Volunteers in the South African War, receiving medal with four clasps. He is also V.D. and is Chaplain-Colonel of the 6th Seaforth Highlanders.

Adjoining the manse is "Braebirnie." Passing Rose Avenue we have the **West End School**. It was erected about 1875, and by the fostering care of the School Board, backed by a succession of very able head masters, it has developed into one of the principal schools of the county.

At the top of this—**Mayne Road**—we have another good view of the lie of the land to the south and west, and in the near foreground we look down on the very extensive (western) nurseries of Mr E. Wiseman, a firm with a world-wide reputation. The most westerly house is "Amberley." "Braehead," "Dalhousie," and "Braco Lodge" are other nice houses.

Towards the north-west we have glimpses of the **Elgin and District Lunatic Asylum**—an establishment which, unfortunately, increases in size—and **Dr Gray's Hospital**, which we reach by walking down Grant Street.

Dr Alexander Gray of India, a native of Elgin, bequeathed £20,000 for the purpose of erecting and endowing a Hospital for "**The sick of the poor in the Town and County of Elgin.**" Dr Gray also left £2000, the interest of which was to be applied—as the Editor of the 1827 edition of Shaw's *History of Moray* pithily puts it, "for the comfort of 10 virgins whose hope had departed and whose means were decayed."

The **foundation stone** of the Hospital was laid on the 11th July 1815 with full Masonic Honours, in presence of a large and influential body of Town and County gentlemen. During the ceremony the news of

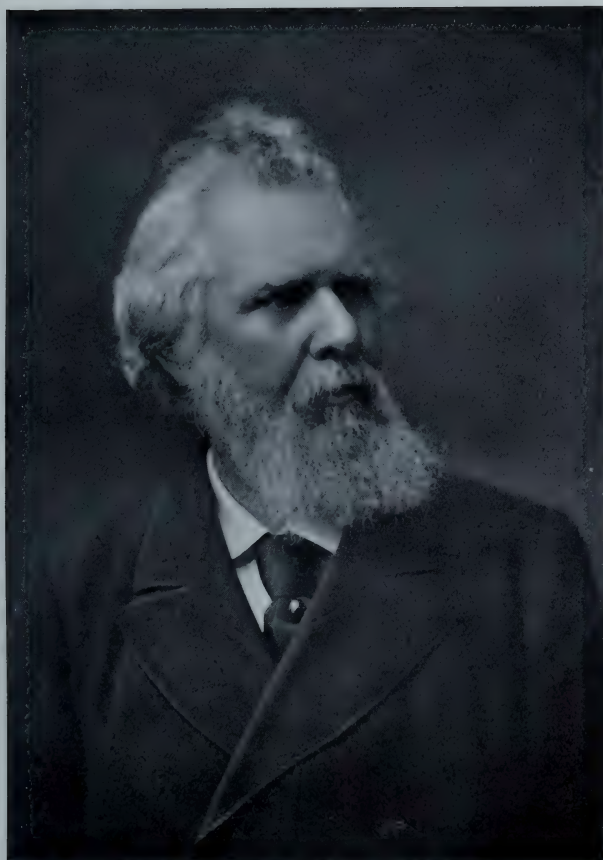
the **Victory of Waterloo** came to Elgin, when "the gentlemen left hurriedly and met the inhabitants in rejoicing on the plain-stones."

Mr Gillespie, architect, Edinburgh, who furnished the plans, chose this commanding site, on the Snuff Croft, for this splendid Georgian building. A stately pile it is, with the pillared front, the graceful parapet, the magnificent dome, and charming square-paned windows, forming with the trees, gardens, and lawns one of the most imposing structures we are possessed of. **Gray's Hospital** is just as charming within as it is without. One enters a square hall, through the doorway and windows of which the flowery gardens are seen, while the lovely views from the ward windows are veritable pictures. Indeed, it is a beautifully kept place—wards full of brightness, very clean and orderly, the patients at peace. Even the very air is invigorating, sweeping in as it does, crisp and cool, from the North Sea, only six miles away. What a solace to sickness, and what an incentive to recovery!

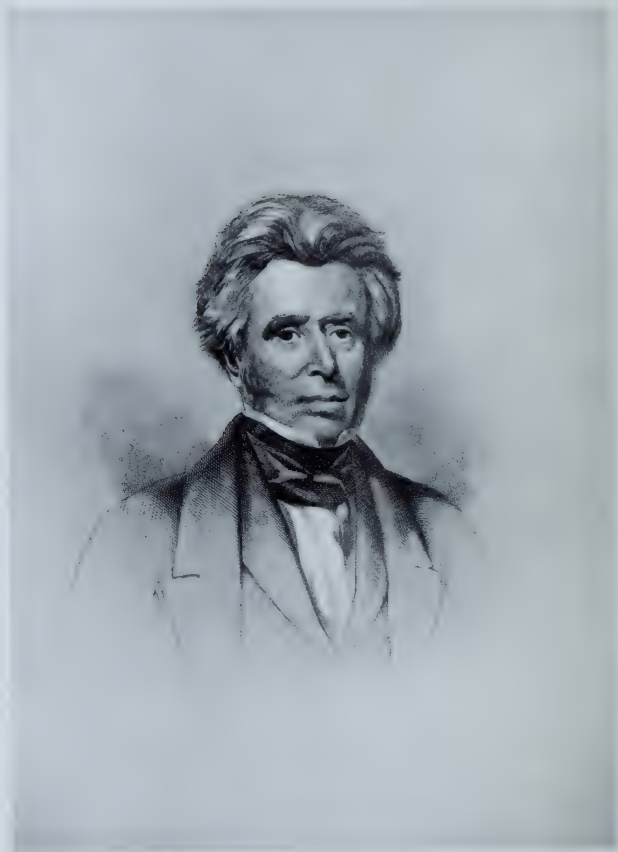
Since the Hospital was opened, it has **never lacked support**; donations and legacies have come its way. Among others, mention may be made of £1000 from **Mr John Munro** in 1892; £2500 in 1895 from the Trustees of the **Earl of Moray**; but particular notice must be made of the £10,000 given in 1905 by **Mr James Shepherd of Rossend Castle, Burntisland, an Elgin loon**, who thus showed his love for Elgin. This magnificent donation—given without conditions—enabled the Governors to carry out building extensions and internal improvements. These included new administrative blocks—including delightful quarters for nurses and servants, sanitary towers, a new completely fitted operating theatre, an installation of electric apparatus, Röntgen Rays, and all the latest improvements in hospital construction and fittings, bringing the **Hospital thoroughly up-to-date**.

Of late years the demands on the Hospital have steadily increased, and to maintain it at its present high state of excellence, another £10,000 has been called for. This appeal has met with most generous support, **Lord Mount Stephen**, a native of Morayshire, heading the list with £5000. With the addition of this interest to the revenues, **Gray's Hospital** will be on a sound basis, and able to continue the good work which it has accomplished these many years.

One regrets there is no known portrait of Dr Gray. In the Board Room there is a striking portrait of **Dr John Paul, M.D., F.R.C.S. (1792-1861)**. The portrait was painted "In commemoration of his eminent



Mr James Shepherd.



Dr John Paul, M.D., F.R.C.S.

professional attainments, intense devotion to his calling, high ideal of duty and his much prized services to this Hospital, of which he was Surgeon for over 30 years."

The south-west boundary of the burgh is the Lossie, which is a quarter of a mile further along this, the Palmercross Road. Half-way out we pass "Fleurs House"—long the residence of the Youngs of Burghead and Fleurs. When referring to the first Earl of Huntly, on page 89, mention was made to his burning half of Elgin in 1452. It is the tradition that the part then burned was not rebuilt, and that the site was along this ridge behind Fleurs. Between the railway and Lossie bridges we have Palmercross House. Palmercross takes the name from "the Palmer's Fuirid," where the road from Elgin to Pluscarden crossed the Lossie in the days when pilgrims with palmers' staff and gown wound their way from shrine to shrine. Now a substantial stone bridge, erected in 1815, spans the river, but the Town Council had to disburse monies for "ain aike tree to the brig" which stood hereabouts at the end of the 16th century. Quite a pleasant little walk may be made by going as far as Pittendreich, where the roads branch to Manbeen, Dallas, and Pluscarden.

Returning we have at the front of the Hospital grounds the west end of the High Street, but let us turn to West Road, the highway to Forres and the north. This road is a favourite one, leading as it does to the Lossie at Sheriffmill, and to the Oak Wood, where one can ramble for miles. On our right is "The Cottage"—the home of ex-Lord Provost Wilson, who worthily maintained the position—and further on we have a new residential suburb. The view there between the houses is pretty—bounded as it is by the Oak and Quarry Woods, with the Fever Hospital and Bishopmill in the distance, and in the valley, the Lossie with the Ladies' Walks, the Curling Pond, and Oldmills. The view of the Lossie and country, at the Sheriffmill Bridge, some 300 yards further along, is worth the short walk.

Sheriffmill or the Mill of Uchterspynie, was erected on land granted, says the *Registrum Ep. Moraviensis*, p. 133, in 1237 by Bishop Andrew Moray to his kinsman, Walter de Moravia of Duffus, on the condition of the latter giving, yearly, a reddendo of a pound of pepper, and the same quantity of cumin seed. The site of this mill is said to be that of the present sawmill on the north bank or parish of New Spynie side of the Lossie. The mill is mentioned in a charter

of 1294 as still belonging to the De Moravias. It became known as the Sheriff's mill probably in the time of Sir Reginald le Chen—whom Edward I. left in charge of the English garrison at the Castle in 1296—but at all events before 1309, in which year it is noticed in the *Registrum Episcopatus Moraviensis* as the “molendinum Vicecomitis de Elgyn super aquam de Lossyn.” The mill property has passed through many hands during its long history and some twenty years ago was purchased by the Town Council along with the lands of Morriston. Part of the foundations of the original mill are said to remain. The cottages and mill buildings on both sides of the river belong to last century.

Retracing our steps, let us branch off at the road just above the Sheriffmill Bridge which takes us down to Old Mills. It is unfortunately impossible to discover much of a definite character about the origin of this, the oldest mill on the Lossie. It was certainly the King's Mill or Mill of Elgin, and in royal hands till 1230, and this was the mill granted to the Prior and Monks of Pluscarden in the foundation charter of King Alexander II. (*Registrum Moraviensis*, p. 168). Bishop Andrew Moray in “the year of grace 1233” enumerates gifts received by the Priory, including “the Mill of Elgin.” Pope Urban IV. in his Bull of 1263 to the Monks of Pluscarden, took special notice of the bestowal of the Mill of Elgin on them, for we read in Spalding's *Miscellany*, Vol. II., p. 404 :—“The mills with the mill leads (*decursibus aquarum*) and all their pertinents which ye have in the ‘Villa’ which is called Elgyn.” This royal grant of Alexander, caused annoyance and friction between the Elgin burgesses and the Mill from that day almost to this. The earliest troubles of Pluscarden Priory arose in connection with this Mill, and in the *Religious House of Pluscarden* we have records of a Convention held in the Kirkyard of St Giles in 1272 at which a settlement was come to between the burgesses and the monks. In 1330 and during succeeding centuries further disputes arose over the “multure dues.” These burdens continued undiminished until the year 1821, when James, Earl of Fife, was pleased to renounce a part; they have been entirely discontinued for a considerable time now.

Although originally a meal mill, it would appear that in the seventeenth century brewing was also carried on; this brewery and meal mill of Oldmills being frequently mentioned in both the *Town and*

Kirk Session Records. In 1629 we have "Compeirt James Ross in the Aldmillis and culd not say that he vas in the Kirk sex seueral Sabbathis since Mertimes, quherfor he is ordaint to pay 5 merks to the puire and to set catioun to keip the Kirk heirefter." In 1631 "Andrew Martein, Christian Jeanour and Margart Dunbar brousters of the Aldmills, ar acted not to sell aill in tyme of diuynе seruice vnder the payne of ten lib," and in 1633 "Comperit Alexander Richardsons, George Brown and Andrew Martein, brousteris in the Old Milles for break of Saboth in selling aill in tyme of diuynе seruice wherfor ar ordeant to stand at the piller on Sunday nixt and ther confes their fault with a promis of amendment, as also to pay halfe a merk."

In the *Burgh Records* of 1677 there is this quaint notice:—"All brewers within this burgh, Colledge and Oldmilnes thereof, inhibit and discharged from brewing in tyme comeing till further order from the Earle of Murray."

Much water has passed under the mill wheels since those days, and to-day Oldmills is quite a delightful and restful spot, being the more interesting from the fact, that corn has been ground here, at least since our Cathedral was only some six years old.

Walking northwards we come to the first stone bridge built over the Lossie, the "Bow Brig," erected by the Magistrates in the year 1630. It consists of one arch, founded on rock on both sides of the river, and bears this inscription:—"Elginum condidit. Ibi concordia fiat. Foundit 1630. Finishit 1635." The south side of the bridge is in the parish of Elgin and the north in New Spynie. It was the only stone bridge for 150 years and proved a great blessing to the countryside, opening up roads connecting Duffus, Drainie, and Alves with Elgin. In 1789 it was found necessary to lower the gradients, and this was done at the expense of the county, who added to this inscription:—"Rebuilt by the County, 1789, in four months." The rebuilding was no more than the remodelling of the arch and remaking the roadways, for the foundations and side walls are all original work. The Bow Bridge withstood the great floods of 1829 and promises to stand erect for centuries to come.

On the left on crossing the bridge are many lovely sylvan walks, but turn to the right and saunter along the "Ladies' Walks," as this path on the Lossie banks is called. On a summer afternoon the "Ladies'

Walks " are particularly pleasant and a few minutes' rest beside the " **Stepping Stones** " is always refreshing. Recrossing the Lossie at the first light iron bridge, **Marywell Bridge**—put up by Mr Robert Brander about 1870—and passing into the lane between the gardener's house and the garden wall, we come to **Mary Well**, the water of which is said to be colder and of more specific gravity in summer than in winter. Tradition has it, that this Well was dedicated to the Virgin Mary and supplied the water consecrated to religious purposes for the Cathedral, the Chapel on Lady Hill, etc. Mounting the steep brae brings us again to the High Street.

The **West End Fountain** was a project of the Elgin Amenity Association and has been a great boon. It was erected in 1892, the cost being defrayed by subscriptions, handsomely supplemented by the Town Council and the Association.

The property of **Maryhill House** on the left—part of the Croft Croy ground—is one of the stylish residences in the burgh. The eastern portion of the garden was formerly the **Market Green**, where Cattle, etc., Markets, were held in days previous to Auction Marts. It was also the playground for the " loons " at the west end. At an earlier period the Green was called " **Gallows Green**," the Justiciary Court of January 1685 having caused a new gallows to be erected here, *ad terrorem*, which happily does not appear to have been made use of, the death of King Charles II. having put a stop to all " **The Test** " proceedings. Justiciary Courts had been appointed in 1684 to compel the people to conform to Church and State, by imposing what was termed " **The Test**," to " make inquiry as to conventicles and the abstaining from church, and to fine, imprison, banish, or hang as the commissioners should see cause." The arrival of the Commissioners in Elgin was attended with every circumstance of dignity; Lord Duffus with a troop of militia, both horse and foot, the sheriffs of the neighbouring counties, the entire body of the Episcopal Clergy, accompanied by their elders and " bedrals," assembled to do them honour. Some 250 persons of all classes of society in the province passed through the commissioners' hands; ministers, merchants, tradesmen, portioners, and many women having to suffer fine or imprisonment for conscience' sake. But it was upon the landed gentry, who were almost all favourably disposed towards the Covenanters, that the hands of the commissioners fell most heavily. The Laird



The Bow Brig.



High Street at West End Fountain.



The Monument on Lady Hill.

of Freuchie and his wife were fined 42,500 pounds, Brodie of Lethen 40,000 pounds, and many others were similarly mulcted.

The first opening on our left leads to Lady Hill.

LADY HILL

Among the many delightful spots that nature has scattered with a profuse hand around our good city, none is more lovable to the eye or beneficial to health than the Lady Hill. Other localities within the memory of man have undergone changes, but this green mound has remained unchanged for generations. The same green braes dappled with the gowans—the ruts down which the children slide in the summer evenings—the nettles within the Castle enclosure—the hoary ruins, not a stone vanishing—wear now exactly the same face that they did in our great-grandfathers' time.

Lady Hill has also an interest from the fact that its history to a very great extent is a mystery. That a strong castle, capable of a very effective defence, once stood upon it, the ruins still remain to attest.

It is probable that a fort existed in some shape or other, coeval with, if not anterior to, the foundation of Elgin itself. In those troublous times, when "every man did that which was right in his own eyes," hamlets and towns only ventured to nestle themselves under the guardianship of a castle. Whether the fort was Danish or Pictish there seems no means of satisfactorily settling; but we know Elgin at a very early date was a town of some note. One circumstance stamps the antiquity of the fort and invests it with a classical interest, for in 1040 the good King Duncan, after being wounded by Macbeth, was carried to the Castle at Elgin, where he died.

It is probable that the early fort was composed of earth and wood, for we have no evidence of stone and lime forts in the North of Scotland before the twelfth century, and the dry stone towers so common further north, never existed in Moray. The stronghold of which we have the ruins, may have been built in the reign of David I., who in 1150 spoke of "my burgh of Elgin." Mention is first made of the Castle of Elgin in the charter of Malcolm IV., the grandson and successor of David I., granting the lands of Innes to Berowald the Fleming—1160—the condition of tenure being the service of "one Knight in my Castle of

Elgin." It is again referred to in the *Registrum Episcopatus Moraviensis* and its site indicated in the charter granted by William the Lion to Richard, Bishop of Moray, giving him permission to erect a mill—Bishopmill—on the Lossie below the Castle of Elgin. William occasionally held his Court here, as appears from several charters, granted at Elgin, which were witnessed by his Chancellor, Justiciar, and various bishops and others. Elgin was also a favourite residence of Alexander II., when he came to enjoy the neighbouring Royal Forests. As previously mentioned he was here in 1221, 1225, 1226, 1228, 1234, and 1242, and, according to Wyntun's *Chronicle*, he also held his Christmas here in 1231. Alexander III. sojourned in Elgin for some time in 1263; and on this occasion the Sheriff, Alexander de Montfort, disbursed the sum of £15, 10s. 2d. to defray expenses. That the Castle was then and had been a Royal residence, is proved by the fact mentioned in the *Acts of the Parliament* of Scotland, Vol. I. p. 89, that in 1261 Robert Spine, balistarius (keeper of the cross bows), succeeded in proving his right of tenure to the King's garden, which had belonged to the ancestors of his wife, on the condition of their supplying the royal kitchen with pot herbs during the time the King resided in the Castle of Elgin, and of their taking charge of the royal gerfalcons and goshawks, for which service they had a chalders of meal yearly, besides a daily allowance of twopence for feeding each gerfalcon, and one penny for each goshawk, while the King engaged in the sport of hawking. The Sheriff was the keeper of the Castle, it being the chief seat of the King's authority, and doubtless the place where was deposited the banner of Moray. This standard was unfurled by the Earl or Guardian of the Province, when the King required the barons, thanes, and others within the sheriffdom, to perform military duty. Among those permanently resident in the Castle would be the officer who had charge of the cross bows, catapults, and other warlike weapons and engines used for its defence, and the warder of the gates. The duties of the garrison were performed by the barons and thanes, who held their lands on this condition of military service. The only occasions when a royal castellan had a right to exercise authority in the burgh, says the *Leges Burgorum*, p. 238, were at Christmas, Easter, and Whitsunday, when he could compel a burgher to sell such provisions as pigs, geese, and poultry for silver, for the King's use. These festivals were kept with great pomp by the Scottish kings; and doubtless the prelates, earls,

and barons would be obliged by their tenures to attend their Sovereign, to assist in their celebration. "On these occasions," we are further told in Henry's *Great Britain*, "the King wore his crown, and feasted his nobles in the great hall, after which they proceeded to business, consisting partly in determining important causes, and partly in deliberating on public affairs."

In Shaw's *History of Moray*, reference is made to east and west ports of the Castlehill, from which it may be inferred that the hill at its base was surrounded by some defensive works, consisting likely of a palisade, such as was erected round the Castle of Inverness in 1263.

When Edward I. of England took up his abode in the Castle of Elgin in 1296, it occupied a space extending about 240 feet in length and 150 feet in breadth on the summit of the Castle Hill. It was enclosed by a wall—the remains of which still exist on the south side—and, doubtless, like similar structures of that period, was of considerable height, having towers at its angles and a crenellated parapet with spaces between the embrasures for arrows and similar missiles. The principal gate appears to have stood on the west side of this wall, where the ascent of the hill is comparatively easy; and judging from the construction of similar thirteenth century portals, it was probably flanked by a round tower at each side, and further strengthened by portcullis. "The level space within this wall," says Dr Taylor in *Edward I. in the North of Scotland*, "was divided into two courts by a transverse wall—the site of the foundation being still indicated by a furrow or trench running obliquely across the top north-east to south-west. These courts constituted the outer and inner "ballia" of the Castle. The outer ballium was entered through the principal gateway; and from the numerous traces of foundations it would appear to have been crowded with buildings, no doubt of barracks and storehouses, which, on account of a writ issued by Edward, were at this time well stocked with armour and provisions." Within the inner ballium was the keep or square tower—the remains are still seen—being built of rough ashlar stones externally and cased inside with rubble grouted with run lime. The portions of the walls still remaining are of great thickness, and show how well adapted they were to resist the battering machines and stone propelling engines employed to reduce fortresses in those days. Like similar strongholds of the period, this structure was probably three or four storeys in height. The lower storey would be

a dimly-lighted vault or donjon. Above this was the floor occupied by domestics, which having the outer door opening into it, formed a kind of vestibule, with a staircase in its south-east angle, where the walls of the keep present a much broader base than at the other corners. The second and third storeys contained a hall, one or more sleeping apartments, and an armoury. There was apparently a round tower on the site of the large circular hollow which exists in the immediate vicinity of the ruin. The well of the Castle, according to tradition, was probably situated within this tower, with a windlass (windagium—*Chamberlain's Accounts*, Vol. I. p. 19) for drawing up the water. The well shaft must have descended to a great depth, even to the base of the hill. It is probable there were also in the inner ballium several wooden buildings, comprising a hall, a wardrobe room, and a royal chamber. Such structures were common in the northern royal castles in the thirteenth century. Mention is also made in these *Accounts*, p. 22, of such a wooden hall being erected in Caithness for Alexander III. in 1263; and a wardrobe room with a double wooden roof was built in the Castle of Inverness (p. 23). In a hall of this description "the framework," says Tytler in his *History of Scotland*, "composed of strong beams of oak, was covered with a planking of fir, and this again laid over with plaster, which was adorned with painting and gilding, whilst the large oak pillars supporting the building rested on strong mason work." The walls, when not ornamented in this manner, were generally adorned with tapestry. An oaken table occupied the centre of the floor, and a chair of state stood upon the dais at the upper end of the apartment. Such, in all probability, was the hall of the Castle, and most likely the manner in which it was fitted up, when Edward took up his quarters in the "bon chastell" on Ladyhill on the 26th July, 1296. Within the walls of the Castle, which would then display from its battlements the royal standard of England, many distinguished individuals from different parts of Scotland, made submission to Edward. These included Robert Wishart, Bishop of Glasgow; Alexander, styled the Noble Lord, the Earl of Monteith; Sirs Nicholas and Thomas de Soules (Sir Nicholas had been a competitor for the Crown of Scotland); Sir John Wychard, Sir Gervaise de Rait of Rait Castle, Nairn; Sir Alexander, the chief of the Macdougalls of Lorn; Sir Adam Gurdon, the ancestor of the noble family of Gordon, whose baronial residence at this time was the Castle of Gordon in

the county of Berwick. On Friday, the 27th, the burgesses and community of Elgin, and a certain person named Alan of Moray, appeared and renounced all confederacies with France, and took the oath of fealty to Edward. The letters patent, containing their oath of allegiance, written in Norman-French, were engrossed in the Latin instrument recording their renunciation, and is given in the *Ragman Rolls* published by the Bannatyne Club. This translation is given in Taylor's *Edward I.*, "To all those who shall see or hear these letters, the burgesses and community of the town of Elgin, *greeting*, because that we have come to the faith and will of the most noble Prince, our dear Lord Edward, by the grace of God, King of England, Lord of Ireland and Duke of Aquitaine, we promise, for ourselves and our heirs, upon pain of body and (forfeiture) of estate, and whatsoever else we can incur, that we will serve him well and loyally, against all persons who may live or die, at all times when required or summoned by our Lord, the King of England aforesaid, or his heirs, and that we will not know of any damage intended them without doing our utmost endeavour to disclose it and defend them therefrom. And these things to hold and to keep, we bind ourselves, our heirs and all our goods, and have sworn upon the Gospels. In witness whereof we have executed these letters patent, and sealed them with our common seal, the twenty-seventh day of July (1296)." The fact of the municipal authorities of Elgin having been required to make such a declaration seems to indicate that they were parties to the treaty of alliance entered into between Scotland and France in the previous year—which treaty Philip of France demanded should be ratified not only by bishops, earls, and barons, but also by the burgesses and communities of the royal burghs. Sheriff Cosmo Innes in the preface to the edition of the *Scottish Statutes and Old Laws* published by the Record Commission, states that only six of the royal burghs affixed their seals to the French treaty in question. Be this as it may, the circumstance of the municipalities of Aberdeen and Elgin having been called on by Edward to abjure the alliance with France, implies that they then possessed some share of political power, and this is a fact of historical interest, inasmuch, as it shows that royal burghs even at that early period, had a voice in the councils of the nation.

Among the many submissions made at Elgin, no mention is made of the Bishop and Clergy of Moray; but from a subsequent allusion to them, it is certain that they also swore allegiance.

Edward remained in Elgin from Thursday, the 26th, to Sunday 29th July, and finding the country quiet and peaceably disposed, returned to Berwick by the Moss of Strathcant—now the Wards—through the forest of Laundmorgaund—Longmorn—to Rothés and the south, and after ransacking the archives of the Abbey of Scone, carried away the Regalia and the Stone of Destiny, upon which the kings of Scotland had been crowned since the days of Fergus. This relic was sent to Westminster Abbey, where it still forms a part of the Coronation Chair.

Elgin must have presented a most wonderful spectacle during that stirring week. We know from Henry Gough's *Itinerary of King Edward the First*, that Edward's entourage was numerous and brilliant, and that he had invaded Scotland with an army of 30,000 footmen and 5000 horsemen. There is no more notable event in the early history of Elgin, than the presence in "la citee" of the mighty and invincible army of the English King. Encamped, no doubt, on the wide and level expanse under the shadow of the Castle Hill, they presented a sight such as Elgin has never again witnessed. Nobles and barons in those days travelled with a considerable retinue, and the large number who visited Elgin to make allegiance to Edward would likewise have brought a small army. Moray must indeed have been prosperous to have catered for so many; even with all our railway facilities, at the present day, it would take us all our time to purvey for such an army.

Edward left a garrison in the Castle under the charge of Sir Reginald le Chen, and on reaching Berwick he appointed Henry de Rye, Escheator of Scotland north of the Firth of Forth. He was also Keeper of the Castle of Elgin, an office he had held in 1291. It had been the practice in Scotland for sheriffs to collect escheats falling to the King within their respective counties; but this duty was now superseded by this system of special escheators.

King Edward had hardly returned to London when insurrection again broke out over Scotland. Elgin had its share of the troubles, and it is likely the Castle suffered considerable damage in 1297 during the insurrectionary movement excited by the patriots when the royal castles in the north were attacked and pillaged, for we find when Edward again visited Elgin on 10th, 11th, and possibly 12th September 1303, he took up his quarters in the manse of John Despanyding, a canon of the Cathedral. This would indicate that this house was then the largest and best residence in the town, and that the "bon chastell"

of 1296, was no longer fit for the accommodation of royalty. It would, moreover, appear that in order to supply accommodation such as the Castle had afforded, a manor house was erected between 1303 and 1314, which we now know as Thunderton House—and to which reference is made on page 187.

“ In the reign of David I. the Constablership of the Castle and the Sheriffship of Elgin,” says Chalmers in his *Caledonia*, “ belonged hereditarily to the Earl of March, who conveyed these offices to William de Vallibus.” And Mr Young mentions in the *Annals of Elgin* “ that Alexander Douglas was Sheriff of Elgin in 1226 and Thomas Wiseman Sheriff in 1248.” The extent of their jurisdiction is not known. Alex. de Montfort was Sheriff in 1263, and it is surmised Richard le Chen of Duffus, was Sheriff during the visit of Edward I. The Earls of Moray afterwards became Hereditary Constables and Sheriffs with plenary powers almost royal ; having for their salaries the customs of the town, the assize of ale, the aughten part lands, and the moss wards. After 1314, we find the Sheriffs and Castle Constables were, Randolph, Earl of Moray, and his sons Thomas and John, the latter of whom fell at the battle of Durham in 1346 ; next Patrick, Earl of March and Moray ; then followed as his successors in the office of Sheriff the Dunbar Earls of Moray, viz. John, Thomas, and James, who enjoyed the Earldom from 1373 to 1429, and after them Archibald Douglas, Earl of Moray, who suffered forfeiture in 1455. The Sheriffdom—the Castle seems to have been deserted from about this date—then passed into the hands of Sir James Dunbar of Westfield, in whose family it continued until 1724, when it was sold by Ludovick Dunbar to Charles, Earl of Moray, for £2000 sterling. Francis, his brother and successor ; and James, the next Earl, all acted as Hereditary Sheriffs in succession. In the time of George II. all heritable jurisdictions were abolished ; the then Earl of Moray being allowed £3000 for compensation. The first Sheriff of Moray appointed by the Crown was John Grant—probably the same person who was afterwards a Baron of Exchequer. This appointment is dated 1748.

With the forfeiture of their estates through Earl Archibald Douglas being implicated in the great Douglas rebellion of the fifteenth century, the Castlehill passed out of the possession of the Douglas Earls of Moray. In 1501 the Earldom was conferred on James Stewart, but on his dying without issue it reverted to the Crown in 1544, being granted by Queen Mary to her brother, the celebrated Regent Moray, in 1561,

since when the Castle-hill—Ladyhill—has continued the property of the Stewart, Earls of Moray.

Though the Castle after the destruction of its wooden buildings in 1297, ceased to be a royal or even a baronial residence, yet it continued to possess its keep, chapel, and probably its storehouses; and was maintained by the Randolph and Dunbar Earls of Moray for at least 150 years afterwards; but when they ceased to be feudal lords over the burgh, the Castle seems to have been entirely neglected and fell rapidly into a state of decay.

The Chapel, which is believed to have been situated to the north-west, is alluded to in the *Registrum Moraviensis*, p. 299, in 1351, when Isabella, widow of the great Randolph, Earl of Moray, granted certain lands for a chaplaincy, a stated religious service having to be performed at “the altar of John the Baptist in the Chapel of the blessed Virgin Mary in the castle.”

In 1456 there is mention in the *Exchequer Rolls of Scotland* of a payment from “the fermes of the burgh of Elgin to the chaplain of the blessed Virgin Mary in the chapel of the Castle of Elgin.” He was also paid yearly the sum of 3s. 6d. from the “acres of Elgyn” for bread, wine, and wax. In 1460 it appears the chaplain in the Castle received two merks from “le greyfschipe de Elgyn,” besides eight merks from the lands of Pittendreich. But after 1556, there are no money entries referring to the chaplain in the Castle, and we must therefore presume that just previous to the Reformation, the Chapel was discontinued. From the chapel the locality appears to have derived its present name of Ladyhill, but the original appellation of Castlehill, says *Lawson's MSS.*, even as late as 1654, was used in a sasine of the burgh, wherein mention is made of a road passing from “the East port of the said Castlehill to the Chapel of the Virgin Mary in the north.”

Tradition has its own tale regarding the fate of the Castle. The common belief was, that the hill was artificial and that the Castle is comfortably ensconced within the grassy mound, the part of the building now visible being merely the upper battlements. At a period to which no date is assigned, the *pest*—the general appellation for the plague, popularly believed to be a kind of demon—alighted among the inmates of the Castle. Happily, however, like the demon in the *Arabian Nights* it could be sealed up in a bottle or brae. The latter mode was found more convenient by our forefathers, and spots in the Glen

of Rothes and in Duffus are pointed out as other prison houses of this scourge. The story goes this fearful visitant having hung "long over the Castle in a dark blue vapour to the grievance of both town and country," the people rose in a body and in a single night accomplished the task of burying up the whole fabric with earth, leaving it precisely in the condition as we now have it. This wonderful event is perpetuated in the following nursery rhyme :—

"The Castle in a single night,
With all its inmates sunk quite out of sight—
There, at the midnight hour is heard the sound
Of various voices, talking underground,
The rock of cradles, wailing infants' cries,
And nurses singing soothing lullabies."

In passing over the grassy turf on this beautiful green hill, how few are aware they are treading enchanted ground! Tradition has often a delightful way of making history. Nothing could be more romantic than this version, so let it live.

The handsome Tuscan column to the memory of George, fifth and last Duke of Gordon, was erected in 1839. It is 80 feet high and has a wheel stair to the top, from which a most magnificent and extensive view can be obtained. (The key is at the Police Office.) The 12-foot statue of the Duke, from the chisel of Mr T. Goodwillie, was placed on the column in 1855.

The inscription above the doorway reads :—

This Column.

DEDICATED TO THE MEMORY OF GEORGE THE LAST

DUKE OF GORDON

The Patron and generous promoter of agriculture a gallant and distinguished Soldier—a warm and zealous friend and a Nobleman deservedly popular with all ranks of Society.

This Column was built by public subscription in 1839, and embellished by the erection of the Statue in 1855, in terms of a bequest by Alexander Craig Esquire of Craigton, assisted chiefly by Members of the Morayshire Farmer Club.

One of childhood's stories relating to the monument, is to the effect that every time the Duke hears the clock strike twelve at midnight he descends from his pedestal and has a drink at Marywell!

The Russian Cannon—one taken at Sebastopol—was presented to the town by the War Office, and placed here in 1858.

The hideous erection to the north-west—a private observatory—ought never to have been built.

In 1858 the Elgin and Morayshire Literary and Scientific Association made some excavations on the hill top; but not on a systematic basis. Three skeletons, a flint arrow head, several pieces of pottery, a Charles II. copper coin and a quern were discovered, but nothing of real moment.

The Elgin of the days of the twelfth to fourteenth centuries, is presumed to have consisted of a long narrow street—the *strata communis*—stretching from St Giles' Church in the east, to almost the Lossie, a quarter of a mile west of Gray's Hospital, having the Castle for its centre. (At that early period the Cathedral and the various religious houses, together with a small burgh on the south-west outskirts of the precinct wall, were quite separate and distinct from the burgh of Elgin). The houses, as was the case at this time in all towns in Scotland, were chiefly built of wood, and comprised as nowadays several grades of dwellings. These are referred to in different deeds in the *Registrum Moraviensis* by the terms "mansions," "edifices," "huts" (*habitacula*), and "booths or bothies." It is also possible this Elgin may have had for defence a palisade such as William the Lion required the inhabitants of Inverness to erect; as in 1390 the "claustrura" of the town is also mentioned in connection with the King's Garden.

The King's garden of the thirteenth century lay on the south side of the High Street, extending from the foot of the hill almost to the Tolbooth. Gardens appear to have been common in the town even at that early period. William the Gardener (*Willielmus ortulanus*) is mentioned as early as 1242 on page 113 of the *Registrum*. Allusion also is made in 1363, to a road behind the gardens (*gardinas*) on the south side of the town—apparently the present South Street. Beyond these were situated the crofts described on p. 314 as extending down to the peat moss (*ad maresiam petarum*), the low flat land to the west of and beside the Highland Railway Station.

From an inquiry instituted in 1390 in regard to the respective

rights of the Bishop and the Vicar of St Giles to the tithes lievable on the gardens of Elgin, a distinction was drawn between the then ancient gardens and the modern gardens or crofts, the boundary line being the "claustrura" as mentioned in the *Registrum Ep. Moraviensis*, p. 328.

After the westmost half of the town was burned during the Gordon and Douglas troubles of the fifteenth century, the town seems to have been rebuilt towards the east, possibly through the Castle being in a state of decay, but more likely on account of the wealth arising from the magnificence of the Cathedral. The defences and ports would have been rebuilt when the town and its approaches were restored after this burning, for such a defence was a necessity of the times. The wealth of the city by this time had become proverbial and the cupidity of the Highland caterans was a continual source of anxiety not only to the honest burghers, but also to the farmers in the plains of Moray.

The Elgin of the fifteenth and succeeding centuries consisted of the High Street, styled in sixteenth century papers the "heget," the "Kingis he streit," the "Queenis hee gett," the "Queen's grace High Street." It extended only from the West Port—which was situated on the street almost due south from where we stand on Ladyhill—down to the East Port situated near the Bede House, having a widening about the centre of its length for the Tolbooth, St Giles, the Kirkyard and the Cross. Branching off this street and running north and south were two wynds (now known as Lossie Wynd and Commerce Street), half-way down the former, and at the top of the latter, were gates, the north and south ports. Many narrow lanes or courts likewise branched off the High Street, these consisting possibly of eight or ten dwellings. These courts or closes terminated in gardens and (in later years) afforded a more immediate access to the country.

From our station on the hill top it is somewhat difficult to grasp that this fifteenth to seventeenth century Elgin, was simply confined to within a hundred yards or so on either side of our present High Street, and that even a little over a hundred years ago there were hardly any dwellings on the south side of South Street.

What form the walls of this Elgin took, there is no record, but most likely they were of turf "faills." That it was a walled city is borne out by the following quotations from the *Burgh Records*, showing measures adopted in 1585 and 1600 to preserve the City from the plague or pest.

The entries of 1585 relate to the "bigging ye wynds with faills" and "bigging and up-pitting the east and west ports." Reference is also made to the re-appearance of the pest in the neighbourhood in 1600, when a number of items were paid "for bigging up" the east and west ports. The records bear evidence, also, that at this date strangers were placed under a sort of quarantine, for there is likewise recorded "18s. for ane quart of wyn and bread, and ane 'glass' given to ye Baillyies of Forres at ye east port ye tym of ye infection of ye pest." It does not appear what may have been the occasion of this interview. It is probable, however, that it was for the purpose of arranging some general measure for checking the progress of the disease. The necessity on the part of the Forres Bailies, to come round to the east port, no doubt arose from the fact, that the old direct road from Forres going eastward, passed through Monaughty and Mosstowie, crossing by a ford at Scroggiemill, and, running on the west of Gallowcreek, passed on the south side of the burgh along or near what is now known as the Bilbohall and Station Roads. Off, what still remains of the old road at the north side of Bilbohall farm, and above the Wards level crossing, another road branched, and led in a bee-line through fields to the South Port. The run of this road can still be followed, running from the south end of Hay Street and appearing again at the north-west corner of the Technical School in Academy Street. This South Port, as also the North Port, were closed up with faills (turf), as it appears the "bigging ye wynds" (these were the south and north ports) had been attended to in the first instance, consequently the East Port had become the nearest available likely access to the Forres authorities. Possibly they may have applied for admittance at the West Port, and been refused by the guards stationed there, coming as they did from what was in all probability an infected district. Making their way to the East Port, it is hoped they attained their object—advice and possibly assistance.

The difficulties the Bailies of Forres experienced in gaining an entrance into the burgh at the date 1600 proves the city had been walled in, and as a further evidence of how securely the burgh was otherwise guarded, an examination of the few old "bow yetts" will show signs of strong hooks on which gates, carefully barred at night, protected the numerous dwellings each court contained.

Whilst dealing with these olden days, let us turn for a little to the

north side and give a glance at the Lossie valley. In the early days of the Castle, behind the gardens on the north side of the street were also crofts, and the fields styled in the *Registrum Moraviensis*, p. 299, the *prepositura* of the Castle. It is generally supposed that previous to the thirteenth century at least, a branch of the Lossie ran between these gardens and lands, the opinion being founded on the fact that these lands—now known as the Borough Briggs—are included in the parish of New Spynie, the boundary of that parish in this quarter having originally been the river. What led to the Lossie changing its course or when, is not known, but in 1350 we find mention made of certain crofts, and eight acres of the *prepositura* of Elgin adjoining them, as extending down to the Lossie, which seems to imply that the river at that date was at some distance from the gardens. And by 1570, we have the Borough Briggs lands mentioned on page 414 as situated on the south side of the Lossie (*pecia terræ vocata Burrowbriggis ex australi parte de Lossin*). Through these lands being now drained and made up, it is almost impossible to trace this old course, but it is said to have run through the Haugh grounds near the present mansion house; passed close by the Episcopal Church; through the Tan Works, where traces of it were found; from thence to the Drill Hall, winding round the east side of the pond in the Cooper Park, and joining the main stream a little above Deanshaugh Bridge. Evidences of this water course were visible less than eighty years ago in the old Blackfriars' and Hervey's Stanks, references being made to these in subsequent pages.

Standing on the S.E.

corner of the Castle ruins, we have a very comprehensive view of the Elgin of the present day and more especially of the surrounding country. On the eastern horizon, over the towers of the Cathedral, we have the back of the hill known as the Binns, at the other side of which lies Garmouth. Over the woods of Woodside, and a little to the right of the Parish Church steeple, on a clear day one picks up the Bin Hill of Cullen (1050 feet), some sixteen miles distant, and on the horizon, between that point and the Town Hall tower, we have the hills of Banffshire. In the nearer foreground, to the left of the Moss Street U.F. Church, are the woods about Urquhart, and to the right of that church steeple, the woods around Blackhills, and over them still rather to the right, the woods about Fochabers and the Teindland. The woods in the middle

foreground to the left of the Town Hall are those around **Linkwood**, and the distant hill between the church steeple and the Town Hall tower is **Ben Aigen** (1544 feet). Immediately to our south is the **Brown Muir**, with Clackmarras on its breast and the **Birkenhill** wood at its foot, with the village of **New Elgin** on the outskirts of our city. Then comes the **Mannoch Hill**, the valley between the two hills being the **Glen of Rothes**, where may be noticed the stalks of several distilleries. In the middle foreground a little to the left, will be observed a flag-staff and then a white gable. These belong to the **Elgin Golf Club**, a delightful nine-hole course about a mile away. A little to the right among some trees is the ruin of the last of the Elgin lime-kilns. In the far distance, over and between these two objects, arises the top of **Ben Rinnes** (2755 feet), the most northerly point of the Grampians. The woods seen over the West End School are those of **Mayne**, at the back of which, but not visible, rests **Birnie** with its old Kirk. Over the Mayne Woods to the right is the **Buinach Hill**, and behind it the **Hill of Kellas**, the cleft in the hills showing the **Lossie valley**. The long sweep of the Buinach Hill carries us round to the Hospital, where we get the **Heldon Hill**. To the south of this lies the valley and ruins of **Pluscarden**. The **Oak Wood** bounds the north-west and north. In front of the strip of wood on the north hill top over the Haugh and Morriston is one of our newest walks. Entered from the Bow Brig, the walk takes one round to Bishopmill—Elgin in the valley looking particularly well from there. The **Fever Hospital** nestles in Quarrel, now Quarry Wood, while the red tiled roof of **Oakbank** enlivens the view a little further along. The trees on the lower grounds are partly those on the Ladies' Walks and on the estate of Braemorriston—the River Lossie winding quietly at the foot of the ridge. Then we have Bishopmill.

The property of **Bishopmill**, at an ancient date called Frankoklaw, says Young's *Parish of Spynie*, has latterly been so mixed up with the improved lands of Myreside, that it is now impossible to separate them. It was originally very small, comprising the ridge of land overlooking the Lossie, and extending only a little way back. It now forms a kind of semi-circle, running back nearly three-quarters of a mile, between Morriston at the west and Deanshaugh at the east. The earliest reference to the **Bishop's Mill** takes us back to the days of **William the Lion**, who granted a site to **Richard, Bishop of Moray**, described in the *Registrum Moraviensis*, p. 10, as being above the cruives on the Lossie, "supra crohas

quæ sunt super Loseyn," and below his castle of Elgin. The first particular mention of the village Bisaptung, page 312, occurs in the year 1363. The *Registrum Moraviensis* also tells of **Bishop Patrick Hepburn** granting a charter in 1566 of feu farm of the town and lands called "The Bischopis Mylne" with the corn mill, the lands called "The Acris" and four houses called "The foure Cott Housis," with liberty of digging peats in the moor called "The Laverock Moss," *alias* "The Bischopis Moss." The property afterwards passed into the hands of the **Dunbars of Burgie**, later to **Robertson of Bishopmill**, then to the **Earl of Findlater**, who in 1798 laid off the village on the brow of the hill looking towards Elgin. Bishopmill now forms part of the parliamentary Burgh of Elgin, and the old corn mill is incorporated with the Woollen Mills of Lossiebank.

Over Bishopmill one can see the houses on the higher part of **Lossiemouth**. To the right is Spynie Wood, and still further to the right, will be observed the white tombstones at **Spynie Churehyard**, with the top of Davy's Tower at **Spynie Castle**, showing slightly over them. Two or three glimpses of the sea can be noticed also. Then we come to the well-cultivated lands of **Linksfeld**.

The lands of **Linksfeld** were the golf links of the olden days. A large space it was, consisting of a thousand irregular hillocks of sand, here and there intermingled with whins, and lying as this space did, about equi-distant from the City and the Palace of Spynie, it will be no great stretch of imagination to suppose that the gentlemen and burgesses of the town would have many a well-fought game with the clergy and retainers of the Castle and Cathedral.

One of the chief outdoor amusements of the burgesses of Elgin in past generations was that of golf. In early morning and dewy eve it had been with them an abiding source of healthy rivalry.

The earliest reference to Golf in the North of Scotland is in the *Records of the Kirk Session* of Elgin. It is as follows:—"The nyntein day of Januar 1596 compeirit Walter Hay, goldsmith, accusit for playing at the boullis and golf upoun Sondaye in the tym of the sermon and hes actit himself fra this furthe vnder the paynes of fyve lib nocht to commit the lyik outhar afoir or efternone the tym of the preaching."

In 1604 we find the Kirk Session of Elgin, like their brethren in Aberdeen and St Andrews, deeply troubled over this matter of Sunday Golf, for in their *Records* of 9th October "it is appointed and ordaned that the actis quhilk wes maid of a lang tyme bygane anent inhibi-

tion of any pastymes making on the Sabbath be publiclie intimat furth of the pulpit that nane pretend ignorance thair of." And in the same minute, "certaine elderis promiseit amendment quha haid playand at the golf on Sunday last." In the *Burgh Court Book* of May 1652 a "George Watsone, golfballmaker, burges of Elgin," is recorded.

About 1760 the lands near the burgh becoming recognized as valuable, the Links that had been a town's commonty for centuries, became the farm of Linksfield. Thereafter golf ceased to be an Elgin game until revived by the *Moray Golf Club*, whose golf links at Stotfield, Lossiemouth, are among the finest in the Kingdom. See Appendix.

With *Bretonby House* standing boldly at the corner of the wood surrounding *Lesmurdie* we come to the *Barflathill* and our starting point.

Giving another look to the *Lossie* valley on the north side, the *Blackfriars' Monastery*, already referred to on page 132, stood about the south-east portion of the *Haugh* policies, but its actual site seems lost. As before stated the buildings and burying place were rased and made arable ground about 1750, and the Town Council in 1806, sold the superiority of the lands, etc., for £115, so that the property is now merged in the *Borough Briggs*. Mr John Lawson, writing to Mr Isaac Forsyth in 1851, says that "in 1838 Mr Robert Grigor recollected to have seen ruins of the buildings on the *Borough Briggs*, nearer the west end than the east, and lying south of a lake or stank which was formed by the floods of the *Lossie*." The oldest Title Deeds of property on the north side of the town describe the land there as bounded by "the stank of the *Blackfriars*," denoting that there had remained of the old water course a filthy pool or stank, which the *Lossie* entered at flood; even until recent years water lay at the eastern end of the *Borough Briggs*. Replying to the above, Mr Forsyth wrote that he also remembered having seen some remains, but had no recollection of Mr Lawson's tradition "that the people of *Bishopmill* used the *Blackfriar* gravestones to build their houses." The *Borough Briggs* lands extend from the north side of *Blackfriars Street* to the *Lossie*. The word "briggs" means ridges of land, and the name evidently arose from the fact that at one time the high parts alone of the land had been cultivated, tracts of water lying in between.

The fields nearest the river are feued from the *Seafield* family and have been known as the *Public Park* since 1888, they having formed with the adjoining *Lossie Green* the town's playgrounds previous to the gift of

the Cooper Park. From our viewpoint these fields can readily be followed, while over the Gas Works we get a good sweep of the Cooper Park bounded by the College trees.

As we return to the

High Street

we have on our left Ladyhill House, built by Mr T. Mackenzie, architect, who took a keen interest in everything pertaining to "Old Elgin" and collected heraldic and sculptured stones as old houses were



FIG. 55.—Arms of Bishop Patrick Hepburn.

demolished. The present proprietor, Mr J. Cooper Clark, has carefully preserved the best, having built a piazzad summer-house with them. Its old pillars formerly belonging to Ritchie's House, 147 High Street, are particularly good, having sculptured faces; and into the walls are set several heraldic stones and lintels. One stone (Fig. 46) has already been referred to as belonging to the old Duffus Manse. Another (Fig. 55) has the arms of Bishop Patrick Hepburn, the greater portion of the stone being crudely carved. A similar shield of arms has been described at the Bishop's Palace. A third stone (Fig. 56) has arms rather weatherworn:—Dexter, On a bend between a stag head couped in chief and a star in base, a cinquefoil or star flanked by two crescents; Sinister, Quarterly, 1st, Three boar (?) heads couped; 2nd, Three lion

heads erased; 3rd, Three crescents; 4th, Three fraises. Initials at bottom corners illegible. While a fourth stone (Fig. 57) has on a shield, a star in chief and a crescent in base with initials I. M., M. D. at the corners.



FIG. 56.—Shield of Arms at Ladyhill House.

called Commerce Street; the **East Port** stood near the Bede House; and the **North Port** at the middle of Lossie Wynd. At these gates the Chamberlain's officers—designated *customarii* in public documents—collected the tolls. These, like the *octroi* duties in continental towns at the present day, were levied on such articles as were brought into the markets for sale. Next to the Crosses, and the Tolbooth, the **Ports** formed the principal public places of the town, and were the sites whereon the limbs of criminals after execution were frequently exposed to view. The last criminal treated "according to the tenor of the sentence and form and custom of the nation" was Andrew M'Pherson, a deserter, for the murder in 1713 of John Gatherer, farmer at Netherbyre, Pluscarden, whose head was placed on a spike at the Tolbooth, one of his arms on the East Port, and the other on the West Port.

The adjoining mansion of **West Park**, originally West Port, was long the property of the Inneses—father and grandfather of **Sheriff Cosmo Innes**, who was appointed Sheriff of Moray



FIG. 57.—Shield of Arms at Ladyhill House.

in 1840. Of this appointment he was very proud, for although Elgin was not the place of his birth, it was that of a long line of ancestors. He had also many relatives in Morayshire and Mrs Cosmo Innes was one of the Roses of Kilravock in the county of Nairn, also included within his Sheriffdom. The talents of Sheriff Cosmo Innes were always at the service of his beloved Moray. No man did more to illustrate its history, and in his introduction to the *Registrum Episcopatus Moraviensis* (see Appendix) he for the first time told the history of the Bishopric, as it deserved to be told. In 1860, whilst living at Gordonstoun, the Sheriff was prevailed upon to deliver a lecture on the "Antiquities of Moray." This lecture, afterwards published, contains a wealth of extremely valuable information regarding "Old Elgin."

From the Innesses, the property passed into the hands of Mr Francis Russell of Westfield, who, in making some additions to the old mansion, found his scheme impeded by the West Port, and without consulting the magistrates had it pulled down during the night of 14th July 1783. For this he was threatened with civil and criminal proceedings, but the matter in time was hushed up. Afterwards the property passed into the hands of the Seafeld family, from whom it was purchased some few years ago by the family of the late Mr J. L. Gordon, who resided here for many years. Mr Gordon, although he took no active part in the town's affairs, had its welfare at heart; his purse was always open, and we boys knew where to turn when financial help was required for any of our sports—traits of character inherited by his family, who, both by example and precept, have helped to advance cricket and other sports in our City.

On the east gable of West Park House is a stone panel (Fig. 58) bearing arms:—Dexter, the charges similar to those on Fig. 46 (Sutherland of Duffus). Sinister, Quarterly, 1st and 4th, A lion rampant; 2nd, and 3rd, Three garbs (Guthrie). Above the shield the initials A. S., B. G., being those of Alexander Sutherland, second son of Alexander Sutherland of Kinminitie, and Barbara Guthrie his spouse. They are both mentioned in the Town Council *Minutes* of 1697 as getting a charter "of the town and arable lands of Mosstowie, half of Croft Croy, and half of the houses and tofts of Old Mills." Later, in 1708, they resigned the wadsett rights of these lands, "which was in their person by progress from the late Lord Duffus" in favour of their son Mr William Sutherland,

who was Provost of Elgin, 1705-1708. No doubt this stone had originally been built into the mansion-house at Croft Croy (now Maryhill) and transferred by Mr Francis Russell of Westfield when making the additions to West Park at the end of the eighteenth century.



FIG. 58.—Shield of Arms at West Park.

Bishop Pococke, in his *Tour in Scotland* in 1760, says, "towards the west gate on the south side was the Monastery of Red Cross, which are supposed to be the Knights of Jerusalem," but I can find no corroboration of this statement.

At 257 High Street we have the houses under the management of the Town Council, for the recipients of the "Auchry or Pittulies Mortification," referred to so fully on page 95. And at No. 255 we have a remnant

of past generations in a thatched house with gable end to the street. As in the *Lintie o' Moray*—

"Ilk house was thatched wi' strae,
 Or slate o' sober grey, Sir! . . .
 Its biggins a'maist a'
 Turned their gables to the street, Sir! . . .
 Piazzas it had some,
 An' bow yetts not a few, Sir. . . .
 What a goodly town it was
 When this auld coat was new, Sir.
 Elgin was a toon,
 A toon to live and dee in."

Many of the houses that lined the High Street barely a century ago were of venerable age, with high pitched roofs overlaid with thatch or heavy slabs of priestly grey, presenting to the street, the forestair, open piazza or gable end. The pavement so-called, was an ancient

causeway, which tradition modestly reports to have been the work of Cromwell's soldiers, though most likely it was many ages older. It rose high in the middle.

" Its causway had a 'croon'
For proud an' haughty feet, Sir!"

and was distinguished by a row of huge block stones, while those of a more moderate size occupied the sloping sides. This line of stones

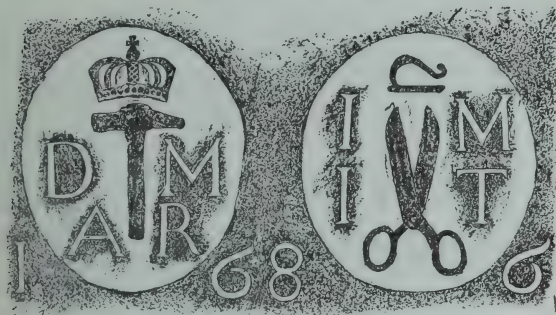


FIG. 59.—On a lintel at No. 237 High Street.

extended the whole length of the street from the West Port to the Little Cross, and in rainy days the public walked upon this ridge of stepping stones as forming the only dry part of the street. There were no side pavements. The drains, which ran along the street, and open to every deposit of filth, were crossed rectangularly by the common gutters. One of these crossed immediately to the east of the Commercial Bank and another near to Lossie Wynd. The common gutters carried all the surface sewage of the town to the old Blackfriars' and Hervey's Stanks, then open ditches, and in heavy rains they often swelled into rapid streams of considerable size. The Town Council, aided by the Earl of Fife and the Road Trustees, about 1820 began putting the street into proper order, and it was said "that they had paved the streets with a thousand guineas," that being about the cost of

removing "the croon of the causeway," the "common gutters," and the other impediments to travelling which then existed.

After passing Murdoch's Wynd—formerly Ragg's Wynd—which leads to the Haugh and the Borough Briggs lands—we have over the bow yett in court No. 237 an excellent representation (Fig. 59) of the arms of two of our Trades Incorporations :—Dexter, the Crown and Hammer



Elchies House.

of the Hammermen. Sinister, the Goose and Scissors of the Tailors, dated 1686. This is a most interesting lintel.

Over a garden gate in courtyard at No. 224 is a small lintel marked

J. R. M. L. 1666

And in the Old Seceder's Close No. 166 are two old lintels, one having in script :—

David *Leslie*
Marjory *Chalmers*
1720

The other having only their initials D. L., M. C. over date 1723.

Opposite, is the Commercial Bank of Scotland. This was the home of General Anderson—the donor of Anderson's Institution—after he returned from India. On his death the property was bought by the Bank, who in 1852 took down the front of the house and rebuilt the present highly ornamental frontage. Between the Bank and the property on the east, ran the "common gutter" of the olden days.

The handsome building on the other side of the street is the Caledonian Bank (Bank of Scotland), erected about 1845. On its site formerly stood Auchry's fine mansion, known latterly as "**Elchies House.**" It was built about 1670 by the Cummings of Lochtervandich, from whom it passed by marriage to the Kings of Newmill. About the end of the eighteenth century it became the property of Mr Robert Grant of Elchies. There were some fine architectural features about this stately house, which is illustrated on the opposite page.

Abutting on the Bank is the hostelry of the "**White Horse.**" William Hay in the *Lintie o' Moray* has immortalized this Inn, and its popular hostess, Mrs Elizabeth Innes, who reigned in it for fifty-one years.

"Her name is Mrs Innes and the 'White Horse' is her sign,
And happy is the man or beast that chances there to dine;
For all her provender is good, her whisky, ale, and wine;
An' each an' a' hae often turned this weak, weak head o' mine;
O! she's a jewel o' a good gudewife, the pride o' Elgin Toon."

The present building is a restoration.

THUNDERTON HOUSE

A few yards further along we come to Thunderton Place and the historic Thunderton House. A handsome mansion it must have been surrounded by its large gardens. The ground on which it stood consisted of seven roods of burgh land and extended in breadth from High Street to South Street. This mansion was the **Royal residence after the Castle** on Lady Hill began to get ruinous, and in its titles is known by the names of the "Great Lodging" and the "King's House." It is supposed to have been the manor referred to in the charter granted

by King Robert Bruce to his nephew, Thomas Randolph, Earl of Moray, in the first years of the fourteenth century, and it was the residence of the Earls of Moray when they came to administer justice in the town, up to the year 1455, when by forfeiture the property passed to the Dunbars of Westfield. When Sir Alexander Dunbar of Westfield, or his son Sir James was created Hereditary Sheriff this was their town residence and continued in the family until 1603. Shortly after this date we find the house again in the possession of the Stewart Earls of



Thunderton House.

Moray, and in 1650 in the possession of the Sutherlands of Duffus. Lord Duffus added largely to the western part and built the tower, which was surmounted by a bartizan having a curiously-carved balustrade representing the letters of the name Sutherland, and various astronomical figures. A few of these stones are still in the front courtyard. At either side of the entrance door stood a stone statue of a savage, the supporters of the Duffus arms. These figures lay at the Priory of Pluscarden all last century, but now, thanks to Lord Colum Crichton Stuart, they adorn our Museum. They are most quaint, the sculptor's idea of a savage being an Englishman of the Charles period with flowing mustachios and pointed beard! The site of its old well is

just a little to the south of the office door on the west side of the street.

James, second Lord Duffus, who lived here in great style, exercised considerable influence over the affairs of our burgh, and was Provost from 1700 to 1705. He died in bankruptcy, most of his lands being sold. His eldest son, and his youngest son—who was for some years Provost in Elgin—both took part in the Jacobite rebellion of 1715, and in that unfortunate cause lost the remainder of their property. The mansion again passed into the Dunbars' hands, who now named it Thunderton House. In 1746 it was occupied by Mrs Anderson of Arradoul (usually styled **Lady Arradoul**), a noted Jacobite, who here entertained **Prince Charles Edward Stuart** for some days on the occasion of his visit to Elgin previous to the **Battle of Culloden**. At the close of the eighteenth century the old mansion was tenanted by Mr Alexander Brodie of Arnhall, M.P. for the Elgin Burghs, and here in 1794 his only child Elizabeth, afterwards last Duchess of Gordon, was born.

In 1800 Mr **John Batchen**, a rough but kindly auctioneer, purchased Thunderton House from Sir Archibald Dunbar "to make a Kirk and a Mill of if he liked," which he literally accomplished by letting the lower part of the house as a preaching station, while on the bartizan a windmill was erected. John Batchen thereafter feued the eastern part and formed Batchen Street. On the south frontage was erected Mr Haldane's Church, referred to on pp. 190, 191, the portion facing High Street being sold to various parties. In 1822 the fine tower, the most picturesque part of the building, was removed, and Batchen Lane, now Thunderton Place, formed. This John Batchen was a quaint wit in his day, but all that remains of his genius is an epitaph on his tombstone—

"What faults you see in me take care to shun,
Look well at home, enough there's to be done."

Since then there has been little real change in the old fabric; the part now remaining probably dates from the time of occupancy by the Dunbars of Westfield. It is a pity the house is so closely built in upon, as it requires careful inspection to distinguish the cipher and heraldic bearings of the earls, sheriffs, and lords that once dwelt therein. The building is now known as Gordon's Temperance Hotel, a comfortable house.

Opposite Thunderton House is the old Independent Chapel, now used as a store and referred to below, Let us here revisit South Street.

A little to the right, at the top of Thunderton Place we have on the north side the **Congregational Church**. In 1804 a split in the Moss Street U.P. Church led to the origin of this church in Elgin. At first the congregation met for worship in Thunderton House. Later in the same year a church was built at the top of Batchen Lane, by Mr Robert Haldane of Airthrey, but in 1808 Mr Haldane adopted Baptist views and the congregation were compelled to look for another place of worship. They were fortunate in acquiring a small chapel in South Street originally built for the Non-juring Episcopalians and afterwards occupied by Methodists. Here they remained until 1822, when they built the chapel opposite Thunderton House. During the ministry of Mr James Stark, the present church, in the early English style of architecture, was erected in 1866.

At the back of it is the **Non-juring Chapel** they had occupied between 1808 and 1822—now a carpenter's workshop.

Immediately opposite is the old **Church of the First Associate or United Presbyterian Congregation**. The fruits of the Secession of 1732, culminating in the deplorable deposition of eight eminent ministers from the Church of Scotland in 1740, soon appeared over the country. In 1741 a number of parties resident in Elgin, Duffus, Urquhart, and Spynie, applied to the Associate Presbytery at Perth to be taken under their care, but nothing could be done for them till 1745, when Mr Alexander Troup was located as a missionary of the Church in Moray and to visit Ross-shire. The first Seceder Church in Elgin was built in 1754; the second in 1807 on the same site; and the third, this elegant building, in 1864. In 1898 the two United Presbyterian congregations decided to amalgamate and worship only in their Moss Street Church. After the Union of the Churches in 1900 the Church Court awarded this Church to the **Free Church of Scotland**.

Retracing our steps, we have on the left hand at the top of Thunderton Place the **High United Free Church**. The history of the Church of Scotland from 1834 to 1843 is a very stirring one. It was a period of strife and also of progress; but the excitement of these times has passed away. Eventually the scattered branches of the Presbyterian



The Ten Churches of Elgin.

family in Scotland may yet be gathered in one fold, a consummation devoutly to be wished for, so that instead of preying on each other, they may be able to hold a united phalanx against all enemies. The only two members of the Presbytery of Elgin who left the Church in 1843, were the Rev. Alexander Topp, collegiate minister of Elgin, and the Rev. Alexander Gentle, minister of Alves. Mr Topp, who had settled in Elgin in 1838, was a very able and popular preacher. When the Disruption occurred in 1843 he carried some 1200 of the congregation with him. They procured temporary accommodation in Mr Haldane's Baptist Church, worshipping there while this church for themselves was being erected—the building being so rapid that although only begun in June yet it was finished by the end of October. Several eminent ministers have laboured here, among them the Rev. S. R. Macphail and the Rev. Robert Cowan.

The store at the top of Thunderton Place marks the site of a church having a most singular history. It was built for the Rev. Mr Ballantyne in 1804 by Mr Haldane of Airthrey—a gentleman whose name figured much in our Church history of a hundred years ago. It was seated for 1300. Had Mr Haldane persevered in Congregational principles and Mr Ballantyne continued the pastor, it might have proved a very successful ministry; but Mr Ballantyne left Elgin, and on Mr Haldane's adopting Baptist views the congregation were left without a head. About 1808 the church was sold to the Methodists, who had a considerable membership. Able preachers were sent them, but on the whole it was a failure. About the year 1820 the church was reduced in size by converting the upper part into a separate hall. This hall was used for some years as a factory for straw bonnets, but straw plaiting was not successful, so the hall was converted into two dwelling houses with separate front stairs, the church thereby being further circumscribed. In 1828 the building was purchased for the Baptists, who let it in 1830 to the Old Light Seceders, who occupied it until about the year 1840. In 1843, pending the building of the Free High Church, it was occupied by those who left the Established Church; but being too small, one-half attended in the forenoon and the other half in the afternoon. In 1851 the Free High Church being too small for its adherents, another congregation began to be formed, who in turn occupied this place until 1853, when the Free South Church was built. In 1858 the Baptists having then a church of their own

sold the building. It was converted into a furniture warehouse, and totally consumed by fire in 1859.

On the south side of South Street, just after Culbard Street, is the **Salvation Army Barracks**. The building was originally built in connection with the Free High Church and was long known as the Evangelistic Hall. On the erection of their new spacious Halls which adjoin their church this building was disposed of.

Retracing our steps by Batchen Street to High Street, for convenience let us first take the south side. The double arched entrances at No. 130 form part of and lead to the Market Buildings, built in 1851.

The "New" Market in its day was an institution, with butcher and greengrocer shops in the lower part, and the fish market on the upper or South Street portion. The fish market was an especial blessing, as the fisherwomen formerly had to stand at or near the Muckle Cross, exposed to all sorts of weather—a pitiful spectacle where all else was pleasant. The lower market is now perhaps not quite so popular, the changes in commercial life having led to butcher and other shops being opened throughout the town.

Above the entrance and now forming a part of the first floor of the drapery establishment was the **Concert Hall**, which, although of very moderate dimensions, was thought much of, with its side galleries and decorations, and was well patronized by touring and local companies. Among others who have acted here in its earlier years, were Messrs Rorke, Maclean, Price, and Douglas, and as a junior Wilson Barrett, and their visits to Elgin were not a matter of a day or two but for weeks at a time. Over the lower market is the **Corn Market Hall**—long the Drill Hall of our Volunteer companies.

The **Corn Market**, however, for many years now has merged into the ordinary market held every Friday on High Street—where the farmers and others congregate after attending the Auction Mart Sales.

Elgin being in the centre of a magnificent agricultural district its **markets** have always been of importance, and mention is made in the earliest records of its "forum" (market-place), which, so far as can now be guessed, was situated near where the market is held to-day. During last century the cattle markets were held on the Market Green at the west end of High Street, where there was accommodation for 1500 to 2000 head; but in cattle markets as in other things changes have taken place, the old manner of buying and selling making way



The Old Tolbooth.



The High Street.

for the modern auction marts. The two marts in Elgin handle yearly an enormous number of fine beasts—for, thanks very considerably to the Morayshire Farmer Club, the live stock around Elgin invariably commands high prices.

The Morayshire Farmer Club was formed in 1799. It was the first child to the Highland and Agricultural Society, which is the parent of all the agricultural societies in the north. It has been the means of turning an art into a science and of practically showing landlords and tenants what other minds can do and are doing towards the development of farming—the first and great civilizer of mankind. Mr Isaac Forsyth became its secretary in 1800 and held that office for twenty-seven years, his energy being so conspicuous and the Club's success so manifest that at the end of seven years the members presented him with a piece of plate, and in 1827 when he retired from the secretaryship he was the recipient of a second piece of plate in recognition of his devoted service to the Club and agriculture. The Club has continued its keen practical interest; it is ever early in the field with experiments for the improvement of crops; it is the means of introducing new implements of, or improvements in, agriculture; it secures stud horses for the use of the district; it institutes shows; it gives premiums for excellence in almost every department of agricultural life. The Club under its present secretary, Mr W. Rose Black, thrives amazingly and continues one of the leading and most up-to-date agricultural societies in Scotland. Mr W. Rose Black is likewise an enthusiastic Territorial officer, and is Lieut.-Col. of the 6th Seaforth's.

Opposite the Gordon Arms Hotel, another first-class house, is the Fountain. It was set up in 1846 and occupies the site of the Old Tolbooth and Council House of the Burgh.

THE TOLBOOTH

derived its name from the "tolbotha or booth" where goods were weighed in order to ascertain the amount of "toll" leviable on them; and the Tolbooth of Berwick is mentioned in 1258 on page 143 of the *Registrum Episcopatus Moraviensis* under this connection. It thus also became the place where defaulters and debtors were confined, whilst those accused of more serious crimes fell under the cognizance of the Sheriff and were imprisoned in the Castle. Of the earliest Tolbooth we have

no certain records, but no doubt like similar places of the period it would be small and insecure. In the *Burgh Court Book*, May 1541, one Robert Reid is "persewit for the taking of the lok of the tolboyth efter he vas put thairinto." Such like escapes caused the Magistrates much and oft recurring expense, as by the old Scots Laws the Magistrates were obliged to retain in ward persons incarcerated for debt, and if through laxity of the keeper, or insufficiency of the "lock up" the debtor escaped, the Magistrates were bound to make good the claim of the incarcerating creditor. It was no doubt in consequence of this insecurity of structure that the Magistrates had gone to the expense of thirteen shillings and eight pence in repairing of "ane wovt" (vault) within the Greyfriars' Monastery, and at another time twenty shillings charged for "ye tymmer furnashed to the Justice House at ye said Justice Court halden in the Greyfriars" endeavouring to make those vaults safe places of custody.

In 1573 this insecurity is more fully recorded by "ane breiffe" presented by "ane nobill and mychty loird, George, Erle of Huntly, (the second Earl) quhilk petition and precept being red and oppin proclamatioun being maid at the queir duir of the parochie Kirk of the said bru^t, being the tolbw^t of the samyn for the tym in default of ane sufficient tolbw^t."

There is record also of the Town Council paying forty shillings for "ye maills or rent of ye Greyfriars' hall to hold courts in, the space of ane half year in falt of ane tolbuyth."

The old Tolbooth thus appears to have been undergoing some serious repairs from 1571, when we first hear of the "Burgh Court" meeting in the "queir of the parochie Kirk," where the meetings continued to be held until 1576, when we have them again at the Tolbooth.

It is generally presumed that down to the year 1600 the Tolbooth was simply a wooden booth or bothie with thatched roof, judging from the item in the *Burgh Records*, "£3, 6s. 8d. Scots for fog to theek the Tolbooth."

By 1602 the old place had become ruinous and a contract was entered into "to big ane sufficient tolbeith within the said burgh, quhair the auld tolbeith thereof presently stands, of threescore futtis length twenty futtis of braid and wideness."

One regrets space does not permit the giving of this contract in full as the quaintness of the regulations are delightful.

It was to have a sufficient prison house, a council-room, and other accommodation. The cost was to be 513 merkis with other allowances. It was completed about 1605, the stones of the wall enclosing the St Giles Kirkyard being freely used in the building, and the roof this time "was sclaited wt stanes frae Dolass." This Tolbooth stood till 1700, when Gibson of Linkwood burned it on a Sunday, "which destroyed its usefulness." This Robert Gibson had been imprisoned "as furious" at the desire of the neighbouring gentry, and the Magistrates in a petition to the Privy Council in Mar. 1701, describe the destruction of their Tolbooth and crave authority "lykewayes to put shekles upon Linkwoods in the tyme of his furiosity."

A new Tolbooth was commenced in 1709 and finished in 1716—the treasurer being ordered in 1715 "to buy two great trees for hanging of the bell." The building cost £4000 Scots and forty-eight bolls of victuals, the Town Council being obliged to sell (feu) a part of the town's estate of Mosstownie towards the payment. As a proof of the superstition which then existed it is stated that when the Tolbooth was completed the contractors refused to pay their workman their last week's wages, they believing that if they did so they would not thrive. The contractors therefore adopted this method of evading the calamity, and on being prosecuted were the first occupants of the jail.

In 1720 the Council's new accommodation apparently was not all it should be, and we have orders for "ten duzon of dealls for lofting and flooring of the room in the tolbooth bewest the courthouse for making the same ane handsome and convenient Councill house." In that summer, too, agreement is made with James Brown, clockmaker at Aberdeen, "to make and build ane sufficient and well goeing clock in the steeple of the tolbooth with two diall plates."

This new Tolbooth and jail, although a most incommodious building according to modern ideas, had a very picturesque appearance with its stone steeple and high crow-stepped gables. It was no doubt a well defined type of the prisons then deemed absolutely necessary for the suppression of crime, making the prison, not the magistrate, a terror to evildoers.

The Jail proper in the illustration was the Tower portion, the building to the west being the Council Chamber. The Jail—the tower—consisted of four vaulted apartments exclusive of two ground cells. The lowest and best of these four rooms was at one time the Town

Clerk's office. It was about 16 feet by 15, and about 8 feet high at the apex of the arches, which sprung from the walls at the height of 3 feet. It had a fire-place but no grate. This room ultimately came to be claimed by burgesses when imprisoned for debt. The next room was of the same dimensions as the first but more sooty and dismal. It had an iron grated door. The third floor room was the cell for criminals. It had an iron panelled door; its two small windows were without glass; it had no fire-place, and in winter must have been a frightful place. It also was 16 feet by 15, but as the arches sprung from the floor to a height only of 7 feet, the criminals could only move in a very limited space, the vaulting being too low to give them the use of the whole area. The prisoners incarcerated here were fettered to an immense bar of iron—now to be seen in the Museum. The upper room was rather a better place, being some 9 feet high, with glass in the three windows and having a fire-place. The tower was crowned by a bartizan, entrance to it and the various rooms being by a winding turret stair on the south side. This bartizan was the airing place for the debtors, who at stated hours as mentioned in 1765 "had the benefit of walking in the turnpike stair and on the balcony"; but criminals had no such relaxation. In the steeple there were a clock and a bell. The works of the clock are now in the Museum, whilst the bell still does duty at the Courthouse. The weathercock which surmounted the steeple now figures bravely on our Town Hall. The ground cells appear to have been let, as in 1722 we have "the vault in the laigh tolbooth called the pitt set for three years," and similar references are made at later dates.

The Council Chamber occupied the upper flat of the building to the west of the Tolbooth, where for the space of 125 years the Magistrates held their quiet debates and elections, the old Council electing the new, without disturbance from the outside world and not exposed to journalists, like their less fortunate successors of the present day. This chamber was entered by what was termed a forestair; another such stair leading to the prison cells.

Under the Council Chamber was the "Black Hole," a dungeon somewhat underground, where disturbers of the peace and petty delinquents were confined for twelve or twenty-four hours, according to circumstances, in a very summary manner, much at the pleasure of the police officer of the day, frequently without any warrant and often without food.



High Street in 1820.

It was a filthy place, without a ray of light, and no air except what came through the keyhole, besides being much infested with rats. The prisoners had, therefore, a miserable time of it and were only too thankful to promise good conduct for the time to come.

There was also under the Council Chamber a shop facing west long occupied by a cooper, who hammered and fired casks in front of his shop and made such a noise from dawn to dusk as would not now be tolerated for a single hour. The small slated too-fall building at the south side of the Tolbooth was the "Meal House," built in 1736, a requisite in one form or another in most towns of Scotland when failure of the local harvest meant privation and suffering to the poor. The Meal House was under the care of the Town Council, and was the natural outcome of the King's Granary of 1337 already mentioned.

On the north side of the Tolbooth was a similar shed erected in 1797 for the accommodation of country butchers.

This old Tolbooth and Council House being found inadequate for modern requirements was taken down in 1843. The material was sold to a Mr John Innes, builder, for £10; and tradition states that Mr Innes, in the heat of the Disruption, contemptuously offered those who broke away from the Established Church the old stones as being good enough material for their (Free High) Church, overlooking the fact that building material like money is orthodox.

Two stones from above the Tolbooth door are in the Museum. One has the Scales of Justice rather crudely carved and the other a scroll bearing the appropriate inscription "Suum cuique tribue." But, alas, the statue of St Giles, that originally stood over the west doorway of the "Muckle Kirk" and was transferred to the Tolbooth in 1795, has been completely lost sight of.

The following verses, sung at the Edinburgh Morayshire Society's meeting in October 1843, happily illustrate the sympathetic love Elgin loons had for all that pertained to hame—even for their old jail—

"The auld Jail o' Elgin, I'm wae for its fa',
 The stanshals, the scuttles, the Meal House an' a',
 The cock of the steeple that crawled to the people
 For mony a lang towmond—are a' taen awa'.
 The cock was a callant baith siccar and valiant,
 His neb stuck agen the warst blast that cou'd blaw,
 Nae rival cam' near 'im, nae fire-flaught durst steer 'im,
 Oh, wae to the callants that took him awa'.

“The big bell that ance gart the toon luik sae braw,
 Rang in generations and cheer'd them awa',
 In days o' rejoicing, wi' puing an' hoizing,
 'Twas a wonner its sullen sides gaedna in twa.
 Its tongue was nae stranger in moments o' danger,
 The Grants o' Strathspey had nae reason to craw,
 The cock saw them comin', the bell set a-bummin',
 Till the reivers grew heartless, an' hurrit awa'.

“Whare now will Scottie deal vengeance an' law?
 The Black Hole is gane, Cooper Finlay's an' a',
 The stairs, whare the bairnies a' huddled in cairnies,
 Hae broken an' meltit, an' vanished like snaw.
 The auld Council Chaumer, whare wisdom and grammar
 Shone forth to perfection, the wonder o' a',
 Grew dingy an' dreary, till Bailies waxed weary—
 They shouldered their halberts, an' kicked it awa'.”

It may be mentioned that the last execution in Moray was as late as 31st May 1834, and took place in front of one of the upper windows of the Tolbooth, when Noble was hanged for the murder of William Ritchie at the Teet Hill near Sheriffston. An old lady, a Mrs Wilson, recently told me she remembered going home to her friends that morning, and remarking on “seeing a crowd about the Jail, and a man in a nightcap coming out of a window.” Also that “the hangman was afterwards set upon by the sutors (shoemakers), who chased him out of the town, prodding him with their awls.” He was said to have waded the Lossie above the Haugh, giving the spot the name of the “Hangman's Ford.” He was so maltreated that he reached Forres with difficulty and next morning was found in a drain at Drumduan—where my informant's father was then working—“so they just covered him up.” A somewhat similar story is related of the hangman of 1810, so it is possible my informant of four score odd summers may have mixed the events.

The Plainstones

On 21st November 1785 it is recorded in the *Town Council Minutes*:—
 “The Council considering the proposed plan of erecting a pavement on the High Street for the purpose of an Exchange, beginning at the west gavell of the High Church to consist of 106 feet long and about 30 broad, and being convinced the same will be of great utility as well

as beauty to the town agree to give £20 stg. to assist in defraying the expense thereof, and recommend the magistrates to institute a subscription paper for a voluntary contribution to defray the remainder of the expense." One is inclined to think the subscription list had not received overmuch support, as on 6th February the following year it is minuted that "the proposed pavement on the High Street be the breadth of the Meal House." The paved Exchange was no doubt improved and readjusted when the present St Giles' Church was built. The small drinking fountain on the plainstones was erected by a few Master tradesmen in 1860.

The upright stone at the south-west corner of the Church railings is the milestone from which point local distances are calculated.

ST GILES' CHURCH

For what reason the burgh of Elgin adopted St Giles as its patron, and erected a church in his honour, is unknown. (Notes on St Giles are given in the Appendix.) The Church of St Giles in Elgin, so much connected with the history of the burgh and so venerable for its antiquity, is presumed to have been built some forty years prior to the Cathedral being translated to Elgin. At the period of its erection there apparently was no intention to build a cathedral in Elgin and therefore St Giles' Church was made suitable to the wants of the town, having a nave, side aisles, a central tower and chancel. Between 1187 and 1189 (the charter is without a date) William the Lion, King of Scots, granted to Richard, Bishop of Moray, and his successors "Ecclesium de Elgyn." The charter, which is fully given in the *Registrum Episcopatus Moravienensis*, has as witnesses the Bishops of Glasgow, Aberdeen, and Brechin, the Abbot of Kinlos, and others. That this church was not the Church of the Holy Trinity which was transformed into the Cathedral Church of the Diocese in 1224 is borne out by the Bull of Pope Honorius III. and the charter of King Alexander II. of that year, in which they both make use of the term "Sancte Trinitatis *juxta* Elgyn" in regard to The Holy Trinity Church. From these authentic documents there is no doubt that there were, seven hundred odd years ago, this Church of St Egidius or Giles in Elgin, and the one (half a mile distant)—"*juxta* Elgyn"—

the Church of The Holy Trinity. We know, too, from the *Introduction* to the *Registrum Episcopatus Moraviensis*, that Bishop Andrew Moray had the churches of Elgyn, St Andrews, Dyke, and others as his *Mensal Churches*, that is, to supply provisions to his own house and table. In Bishop Andrew's *Instrument of Constitution* we also have "Ecclesia Sancti Egydii de Elgyn" (the Saint Giles Church). Its services by this time were conducted by a Vicar appointed by the Bishop, assisted by various priests who said Masses at the altars within the building. In 1286 Hugo Herock, a burgess of Elgin, made a grant of his lands for the support of two chaplains, the duty of the one to be performed at the altar of St Nicholas in the Cathedral and that of the other at the altar of the Holy Cross in the St Giles Church of Elgin; and there were many other similar donations.

Our Records state not the dimensions of the St Giles Church of this early period nor whether the structure was elegant or otherwise. Perhaps it was covered with heather as all country churches then were. "Ane Kirk scant coverit with heather" was the utmost ambition of the celebrated William Dunbar, the Grey Friar, the Burns of the fifteenth century, the amusing companion of King James IV., and a "Moray loon," Moray loons being "the salt of Scottish earth."

The Church of St Giles, like the Cathedral, had to pass through severe trials. In 1390 it was burnt by the Wolf of Badenoch, in his ruthless attack. The roof and all the woodwork had been destroyed, but the strong walls and massive pillars had resisted the flames, and no doubt the roof had soon been restored. The church did not suffer in the raid of Alexander Macdonald in 1402, nor in the conflagration during the Douglas troubles of 1452; and at the Reformation of 1560 it was entire.

We have very little knowledge of the officiating clergy. There is a Vicar named Hervey of the fifteenth century. In 1546 John Innes was Prebendary; in 1547 Alexander Hepburn; in 1562 Alexander Chrystie; in 1566 George Hepburn and from 1567 to 1571 William Douglas. These are the last Roman Catholic Vicars of St Giles.

The Reformation brought about many changes in Scotland, and perhaps in no part more than in Elgin. It was a Catholic City, dependent very much on the Bishop and clergy, and its prosperity must have suffered by their removal. The first two Protestant ministers appointed after the Reformation were Robert Pont in 1563, and Alexander Winchester in 1565-1580. The interior of St Giles at this date

was likely in the same form as other Roman Catholic places of worship ; and the aisles, formerly so convenient for private devotion, had to be thrown into the body of the church, being inconveniently arranged for Presbyterian worship. The Magistrates and the Incorporated Trades had private altars with officiating priests. These altars were abolished and lofts erected, in all probability above the sites of the various altars. Between the years 1563 and 1688 **Episcopacy** and **Presbyterianism** had a severe struggle for the ascendancy. From 1560 to 1573 **Presbytery** prevailed ; from 1573 to 1590 **Episcopacy** ; from 1590 to 1606 **Presbytery** ; from 1606 to 1638 **Episcopacy** ; from 1638 to 1661 **Presbytery** ; from 1661 to 1668 **Episcopacy** ; and from the latter date to the present time **Presbyterianism**. During that struggle, however, the form of worship never changed. There was no liturgy nor any form of prayers used. The Church was ruled by Kirk Sessions, Presbyteries, and Synods, the only difference being that in Episcopal times the Bishop presided at the Synods ; while in the periods of Presbyterian government there was a General Assembly.

On Sunday, 22nd June 1679—the day of the battle of Bothwell Bridge—shortly after the forenoon service the roof of St Giles' Church fell in. It had been roofed with heavy freestone slabs and the woodwork had decayed. Only the centre or nave was destroyed, the side aisles, arches, pillars, and the tower and choir escaping. The church was repaired in 1684 at a cost somewhere about £4000 Scots. These repairs consisted in the upper part of the west gable being restored, the building reroofed, and the interior reseated. The seats in those days on the ground floor of the church were what were called "table seats." The pulpit, Magistrates' loft, and many of the other lofts were of massive oak richly carved and the Trades Lofts had the emblems of their Crafts emblazoned upon them. The roof of the church was of open woodwork, but as it had been found cold, the Town Council in 1753 resolved that it should be plastered, and a grant was voted out of the Common Good.

The repairing of 1684 seems to have restored the church to its original form of a Greek Cross, with nave, transepts, etc. The transepts, or as they were called, the north and south aisles, were however removed about the year 1700 to widen the street. The archway which connected the nave and chancel was built up in 1621, and thus was formed a new place of worship called "The Little or East Kirk." This "Little

Kirk" was taken down in 1800 leaving only the "Muckle Kirk"—the nave of the older fabric with the too-falls on each side and the old square tower on the east. This tower tradition affirmed to be ages older than any other part.

The chief entrance of the "Muckle Kirk" was at the west. The roof and aisles of the church were supported by five massive pillars and arches on each side. Four of the pillars were square, one, the centre, being round. They were probably coeval with the original building. The aisles were of the same date, also the western front, but the upper part over the door was new, having a Venetian window of three arches whereof the middle arch was about fifteen feet high—the prints show four arches. This window with several of the side walls lighted the church. Above the western front door was a figure of St Giles, the patron saint. It was transferred to the Tolbooth in 1795 but is lost sight of. The interior, of ample dimensions, was capable of containing two thousand persons. The pulpit of the church was of oak curiously carved, and is illustrated on page 5. It stood at the fourth pillar on the south side. Immediately to the west of it was the Magistrates' loft, also of carved oak with canopy of the same. Here the civic dignitaries sat in great state. Further west on the same side was the Shoemakers' Loft. It was always well-filled by that numerous craft. In front of the west window was the Blacksmiths' Loft. Next to them sat the Glovers, once a numerous body. Next the Glovers was the seat of the Earl of Fife, the largest heritor of the parish, and then followed the Earl of Seafield and the Earl of Moray. These noblemen and their tenants and friends occupied nearly all the north lofts. On the east, adjoining the tower, was the loft where the merchants of the town sat, called the Guildry Loft, and behind them were the Tailors, and Weavers, the latter enveloped in almost total darkness. The Carpenters had their Loft near the top of the church, on the east end. It was only erected about the year 1751, was of inferior materials to the others, and from its extreme height was a dangerous looking place. Some escutcheons and gilded memorials of bequests to the poor hung from the walls, and in the aisles were a few monuments of departed worthies. Four brass "hearses" or chandeliers of antique workmanship, each containing twelve sockets for candles, hung from the roof by chains of twisted iron. The church was only lighted on the occasion of the winter communion—the evening of the first Sunday of November. It then exhibited



Old St Giles.

a wonderful spectacle. The four large chandeliers were filled with candles, and the pulpit and precentor's seat blazed with similar lights. The Magistrates and Trades Incorporations had their own candlesticks, as also many private individuals. In short, the church when illuminated was a blaze of light.

The best description of St Giles' Church in these old days is contained in William Hay's delightfully picturesque verses "The Muckle Kirk o' Elgin":—

"The subject o' my song
I quickly will you shew, sir;
It is the Muckle Kirk,
Some twenty years ago, sir,
Thus future times shall know
What a glorious Kirk we had, sir,
And Moray loons may learn
How pious were their dads, sir.

Chorus—Oh, the Muckle Kirk,
The Elgin Muckle Kirk, sir,
Nae sic Kirks are noo,
Nae sic mason work, sir.

"'Tis Sunday, and the bells
Are summoning the people,
And Parkey's peepin' o'er,
Wi' his bonnet frae the steeple,
To ring the parson in.
O' the parson in his gown, sir,
Wi' his sermon in his pouch,
Who is joggin' down the toun, sir.

"But hark! the Bailies come,
Wi' their officers before them;
Proud, could they now look up,
Would the mithers be that bore them.
And having reach'd the door,
Wi' their halberts form a sentry,
And while the Bailies pass,
Stand booin' at the entry.

"See 'College' Captain Duff,
Like a gentleman, draws near, sir,
Wi' a large flower in his breast,
Which he has throughout the year, sir.

ELGIN PAST AND PRESENT

Feel Robie runs about
 Wi' his fingers in his mouth, sir
 And the folks are pouring in
 Frae the east, west, north, and south, sir.

"And now the Trades draw near,
 Wi' order and decorum,
 And proud as Bubby-Jocks,
 Their Deacons strut before 'em ;
 Their glory is so great,
 Oh, let flesh and blood forgie them ;
 And as the folks gang in,
 So let us enter wi' them.

"See those long withdrawing aisles,
 And that carving rich and rare ;
 See many a cosy neuk
 Fit for slumber or for prayer ;
 And the gifts o' pious men
 Full many a board declares,
 Who mortified their cash,
 To mortify their heirs.

"The Bailies now behold
 In a' their crimson state, sir,
 Who next the pulpit sit,
 In honour very great, sir ;
 Shooting terror from their eyes
 On all rogues whom they can see :—
 A protection and a praise
 To loons like you and me.

"The Sutors next you see,
 Who this maxim ne'er forget, sir,—
 'Leather winna work
 Except it first be wet, sir.'
 All human flesh is grass,
 And all grass maun ha'e a steepin' ;
 Last night they were sae fou,
 That the whole o' them are sleepin'.

"Good Deacon Laing, my friend,
 Forbear to wake John Lamb, sir,
 He's aff to the Land o' Nod,
 To sleep wi' Abraham, sir.

Poor chiels ! their *soles* are sound,
 Though their heads be hard as pewter ;
 And their *last* they ne'er forget,
 ' *Ultra crepidam ne sutor.*'

"Next come we to the Smiths,
 Whose skins no wash could scour, sir ;
 Like niggers did they grin,
 Like tigers did they glower, sir.
 Behind them was a place
 Remote from all decorum,
 A lounge for loons like me,
 Our *Sanctissimum Sanctorum*.

"There often have I drawn
 Poetic inspiration ;
 There frown'd the Cutty Stool,
 That throne o' fornication ;
 There Scravey often scowl'd,
 And called us Pagan vermin,
 There often bann'd our eyes,
 And bid us mind the sermon.

"The Glovers, though but two,
 Were each worthy o' the other ;
 James Elder was the one
 Rob Blancher was his brother.
 Great men renowned for fat,
 The most weighty in the nation,
 They made, though only two,
 A most solid Corporation.

"The Tailors—where are they ?
 Those fractionals o' men, sir.
 Look forward and behold
 Yon gruesome looking den, sir ;
 There the Weavers and the Snips,
 Like owls that love the night, sir
 Or like clippin's or like thrums,
 Are huddled out of sight, sir.

"See the Carpenters aloft,
 Like eagles proudly soaring ;
 Hear the thunder o' their beaks,
 For most o' them are snoring.

Ye sinful wicked Wrights
 Why slumber ye and sleep?
 When your Minister's below
 'Mong the wonders of the deep.

"But who is she that sings
 In rapture upward borne, sir?
 Who tosses round her head
 Like a filly at her corn, sir?
 'Tis Madame Sinclair sure,
 What skylarkin' and what shakin',
 Like Precentor Rust, she sets
 The very ghosts a-quakin'.

"Are prayers still offer'd up
 For Katherine M'Craw, sir,
 Amelia Munro,
 Janet Dunbar, et cetera, sir?
 If prayers avail the dead,
 Then these women did not lose them,
 Long after they had gone,
 In peace, to Abr'am's bosom.

"Say, Parkey, for I wot
 Full often you could tell, sir,
 What scenes you've seen at night,
 When you went to ring the bell, sir.
 Strange sounds, and stranger sights,
 That might set the soul a-hoblin'
 Of any mortal man
 Not used to ghost or goblin.

"When sheeted ghosts were seen
 Each on his coffin sittin',
 And a dim unearthly light
 Alang the kirk was flittin';
 While in the pulpit stood
 A ghostly parson, givin'
 A sermon—just as good
 As *we* get frae the livin'.

Chorus—Gone is the Muckle Kirk,
 The Elgin Muckle Kirk, sir
 Nae sic Kirks are noo,
 Nae sic mason work, sir."

To every native of Elgin the Muckle Kirk was an object of reverence. To those at a distance it always called up pleasing recollections, and a general feeling of dismay was experienced when it was determined in 1826 to sweep it utterly away. It seems symptoms of decay began to manifest themselves in the roof, and probably another accident like that of 1679 was dreaded. Yet the pillars and walls were as strong as rocks, and many wished that a repair or reconstruction would have been attempted; but it was decided otherwise. At that time a taste for ancient architecture had little place in the minds of the leading men of the town, and to this and to petty party feeling we owe the destruction of one of Elgin's principal landmarks.

On Sunday, 1st October 1826, the Sacrament was dispensed in old St Giles' Church for the last time. On Monday, the 2nd, the thanksgiving service was preached by the Rev. Dr Richard Rose, of Drainie, and a very solemn and affecting one it was. No sooner had the congregation been dismissed than the contractor began to take the slates from off the roof, and in the course of two months it was levelled to the ground.

The "Little Kirk"

was the Chancel of the old St Giles' Church, formed, as before stated, by the arch connecting the nave and chancel being built up in 1621 and never reopened. A new doorway was made and the church then set apart for week-day service. When the roof of St Giles fell in 1679 the "Little Kirk" does not seem to have been in any way injured. In the year 1689 when Mr Alexander was deprived of his church for not praying for King William and Queen Mary, probably through the influence of Lord Duffus, then Provost, and the Magistrates, who were almost all attached to Episcopacy, he was maintained in the "Little Kirk." In 1704 they permitted a Mr Henderson, another Episcopal minister, to conduct divine service here, but the ministers of St Giles appealed to the Privy Council and had him removed. In 1712 the Magistrates permitted still another Episcopal minister to occupy the building, which led to further proceedings, ending at the House of Lords, who reversed the decision of the lower Court and adjudged that the Magistrates should have possession of the "Little Kirk," it being no part of the Parish Church. The control of the building remained with the Magistrates in all time thereafter of its existence. How long it was used as an Episcopal Church is not recorded. In 1744, with the consent of the Magistrates, the

“ Little Kirk ” appears to have been again opened for public worship in connection with the Established Church, one of the ministers preaching a sermon on a week-day. This was continued for a time. In 1782 Mr Ronald Bayne officiated at the “ Little Kirk ” with much acceptance, but in 1798, as the building had become ruinous and the Magistrates, whose property it was, were not inclined to make any repairs upon it, the numerous congregation built a new and commodious church in Moss Street—see reference to that church on page 8. The “ Little Kirk ” was demolished by the Magistrates about the year 1800, the stones being used in building the Old Academy.

The Ground

for a considerable distance around the Church of St Giles, was used at a very early period as a place of burial, many of the gravestones, it is recorded, having on them Saxon letters and otherwise having an appearance of great age. The Elgin Pillar, as described and illustrated on page 76, was found about two feet below the surface a little to the north-east of the church. The Kirkyard of St Giles, as already mentioned, was the place where the Convention between the Burgesses of Elgin and the Monks of Pluscarden settled their troubles in 1272, and it is probable that the kirkyard was, in accordance with the practice which prevailed in the thirteenth century, the site of the Fairs of St Giles mentioned in 1389, in the *Registrum Moraviensis*, and that it originally constituted the Market Place (forum) alluded to in 1365. This burial ground was discontinued about the first half of the seventeenth century, and in the *Kirk Session Records* there are several notices between 1596 and 1625 in connection with the rebuilding and repairing of the “ Kirkyard dyik,” pointing at least to the ground being still enclosed. In a print by Mr J. Grant of the Cathedral ruins, a grave stone is marked 1651, no marks on other stones—indicating, perhaps, that it was about that period the practice generally commenced of burying there. When old St Giles was demolished in 1826 the floor of the building, as well as the whole street around, were filled with human bones, and even yet during street repairs, remains come to view. Many cart loads of these remnants of mortality were transferred to the Cathedral grounds; others, mixed with earth were carried off to different parts on the outskirts of the town to form a top dressing for pasture lands! While many of the flagstones which covered the graves inside St Giles were used for pavements. The street was thereafter levelled and

THE PRESENT PARISH CHURCH

was built on the site of the old St Giles. On 16th January 1827 the foundation stone was laid by Sir Archibald Dunbar of Northfield, Baronet, Convener of the County and formerly Lord Provost of the burgh.

The record deposited in the cavity of the stone reads as follows :—

“In the name of the Magistrates, the Heritors and the whole community of the Parish of Elgin I deposit this record and coins as a memento to future generations of the period and manner of commencement of building this church. Suffice it for me to say that may the Almighty Governor of all churches protect and prosper the good Established Church of Elgin and may it ever continue to predominate.

Signed ALEX. INNES, Provost.”

The building was finished in August 1828 and opened for public worship on 28th October following. It is a large and handsome building in the Greek style, the tower indeed is an imitation of the Choragic monument of Lysierates in Athens, with the addition of four clock faces in the lower part. Considering the wisdom of the times which did such things its imposing proportions and supreme excellence are things to be thankful for. To the credit of the heritors be it said, cheapness was not their aim. They generally desired to eschew Gothic to avoid comparison with the Cathedral. The architect of the church was Mr Archibald Simpson of Aberdeen, a man of distinguished talent. He was architect also for General Anderson's Institution. The church was built at a cost of £8700 and is surpassed by few ecclesiastical buildings in the north, either for external beauty or internal arrangement. To-day the church is seated comfortably for 1400 but can accommodate many more. In the vestibule are escutcheons and memorials of bequests to the poor, some of them having hung on the walls of the old “Muckle Kirk.” The two east windows are commemorative of the Rev. Lachlan Shaw, the Historian of Moray.

It does seem a pity in these days that our Parish Church should have its doors open during service hours only. To the many visitors who pass through Elgin, this Scotch peculiarity must cause comment, as the quiet restfulness of an open church appeals to many a passer-by.

At the annual meeting of the Museum Directors in 1912, Colonel Johnston referred to a suggestion which had been made in regard to having the railings removed which surround the church. This is a suggestion which should have the serious consideration of the Heritors and of the Kirk Session, as without question their removal would show up the lines of the beautiful edifice and enhance the appearance of the street.

After the Reformation of 1560 every vestige of the old system was overturned and remodelled, the very bells not escaping. They had indeed been great transgressors—for centuries they had summoned the people to mass, and were thereby polluted, and it was necessary they should undergo a process of purification. Accordingly two or more of them—generally believed to have been Cathedral bells—were sent to Turriff in 1589 to be “recast into one solid sound Presbyterian bell.” This Turriff-cast bell seemingly was not a success, for in 1593 there is recorded in the *Town's Accounts* of taxation being made for “casting over again of the new bell of this Kirk,” apparently cast this time in Dundee. This, the **Big Bell** or **Town's Bell** proper, bears this inscription:—“This bell was first cast for the city of Elgin in the year 1593; recast at the public expense in the year 1713; and again recast at the public charge in the year 1789, when John Duff, Esq., was Provost, Messrs Alexander Brander, And. Fenton, Arch. Craig and James Young Bailies, R. T. Patrick of London founder.” The recasting of 1713, was occasioned by its being rent by a woman striking it with a heavy key to arouse the inhabitants during the night to quench a fire. It is recorded in the *Town Council Minutes*:—“1713 August 17.—The town's big bell which was in the church steiple which was first founded in the year 1593 and having been in this year 1713 rendered useless by a rent therein was taken down by order of the Town Council, and upon the 13th August current was refounded within this burgh by Albert Gely, founder in Aberdeen. The expence wheroff was done upon the charges of the town's common good, and upon this 17th of August the said bell was hung up and rung, the weight wherof consists of 638 pund and the whole pryce of the said bell extends to 325 punds Scots money, including the pryce of what mettall was furnished be the said founder.”

It is stated in Rhind's *Sketches* that numbers of the inhabitants of Elgin repaired to the founding place (Baillie Forsyth's close, now the Union Bank property) and threw in guineas, crowns, half-crowns, shillings and sixpences, during the time the metal was melting,

which contributed in no small degree to enrich its sound as well as its substance. It was again elevated to its former place in the kirk steeple and used on all solemn and joyful occasions till it fell a victim to excessive loyalty—the boys having over-rung and rent it on King George's birthday, 4th June 1785. It was taken down and refounded at London, as already stated on the inscription, and was used till the old "Muckle Kirk" was demolished 1826, after which it was transferred to its present quarters. At the beginning of this century it was greatly improved and rehung by the liberality of our worthy citizen, Sir George A. Cooper, Bart.

The prayer bell of St Giles must always have a deep interest for Elgin people. It has been called the "Minister's bell," the "Little bell," and sometimes the "Fire bell." There is no proof that it was a Cathedral bell, but it may have been so as it bears date of 1502. It has been stated, no doubt with some degree of truth :—"This venerable piece of metal, has with equal fidelity, lifted its sonorous voice in behalf of Papists, Presbyterians, and Episcopalians ; and has rejoiced at the success of Royalists and Roundheads, Whigs and Tories." In many works its date has been given as 1402, in an endeavour to connect it with the bell, referred to on page 17, as gifted by Macdonald of the Isles after his raid on the Chanonry that year. Sir A. H. Dunbar of Duffus, in the *Proceedings of the Society of Antiquaries*, Vol. XXX. p. 338, gives the inscription as :—

" dñs . alexād . barkar . me . fieri
fecit anno domini miles in^oquingentisi^o sed

(Sir (priest) Alexander Barkar caused me to be made in the year of our Lord one thousand five hundred and two)." Beneath the inscription the letters A. B., over a cock contournée. Barkar as a surname, may be said to be unknown in the north of Scotland. It is almost certain he was not a priest directly connected either with the Cathedral or the town, but was the Alexander Barkar, chaplain to King James IV., and Vicar of Petynane in Lanarkshire, mentioned in libs. viii., x. and xii. of the *Registrum Magni Sigilli*. King James about this period came north every autumn to Elgin and Darnaway, accompanied probably by his chaplain.

No wonder the bells of these old days had to be recast ; they were rung so frequently. The great bell used to be rung both when a person died

and at the hour of funeral; perpetuated in the knells of to-day. In the *Town Council Minutes* in 1674 "It is condiscendit that the great bells be onlie rung at the tyme of the defuncts of the deceass and instantlie about the tyme of the lifting of the corpes." In 1676 it is resolved strangers are to "pay 40s. for ilk ringing besyd the belmans paines, the inhabitants to pay tuentie, s. for ilk towing"—but the Magistrates were gratis and by custom of the burgh their wives could also look forward to the pleasure of having the bells and mortcloths free of charge. In 1747 at the yearly letting of the Town's subjects we have the "Big bells and mortcloaths" rouped for £78, 12s. Scots—showing there must have been some serious competition for the position of bellringer. It was certainly no sinecure, as besides having to intimate many notices by handbell the following extracts from the *Records of Elgin* give some idea of the duties to be carried out, most punctually we may be sure. In 1613 on **Communion Sundays** the first bell rang at "half hour to three in the morning," and the authorities took care that the folks kept their ears open to the ringing of the bells, for it was ordained that all who were not in their places in the church when the second bell ceased had to pay 40d. In 1651 there were **regulations anent ringing the Big Bell** at four in the morning and eight every evening. In 1706 there was a further and more elaborate system. The Great Bell to be rung at five every morning, the drum beat at four, the clock to be wound at twelve every day, the Great Bell at eight every night followed by the drum at nine o'clock. Notwithstanding these hours, we find the Trades on 18th November of that year petitioning the Council "to ordain the bedall to ring the great bell each night at ten aclock as being a fitter hour for tradesmen to leave off their work," and as taxation for the bells had been fairly frequent they add the caution "and upon one side of the bell." In 1727 we have "the school bell rung everie day at six aclock in the morning to advertise the inhabitants of the ordinary tyme of day to warn ther servants to ther work," and in 1779 we have the town's drum going round at five o'clock and the Big Bell rung for the quarter of an hour as usual at six o'clock. The latter custom has prevailed to this day, as at a quarter to six on week-day mornings the Big Bell rings its call to work, giving the "knock off" signal at six p.m., while on Sundays we have its call to morning prayers at eight and again at nine o'clock.

As a finish to this history of the Bells these remarks of the **Rev. Dr Gordon of Birnie** may be quoted. "There were two bells rung every Sunday—the bell still used, and the 'Minister's Bell,' which was hung on the bartizan on the south side of the square tower which stood between the nave and chancel. After the large bell had been sounding for about a quarter of an hour, 'Parkie' got up to the bartizan to the 'Minister's Bell,' and by a string tied to the tongue deliberately gave stroke by stroke waiting for the approach of the clergyman. As soon as he entered the door on the south side, a violent clatter was given by 'Parkie's' bell, to warn all that the service was just about to commence. Meantime as soon as the first bell began the Provost and Bailies were assembling on the 'Plainstones,' and when the clergyman passed, the Magistrates then took places behind the town's officers, who led the way to the door, grounded their halberds, and with all dignity ushered their Honours into the sacred edifice."

The present clock bears date of 1828, but as the framework is very similar to that of the old Tolbooth one, it may be that this is the "knok" of Old St Giles.

It is worthy of note that the **Kirk Session Minute Books** are about the most complete in Scotland.

Among other **Church vessels** the Parish Church possesses four silver cups of which two are engraved with the following inscription in capitals:—"THIS . CUPP . IS . DEDICAT . FOR . THE . CHURCH . OF ELGIN . BY . WILLIAM . CUMMIN . OF . ACHRY . LATE . PROVOST . OF . ELGIN : ANNO . DOMINI . 1681." Of the few centres for goldsmiths in the north Elgin was one. All **Communion cups manufactured in Elgin**, so far as known, follow the beaker form. The oldest and finest examples being those above mentioned. The beaker form, which is really the form of a common glass tumbler of the present day, was imported from Holland, and prevailed, as might be expected, to a large extent throughout the north-east of Scotland; in fact, it is scarcely found anywhere else, for no other part of Scotland had the like commercial relations with Holland. An article on the "Goldsmiths and Silversmiths of Elgin" is given in the Appendix.

Communion Tokens are first mentioned in the *Kirk Session Records* in 1597, when arrangements are made for the "ressauing of almes and taikyins at the duirs of the Kirk." In April 1603 we have our old friend Walter Hays, the goldsmith golfer, being "brocht before the

Session, to gif his aith that he sall gif no teakynes to any of the people." Tokens in those days were looked upon as **badges of respectability**, and apparently some unworthy people had prevailed on Walter Hays to make counterfeits. In 1618 it is recorded "Delyverit to William Gadderar ij marks for casting taikynis to the Communion" In 1731 orders are given to make 200 Tokens and in 1771 other 200 are made. Specimens of these last two makings are still to be picked up:— (1) Round in shape of about $\frac{7}{8}$ -inch diameter, having ELGIN with S T below—for sacramental token—encircled with plain border with ornament below lettering. (2) Round in shape of about $\frac{3}{4}$ -inch diameter having ELGIN in small letters with S T below and somewhat similar border and ornament. Which of the two is the older type is not known. The present tokens were struck in 1879, and unfortunately were from the pewter of the originals.

THE MUCKLE CROSS

It appears from the *Registrum Episcopatus Moraviensis*, p. 314, that there was a Cross as early as the year 1365 in the Market Place (forum) of Elgin, and is believed to have stood a little to the west of the present cross. As already mentioned this "forum" was in the cemetery that surrounded the St Giles Church, and it was only in 1692 that the **Scottish Parliament** abolished the practice of holding markets in Churchyards. What form and structure this **ancient cross** took we do not know; may it not have been that stone in the Cathedral known as "The **Elgin Pillar**"? From such records as we have, it is generally allowed that the present cross is an excellent **replica** of the one **erected** in the time of **King Charles I.** and ruthlessly demolished about 1792. There is no actual date for the demolition of this cross except the following note in the *Town Council Minutes* of 18th June 1792: "The Council appoint Patrick Duff to write the town agent how far the Council may take down the Town's Cross as the same is become ruinous." What was the answer received, or what the resolution of the Council regarding it, is not recorded. But we may take it for granted that the date 1792 is not far wrong. The **Lion Rampant** which surmounted it was given to Mr George Duff of Miltonduff for safety, and for years it stood on the walls of the South College, being removed to Montcoffer



Ye Muckle Cross of Elgin.

House, Aberdeenshire, when the Duffs sold their Elgin property. On learning of the proposed restoration in 1887 The Hon. George Skene Duff handsomely returned the old lion. The Muckle Cross as we now have it, was the gift of Mr William Macandrew of Westwood House, Little Horkesley, Essex, from a design prepared by Mr Sidney Mitchell, the architect of the Market Cross, Edinburgh. As Mr Macandrew said at the presentation, "I think Mr Mitchell has produced a structure which you may call authentic, thoroughly reliable, not unhandsome and I hope useful. Of course criticisms of works of art will abound . . . we might have made a modern structure only, much more handsome and ornate. But I hold to this restoration. I think we have got almost a facsimile of what we had before."

The Cross consists of a hexagonal basement about 12 feet high and 12 feet in diameter, and is raised on four steps. At each angle of the hexagon is a fluted pilaster with a moulded capital, and in five of its faces are recesses with semi-circular arched heads. These recesses stop at a convenient height so as to form seats. The sixth face is pierced by a doorway which gives access to a stair leading to the platform. In the centre of this platform rises a shaft 12 feet high surmounted by the Lion Rampant of the old Cross, having the characters C. I. (King Charles I.) on the shield. The stone work is of scabbled ashlar in low and irregular courses after the manner of old work; the stone coming from the Spynie Quarries. Mr David Forsyth, builder, did his work with characteristic thoroughness and workmanlike ability.

A tablet on the panel over the door bears the inscription :—

YE MUCKLE X OF ELGIN

Built about 1630. Destroyed about 1792.

Rebuilt and presented to his
native city by

WILLIAM MACANDREW

of Westwood House, Little Horkesley, Essex

1888.

JAMES BLACK, LORD PROVOST.

The **Macandrew** family came centuries ago from Strathspey and their name appears in the books of the **Glover Incorporation of Elgin** as early as 1676, although Mr Macandrew hoped to trace it back a full century earlier. The **donor of the Cross**, was the third son of Mr William Duncan Macandrew and Anne, daughter of Mr Isaac Forsyth. He was born in **Elgin** on the 22nd October 1828, and for a short time prior to the family removing to Liverpool, was a **Pupil at the Academy**. Mr Macandrew had always a great love for Elgin, a feeling no doubt imparted to him through his grandfather Mr Isaac Forsyth, and this feeling he voiced on 10th July 1888 when returning thanks for the freedom of his native town :—" I am a native born man of Elgin—born in your High Street and schooled in your Academy. I have ever had a most affectionate regard for this city, and have visited it as often as my presence in this country would admit. When I say I had the honour and the advantage of acquaintanceship of such people as Dr Paul, Thomas Miln, John Jack, Dr Stephen, Alexander Johnston of Newmill, Sheriff Cameron, and last, if not least, of my venerable ancestor Isaac Forsyth, you will quite understand the strength of feeling that exists and will exist and attaches me to this my native city. It is therefore on the strength of that feeling that I offered to restore and present the Muckle Cross to you."

It is likewise interesting to note that if the architect, Mr Sidney Mitchell, was not born in Elgin, his forefathers were.

On the south side

of High Street again, and almost directly opposite the Plainstones, the first house in court No. 114 was long known as the "**Harrow Inn**." Over one of the windows is an old lintel bearing initials and dates :—

A A . M Z 1620

A S . M G 1725

Adjoining this court was erected in 1776 the building known for fully three-quarters of a century, as the **largest house** ever built in the burgh, and in a style to which the burgh was not then accustomed. It was built by **James Grant of Logie**, whose arms and initials adorned the front. About twenty years later the property passed into the possession of the Miln family, who in 1875 sold it to the City of Glasgow Bank. The Bank entirely renovated the building, refacing the whole front with dressed ashlar stones, adding large ornamental windows and making

extensive alterations in the interior; and it now forms most commodious premises for the North of Scotland Bank (Town and County Bank) and Messrs Allan & Black, solicitors. On one of the south gables is the panel (Fig. 60) bearing the arms of James Grant of



FIG. 60.—Arms of James Grant of Logie.

Logie. Quarterly, 1st and 4th, A lion rampant; 2nd and 3rd, Three crowns. The shield is surmounted by a head, having a sword pointing upwards over the dexter shoulder, and the motto "HAVE AT YOU." On an escroll below is the Grant motto of "STAND FAST." The initials and date are at sides I. G., I. D., 1776.

The Palace Hotel is built on the site of the old "Plough Inn." No. 102

was the "Star Inn," and Nos. 96-98 was the old "Fife Arms Inn." In pre-Reformation days this property was known as St Duthac's Manse,

thus indicating it was dedicated to St Duthac, Bishop of Ross, the patron Saint of Tain, who held the bishopric of Ross in the reign of Alexander II. and died about 1249. Sir Robert Gordon states that St Duthac was "a verie godlie man, patron of Sanct Duffus his Chappell, besyd the toun of Tain; unto the which chapple a great confluence of people yea some of our Kings did resort in pilgrimage in former ages." This Manse in Elgin may have been a resting-place for pilgrims on their way to the Saint's shrine, but in the *Annals of Elgin* mention of a chaplainry founded within the "Parish Church of Elgin" is made.

On the south gable of the Clydesdale Buildings, No. 94, is a dormer stone with initials B. W. and on a gable on the east side a small panel having—

R	G
I	R
1705	



Old "Fife Arms" Close.

The Bank of Scotland Building occupies a commanding position facing the Muckle Cross. It is a stylish structure and its office accommodation is commodious. Mr E. D. Jameson, Bank Agent, besides being Clerk to the Elginshire

County Council holds many other public offices.

Built into the back of the Union Bank Buildings are two old stones, having these initials and dates :—



High Street in 1884.



Calder House. Built by Thomas Calder of Sheriff-Miln in 1669.



No. 101 High Street. As illustrated by Mr Billings in his "Antiquities."

17·GB·IB·09

16·ICH·49

The Union Bank is the oldest existing branch bank in Elgin, having transacted business since 1781.

In the southmost store in court No. 78 there is a good old fire-place having cut on it—

THOMAS RUSSELL

16 94

A Thomas Russell was Treasurer of the burgh in 1698.

A little further on, at No. 74, stood the old **Episcopal Chapel**, part of its walls being incorporated with the back of the present building. This chapel, **Bishop Pococke** says in his *Tour* of 1760, "was built on the site of an older Chapel, that of **St John**, and although very plain in style had quite a venerable appearance." This **Bishop Pococke**, says the *Cambridge Chronicle* of 1765, "was the only bishop of the Church of England since the Revolution that preached and confirmed in Scotland. He preached and confirmed in the church in Elgin." Of this church's early history little is known. It belonged to the section who acknowledged the **House of Hanover** and the Government. The **Rev. Francis Chalmers** was minister in 1765 and the **Rev. William Allardyce** in 1780. Shortly after 1788 when the Non-juring section of the Scotch Episcopalians also recognized the House of Hanover the two **Episcopalian congregations united and worshipped here** until the present **Episcopal Church** was built in North Street.

On the north side of the High Street, at No. 101, stood the fine old building which **Mr Billings** has illustrated in his *Antiquities* and which is here reproduced. It was quite an admirable specimen of the old street architecture. The dormer windows were highly ornamented and bore date 1680 with initials I. M. The original owner is unknown, as the present titles only go back to 1706.

Immediately adjoining

is the property now known as **The Tower**, the oldest and most prominent portion of which is the tower. The ancient titles have unfortunately been lost, but they are presumed to have extended very far back. There is a tradition that this property originally belonged to the **Knights of St John**. "At the time of the visit of **Edward I.** in 1296," says Dr Taylor in his *Edward I. in the North*, "Elgin was probably unsurpassed in regard to the number of its ecclesiastical buildings by any episcopal city in Scotland." These included "a Cathedral, a church dedicated to St Giles, a monastery of Black Friars, a monastery of Grey Friars, a preceptory of **Knights Templars** and a commandery of **Knights Hospitallers of St John**."

The **Knights of St John** built a Temple and Hospital in Jerusalem in the middle of the eleventh century, and never having attained the same arrogance as the **Knights Templars**, existed for nearly 800 years. In the beginning of the twelfth century, they formed into a military Order and had a distinguished career. For a long period they acted as the defenders of the Christians against the Turks, and their gallant defence of Rhodes and later of Malta has immortalized the Order. They held Malta until 1798, when the French Revolution and Napoleon put an end to them as they did to so many other venerable institutions. They had property in the parishes of Aberlour, Ardersier, and Glen Urquhart, and tradition points to this property as having been the site of their **Elgin Commandery**.

Their houses were always distinguished by a plain iron cross, and the iron cross which surmounts the old tower, was looked upon as the real old article, but a letter in my possession from Mr Isaac Forsyth to Mr Pat. Duff, of date 18th March 1851, knocks this pet theory on the head. "I had the Templar's Cross replaced on my turret instantly after the old rust-eaten one was thrown down, by a stout one that may stand the 'battle and breeze' a hundred years to come."

Later the property is said to have belonged to the **Abbey of Arbroath** and is described in the *Black Book of Arbroath* as follows: "Unam particatam seu rudam terræ jacentem in dicto Burgo (Elgin) ex parte boreali ejusdem in opposito crucis fori." The tower is now the only portion of the old building, built in 1634 by **Andrew Leslie of the Glen of Rothies**,

then a merchant and magistrate of the burgh, from whom it passed into the hands of **David Stewart**, Provost of Elgin, whose son **James** was also a merchant and magistrate of the burgh, and later was the representative for the burgh in the Scotch Parliament of 1699. The family declined, and the property changed hands more than once, coming into the possession in 1744 of **Mr Alexander Forsyth**, the father



Forsyth's Library.

of **Mr Isaac Forsyth**, who in 1811 purchased the property from his niece. In these premises **Mr Isaac Forsyth** for many years carried on a large bookselling business, having a circulating library as early as 1789—the first in the North of Scotland. **Mr Forsyth** died in 1859, and shortly thereafter **Dr Mackay** bought the property, preserving the tower while remodelling the house. It is now a Temperance Hotel. Built into the old tower is a stone with moulded border (Fig. 61) bearing arms :—Quarterly, 1st and 4th, On a bend three buckles (Leslie) ; 2nd and 3rd, A lion rampant (intended for Abernethy), initials A. L. and I. B.,

with date beneath, 1634, which is no doubt the true period of erection as there is also a dormer stone with the initials A. L. and same date. Another stone spoken of in the *Annals of Elgin* as being in a prominent part is, with one of the "bow yett" pillars, in the writer's garden at Redhythe. This stone bears arms:—On a bend three buckles (Leslie) with initials A. L. and I. B. at the top and centre and the date 1636. The initials being those of Andrew Leslie and Jean Bonyman his wife.

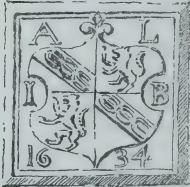
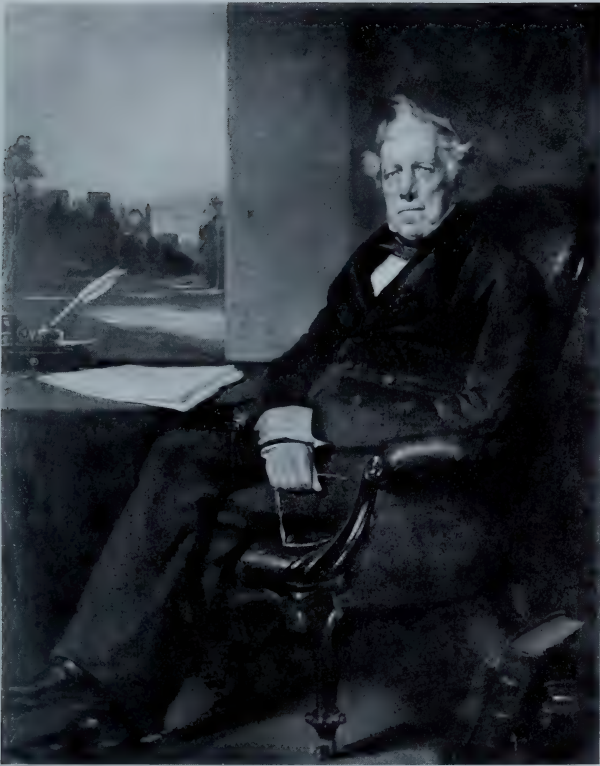


FIG. 61.—Arms of Andrew Leslie.

Mr Isaac Forsyth,

whose name has appeared so often in these pages, was born here in 1768, and received his education at the Grammar School. In course of time he became one of the little knot of clever, pushing, far-sighted men who

quicken the dormant energies of the people. Few who know anything of the history of this district, will refuse to him the credit due to his exertions. During the first fifty years of last century Mr Forsyth, though seemingly bent on nothing more than his own interests, was really by enlightened energy and example doing the whole community an incomparable service. His whole life was spent in promoting patriotic pride, and in attracting public attention to a district of Scotland till then practically unknown. No man was better known between Aberdeen and Inverness, and so far as Elgin was concerned, there was nothing of a public character he was not intimately connected with. He was one of the founders and for many years Secretary of the Morayshire Farmer Club; he took a life-long interest in the Cathedral, and mainly through his efforts the Government were induced to take charge of the ruins; the Stotfield disaster fund of 1806 had his warm support; and in connection with the Moray Floods of 1829 he was Secretary of the Elgin Central Committee. The Academy, the Morayshire Railway, the Assembly Rooms, the Museum, were some of the public institutions he was concerned in. From time to time he published various local books, still accepted as authorities. Two of these books locally bear his name. The one, a *Survey of the Province of Moray, Historical, Geographical, and Political*, published in 1798, is called "Muckle Isaac"; the other, an *Account of*



Mr Isaac Forsyth.

the Antiquities, Modern Buildings, and Natural Curiosities of the Province of Moray, worthy of the attention of the Tourist, with an Itinerary of the Province, of which the first edition appeared in 1813, and the second, "adjusted to the passing time," in 1823, is, from its smaller size, known as 'Little Isaac.' The joint author of the former and the sole author of the latter work being the Rev. William Leslie, minister of St Andrews-Lhanbryde.

In 1851 Mr Forsyth was invited to sit for his portrait with a view to its being placed in the Assembly Rooms. The painter was Mr Innes of Edinburgh, and the likeness is decidedly good. A copy of it is here given. The following is on the frame:—

ISAAC FORSYTH, ESQ., ELGIN.

This Portrait is placed here by the desire and at the expense of his Fellow-Citizens and Friends at a distance, as a mark of respect for him, and in approbation of the zealous and valuable assistance given by him in promoting Public Improvements of Elgin and the welfare of many of its Young Men during sixty years of his active and useful life. Painted in his eighty-third year.

1851.

The portrait hangs in the Assembly Rooms, but few see it. Would it not be a move in the right direction to have all these portraits hung in one place? They might be hung in Grant Lodge as "loans." That building is not adapted for pictures, but it is good enough for a beginning and once the portraits from the Council Room, Court House, Museum, Town Hall, and Assembly Rooms were brought together, there is no saying how much public enthusiasm might be worked up towards the promoting of an Art Gallery in Elgin.

Another citizen deeply interested in "Old Elgin" was Mr John Lawson, Banker (Provost 1828-1831). With the co-operation of Mr Isaac Forsyth he compiled *An Outline of the Antiquities and History of Elgin*, which MSS. he presented to the Museum when he retired in 1850 from being President of the Elgin and Morayshire Literary and Scientific Association, a position he had held from the foundation of the Association in 1838. The *Outline* is in eight chapters, and from its pages I gleaned many notes.

On a west gable in close No. 111 are two stones having initials and dates—

17	A F	M R	44
----	-----	-----	----

J F	&	S G	1784
-----	---	-----	------

The former, says Mr Young in his *Annals*, had been built into the shop and house that Mr Alexander Forsyth erected, and the initials are those of himself and his wife, Margaret Ross. The J. F. of 1784 stands for his son John, who was a merchant and agent for the Bank of Scotland and died in 1808.

To the west of this property is the British Linen Bank, in former times the site of "The Vicar's Manse Ground and Garden,"—the Vicar who officiated in St Giles in pre-Reformation days. There is a tradition that a manse did once stand here and was consumed by fire but this was never proved, although it was violently debated on several occasions.

The erection of the handsome block of buildings known as the Royal Bank effected a great improvement, as the previous building had been about as plain as a three-storey building could be. Besides Bank and law offices this is also the office of the Town Clerk.

Mr Hugh Stewart, senior partner of Messrs Stewart & McIsaac, Solicitors, is one of the best known men in the North. He has been Town Clerk of our ancient City since the summer of 1885, and it is even hinted that in municipal affairs he gets his own way a good deal. If this be so, many town councils would benefit considerably by the guidance of such a genial despot, for Elgin's affairs are admirably managed. Certainly no man of this period has done so much to keep Elgin to the forefront, and if any point affecting Elgin arises at the Convention of Royal Burghs, at Parliament, or elsewhere, we are always sure of the warm advocacy of Mr Stewart. At home in matters of local interest Mr Stewart's energies are untiring, especially if the object be the advancement or adornment of our fair City. Mr Hugh Stewart is also joint agent of the Royal Bank, clerk to numerous public bodies—but to catalogue his appointments would use up the



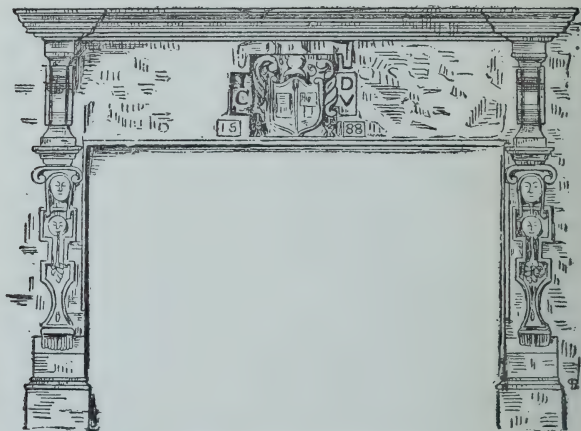
Ritchie's House, Nos. 147-149 High Street.

limits of this notice. In his younger days he was a keen Volunteer, beginning as a full private and retiring as Lieutenant-Colonel, and he still maintains his interest as a member of the County Association. As a solicitor his name stands with his brethren and his battalions of clients as an axiom not only for a ripe knowledge of the law, but for his clear-headedness and sagacity. Of recent years Mr Stewart received the well-deserved honour of an Honorary Sheriff-Substituteship. The office becomes him, and is discharged with dignity and ability. Still more recently he has been appointed vice-president of the Incorporated Society of Law Agents in Scotland.

At No. 147-149 High Street there stood until some thirty years ago the house of John Ritchie, merchant in Elgin. The titles extended as far back as 1619, which may have been the date of the erection of this quaint house. In 1651 it belonged to a man Donaldson, who placed his initials and those of his wife over the windows. It passed from this family to Dunbars and later to Duffs, coming into the possession of Mr John Ritchie towards the end of the eighteenth century, whose descendants left it to the Magistrates of Elgin to endow a fund for poor persons, known as the Ritchie Fund. The Magistrates sold the property to Messrs H. & A. Mackenzie, architects, who erected the present house in somewhat the same style of architecture. They likewise preserved an old mantelpiece of the Donaldsons' taken from the second house in the court. This mantelpiece, dated 1688, bears the arms of the Donaldsons much obliterated, and the initials I. D., C. V., being those of John Donaldson and Catherine Urquhart his wife. It is in the office of Mr Doig and forms a unique feature, being some 8 feet 4 inches high and 10 feet wide. The piazza pillars of this old house are preserved at Ladyhill House.

Immediately to the west of it stood Drummuir House, probably erected about the close of the seventeenth century. It was three storeys in height, of dressed ashlar stone, and had originally stood upon piazzas. The property was acquired by Mr William King of Newmill, provost of Elgin, from a family of Dunbar, and Mr King was likely the builder of the mansion-house. In 1723 it was conveyed to Sir Archibald Campbell of Clunes, a member of the Cawdor family, who disposed it to his daughter Isabella, wife of Robert Duff of Drummuir. It was the town house of the Drummuir Duffs till 1803, when it was bought by the Six Incorporated Trades of Elgin, who filled up the

piazzas, and converted the lower part into shops ; the second storey was turned into a **public hall** for Trades meetings and other public gatherings, and was frequently used as a theatre—being known as the “**Theatre Royal.**” Here the actress Mrs Pollock brought her companies for weeks at a time. The third storey was used as a store. As already stated, the Trades School was successfully carried on here from 1826 till 1838,



Old Mantelpiece at No. 149 High Street.

when larger accommodation was required. The property was then sold to the North of Scotland Banking Company, who erected the present substantial and handsome building a few years later. One regrets there is no print of this house.

Across North Street, and where the Assembly Rooms are, formerly stood the old mansion-house of the family of Calder. Calder House was a fine specimen of old architecture, with its broad frontage and tower to the High Street. The ornamental doorway in this tower was rather elegant, and bore the initials of Thomas Calder of Sheriffmilk and Magdalen Sutherland his wife, with the following lines :—

“It is not cullors fair nor gold that gives the grace,
 It is the verteous man adorns the duelling place,
 He that in youth no vertue useth
 In adge all honours him refuseth.”

The first of this Calder family who settled in Elgin was James Calder, a merchant about the end of the sixteenth century. His son Thomas was Provost in 1665 to 1669, and probably built the house. He was succeeded by his son James, who bought the estate of Muirton in Kinloss and was created a Baronet of Nova Scotia in 1686. Sir James was largely engaged in business with William Duff of Muirton, William Duff of Dipple, and William King of Newmill, all very careful men of business, —the bulk of the business being done at this time through the harbour at Findhorn. Sir James, however, did not make a fortune strange to say, although it was at this period Elgin was so particularly prosperous. From the Calder family the mansion passed to the Sutherlands of Myreside and Greenhall, a branch of the house of Duffus, and from them to Dr Alexander Dougal, a well-known physician. While in the doctor's possession it seems to have acquired an uncanny reputation, as this verse would indicate—

“An' wailing ghosts were heard
 In Dr Dougal's house, Sir ;
 Where deeds without a name
 That made one's spirit grue, Sir !
 Were done ; but a' is gane
 Since this auld coat was new, Sir !”

The house after Dr Dougal's death long remained a desolate ruin and had the reputation of being haunted. “Doctor Dougal,” says Mr Rhind in his *Sketches*, “was one of the last of a race of doctors who held a status in the public estimation, now unknown even to the most esteemed physicians of the day. They had all the learning of the period, generally a foreign education, and the dignified bearing which their superiority over their more unenlightened townsmen enabled them to assume. Their dress and demeanour were peculiar. An air of mysticism enveloped their whole proceedings, which arose out of and was fostered by the reverential ignorance of their time. Innumerable gossiping tales of their skill, eccentricities, caprices, and the fearful mysteries of their craft, floated about among the people. The boiling of dead bodies

in cauldrons, the rasping of skull bones, and the pulverizing of desiccated livers, for the preparation and composition of drugs were as firmly believed in and associated with their nightly and secret labours, as the real exercise and efficacy of their ordinary medical duties. Long after the death of its awe-inspiring inhabitant this house remained a tenantless ruin, and often as the insatiable curiosity of the boyish urchins led them to enter its portals, and advance a few steps up the narrow winding stair, have their faint hearts trembled with dismay as some gust of wind, flapping among the broken windows, or coming in a hollow sigh from the very top of the tenement, arrested their course, and compelled them to retreat ere they had yet dared to look into that dark kitchen, where it is said a boiling cauldron stood constantly on the fire, and an armchair was placed before it, to lure the entering beggar or stranger to a seat—when no sooner had he sat down, and with greedy look eyed what appeared to be enticing soup within, than some invisible machinery from below tilted up the chair, and emptied its occupant into the seething cauldron; or more adventurous still, ere they had essayed to peep into that gloomy chamber where, tradition reports, as often as the care-worn physician retired to his lonely midnight studies, amid jars and gallipots, and cases of skeletons, and infants a span long, the apparition of Nelly Homeless was heard to patter, patter up the long winding dark stair, give three knocks at the door, and all unbidden enter with grim unearthly look, and a huge gash in her breast, imploring back again her lights and liver, before she could find rest in her lonely grave.”

About the year 1820 the house and spacious garden behind, were acquired by some enterprising gentlemen, who removed the old mansion and formed North Street. On the east side the **Assembly Rooms** were built by the Trinity Lodge of Freemasons. The building externally and internally is handsome and commodious, the ball-room being especially fine. In the ball-room hang the portraits of three gentlemen whose memory the citizens of Elgin should never allow to pass into oblivion. Two of them I have already referred to, **Lord Provost James Grant** and **Mr Isaac Forsyth**, the third being **George**, the fifth and last **Duke of Gordon**, whose statue adorns the monument on Ladyhill.

In the courtyard of No. 1 North Street are arranged several sculptured stones, some apparently connected with Thunderton House. Three of them bear arms:—



FIG. 62.—Arms of Alexander Seton, first Earl of Dunfermline, Provost of Elgin, and Chancellor for Scotland, 1604.



FIGS. 63 and 64.—Shields of Arms at No. 1 North Street.

(1) An Ornamental panel (Fig. 62), containing three shields, one in chief and two in base. The shield in chief has initials A S at sides and is enclosed in an escroll having the inscription

IESVS RENVE A RIGHT SPIRIT WITHIN $\left[\begin{array}{c} \text{VS} \\ \text{ME} \end{array} \right]$ O GOD

and bears arms:—Quarterly, 1st and 4th, Three crescents; 2nd and 3rd, Three garbs (for Seton). The shield in dexter base with initials M D bears arms:—Three cushions lozengeways within a royal tressure (for Dunbar). The shield in sinister base with initials I F bears arms:—A heart ensigned with a falcon's head coupéd between three stars (for Falconer). This stone is thus referred to in the *Family of Seton*, Vol. II. p. 638—"another old stone bears three curiously carved escutcheons charged with the arms of Seton, Dunbar, and Falconer. The first exhibits Seton and Buchan quarterly between the letters A S, the initials of Alexander Seton, first Earl of Dunfermline and Chancellor of Scotland from 1604 to 1622." This Alexander Seton had a long connection with Elgin, having been provost from 1591 to 1607 (see page 29).

(2) Ornamental panel (Fig. 63), with date 1666 at foot and in the centre a shield bearing impaled arms, viz:—Dexter, Three cushions and beneath the initials $\begin{array}{c} \text{S} \\ \text{R} \quad \text{D} \end{array}$ (for Sir R. Dunbar); Sinister, On a chevron between three birds, as many stars, with initials beneath $\begin{array}{c} \text{D} \\ \text{G} \quad \text{B} \end{array}$ (for Dame G. Barron?). Crest, on a helmet with mantling and wreath a pelican contournée with wings expanded volning its breast. Supporters, a hound collared and a —? Who this Sir R. Dunbar may have been, I am unable to trace, as the only Sir Robert Dunbar of about this date mentioned in the peerage books married a Grisel Brodie, and the sinister arms on this stone bear no resemblance to that of the Brodies. According to the *Town Council Records* a "Colonell Robert Dunbar appeirand of Westfield" was made a Burgess in March 1651. Who was this Colonell Robert? To this question the Venerable Archdeacon Sir Charles Gordon Cumming Dunbar replies that "appeirand of Westfield might mean, appeirand of Robert appeirand of Westfield, and that he may have been a son of Sir Robert Dunbar of Grangehill, chief of the Dunbars of Durris, claiming to be heir of Westfield?, as about this time, as mentioned in Captain

E. Dunbar Dunbar's *Social Life in Former Days, First Series*, there were doubts as to who was the heir of Westfield. This Colonel—or Sir—Robert may have died about the same time as his father and the arms done after his death."

(3) Panel with achievement of arms (Fig. 64), a plain shield bearing impaled arms viz. :—Dexter, Quarterly, 1st and 4th, A fess chequy ; 2nd and 3rd, A lymphad (Stewart of Lorn ?). Sinister, A hand holding a sword erect issuing from a fess wavy between three unicorn heads couped (Preston ?). Crest, on a helmet, front face, with mantling and wreath, a hand holding a scimitar. Beneath is a monogram enclosed in a chaplet with date at sides 16–88. Some of the other stones on this same wall match those lying in the courtyard at Thunder-ton House. The little sundial in the garden here has initials I. G. and date 1773.

The opening up of North Street was a great improvement and gradually became the principal thoroughfare leading to Bishopmill, New Spynie, Duffus, Drainie. It is a fine open street having the Episcopal Church at the foot.

The Holy Trinity Church

The Revolution of 1688 came upon the then Established Church as a complete surprise, and the Episcopal bishops to a man declined to recognize the government, expecting the House of Stuart would soon be restored. Bishop William Hay, who had been consecrated to the See of Moray in February 1688, had to resign the same year, and in 1689 was deprived of the parsonage, his colleague in St Giles' Church, Alexander Tod, being similarly deprived ; but it is possible Mr Tod continued to officiate occasionally either in St Giles or the Little Kirk, as Lord Duffus and the Magistrates, being Jacobites, kept the parish church vacant for several years. The greater number of the leading classes in Elgin at this time were Episcopalians.

In 1704 the Magistrates, as already stated, permitted a Mr Henderson, an Episcopal minister, to officiate in the Little Kirk, but he was removed by the Privy Council. Again in 1712 they authorized a Mr Blair to occupy the same building, but by decree of the Court of Justice he had to quit, this decision being reversed later by the House

of Lords. Mr King of Newmill (who died in 1715) and his family were Episcopalians, and permitted the Greyfriars' Church to be used for public worship at least occasionally. A Mr John Gordon, a non-juror, was Episcopal minister from 1721 to 1738, and had about 800 of a congregation. In 1741 Mr William Falconer, a native of Elgin, was consecrated Bishop of Moray, and being closely related to the Kings of Newmill, it is probable the Episcopalians were still permitted to worship in the Greyfriars' Church.

The Scotch Episcopalians having joined in the Rebellion of 1745 were scattered by the Duke of Cumberland. In most country places their meeting houses were burned to the ground, and in towns were either shut up or demolished. This very severe Act of 1746 against Episcopalian ministers, with six month's imprisonment for a first offence, and transportation for the second offence, was strictly enforced, and closed for a time Episcopal meetings in Elgin as elsewhere. About the year 1760 Mr Francis Chalmers, who took the oaths to government, settled in Elgin and officiated in the Episcopal Chapel situated at No. 74 High Street. About 1785 a non-juring Episcopal congregation was established in Elgin under the Rev. Hugh Buchan, but the numbers must have been small. They met in the chapel off South Street

The death of Prince Charles Edward Stuart without issue left no hope of an heir for the Royal House of Stuart, and the Bishops and clergy of the Scottish Episcopal Church then unanimously agreed to submit to the government. In consequence of this resolution the penal laws of 1746 were rescinded in 1792, and as there was now no cause of difference between the two Episcopal congregations in Elgin, they joined forces and worshipped in the High Street chapel. On the opening up of North Street in 1821 it was resolved to build the present church, finished in 1826. The church, a neat building in the Gothic style, is an ornament to the town. Several alterations have since been made, notably the porch erected in commemoration of Colonel Forreath of Newton, a gallant soldier whose family have long been honoured in our City. The stained glass windows commemorate other distinguished county gentlemen.

Of its ministers one may mention the Right Rev. Bishop Eden, and the Very Rev. Dean Ferguson who officiated for over forty-nine years.

A little further on, on the south side, is the Shambles, and the last house on the same side is the "Model Lodging House," an institution which seems to draw a number of undesirables to our fair City.

Opposite, is Lossie Green,

the playground of the loons for generations. The history of this Green is lost, but as far back as 10th May 1725, "The Council authorize . . . all the burgesses of Elgin to possess the said (Lossie) Greens as they have been in use and wont this many years *past memorie* of man." In 1852 two acres of the Borough Briggs lands were added by the Seafeld family, in exchange for the "Furlin Yetts." With the Public Park and the Cooper Park the charm of Lossie Green is not so much known to the young folks of to-day, but to the older people Lossie Green conjures up those happy days when the world was young and cares rested lightly on one's shoulders.

In those days the north-west corner was rather low lying and covered with whins, burned periodically by the loons. As these "bonfires" got to be a nuisance the whins were cleared out and the ground gradually made up. In this my father took special interest, and it is to his energies that the Lossie Green, as well as the Lossie and its banks here, are as nice as they are. With the co-operation of Mr William Taylor, the then gas manager, and with the help of the gas and cleansing employees at odd times, this work was carried out at little expense to the town. The clothes poles are old gas pipes, and other old and odd materials were used up as far as possible. The only useless expense incurred was in regard to a well sunk for a water supply for those bleaching clothes. The water showed signs of iron, at which the women rebelled! and a pipe had to be taken from the main. The Lossie was similarly taken in hand; the old clumsy and dilapidated wooden weir removed; the present little cascades arranged; and the banks properly and gracefully made; thus producing a picture from what previously had been an eyesore. For this, on 30th March 1885, my father again received the thanks of the Town Council.

When Gas was introduced into Elgin in 1831, our forefathers little dreamt that their choice of a site for the Gas Works would be looked upon as an error of judgment. Situated between Lossie Green and the Cooper Park they certainly are a blot, possibly some day they may be transferred.

From the Gas Works let us turn due south to Lossie Wynd—once known as "The Shambles Wynd," and at a much earlier date as "The Carsemen's Wynd." At the foot of it are the Tan Works.



The Lossie at Bishopmill.

About half-way up stood the **North Port** of the burgh which was taken down in July 1787. On the right hand side, built into the wall at No. 22, will be noted a stone of this old port, with a descriptive tablet. A little further up on the left was the old inn known as the "**Hole in the Wa'**," at the back of which in earlier days was the Shambles. On the same side at the corner stood "**Donaldson's House**," a fine specimen of the old architecture, lofty, and with a bartizan. It was demolished about 1820 to make room for the present structure, which in turn is soon likely to be taken down with a view to widening and improving the street. This is a very old property, the titles going back to 1591, but as Mr Isaac Forsyth remembered seeing a Templar's cross on the old house, it is quite possible the property was of older date. It has been suggested that here stood the Preceptory of the **Knights Templars**, who were in residence in Elgin as early as 1242, as appears from two deeds, mentioned in the *Registrum Episcopatus Moraviensis*, pp. 111, 112, as witnessed by Henry the Templar (Henrico Templario).

The **Knights Templars** when established at Jerusalem about 1118, at first devoted themselves to the entertainment of pilgrims. In a very short period, however, they became exceeding rich, had over **9000 houses** in Europe with the Cross of the Order on the top of every house. The **Knights Templars** had also property in Tullynessle, at Turriff, and near Banff.

Thus terminates, within a few paces of where my description began, what I trust has been a pleasant walk in and around our beautiful little City.

"There ne'er was a man of Morayshire clay,
Who has not paused amid life's long way,
To breathe a sigh from some distant strand,
To the days of his youth and his father-land.

There are thoughts which far in the bosom dwell,
Which a sound or a word shall arouse like a spell;
And the Spey, the Lossie, and the Lady Hill,
With a thousand thoughts our memories fill."

W. HAY.

APPENDIX

SAINT GILES, THE PATRON SAINT OF ELGIN

The Saint whom the burghers of Elgin, some seven centuries ago, chose for their Patron Saint is one of widespread fame and popularity. In England alone no fewer than one hundred and forty-six churches are named in his honour, scattered over all the counties except Cumberland and Westmoreland. In France, in Spain, and in Italy, he has been scarcely less popular; while dedications to him occur also in Belgium, in Germany, and even in distant Hungary.

Nor is it only by these numerous dedications that the hold he had somehow obtained on men's minds and affections is witnessed. In all those lands his name has been so dear, so "familiar in men's mouths as a household word," that it has been moulded into various forms according to the genius of their respective tongues. The Saint was a Greek by birth, and his name is properly *Aigidos*, which is a diminutive of *aix* or *aigis*, signifying "a goat." From the Greek it was Latinized into *Aegidius*, whence the Italian form of the name *Egidio*. The Spanish form *Gil*, and the English *Giles*, have both come through the French *Gilles*; naturally, since it was from France that the Saint's story spread alike in Spain and Britain. Children were called after him as well as churches. In England the Saint's name is both a name and a surname, as in the "Sir Giles Overreach," of Massinger's tragedy, and in the "Farmer Giles" of unnumbered anecdotes. The feminine form, *Egidia*, occurs in the North of Scotland as the name of the first wife of the first Earl of Huntly. She was *Egidia Hay*; and she brought to the Gordons the forest of *Enzie* in Banffshire.

When we ask the reason why Saint Giles was so widely honoured and so deeply loved, we are at first somewhat puzzled. Of authentic and trustworthy information there is singularly little. When we turn up in the Roman Breviary, September 1st, which is *The Feast of Saint Giles, Abbot and Confessor*, his life, as there recorded, offers nothing of great

interest or pathos—nothing, certainly, to explain the hold which the Saint took on the imaginations and affections of men in the eleventh and twelfth centuries. But we must remember that the Roman Breviary, as we have it, was “reformed” in the sixteenth century by the Council of Trent, and reformed expressly with a view to secure a greater degree of historical accuracy in the lives of the Saints commemorated in the services of the Church. We examine the legend in its older form, prior to the Tridentine revision, and there we find the solution of the mystery. The very fact that not much was known about Saint Giles probably gave freer scope to the invention of the monks, and they produced a story which, if it borrowed details from different persons and perhaps from different centuries—if, to scientific historians, it positively bristles with perplexities, is yet full of the qualities which commended it to the mediæval mind. It has marvels of course; it appeals to the superstitions of the age—though later ages than the twelfth century have shown credulity where cures were concerned; but it exhibits also some of the most engaging graces of the Gospel—humility, tenderness, the love of animals, the protection of the weak, the rebuke of the proud, the conviction of sinners, contempt of the world, close communion with God, and pastoral solicitude.

Here is the legend as set forth in 1509 in the *Breviary of Aberdeen*, which is one of the first books printed in Scotland, and which was edited by Bishop William Elphinstone, the founder of the University and King’s College, Aberdeen :—

“Saint Giles was by nation a Greek, and born of illustrious parents. The boy was docile, and in brief space he came to surpass in knowledge the most learned doctors; neither was the grace of God wanting to him, adorning his life with all that was honest and lovely in point of morals. One day, while on his way to church, he gave away his coat to a certain sick man, who no sooner put it on than he received healing.

“Again, a certain man had been bitten by a serpent. His skin was rising: he felt that he had received the deadly venom. But the man of God poured out his prayers over him, and restored him to health. Also he delivered from the demon a man possessed of a devil, who on a Sunday was disturbing the whole church.

“When his wonderful works were followed by the heralding of his praises, he left his own land, crossed the sea, and came to a certain

place near the river Rhone, where was a cave, at the entrance of which a fountain gushed forth with pure water.

“ Here, then, he remained for three years, unknown to men, content to live on herbs and water only, save that the LORD prepared for him a certain hind which gave him nourishment with her milk. This hind the King’s huntsmen shot with their arrows, and in so doing grievously wounded the man of GOD in the arm. The King when he heard of this begged and obtained his pardon.

“ Thereafter the King was in the habit of paying frequent visits to the man of GOD, and by his advice built two churches. When a number of men congregated therein for the service of GOD under monastic rule, St Giles, notwithstanding his resistance at first, was set over them as abbot. Not long after he was honoured with the diadem of priesthood.

“ His fame having reached the ears of Charles, King of the Franks, he called him to him, and asked him to pray for him. Now the King had committed a certain foul crime which, to no one, not even to the Saint himself, had he dared to confess. But the next Sunday, when the holy man was praying in the mass for the said King, an angel of the LORD placed upon the altar a scroll in which was written what the King’s sin was ; and that by St Giles’ prayers it would be forgiven him, if the King would be penitent and desist from it. After this the holy man returned to the monastery, and having confirmed the brethren in their warfare for GOD, and set in order the affairs of the monastery, he fell asleep in the LORD.”

The date of the Saint is the end of the seventh and the beginning of the eighth century : “ Charles, King of the Franks,” who is mentioned in the legend is none other than the redoubtable Charles Martel, the hammer of the Saracens, whom he defeated at Tours in 732. Saint Giles’s interview with him seems to be a historical fact ; it took place at Orleans, in 720, when the Saint was about eighty years of age. It forms the subject of a remarkable picture of the early Netherlandish school, possibly the work of Gerard van der Miere (1440-1474), to whom, also, we owe one of the loveliest renderings of a scene in the Saint’s life still more dear to artists—the hind fleeing from the hunters to his bosom, while he receives in his own hand the arrow which was meant for her.

We can all see how such a legend symbolizes the most precious truths of Christianity and of the Church ; and if we remember the circumstances of the little struggling burghs of the eleventh and twelfth centuries—the age of feudalism and of the forest laws, often so cruelly enforced—we shall more easily understand the popularity of the Saint with the burghers of that period. It was precisely at this time, in the eleventh and twelfth centuries, that the great extension took place of the *cultus* of St Giles. To this period belongs the foundation of the great Church of Saint Giles, Cripplegate, in London, and Saint Giles' Church, Oxford. The first mention by name of Saint Giles' Church, Edinburgh—it was only in the reign of Charles I. that it became Saint Giles' Cathedral—seems to be in the year 1150. It is presumed that Saint Giles' Church, Elgin, was built between the years 1180 and 1200.

At that time the Abbey in the south of France which the Saint had founded, which bore his name " Saint Giles," and contained his tomb, was surrounded by a flourishing town that possessed, on its small arm of the Rhone, a safe and accessible harbour, and celebrated annually on its Patronal Feast, September 1st, an important Fair, to which merchants resorted from all parts of Europe. There they heard the story of the Saint, and thence they carried it back with them to their respective homes. If they heard not only how he protected the fawn, and rebuked while he absolved the King, but also how he had healed the cripple, this latter part of the legend explains how the Churches of Saint Giles were placed in the outskirts of towns, near a chief entrance—in order to afford poor and lame travellers when entering from the country a ready opportunity of seeking his aid. When St Giles' Church, Elgin, was built, it also was at the outskirts of the burgh ; for in those early days the town stood to the west, having Ladyhill and the Castle for its centre. Gradually it migrated so as to surround the Church. May we see in this an illustration of the legend of the Patron Saint—the unarmed Church found to be a better protection than the frowning fort ?

(From the Rev. Dr Cooper in the *Book of the Bazaar*, Elgin, 1895.)

In the *Burgh Court Book* is this rather curious entry under date October 3rd, 1547.

“The heid burrow court of the brugh of Elgin haldin within the tolbovyt of the samyn . . . the third day of October the zeyr of God I^mV^c end XLVII zeris.

“Ye qlk day, ye hail communate hes electit and menit Sancte Geil thair Patroun, provest for ane zeyr nyxt to cum.”

(The council of this year consisted of the patron saint, four bailies, and only eight other councillors.)

Later a proclamation was made through the Burgh to the effect that no widow could marry that year without the consent of the provost and magistrates. It is supposed that this Act of Council against the “veddovis maring within the forsaid burgh without consent and lencense of the provest,” and this strange election of a provost, took place from a fear that the heirs of those who fell at Pinkie might suffer. Many of Elgin’s burghers lost their lives at the Battle of Pinkie, the Fiery Cross having been sent round by the Earl of Angus.

THE ARMS OF THE CITY AND ROYAL BURGH OF ELGIN

My father for years maintained the opinion that Elgin had a Coat of Arms, although no record of such could be found in the archives of the Lyon King of Arms. In his edition of *Elgin Past and Present* he writes, that he “will long remember when he first brought the subject of a Coat of Arms before the Town Council, the genial good-humoured smile that passed over the faces of the gentlemen present. There is no man, however, worthy of his salt who puts his hand to the plough and looks back. The City cadget was ransacked for hours at a time; the Lyon King was addressed time after time; Mr Hugh Stewart, the Town Clerk, applied to his friend Mr Robert Adam (a Moray loon), City Chamberlain, Edinburgh, all to no purpose. Back once more to our search in the cadget, aided by Mr William Cameron, assistant to the Town Clerk, and there after many months was found the blazon of the Arms of the City, where it had been buried and completely forgotten for centuries. This document was deciphered with considerable difficulty by that distinguished gentleman Captain E. Dunbar

Dunbar of Seapark and Glen of Rothes, when it was found the City had a Coat of Arms of design so chaste as to beget aspirations of hope in all but the most obtuse." This valuable document was forthwith submitted to the Lyon King, but, alas, as it had not been registered certain fees and formalities were necessary, by which, of course, whilst Elgin could have its Coat of Arms it could only be of modern date. Such carelessness on the part of the old burgesses seemed almost impossible, so back once more to the cadget my father went, and to the delight of all the receipt of James Skene, Lyon Depute, was found. The blazon is as follows:—"The Royal Burgh of Elgin bears Argent Sanctus Ægidius habited in his robes and mytred holding in his dexter hand a Pastoral Staff and in his left hand a clasped Book all proper: Supported by two Angels proper winged Or volant upwards: and the Motto, ' Sic itur ad astra ' upon ane Compartment suitabill to a Burgh Royal and for their colours Red and White: Recorded in terms of an Interlocutor of Lyon King of Arms of 28th November 1888, and agreeably to the blazon of James Skene, Lyon Depute, of date 9th October 1678."

It is a very beautiful coat; I doubt if any other burgh has Angels for supporters. But the habit of the Saint, which appears to be a scarlet chimere over a white rochet (the Convocation robes of an Anglican prelate), and the mitre on his head, are very like a fancy of the reign of Charles II.

After the Coat of Arms had been duly registered in 1888 several copies were lithographed, one copy each being presented to Captain E. Dunbar Dunbar and my father—whose copy is inscribed:—"Presented to L. Mackintosh, Esq., Old Lodge, Elgin, by the Lord Provost, Magistrates, and Town Council of the City and Royal Burgh of Elgin. (Signed) James Black, Lord Provost. Elgin, 25th Feby. 1889."

The Seal of Elgin

The ancient Seal of the Burgh—an antiquity, by the way, which is worth very careful study—bears a figure of St Giles holding an open book in his right hand, and a crozier in his left, encircled with the inscription, "S' COMMVNE CIVITATIS HELGYN": Over the figure of St Giles is inscribed, apparently by a later hand, "scs (Scantus) EGIDIVS." On the Seal, St Giles has no mitre; his vestments are the alb and chasuble proper to a priest; the chasuble being of Gothic or



The Royal Burgh of Elgin Bearer
Armed Sanctus Egidius habited in his robes and
mitred holding in his dexter hand a Pastoral Staff
and in his lxx hand a clasped Book all proper sup-
ported by two Angels proper winged her volant up
wards and the Motto Sic itur ad astra over an
ten partitioned suitable to a Burgh Royal and for
their colours Red and White. Recorded in terms of
an Interlocutor of Lyon King of Arms of 28th
September 1688, and agreeably to the Blazon of James
Shene Lyon Deput. of date 9th October 1678.

Compared with a de Peires Register of All Arms and Bearings in Scotland

Lyon Clerk
Edinburgh 28th September 1688

JM Matchie
Lyon Clerk Depute

The Arms of the City and Royal Burgh of Elgin.



The Ancient Seal of the Burgh of Elgin.



The Seal of the County Council of Elgin.

mediæval shape as distinguished from the Italian ; and his feet, as becomes a hermit, are bare. St Giles was also the patron saint of the burgh of Edinburgh. His figure is on the Seal of the Chapter of St Giles' Church, Edinburgh, as appended to a charter of 1496, and exhibits the Saint in monastic habit. Neither in the Edinburgh Seal nor in the ancient Seal of Elgin does the Saint wear a mitre. This is historically correct. St Giles never was a bishop ; indeed, he had been for some time an abbot before he was ordained priest. The mitre was not used even by bishops in St Giles' day ; it scarcely came into use in the Church before the year A.D. 1000. In later times the abbots of the greater monasteries wore it as well as bishops ; and it is no doubt as an abbot that he is represented in the blazon of the Arms of the Royal Burgh of Elgin of 1678.

The Common Seal of the Burgh is first mentioned in 1244.

Elgin's Motto

The motto " Sic itur ad astra," which is from Virgil's *Æneid*, ix. 641, written 19 B.C., was probably added at the time the Coat of Arms was blazoned. (It is doubtful if there is a well-authenticated case of a burgh having a motto with its arms previous to the reign of James VI.) The literal translation of the motto is—" Thus they go to the stars." Connington and Nettleship rendered it—" 'Tis thus that men to Heaven aspire." But the common translation is—" This is the way to immortality." It is a favourite and often much abused quotation with writers of all degrees. Carlyle treats it in his grimly sarcastic way in *Sartor Resartus*, chapter on " Tailors," and Browning puts it into the mouth of his Paracelsus. It is instructive to observe how a single thought runs through the ages and links them together as by a visible cord. No motto could be more appropriate for a saint holding an open Bible in his hand. The Angels as supporters of the Arms, together with the motto, may possibly be an allusion to the death of St Giles, which was accompanied by supernatural signs, " for angels bore his Soul to heaven with praises."

THE COMMON SEAL OF THE COUNTY COUNCIL OF ELGIN

When County Councils were established in 1890, a Seal for their official documents early became a matter of importance. The following extract and letter give the history of the Seal of the Elgin County Council :

Extract from meeting of 20th October 1890. "The Convener (Mr J. Grant Peterkin) submitted a proposed County Council seal which had been forwarded by Mr L. Mackintosh, Old Lodge, Elgin. Mr Mackintosh thus describes his design—Central figure a sheaf ; supporters lions of Scotland, representing the indomitable vigour of the county ; surmounted by a hive and bees, indicative of industry and wealth ; encircled by the words Sigill. Comit. 1662. Concil. Moravie. 1890. Were this seal adopted it would be a linking of the past of the county to the present, the official seal of the Commissary Court of the Commissariat of Elginshire of date 1662, having as supporters these allegorical lions, and there is little doubt that the same form of seal was used for a like purpose when the Commissary of the Province was a dignitary of the Cathedral. Thus the seal represents a just pride in the past history and confidence in the future of the county."

"On the motion of the Convener, Mr Mackintosh was heartily thanked for his sketch and it was unanimously agreed to adopt it."

On same date Mr Grant Peterkin wrote my father as follows :—

GRANGE HALL,
FORRES, N.B.,
20th Oct. 1890.

DEAR SIR,—I am very pleased to be able to tell you that your design for the Common Seal of the County Council was unanimously adopted to-day, and that a cordial vote of thanks was awarded to you by the Council for the design. I instructed Mr Cameron to let you have it for the time that may be required for the Lithographer. It might be well to see that no mistake is made by the Engraver in the two dates

viz. "1662" and "1890," as they are important factors in your excellent design. Most truly yours,

(Signed) J. GRANT PETERKIN.

L. MACKINTOSH, Esq.,
OLD LODGE,
ELGIN.

REGISTRUM EPISCOPATUS MORAVIENSIS—THE CHARTULARY OF MORAY

The more ancient Register of the Bishopric of Moray is a parchment volume of 169 leaves, written at very different times; the earliest portion being in a hand of the thirteenth century. Several of the early parts have originally formed separate records, and were undoubtedly collected about the end of the fourteenth century, a few years after the Cathedral had been burned by the Wolf of Badenoch. This collection seems to have been made in pursuance of a Papal Commission issued in 1394, which, after narrating, on the information of the Bishop, the destruction of the Cathedral, of the books, charters, and other muniments necessary for proving the rights of the Church itself, of the mensal churches of the Bishop, of the Dean and Chapter, of the Priors of Urquhart and Pluscarden, of the Maison Dieu of Elgin, and of the Hospital of the Bridge of Spey, enjoins Gilbert, Bishop of Aberdeen, to examine such witnesses, books, rolls, quires (*quaternos*), writs, and other adminicles as the Bishop and Dean and Chapter of Moray shall produce, and to record the evidences so collected. Probably under that authority, certainly about that period, the first part was collected. The latter part engrosses deeds down to 1569.

Notwithstanding the unsettled state of Church affairs in Scotland, the Registers of the Bishopric of Moray continued in the hands of the successive bishops till the final abolition of Episcopacy at the Revolution; soon after which they appear to have been acquired by the Faculty of Advocates, Edinburgh, in whose Library they are.

The *Registrum Episcopatus Moraviensis* was printed in 1837 by the Bannatyne Club through the liberality of the "late and the present Dukes of Sutherland" of that date. It was edited by that esteemed

friend of Moray, Sheriff Cosmo Innes, whose preface tells the history of the Bishopric and its *collegium*, as it deserved to be told, which, till he took its records in hand, had never adequately been done. A copy of this book, presented by Sheriff Cosmo Innes, is in our Museum Library.

SEALS OF THREE OF THE BISHOPS OF MORAY

These seals are most interesting. First—on account of the beauty of their workmanship, showing that the old Scottish Craftsmen were artists of the highest standing. Secondly—as their elegant designs as described in *Laing's Ancient Scottish Seals*, are so wonderfully expressive. Thirdly—as their representations of the Holy Trinity give an excellent idea of what may have been sculptured within the vesica of the great west entrance of the Cathedral as suggested on page 47.

No. 1. Seal of John Pilmore (1326-1362). A fine design. Beneath a canopy is a representation of the Trinity. The Father crowned with the cruciform nimbus sitting and supporting between His knees the Son extended on a Cross ; the Holy Spirit in form of a dove ascends from the head of the Son to the mouth of the Father. Surrounding the representation are four circular tablets bearing the evangelistic emblems ; the background is diapered with a lozenge enclosing a rose. In the lower part of the seal, within a niche, is a figure of a bishop kneeling at prayer, and at each side is a shield ; the dexter bears within a double tressure flowered and counter flowered three cushions, and the sinister bears the Lion of Scotland. The inscription is not quite perfect but seems to be—

S' JOHIS D. PILMORE DEI ET APLI(CE SEDIS) GRA EPI MOR(AVIENSIS).

No. 2. Seal of John Winchester (1437-1460). A representation of the Trinity ; in this the right hand is raised and the figures are beneath a canopy supported with pillars. The inscription is on a scroll surrounding—

S' ROTUNDU JOHANNIS EPI MORAVIEN.

No. 3. Seal of Andrew Forman (1501, translated 1514). A beautifully designed and executed seal ; unfortunately it is a little broken ; the



No. 2.



No. 1.



No. 3.

Seals of Three of the Bishops of Moray.

parts that remain are, however, very perfect. A triple canopy, richly ornamented and supported by slender pillars; beneath the centre one, the usual representation of the Trinity; beneath the dexter canopy, the Virgin and infant Jesus; beneath the sinister, a figure of Mary Magdalene with the box of spikenard; the background diapered with a lozenge enclosing a fleur-de-lis. At the lower part is a shield the upper part of which only remains, showing it to have been quarterly; first, a chevron between three fishes haurient for Forman; second, a goose with a bell fastened round its neck. Inscription:—

S' ANDREA EPI MO(RAVIENS COM)MENDA (TARII DE COLDINGH)AM ET
COTINGHAM.

LIST OF THE BISHOPS OF MORAY ACCORDING TO BISHOP DOWDEN

In my text the dates of the various Roman Catholic bishops have been taken from Shaw, Keith, and the earlier writers, but in the more recent researches of Bishop Dowden—*The Bishops of Scotland*, published 1912—they vary somewhat. I therefore append his list as it may be useful for reference.

Gregory	before 1124
William	before 1153
Felix	circa 1165
Simon de Tonei	elected 1171, consecrated 1172
Richard	el. and cons. 1187
Brice (Douglas)	1203
Andrew de Moravia	el. 1222, cons. 1223-4
Simon	el. 1242-3, cons. 1244 (?)
Ralph, el. c. 1252 (died before cons.).	
Archibald	cons. 1253
David de Moravia	el. and cons. 1299
John de Pylmore	The Pope provided and cons. 1326
Alexander Bur	el., prov. and cons. 1362
William de Spyny	prov. and cons. 1397
John de Innes	prov. and cons. 1407

Henry de Lychton	el. 1414, prov. and cons. 1415
Columba de Dunbar	prov. 1422
John de Winchester	prov. 1436, cons. 1437
James Stewart	prov. and cons. 1460
David Stewart	prov. 1462, cons. 1463-4
William de Tulloch	trans. 1477
Andrew Stewart	el. (?) and prov. 1482, cons. after 1485
Andrew Forman	postulate and prov. 1501
James Hepburn	postulate and prov. 1516
Robert Shaw	prov. and cons. 1525
Alexander Stewart	prov. 1529, cons. 1532 (?)
Patrick Hepburn	prov. and cons. (?)1538

Protestant Bishops.

George Douglas	} They officiated, however, in St Giles' Church, but had Spynie Castle as their residence.
Alexander Douglas	
John Guthrie	
Murdo Mackenzie	
James Aitken	
Colin Falconer	
Alexander Rose (Ross)	
William Hay	

Bishops of the Episcopal Church after 1689.

William Dunbar
 William Falconer.
 Arthur Petrie.
 Andrew Macfarlane.
 Alexander Jolly.
 David Low.
 Robert Eden.
 James Butter Knill Kelly.
 Arthur John Maclean.

LIST OF PROVOSTS AND LORD PROVOSTS OF THE BURGH

In the earliest records the chief magistrate was sometimes called *Prepositus* as Thomas Wysman, *Major* as Walter son of Ralph, *Alderman* as David Douglas of Pittendreich.

Thomas Wysman, Provost in	1261
Adam, son of Stephen and Patrick Heroc	1272
Walter, son of Ralph	1330
Walter, son of Ralph	1343
James Douglas	1488
David Douglas	1521-1525
William Douglas	1529-1530
William Gaderar	1538-1539
John Young	1539-1540
William Gaderar	1540-1542
John Young	1542-1543
William Gaderar	1543-1547
St Giles	1547-1548
William Hay of Mayne	1548-1549
Alexander Innes	1549-1553
William Innes	1553-1554
Alexander Douglas	1554-1557
William Gaderar	1557-1558
Alexander Douglas	1559-1561
John Annand	1565-1568
Alexander Douglas	1568-1569
John Annand of Morristoun	1569-1574
Alexander Douglas	1574-1575
John Annand	1575-1583
Thomas Young	1583-1584
James Douglas of Shutting Acres	1584-1585
John Annand	1585-1586
James Douglas	1586-1587
John Annand	1589-1594
Alexander Seton, Lord Urquhart and Fyvie	1594-1600
James Douglas of Shutting Acres	1600-1601
Alexander Seton, Earl of Dunfermline	1601-1607

James Douglas of Barflethills	1609-1610
Alexander Pringill	1610-1611
James Rutherford	1611-1612
Alexander Pringill	1612-1613
James Douglas of Barflethills	1613-1615
James Rutherford	1615-1623
Gavin Douglas of Shutting Acres	1623-1631
John Hay	1631-1643
Gavin Douglas of Morristoun	1643-1645
John Hay	1645-1650
John Douglas of Morristoun	1650-1653
John Hay	1653-1655
John Douglas of Morristoun	1655-1658
George Cumming of Lochtervandich	1658-1664
William Cumming	1664-1665
Thomas Calder	1665-1668
George Cumming of Lochtervandich	1668-1687
Sir Alexander Innes of Coxtou	1687-1688
David Stewart	1688-1689
William Calder of Spynie	1689-1690
William King of Newmill	1690-1700
James, Lord Duffus	1700-1705
William Sutherland of Mostowie	1705-1708
William King of Newmill	1708-1711
George Innes of Dunkinty	1711-1714
Sir Archibald Dunbar of Thunderton	1714-1717
Robert Innes, M.D.	1717-1720
James Innes, M.D.	1720-1723
Robert Innes, M.D.	1723-1726
James Innes, M.D.	1726-1729
James Anderson of Linkwood	1729-1731
James Innes, M.D.	1731-1734
John Robertson, Merchant	1734-1737
James Innes, M.D.	1737-1740
William Anderson of Linkwood	1740-1743
James Stephen, Merchant	1743-1746
John Duff, Senior, Merchant	1746-1749
Alexander Brodie of Windyhill	1749-1752

James Robertson of Bishopmill	1752-1755
Alexander Brodie of Windyhills	1755-1758
James Robertson of Bishopmill	1758-1761
Alexander Brodie of Windyhills	1761-1764
James Robertson of Bishopmill	1764-1767
Alexander Brodie of Windyhills	1767-1770
Thomas Stephen, Merchant	1770-1771
John Duff, Merchant	1771-1774
Alexander Brodie of Windyhills	1774-1775
John Duff, Merchant	1775-1778
Alexander Brodie of Windyhills	1778-1779
John Duff, Merchant	1779-1782
George Brown, Linkwood	1782-1785
John Duff, Merchant	1785-1788
George Brown, Linkwood	1788-1791
John Duff, Merchant	1791-1792
Alexander Brander, Merchant	1792-1795
George Brown, Linkwood	1795-1798
Alexander Brander, Merchant	1798-1799
George Brown, Linkwood	1799-1802
Joseph King of Newmill	1802-1803
George Brown, Linkwood	1803-1806
Joseph King of Newmill	1806-1809
George Brown, Linkwood	1809-1812
George Fenton, Writer	1812-1815
George Brown, Linkwood	1815-1816
Colonel Francis William Grant, M.P.	1816-1819
Sir Archibald Dunbar of Northfield, Baronet	1819-1820
Alexander Innes, Merchant	1820-1823
Peter Nicholson, Merchant	1823-1826
Alexander Innes, Merchant	1826-1829
John Lawson, Junior, Banker	1829-1832
James Petrie, Merchant	1832-1833

This was the last election under the old system ; the Reform Bill having come into operation at the election in November 1833.

William Gauldie, Merchant	1833-1835
John M'Kimmie, Merchant	1835-1839

Alexander Young, Banker	1839-1840
John M'Kimmie, Merchant	1840-1842
James Wilson	1842-1848
James Grant, Solicitor	1848-1863
Alexander Russell, Publisher	1863-1869
Alexander Cameron of Mainhouse	1869-1875
William Culbard, Merchant	1875-1881
James Black, Publisher	1881-1890
William Law, Ironmonger	1890-1896
William Grant, Banker	1896-1899
John Young, Chemist	1899-1905
James Christie, Merchant	1905-1908
Charles Duff Wilson, Jeweller	1908-1913
William Ramsay of Longmorn	1913-

THE LIST OF THE MINISTERS,

Presbyterian and Episcopalian, who officiated in St Giles' Church, Elgin, are as follows :—

- 1563. Robert Pont.
- 1567. Alexander Winchester.
- 1581. Alexander Douglas.
- 1617. David Philp, A.M.
- 1633. John Gordon, A.M.
- 1640. Gilbert Ross
- 1645. Murdoch Mackenzie, A.M.
- 1677. James Atkins, D.D.
- 1680. Colin Falconer, A.M.
- 1687. Alexander Rose, D.D.
- 1688. William Hay, D.D. He was deprived of his parsonage by the Privy Council in October 1689 for not praying for King William and Queen Mary. The charge was kept vacant till 1696, it is supposed by the influence of Lord Duffus and the leading members of the Town Council, who held Jacobite principles. Elgin was thus without a minister for seven years.
- 1696. Robert Langlands.
- 1701. Alexander King.
- 1717. Charles Primerose, A.M.

- 1730. James Winchester.
- 1735. Alexander Irvine.
- 1759. David Rintoul.
- 1779. James Hay. D.D.
- 1784. William Gordon, A.M.,
- 1838. Alexander Topp.
- 1842. Francis Wylie, D.D.
- 1843. Philip Jervis Mackie.
- 1881. Robert Macpherson, D.D.

In the year 1606 King James VI. revived the Bishopric of Moray, but the Bishop being much occupied with the business of an extensive diocese, had little time to attend to the pastoral duties of his parish, and it became desirable to institute a collegiate charge, which was done in 1607. Since that date Elgin has continued to be served by two ministers.

The names of the clergymen of the second or collegiate charge are as follows :—

1607. William Cloggie.

The second charge at Elgin was vacant from 1608 to 1613.

1613. David Philp, A.M.

The second charge at Elgin was vacant from 1617 to 1645.

1645. Thomas Law.

1659. James Horne.

1682. Alexander Tod.

Both charges were vacant from 1689 to 1696.

1696. James Thomson of Newton, Colessie.

1727. Joseph Sanderson.

1734. Lachlan Shaw.

1774. William Peterkin.

1788. John Grant.

1815. Lewis Gordon.

1825. Alexander Walker.

1842. Francis Wylie, D.D.

1843. Philip Jervis Mackie.

1873. Duncan Stewart, D.D.

1882. Alexander Lawson, B.D.

1894. William Moffat, B.D.

THE INCORPORATED TRADES OF ELGIN

King Robert the Bruce in his charter conferring the Earldom of Moray on his nephew, Thomas Randolph, reserves to his burgesses of Elgin the same liberties they had enjoyed in the reign of **Alexander I.**, and about 1151 **David I.**, gave the concession of a free "hanse" to the burgesses, under which grant they acquired the right of free trade within the burgh, and the privilege of associating in defence of their rights.

It was during **David's** reign that **Craft Guilds** are first mentioned as existing in Scotland. How long **Craft Guilds** had then existed, how they originated, whether they were introduced from the Continent or sprang up spontaneously are points on which there appears to be no information. In their primitive form, they were to all appearance materially different from the **Craft Guilds** which began to be instituted in Scotland in the beginning of the thirteenth century, and which for close on six hundred years formed one of the main factors in the municipal and economic history of the country. How long these old primitive **Craft Guilds** existed is unknown, but with the year 1214 the new order began. This was the beginning of a change, for besides materially affecting the character of the **Craft Guilds**, it placed them in relations with the **Town Councils**, which principle if not absolutely new, was extremely important and bore abundant fruit. Henceforward the **Scottish Craft Guilds** were created either by royal licence or by resolutions of **Town Councils**. The old primitive **Guilds** were in many burghs incorporated with these new and more powerful **Guilds**; in other burghs they seem to have dropped out altogether.

King William the Lion confirmed to all his burgesses of Moray their free hanse, to be held when they chose, where they chose, as freely and honourably as they held it in the time of his grandfather, **King David**. And **Alexander II.**, the 28th day of November 1234, granted a charter at Elgin to the burgesses of Elgin, conferring on them the rights of a merchant guild as fully and freely as any burgh in Scotland possessed. This charter is still preserved as the most valuable muniment of the town. It is the oldest royal charter possessed by Elgin. Earlier charters must of necessity have been granted although now irretrievably lost. It is preserved in the **Town cadget**—an excellent

reproduction of it hangs in the Museum—and is as follows :—
“ Alexander, Dei gratia Rex Scottorum, omnibus probis hominibus totius terræ suæ salutem. Sciatis nos concessisse, et hac carta nostra confirmasse Burgensibus nostris de Elgyn, ut ipsi ad meliorationem Burgi nostri de Elgyn habeant in eodem Burgo Guildam suam mercatoriam adeo libere, et sicut aliqui Burgorum nostrorum in toto regno nostro Guildam suam habent. Testibus Alano Hostiario, Reginaldo de Cheyn Camerario ; Hugone de Abernethie ; Willielmo et Bernardo de Monto Alto ; Alexandro de Moravia, et Willielmo Bisset. Apud Elgyn, vigesimo octavo die Novembris, anno regni nostro, vigesimo 1234.”

From the importance of the burgh in the twelfth century as the occasional residence of our kings, and in the beginning of the thirteenth century as an Episcopal See, skilled tradesmen of the different crafts were required, and in the early years of the *Registrum Episcopatus Moraviensis* there are many references to craftsmen—Osbert and Henry, smiths or armourers ; Richard, William, and Thomas, glaziers (vitrearii) ; Brice the tailor (ceisor) ; James the Smith, shoemaker (sutor) ; John the fuller (fullonis) ; Gregory the mason ; and carpenters in 1262, were sent by the Sheriff of Elgin to Caithness, to erect a new hall and wardrobe-room for Alexander III. Judging by the beauty of the work at the Cathedral, we may safely assume that it is to the influence of the old Masters of Crafts, that the Elgin tradesmen are indebted for the high position they have held these past centuries.

Under the charter of Alexander II. and its ratification by the Earls of Moray, the Trades of Elgin were entitled to form themselves into Corporations. And this privilege was only accorded to six burghs in the thirteenth century, Perth, Aberdeen, Stirling, Elgin, Berwick, and Dundee. (With the exception of Dundee they were all created by royal licence.) Five others were added in the fourteenth century, but it was only after 1533 that the Guilds or Incorporations began to be created all over the country.

As long as Roman Catholicism endured, the Craft Guilds of Elgin were in the happy position of having no history. Fostered by the Church each craft pursued the even tenor of its way, and each craft had its assigned position in the Church of St Giles—each having its patron saint, its separate altar, its priest,

The **Reformation**, though to outward appearance only a change of creed, was **actually a revolution**. Old principles and prejudices, old modes of looking at things, old customs and habits were swept away. Before a century had passed there was a new Scotland as different from the old as day is from night.

The **Crafts of Elgin**, suddenly awakened out of their old quiet ways, became aware of their importance as factors in municipal life. This discovery was immediately followed by an effort to improve the strength of their position. Six of the Craft Guilds, viz. the **Hammermen**, the **Glovers**, the **Tailors**, the **Shoemakers**, the **Weavers**, and the **Squarewrights** forming themselves into a **Convenery** to protect their privileges.

Accordingly in 1657 and 1658, **Articles of Condescendence** were entered into between the **Town Council and the Crafts**, recognizing their existence as independent corporations, and making regulations for their management; the Magistrates, however, retaining the right of nominating the Deacons of each Craft from a leet of three names presented to them. In 1675 the Council agreed to the Deacon Convener being a member of the Town Council. In 1700 they advanced another step, and were accorded the right to nominate their own Deacons, and in 1705 a further and most important concession was made to their influence, by obtaining the right to be **represented at the Town Council by the Convener and two Deacons**.

The result of these successive changes was to place a very considerable amount of political influence in the hands of the Crafts. The election of a Member of Parliament for the then Elgin Burghs—Elgin, Cullen, Banff, Inverurie, and Kintore—rested in the respective Town Councils of these burghs, and the admission, therefore, of the Crafts' representatives to the Town Council placed in their hands the fifth part of the representation of the burgh.

The **concession** thus granted to the Crafts was a step in the right direction. It was a practical extension of the franchise to a class which hitherto had not possessed it. But under the close system which then prevailed it was **not conducive to harmony**. It became an object of ambition to become a Deacon and the Trade elections gave rise to severe contests. Miserable squabbles and petty bickerings likewise ensued between the democratic craftsmen and the more conservative Town Council, and culminated at last in the **memorable election of 1820**, the craftsmen mainly being for Fife, while the Grants relied on the other members. The corruption and **bribery** that were

practised by both sides could scarcely now be credited. James Cattanach, Deacon of the Wrights, received from Lord Fife a psalm book ; but every one of its three hundred psalms consisted of a one pound note. On the other hand, Deacon Steinson received from the Grants "a well biggit close." It is recorded of Alexander M'Iver, Deacon of the Shoemakers, that he refused £2000 and the liferent of a farm for himself and his son.

With the passing of the **Reform Act** of 1832 this disgraceful state of things came to an end. By that Act the right of election was taken from the Town Council and placed directly in the hands of the people. As for the Crafts or Trades their honours were entirely shorn and their political power gone.

The different **Crafts** had the **monopoly** of carrying on their own trades within the burgh, which rights they keenly protected, each priding itself on the skill of its members and exercising a severe but wholesome discipline over its journeymen and apprentices. All **non-freemen** encroaching, moreover, on these privileges were watched with a jealous eye and immediately **persecuted**. This policy by the beginning of the nineteenth century crippled and handicapped local industry terribly ; it suffered no relaxation, however, until at last, having become intolerable, it was entirely swept away by the Reform Act.

One would like to deal fully with these **old craftsmen** and their ways. An **interesting history** could be written as their lives were so bound up with the old burgher life of our City.

The Reform Act having abolished the exclusive privileges, the Trades Incorporations had little object in continuing to take an interest in their crafts as public bodies. Some of the Incorporations having landed property sold it, dividing the spoil. But, fortunately, that part of the **Muir of Elgin** which the Convenery had acquired from the Town Council in 1760, could not be alienated, and has served as the link to keep the Trades Incorporations alive. This piece of land they much improved, and on part of it the **village of New Elgin** has been built. It brings in an annual revenue of some £150 or so, and every September this is divided equally among the six Craft Incorporations, who in turn divide their share—with any other monies—among their superannuated members and widows, with due allowances by way of mortality money, when a member or a widow dies.

The Trades of late years again occupy an honoured position in the

burgh, and while their old usefulness and prestige may be gone, still there are degrees of usefulness whereby they may do something for the advancement of Elgin.

THE GOLDSMITHS AND SILVERSMITHS OF ELGIN

(Compiled from that splendid work on *Old Scottish Communion Plate* by the Rev. Thomas Burns, D.D, F.R.S.E. ; from an article which appeared in the *Elgin Courant* in December 1901 from the pen of Dr Cramond, Cullen ; and from other notes.)

Elgin has been the centre of a comparatively wealthy district from the earliest recorded times, and one would therefore naturally think that goldsmiths and silversmiths would figure with some degree of prominence in the records, but such is by no means the case. Even their very names cannot now be traced, and yet of the few centres for goldsmiths in the north, Elgin was one. The Town mark consisted of the name ELGIN or contracted ELN or ELG. Two additional stamps are known—a representation of the west front of the Elgin Cathedral, and the figure of St Giles—with also the initials of the maker.

Eight names are given by the Rev. Dr Burns, being names supplied to Mr A. J. S. Brook, 87 George Street, Edinburgh, by my father. These eight are numbered in the following list : Nos. 4, 5, 6, 7, 9, 10, 12, and 13. Mr Brook supplied Dr Cramond with four additional names, numbered 14, 15, 16, and 17.

The earliest references to silver and gold work are in the *Burgh Court Book* of 1540-1, when in October 16th we have mention of "twa silver ringis," and in February 29th "ane teblet of gold," and the first mention of a goldsmith is in 1546-7, when we hear of—

(1) Walter Hay, Goldsmith.

This Walter Hay appears to have been a bit of a character and to have given the Council and Kirk Session some trouble. As early as January 1551-2 we have him before the Heid burrow court where he has "to pay halfe ane stane of wax to Sanct Gelis work for selling of wyne within the college of Murray." This fine is coupled with the admonition

“and gif evyr he dois sic in tyme cuming he sall pay the price of ane punsioun of wyn vnforgevin.” In the following years his name crops up in various minutes. He was the goldsmith golfer who in 1596 was before the Kirk Session “accusit for playing at the boullis and golff upoun Sondaye in the tyme of the sermon,” and later in 1603 was charged with supplying Communion tokens to outsiders and had “to gif his aith that he sall gif no teakynes to ony of the people.”

(2) James Annand,

the second in our list of goldsmiths, is referred to in the *Burgh Court Book* of date 15th June 1584, when “John Beig, tailzeour in Elgin, wes decernit and ordanit to pay to James Annand, burges and goldsmith thair, threttie sax s. as pryce liquidat for ane pair of sufficient new pleit slevis restand awand be the said Johne to him conforme to the tennour of ane act maid within thir court buikis of the dait the saxt day of Aprile the zeir of God I^mV^c foir scoir foir zeirs.”

(3) Andro Stalker

is first heard of in Elgin when he “ratefeits ane promeis of mariage” in December 1598. In 1600 we have our friend Walter Hay “setting upoun Andro with a drawin sword in his hand,” and what was more heinous, “speciallie upoun a nicht befor the celebration of the Lord’s Supper.” Stalker is the only name mentioned in the seventeenth century, but there may have been others, as in the *Town Council Records* of “1640, November 30, it is appoyntit that Thursdaye nixt the magistrattis to go throch the toun and weycht the siluer work within the toun.”

Still this trade—owing no doubt to the upheavals in religion—was far from flourishing, and poor Andro in his old age fell upon evil days, as in “18 July 1642, the Counsell ordanit Andro Annand to gif out puir folkis money tua croce dollouris being V lib. 6s. 8d. to Andro Stalker, goldsmith, to help him in his necessitie being depauperat.” Two years later, in 1644, we have a last mention of him in the *Kirk Session Books*, March 26, “To Andro Stalker half ane dollor for mending the Communion cupes.” It is interesting to know that an Andro Stalker, probably the same man, was admitted to the freedom of the goldsmith craft Edinburgh on 6th July 1597.

(4) **William Scott.**

(5) **William Scott.**

The Scotts, elder and younger, are probably the best known of the Elgin silversmiths. They carried on business also in Aberdeen and Banff and produced good work, as may still be seen in the Communion Cups of Elgin, Mortlach, Cullen, Forglen, and Banff. The finest examples are those possessed by the parish of Elgin, being the two cups presented by Provost William Cummin of Achry in 1681. These bear the initials V. S. of the elder William Scott.

William Scott, younger, is first referred to in 1678. He was admitted burghess of Aberdeen in 1691 and is designated in 1696 as goldsmith. His mark is V. S. ABC.

The Scotts, father and son, were admitted freemen of Elgin in the year 1700, the minute reading, "out of consideration and for the favour and respect the Magistrates bear them." The following innkeeper's bill gives proof of the genial hospitality of the municipal authorities. "1700, September 23. To ane trett given by the Majestrats to the goldsmith Mr Scott, elder, and his son when they gott their burges tickett being eight choppin claret wyne, thre pynt seck posset and ane chopin and tobacco and pyps, in all £14, 9s. 2d. Scots."

(6) **James Guthrie.**

The Deacons and masters, of the Hammermen Craft of Elgin, being satisfied of the ability of James Guthrie, from Edinburgh, and of his skill in working as a gold and silver smith, admitted him freeman in 1712.

(7) **Alexander Innes,**

goldsmith, admitted freeman 1715.

(8) **James Brown**

we learn of in the *Town Council Minutes* of June 13, 1720, "agreement with James Brown, Clockmaker, at Aberdeen, to make and build ane sufficient and weel going clock in the steeple of the tolbooth with two diall plates and that for £18 stg. to be paid out of the vacant stipends for 1716 and if necessary, the common good." (The frame and works of this clock now rest in the Museum.) Later, James Brown resided in Elgin, being Deacon of the Hammermen. He died in 1752.

(9) **William Livingstone,**

he was apprentice to James Tait and was admitted in 1729. The old Communion Cups of the parishes of Boharm and Rothes both bear the contracted town mark ELG. with William Livingstone's initials and the letter O.

(10) **James Humphrey**

was made a burges in 1753 along with five others "for the regard the Magistrates bear them as good workmen and in order to encourage skilful workmen to reside in the place." James Humphrey or Umphray is referred to in a deed of date 1789 as late goldsmith in Elgin. Humphrey's apprentices in 1754 were John M'Beath and John Cruickshank.

(11) **George Spark (1788).**(12) **John Keith.**

John Keith carried on business as a silversmith in Banff from 1786 to 1823, and was admitted freeman of the Hammermen's Incorporation of Elgin 1808. It is recorded on his admission "the said John Keith instantly produced a watch chain by way of assay." His mark I. K. is still frequently met with on spoons.

(13) **Charles Fowler (1790-1820).**

His marks are found on spoons: (a) CF. ELGIN. B; (b) CF. ELGIN followed by a stamp of the figure of St Giles and a stamp of the west front of the Cathedral; (c) CF. ELN. and the aforesaid stamp view of the Cathedral. Fowler was a Town Councillor in 1819-20.

(14) **J. Hardie.**(15) **Joseph Pozzie.**(16) **Wm. S. Ferguson.**

The following entry occurs in the *Elgin Guildry Books* regarding Mr Ferguson:—

"1833, October 22. William Stephen Ferguson, goldsmith, jeweller and silversmith in Elgin (who was admitted a burges and freeman of the burgh of 21st curt.), received, created and admitted a Guild

Brother of this Burgh, for which, on 8th October 1828, he paid the then Collector £4. Stg., being the regulated dues of admission for apprentices of guild brethren, and was declared entitled to all the privileges thereto belonging." His mark is W. F. and these initials with ELGIN appear on the snuff box of John Shanks, which is illustrated on a later page. Wm. S. Ferguson was a Bailie in 1847.

(17) **Thomas Stuart** (1813).

His mark is T. S. ELN. and with or without the Cathedral towers.

(18) **George Cruickshank** (1832).

(19) — **Urquhart** (1832).

(20) **James Alexander** (1832).

(21) **John Sellar** (1835).

{His mark is J. S.

(22) **William Smith** (1861).

His mark is W. S.

(23) **James T. Mackay** (1874).

His mark is J. T. M.

(24) **John Anderson** (1887).

His mark is J. A.

(25) **Frank Anderson** (1897).

Who continues his brother's mark of J. A.

MAIL COACHES

At the beginning of the nineteenth century there were no public conveyances north of Aberdeen. The mail bags were carried on horseback and were only despatched three times a week, there being little correspondence. A mail coach with two horses was started about 1812 from Aberdeen to Inverness. It reached Elgin from the South

in the evening, and was horsed from Elgin to Forres with a pair of rather antiquated animals known as "the deaf and the blind horse." About 1819 a four-horse coach called "The Duke of Gordon" was started, which left Inverness at six in the morning, passed through Elgin at midday, and arrived in Aberdeen at ten o'clock at night. The proprietors of the "Mail" took alarm at this competition and they also put four horses into their coach, and both concerns prospered. "The Star" was started in 1826 as a coach between Aberdeen and Elgin, and another Star coach commenced about the same time to run to Inverness. It left Elgin about seven, arriving at Inverness about midday, leaving again about three the same afternoon and getting to Elgin about half-past seven at night. Later a day coach was started between Elgin and Banff and "The Speyside Mail" between Elgin and Rothes. The last and greatest of the coaches was "The Defiance," which commenced running about 1835. It was so successful as to supersede "The Duke of Gordon" and "The Star" coaches to Aberdeen, and continued to maintain its public favour until in turn it was superseded by the railway.

RAILWAYS;

When railways north of Aberdeen were first suggested, the scheme was looked upon as visionary; the comparative poverty of the country and the paucity of the population all seemed to forbid it; but when on 25th November 1844 a communication was received by the Elgin Town Council from Mr James Grant, banker, for forming a railway from Stotfield (Lossiemouth) harbour to Elgin and from Elgin to Rothes, the project was favourably received. An Act of Incorporation for the Morayshire Railway, dated 16th July 1846, was obtained; and on 10th August 1852, its first portion from Elgin to Lossiemouth was opened. In 1856 a second Act was procured by the Morayshire Railway to open up the district of Rothes, Craigellachie, and Strathspey. About this time another company took the field to connect Nairn and Keith. This, the Inverness and Aberdeen Junction Railway, was consolidated in 1865 with the other Inverness Railways into the Highland Railway. On 1st July 1863 the Morayshire Railway's third

section, connecting Elgin with Strathspey, was completed. On the same day the Great North of Scotland Railway commenced to work the whole system of the "Morayshire," and on the 30th September 1880 the Morayshire Railway was finally merged into the Great North of Scotland Railway Company—whose Coast-line section was opened in 1886.

A FEW OF THE PLACES OF INTEREST AROUND ELGIN

Spynie Churchyard,

about three miles north of Elgin, was the site of the Church of Holy Trinity, Spynie, the First Cathedral Church of Moray. When Bishop Bricius (1203-1223) fixed on this spot as the Cathedral Church of

his Diocese, it was probably a place of some importance. It was conveniently situated near Elgin; had a harbour immediately adjoining; was a delightful, dry situation, and with a commanding view of the surrounding country. Within a few years thereafter its little Church, however, surrendered its dignity to one more worthy the honour, the Church of the Holy Trinity, "juxta" Elgin—"the Lantern of the North."

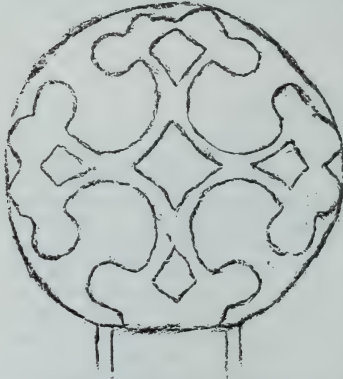


FIG. 65.—Head of the Cross marking the site of the First Cathedral Church of Moray.

The Church has disappeared, but the foundations were traceable above the grass of the churchyard until recent years. These traces showed a small Church of simple character 74 feet long by 35 wide. Except in the east gable the walls appeared built only of clay. At one time it had

boasted a few ornamental features, doorways and a window adorned with Gothic mouldings (of a later period than of Bishop Bricius): these in 1735 were built into the Church of New Spynie at the western end of the parish.

The churchyard is still in use, and is well looked after by the New Spynie Parish Council, who in 1907 had the ground thoroughly put to rights. In doing this a few mediæval grave-stones with crosses were discovered. Four of these interesting stones are preserved on the outside of the east wall of the Rothes enclosure.

The head of a tall Gothic cross (Fig. 65)

—it may have been the **Cathedral Cross**, says Dr Cooper—has been placed on a new shaft, erected by the Parish Council to mark the site of the old Church. On its base is this inscription :—

This Cross marks the eastern end
of the Church of the Holy Trinity
Spynie within which about 1208
BRICIUS BISHOP OF MORAY
constituted the first Cathedral Chapter
of the Diocese.

There are many stones of interest, but those within the Earl of Rothes (Leslie) enclosure are particularly good.

On the south wall is a monument with two full heraldic achieve-



FIG. 66.—Shield with Arms at Spynie Churchyard.

ments. That on the dexter bears :—Quarterly, 1st and 4th, On a bend, represented like a sleeve, three buckles (Leslie) ; 2nd and 3rd, A lion rampant (intended for Abernethy but ribbon omitted). Crest, on a helmet with mantling and coronet, a hawk head. Motto, on an escroll above “GRIP FAST.” Supporters, two griffens. Initials R. L. That on the sinister bears :—A chevron between three boar heads

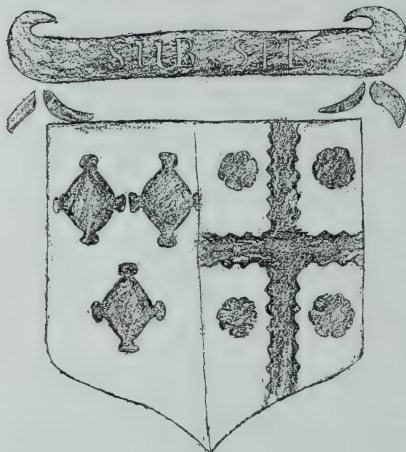


FIG. 67.—Shield with Arms at Spynie Churchyard.

erased (for Elphinstone). Crest, issuing from a coronet above the shield, a hand holding a sword bendways. Motto on an escroll above, “CAVSE CAVSIT.” Supporters, two savages with clubs in their exterior hands. Initials I. E. Round the margin is an inscription commemorating a ROBERTVS LESLIE DE FINDRESY and IONETA ELPHINSTOVNE of date 1588.

On the west wall are two stones, one on either side of the entrance. They have each in the centre, near the top, a shield

with impaled arms, above which, on an escroll is rudely incised the motto “SUB SPE,” under the shield a skull, and round the margin the inscription in Roman capitals.

(1) The first shield (Fig. 66) bears :—Three cushions lozengeways (no royal tressure or mark of cadency) (Dunbar of Burgie), *impaling*, Quarterly, 1st and 4th, Three buckles in bend (not on a bend) ; 2nd and 3rd, A lion rampant (not debruised by a ribbon) (Leslie quartered with Abernethy). Marginal inscription continued down centre, tells of MISTRIS ISSOBLLA LESLIE LADIE BVRGIE who died 10th January 1688.

The second shield (Fig. 67) bears :—Three cushions lozengeways (Dunbar of Bishopmiln), *impaling*, A cross engrailed between four roses (Ayton). The inscription records a MISTRIS MARGARET ÆYTON LADIE, BISHOPMILN, who died 9th September 1714.

On the north wall is a large monument, the achievement on it being very rudely carved. The shield bears :—Six buckles in bend between two lions counter-combatant (intended for Leslie quartered with Abernethy). Above the shield a helmet with mantling, and at the sides the initials A. L. and I. L. The inscription in script commemorates ABRAHAM LESLIE ESQR. OF FINDRASSIE, Heir Male of GEORGE 4th EARL OF ROTHES, who died 26th May 1793.

Within this enclosure, is a door lintel having a sword incised thereon, and a doorsole with a cross crosslet, both worthy of attention.

One would likewise direct attention to the lovely views which are obtained from the churchyard.

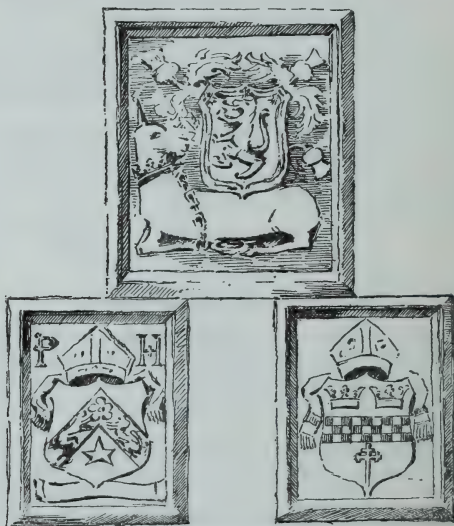
The Ruins of the Castle of Spynie,

which lie a little to the north, may be reached on foot by a narrow pathway through a field, the gate being on the left between the churchyard and the farm steading. Following this path, when one is square on with the west side of the tower, a loud call will produce a remarkably fine double echo.

Whether Bishop Bricius was the founder of the Castle of Spynie on this the north side of the hill we do not discover, but the probability is that he was, and the choice of situation does credit to his taste. The Loch was then connected with the sea, and with the tide washing the north foundations the situation must have been grand. Under the fostering care of the bishops the district about Spynie gradually grew in population and importance. A village sprung up on the borders of the Loch, to the west of the Castle, which was eventually erected into a Burgh of Barony, with merchants and traders. The locality long continued to be an important part of the Province until by an unexplained calamity the Loch ceased to be connected with the sea.

The Castle, which had become the grandest Bishop's Castle in Scotland, continued, however, to be the chief residence of the Roman Catholic

bishops, up to Bishop Patrick Hepburn's death in 1573, and thereafter of the Protestant bishops until the Revolution, when it was annexed to the Crown. It subsequently passed into private hands, being now the property of Captain James Brander Dunbar of Pitgavenny, to whom application has to be made to view the place. Since 1688 the Castle



Figs. 69, 70, 71.—Group of Heraldic Panels at Spynie Castle.

has been despoiled and thoroughly neglected, until, as recently reported by the Royal Commission on Ancient Monuments, the ruins now are in a very critical condition, especially Davy's Tower.

At one time there were five stones bearing coats of arms on the ruins, but, alas, one is now amissing, viz., the shield (Fig. 68), which was over the main gateway in the east wall of the courtyard, bearing arms:—On a fess, between three keys paleways, as many stars. Behind the

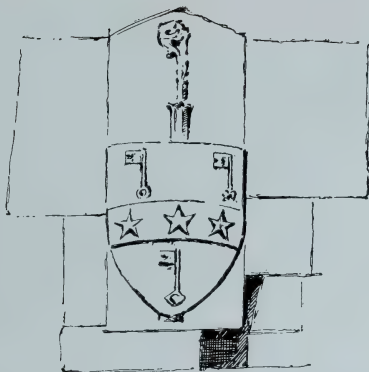


FIG. 68.—Shield of Arms. Formerly over the East Main Gateway at the Castle of Spynie—now amissing.



The Castle of Spynie.

shield a crosier. These are no doubt the arms of a Bishop of Moray, but not of Bishop Innes as commonly stated.

On the south wall of Davy's Tower, comparatively low down, are a group of three heraldic panels, one above and two beneath.

The upper contains a shield (Fig. 69) bearing :—The lion of Scotland, surrounded by thistles at top and sides and resting on the back of a unicorn, couchant, gorged with a crown and chained.

The two lower panels each contain a shield.

The arms on the dexter panel (Fig. 70) are those of Bishop Patrick Hepburn; a similar panel is built into the Bishop's Palace, Elgin, and described at page 33.

The arms on the sinister shield (Fig. 71) are :—A fess chequy between two crowns in chief and a cross crosslet fitchée in base. Above the shield a mitre. These are the arms of Bishop David Stewart, the builder of this tower (see pp. 35, 59). A stone with his arms is also built into the walls of the Bishop's Palace at Elgin.

On the same wall almost directly over this group is a single panel just touching the corbellings at the top. The arms are (Fig. 72) :—On a fess between three cross crosslets fitchée as many stars (Tulloch). Above the shield a mitre. These are the arms of Bishop William Tulloch.

The association of the arms of Bishop David Stewart (1461-1476), who was succeeded by Bishop Tulloch (1477-1482), the one near the foot and the other at the top of the tower is intelligible, but why Bishop Patrick Hepburn (1535, died 1573) should have his arms in such close juxtaposition with those of Bishop David Stewart is not apparent.

Churchyard of Kinneddar

A couple of miles further north we have the churchyard of Kinneddar. Kinneddar in the tenth century was regarded as one of the most holy places in the north, St Gerardine having established an oratory in 934, and after his death the church of Kinneddar was built.



FIG. 72.—Shield of Arms at Spynie Castle.

Like Birnie, **Kinneddar** was one of the earliest churches and residences of the Bishops of Moray. Bishop Richard (1187-1203) built a house here, and it would appear to have been the Bishop's residence before the building of Spynie as almost all the early charters are dated "Kinedor in Moravia." Traces of this house were to be seen, until recently, in a field to the north of the churchyard; of the Church there are some slight remains of foundations in the churchyard.

There is also an **old cross**. It has a round shaft with ornament at top, and is fixed in a socket forming two steps.

Lossiemouth

is a fishing town, trading port, and a pleasant east coast summer resort, distant from Elgin nearly six miles by rail and five by road. As its name implies it is situated at the mouth of the River Lossie.

The popularity of **Lossiemouth** originated with its golf course, now so celebrated. The climate is milder than that of St Andrews and North Berwick in the south, more bracing than Nairn some twenty-seven miles to the west, and is one of the driest in Scotland, the average rainfall over a series of years being less than 21 inches. Having the sea on three sides there is almost always, even on the hottest summer days, an invigorating breeze, while the place escapes the severity of the open sea, by the shelter of the Banffshire coast on the east, and the Caithness and Sutherland coasts on the north-west.

There is a **fine sandy beach** on which bathing is safe at any state of the tide, for there are no currents, hollows, or masses of seaweed. Dressing-boxes are provided. There are also Baths on the shore. Warships are often stationed off the coast for weeks at a time and their proceedings are a source of unflinching interest.

From **Coulard Hill**, as the ridge on the headland is called, there is a wide and entertaining country. Far across the Firth rise the mountains of Sutherland and Ross-shire, with the Soutars of Cromarty. Eastwards the view extends to the Bin Hill of Cullen. Inland the eye roams over the wide, extending, and well-cultivated plain known as the Laich (lower part) o' Moray, and beyond are the Speyside mountains Ben Rinnes and Ben Aigan. At times the sunsets from this standpoint are really magnificent.

St Gerardine, of whom mention has already been made, had his small hermitage on a cliff beside the railway station. It is said to have been

a small place some 12 feet square ; was completed by a Gothic window and door, and commanded a solitary view along the eastern shore. These decorations were torn down about 1760, and in the course of working the quarries the whole cave has been destroyed.

The present Established Church is dedicated to St Gerardine, and the Saint's effigy is upon the burgh seal. According to legend the holy man on stormy nights walked about the shore, holding a lantern to warn mariners from the neighbouring rocks. This laudable object is now accomplished by a lighthouse situated at an angle of the shore to the westward.

The Golf Course is a splendid one of eighteen holes over a variety of ground. The soil is dry and sandy, the turf fine, and there are scientific hazards of sand bunkers, whins, and ditches. There is also a nine-hole course $1\frac{1}{2}$ miles in length, and a small course for children.

There is a public Bowling Green. Boating may be had to a small extent, and at the mouth of the Lossie fair sea trout fishing.

Covesea Caves

Beyond the Lighthouse there is another stretch of sand, and then a rugged picturesque coast consisting of cliffs, carved by the action of the waves into fantastic forms and containing the famous caves of Covesea. One is called the "Store," and seems to suggest that smugglers found it useful for their contraband goods. Another cave is called "Sir Robert's Stables." Here the "Wizard of Gordonstoun" hid his horses from the rebels during the Jacobite rising of the '45. It is thought probable that at one time an underground passage afforded communication between the cave and the mansion house nearly half a mile away. Yet another, the most westerly one, "Helg's Hole," is often tenanted by the tinkers and vagrants. Another cave has many hieroglyphics.

Gordonstoun House

is about a half-mile inland. The principal front is to the north and on it are two full achievements. That to the east bears arms, Huntly impaling Lennox. That on the west side, bears arms, Huntly and Innes quartered.

St Michael's Church,

Ogston, is a little more to the south. On the site of this Church is a mausoleum of the Gordonstoun family erected with stones, it is said,

from the old Church of Ogston. Even that name has been forgotten, and why Michael is not known, as the Church was dedicated, not to St Michael but to St Peter.

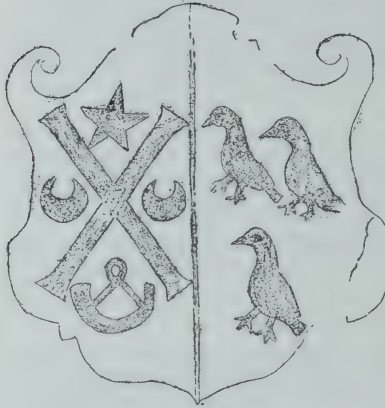


FIG. 73.—Shield at St Michael's Church, Ogston.

In this churchyard are a number of seventeenth century stones. One (Fig. 73) to Thomas Young, of date 1629, being especially good. The arms on it are:—A saltire coupé between a star in chief, a hunting horn in base, and two crescents in flanks, *impaling*, Three birds passant. These arms

bear no resemblance to the usual arms of Young.

Here there is also a cross, consisting of a shaft fixed in a stone socket with ornamental top similar to that at Kinneddar, only smaller.

Hopeman

A couple of miles west of Covesea lies Hopeman. Like all seaboard provinces, Moray was in the olden days the scene of continual strife between the Danes and the Scots, of which a remarkable memorial remains to this day in the parish of Duffus.

We find Malcolm II., father of Malcolm Canmore, in 1010 leading an army against Camus, a Danish warrior, and killing him in battle at Inverugie. A large obelisk still stands in memory of the dead chief and the place is called the "Keam," evidently a corruption of "Camus."

The next foreign visitors were the **French smugglers**. During the seventeenth century, they paid frequent visits, and owing to the facilities of the caves along the coast they did a thriving trade. They are said to have given the place the name "La Haute Monte," which the Scotch tongue, being less nimble, converted into Hopeman.

As one enters the village by the east shore there is the **old well** called "Brae Mou"—one of the holy wells of Scotland. Children used to be bathed in it to prevent their being bespelled by the "Evil Eye." At Beltane (in May) and Hallowe'en (in October) the waters contained magical powers for the believing worshippers. Two ancient gate posts still remain to show that a road down to this well has been trodden by generations of pious pilgrims' feet.

The Ruins of Duffus Castle

lie a good couple of miles inland from Hopeman, and five miles north of Elgin. This **Castle** is one of the oldest in Scotland. It is said to have been built in the reign of King David I., and here that King resided all the summer of 1150 when he was supervising the building of Kinloss Abbey. It was the **stronghold of Freskinus de Moravia**, one of the renowned warriors of David I.

Do we know anything of the manner of life of those times? Something—not much! We know that the great lords were men of taste in building. Witness these fine ruins standing on the margin of the old Loch of Spynie, the old square tower some 40 feet high, walls 5 feet thick, parapet, ditch, and drawbridge, and other evidences of a fortified baronial residence. The De Moravias were men of some adventure or they would not have been put forward to reclaim Caithness, and they must have been good men-at-arms or they would not have gained the Earldom of Sutherland. But for their domestic and personal manners what shall we say? No doubt they had some feeling of their own dignity and knightly honour, but of domestic comfort they had not dreamt. Their Castle of Duffus had no chimneys nor any window glass. When the winter winds blew fiercely across the "Laich" they shut their stout window boards, and crowded round a fire of peats in the middle of the hall, while the smoke found its way out as it could, and was welcome as communicating some feeling of heat to the upper chambers.

The celebrated Graham of Claverhouse, Lord Dundee, was a guest here, of James, second Lord Duffus, during 1689.

Duffus

Nearer, in the village of Duffus, is probably the oldest relic of ecclesiastical architecture in the county. The ancient Porch of Duffus approaches to the Saxon, an older style of the Gothic than the acute pointed arch. It may either have formed one of the aisles of the Church of St Peter, which existed here in the eleventh century, or it may be part of the chapel of St Lawrence, founded by Freskinus de Moravia. This arch forms the entrance to the Church of Duffus, and is still in good preservation.

A cross of considerable antiquity, and rather similar to those in the churchyards of Ogston and Kinneddar, stands in front of the Church.

There are a number of table stones in the churchyard, but none appear to be heraldic.

Inside the Church are two shields on ornamental pillars, probably part of a monument. One has arms :—Three cross crosslets fitchée, on a chief three pallets. The other bearing :—Three piles engrailed, in point, on a chief three pallets. The arms belong to the Keiths of Inverugie, Aberdeenshire, who at one time possessed land in Duffus and named it after their Buchan estate. Traces of the foundations of their old castle of Inverugie are still to be seen.

Burghead, or

“The Broch,” has one of the safest harbours on the coast, and is most interesting to the antiquary, as it has the remains of a triple breastwork across the neck of the elevated promontory, and of inner ramparts, within which is a chamber, cut in the solid rock, known as the Roman bath or well.

Also its famous incised bulls have been—and are—a subject of much archæological discussion. All these were formerly reputed to be of Roman workmanship—the great and undoubted authority for Burghead being a Roman station, was Ptolemy and his map—but by some authorities they are now regarded as Celtic. There is a small local museum whose contents are well worth inspecting.

Findhorn

Further to the westward is the fishing village of Findhorn, once a thriving little seaport.

Kinloss Abbey

Turning inland we have at Kinloss village, some nine miles west from Elgin, the ruins of Kinloss Abbey.

It was founded in 1150 by David I., who endowed it liberally. The Abbey possessed within its own domain all that was necessary for the support of its inmates, and must have been a very large place. Notwithstanding the rigid rules of the Cistercian Order, it appears to have been an establishment which rivalled that of the highest noble in the land, and afforded the means of entertaining even a royal guest in a manner befitting his exalted station—Edward I., in 1303, lodged within its walls, the entire army being provisioned by the Abbey for three weeks. Edward III., in 1336, also took up his quarters here.

For the story of Kinloss Abbey one must refer to Dr Stuart's very able and interesting book *The Abbey of Kinloss*.

Very little now remains of the once magnificent structure—one of the largest and wealthiest monasteries in the North. In one sense, it is a very unfortunate circumstance, that all around the ruins is the parish churchyard, unfortunate, because much of archæological interest is now irrevocably lost under modern graves. Thanks to the Rev. J. A. Dunbar Dunbar the plan of the Abbey buildings has to a great extent been traced; and by excavating and probing wherever spaces between graves allowed him to do so, nearly every wall and pillar of the cloisters and other known parts were discovered.

The ruins are now carefully looked after, and Mrs Dunbar Dunbar within recent years has made a chapel out of the old cell.

There are several very fine arches and other architectural features worthy of close inspection.

The building to the south of the Abbey, was the residence of the celebrated Abbot, Robert Reid. Over the door is a panel containing his arms—a stone with similar arms is built into the Bishop's Palace, Elgin, and is described on page 31.

Burgie

Two miles south of Kinloss is Burgie Tower, all that is left of Burgie Castle, whose early history is a blank. As Burgie this place is mentioned in the *Registrum Episcopatus Moraviensis*, and it was attached to the Abbey of Kinloss.

Two very fine heraldic stones are built into its walls, one of date 1602, the other 1621.

In this district was found in 1913 three prehistoric graves, one reputed to have been 4000 years old. All three apparently of quite different periods and most interesting.

The Priory of Pluscardin

is some six miles south-west of Elgin. On approaching Pluscardin from Elgin, the first open view of the glen and of the Priory is obtained on making the sudden turn at Ness End Bridge, which crosses the Black Burn at the mouth of the glen. At this point, tradition says, the stones cut from the neighbouring quarries were placed on rafts and floated up to the side of the Priory. (If desirous to see the **Glazing Kilns** and the wide **fields of Iron Slag**—the earliest charters speak of the working of iron on the Priory property—the road up the hill can be taken, although the ascent at first is somewhat steep.) The high road runs along the foot of the Castle Hill and the United Free Church, and a little further on we have the lovely hedged road which takes us over Paul's Bridge to the Lodge, where the keys are kept.

The Priory of Pluscardin was erected under the French Order of Vallis Caulium (Val des Choux) by **Alexander II.** in the year 1230, and continued under that body until 1454, when it became a cell of Dunfermline under the Priory of Urquhart until the Reformation in 1560. In 1555 Mary, Queen of Scots, made "ane god-bairne gift of the lands of Pluscalie in Murray" to Alexander Seton, whose history is touched upon at page 29. Since then the property has passed through many hands, the building becoming more of a ruin, and, like all similar church property in Moray, made a quarry of. A century ago it became the possession of the **Earl of Fife**, who spent many thousands of pounds upon it. In 1898 the estate was bought by the **Marquis of Bute**, who did much to show up the beauties of the architecture and, but for his untimely death, had purposed (it is said) to restore the building.



The Priory of Pluscardin.

As the keeper is not always in attendance it is as well to arrange one's visit through Mr A. F. Macdonald, Elgin, factor to Lord Colum Crichton Stuart.

The architectural features of Pluscardin Priory are described in the *Ecclesiastical Architecture*, Vol. II. p. 146. Its history, charters, and other particulars are given in *The Religious House of Pluscardin* by the Rev. S. R. Macphail, or in its abridgment, the *Guide to Pluscardin Priory*. By the way, in his preface to *The Religious House of Pluscardin* Mr Macphail says, "Most of the illustrations of the Priory ruins are from the skilful pencil of the Author's friend, Mr Galloway Mackintosh, Elgin (my brother), who had shown the liveliest concern, and has taken not a little generous trouble in the production of this history."

As several heraldic and sculptured stones are not touched upon by the above writers, I fall back upon Mr W. Rae Macdonald's *Heraldry of Elgin and its Neighbourhood*.

On our way to the Church we have the Dunbar vestry. On its central boss is a shield bearing the arms of the last prior, Alexander Dunbar (1533-1560), who built the vestry. Another stone with his arms is described under Elgin Cathedral burying ground, page 104.

Entering the Church by the north door of the north transept we find some tombstones on the floor. The most important of these is

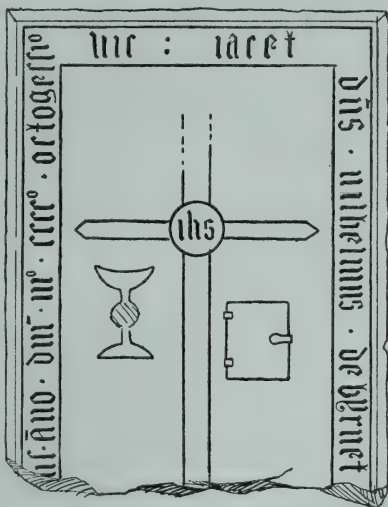


FIG. 74.—Sepulchral Slab at Pluscardin Priory.



FIG. 75. — Shield on Sepulchral Slab at Pluscardin Priory.

that of Sir William Brynet (Fig. 74). In the centre of the stone is a cross with arms pointed, and a circle at the intersection containing the Gothic letters *i h s*. At the sides a chalice and closed book.

Another stone has no lettering, but has in the centre an incised cross with arms crossletted, marginal lines and quatrefoils in corners.

There are other three stones, more modern in date and all of similar design, which lie side by side. The inscriptions record :—

- (1) JOHN ANDERSON AND ISOB MURDACH
AND THEIR CHILDREN I A A I O A A A A
DATE 1715
- (2) JAMES ALLAN of date 1703
- (3) JOHN DUNCAN and ISOBLE GRIGORE of date
1722

the inscription continuing—

. . . . I KNOW
THAT MY REDEEMER
LIVETH AND THAT HE SH
ALL STAND UPON THE
EARTH AT
DAY TH
. . . . WORMS DE
IS BODY YET IN
SH SHALL I SEE GOD
WD I—
I—

In the choir (popularly known as the Ogilvie Aisle), near the centre, lie two stones side by side. One has in the upper portion a shield (Fig. 75) with initials *A. O.* at top and *I. R.* at foot, the arms on which are :—A lion rampant (not passant) (for Ogilvie), *impaling*, Three (powets or tadpoles?) (Russell?). Round the margin in Roman capitals is :—

. . . EC LYETH . ANE . HONEST . MAN . ANDROW . OGILBY . Q
 (V) HA . DWALT . IN . TH
 E . ESTER . HIL . OF . PLVSCARDEN . NOV . IS . DEPERTET . OVT . OF . TH
 IS

The inscription on the other stone, tells of a GEORGE OGILBIE, who died in 1643.

There are still Ogilvies in the glen who claim to belong to the same family.

A roughly dressed blue stone lies on the north side near the entrance

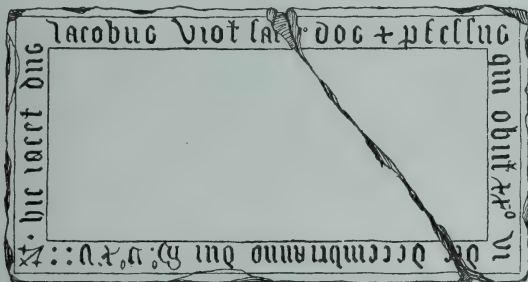


FIG. 76.—Sepulchral Slab at Pluscardin Priory.

to the choir. It has on it an incised cross with top and arms bevelled, on a base of four steps. On either side of the cross above the arms are the Gothic letters **A D**, and below two objects somewhat resembling a heart and a knife or ploughshare.

In the crossing under the tower two stones have been uncovered, the more important of these is Fig. 76. The name of JACOBUS VIOT (WYOT) appears on a deed of 1500-1 (*Charters of the Priory of Beaulieu*).

The marginal inscription on the other stone reads:—

UNDER NEITH
 HEIR LYES IAMES SINKLA^R
 1699

with the initials A S., K G. in centre.

The Lady chapel contains a number of recumbent tombstones, all incised, of which the following are the more interesting :—

(1) Near the east end a stone the upper part of which is occupied by a shield bearing arms :—Three cushions lozengeways (Dunbar), *impaling*, A stag salient (Strachan). Initials A. D. at top and M. S. at sides. This stone, commemorative of ALEXANDER DVNBAR of VASTERHIL, who died in 1625, is figured in Macphail's *Pluscardin*.

(2) The stone, near centre of chapel, with incised cross, the head and arms bevelled, resting on three steps, under which lies Sir Alexander Dunbar of Durris, who died in 1527, is also figured in Macphail's *Pluscardin*.

A stone at the west end, has in the upper part a shield in relief bearing arms, viz. :—Three boar heads erased contournée and in base a chevron coupé and inverted (Urquhart), *impaling*, A stag head cabossed. Initials at sides I. V. and I. B. In the lower part are a skull and cross bones with two hearts at their intersection. The marginal inscription is in Roman capitals :—

HERE . LYES . IA
MES . VRQVHART
.
.

(4) A large slab, with incised design and inscription, much broken and some parts lost. It formerly lay at the door opening into the cloisters, but has recently been fixed to the south wall of the chapel close to its old position. The



FIG. 77. — Shield on Sepulchral Slab at Pluscardin Priory.

centre of the stone is occupied by a cross on a base of five steps with curved ends, the head and arms also ornamented with curved lines. Above the arms of the cross, the dexter side broken away, but on the sinister are the Gothic letters **A B A**. Beneath the arms of the cross, on the dexter side, is a shield (Fig. 77) bearing :—A cross between two crosses pattée in the first and fourth cantons and as many stars of six rays in the second and third, all within a bordure (the cross and bordure, which are of double lines, may simply be intended to divide and bound the shield). The initials **A B** are at the sides of

the shield, and **R L** below it. On the sinister side of the cross are a skull (?) and leg bone. In the centre of the base of the cross is a hole in which is an iron bolt perhaps for a ring by which to lift the stone. This stone, we learn from the marginal inscription, is intended to mark the resting place of JACOBUS LYEL and ROBERT LYEL, whose names appear among the monks of the House. The date **m^mcccc^m** shows this stone is the oldest in the Lady chapel. (A William Lyel of date 1504, is described under the Elgin Cathedral on page 95.)

South of the Lady chapel is the Chapter-house with central pillar. Next that is a passage in which are deposited various objects of interest found during the excavations and alterations. Among the carved stones there is only one heraldic, viz. :—A slab with a shield bearing arms (Fig. 78) :—On a chevron three mascles. Behind the shield is a crosier. These arms are borne by the name of Learmonth, but no prior of that name is known.

Among the other carvings may be mentioned a boss with spirited representation of a cat with a mouse in its mouth.

Adjoining the passage is the calefactory with vaulted roof supported on two pillars.

These buildings form the eastern side of the cloisters, and on their exterior are five carved corbels for supporting the ties of the roof of the cloister wall, viz. :—(1) A branch of oak with two leaves and two acorns; (2) A shield bearing arms (Fig. 79) :—A saltire engrailed between a crescent in chief and three barrulets (wavy?) coupé in base (representing water?); (3) A shield bearing arms (Fig. 80) :—A saltire botonné; (4) A shield bearing arms (Fig. 81) :—A cross fleury

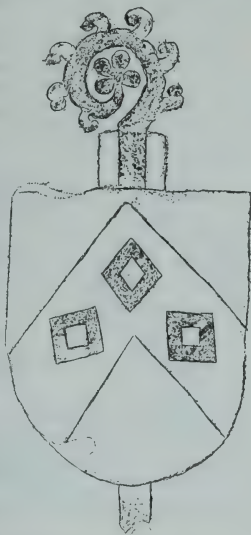


FIG. 78.—Shield in the Chapter-house, Pluscardin Priory.

cantoned with four martlets and another in base, all contournée, above the shield a crown, being the arms attributed to St Margaret, Queen of Malcolm Canmore; (5) Four conventional oak or vine leaves in saltire.

Pluscardin forms one of the finest picnic places around Elgin;

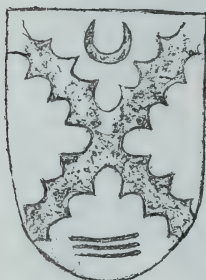


Fig. 79.



FIG. 81.

Shields at Pluscardin Priory.

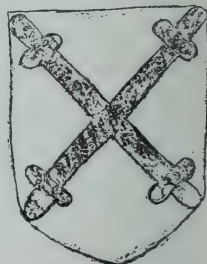


FIG. 80.

the surroundings, the monks' old garden, the Heldon Hill, etc., making it an ideal spot; while to those interested in old Ecclesiastical buildings the ruins are an especial delight on account of the beauty of the details in the archways; the Aumbry beside the High Altar; the heraldic and sculptured stones; and other features.

Pittendreich Dovecot

At Pittendreich, which lies barely half-way between Elgin and Pluscardin, there is an old dovecot. These quaint structures always arrest attention. There are still a few in our county; a circular one standing to the right between Elgin and New Elgin, and another very fine one at Gordonstoun.

At one time no estate was complete without its dovecot. These little edifices appear to have been peculiarly prized, and the reason is a little difficult to find. It may be they existed for sporting purposes (perhaps as an archery test), or because of a quasi-religious superstition that the dove was specially worthy of protection as a symbol of heavenly

love, peace, and prosperity. It is more probable, however, that they existed for the prosaic purpose of providing dainty fresh food, at a time when life in Scotland was a stern, dreary, and unappetizing business, and any means of improving upon mutton, green peas, and oat porridge would be gladly welcomed.

Whatever the real reason, there was undoubtedly some strong consideration of public policy which held them in respect. In the time of James IV. an Act was passed making the breaking of "Dovecottes" a felony, and if by children under age, their parents or guardians must pay a fine or deliver up the children to be "leisched, scourget, and dung according to the falt."

By the time of the Union of the Crowns, and perhaps under Reformation influences, the superstitious value possessed by dovecots had given way to utilitarian considerations. The privilege of building and maintaining a dovecot was one most jealously guarded by its owners, and led to many small lairds having this sort of robber stronghold for his pigeons, from which they could sally forth to plunder the crops on his neighbour's lands and pay tribute to himself in the shape of succulent pigeon pie. This state of affairs came to be looked upon as an abuse, and it was successfully checked by an Act passed in 1617 in the reign of James VI., wherein it was declared, that no one had power to build a dovecot except that person have lands extending to ten chalders victual rental of land. The wording of this Act led to very much litigation, the vexed question arising whether the reading meant "one sufficient estate one dovecott," or "one dovecott to every ten chalders victual rental of land." Among the litigants appear Gordon of Gordonstoun, in Kinneddar.

Dovecots are interesting relics of a hardy era. They are still here and there all over the country, but the lairds and their houses have in many instances gone, and all that remains besides to mark the memory of the old litigious days, is the somewhat famous definition of the Fife laird, "A wee pickle land, a hantle o' pride, and a dovecot."

The Church of Birnie,

about $2\frac{1}{2}$ miles south of Elgin, is "the oldest Bishop's Church in the diocese of Moray," and is perhaps the oldest building in Scotland which has continually been worshipped in.

Externally the Church is a very plain structure; but although it

bears no date, there are certain peculiarities about the style of the building, which leave no doubt in the minds of antiquarians that it must have been built not later than 1140.

The nave and chancel are separated by a Norman Arch. It is this beautiful arch which really determines the antiquity of the building, while the fact that there is no east window, points to a time before the east window became a special feature in church architecture.

Two small round-headed windows in the chancel are of considerable beauty, and undoubtedly belong to the original design; while the Gothic arches without and within, surmounting "the priests' door," are mediæval.

The west gable was rebuilt about 1734, the Church being shortened by two feet; and in 1890 this ancient Church was thoroughly repaired in strict accordance with its antique style and traditions.

(*The Church of Birnie*, Notes and a Sermon delivered by the Rev. Dr Cooper, on the reopening, 20th February 1891, makes a most excellent guide to the Church and Parish.)

Within the Church is preserved the **Ronnel Bell**. It is a sort of oblong gong, having four sides welded together, and supposed to be an alloy of bronze. Its day for ringing is long past. An old tradition has it that the Ronnel Bell was made in Rome, consecrated by the Pope and presented by him to an early bishop, but antiquarians believe it is undoubtedly older by centuries than the first diocesan Bishop of Moray, Gregory, 1115; and it may have been the bell by which the very first Christian missionary in Moray summoned our heathen ancestors to the hearing of the Gospel.

A coronach bell of considerable antiquity is also preserved. The ancient **Baptismal font** is another interesting relic.

On the north wall is a monument with shield bearing arms (Fig. 82):—A chevron coupé between three crescents (Saunders), *impaling*, A heart with falcon head issuing therefrom (Falconer). At the sides of the shield are a coffin and hour-glass, and above it Mr W. S., M. F., the last four letters forming a monogram. The inscription reads, to the memory "of Mr Wm. Saunders lait minister of this parochin who died in 1670 and of Katherin and Elspet Sanders his children."

In the churchyard near the west gate is a granite boulder with incised symbol, but there is nothing of special interest among the gravestones.

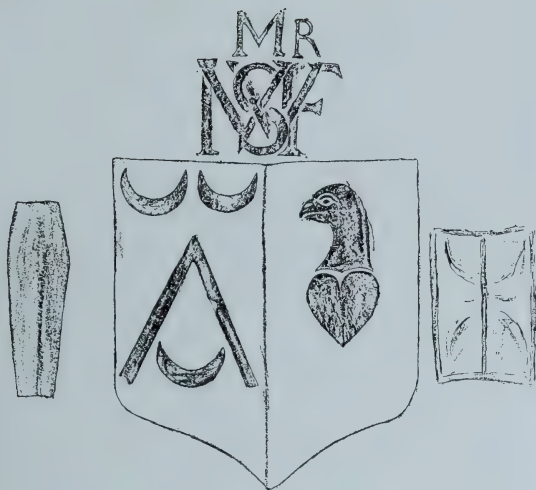


FIG. 82.—On a Monument in Birnie Church.



The Church of Birnie. Interior.



Coxton Tower.

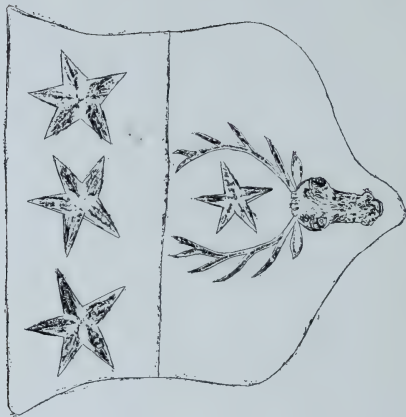


FIG. 83.—Shield at Coxton Tower.

Besides the Kirk there is much within the Parish of interest, notably the cairn of Kilforman, a Roman Castra, at the Foths ; and a Danish encampment at the Shougle.

The higher reaches of the Lossie, especially at the "Rocks of Birnie," are romantic and afford good fishing for yellow and sea trout.

Coxton Tower,

about three miles east of Elgin, is a conspicuous and picturesque building, which has hitherto received but little notice, although we possess in it one of the most interesting and curious towers to be found perhaps in Scotland. It is built of stone throughout, the ceilings vaulted alternately at right angles to each other and the roof covered with stone.

The present stair up to the entrance on the first storey is an addition, a ladder having been originally used. This entrance is protected by a fine iron yett with an oak door on the outside. There is a square opening in the centre of each floor, closed by a stone which fits in. These stones when lifted up, show an opening from the top to the base of the tower, and by the aid of a rope and pulley the requirements of its inmates could be attended to.

Over the entrance is a coat of arms, viz. :—Quarterly, 1st, Three stars (Innes) ; 2nd, Three stars (Innes) ; 3rd, A stag head coupéd (Reid) ; 4th, Three boar heads erased (Gordon). Above the shield is a coronet. There are four sets of initials R. I., A. I., R., and K. G. Above is an older stone with the date 1641 between the initials R. I. and A. I.

In the first floor room over the window in the south wall is another coat bearing arms (Fig. 83) :—A stag head cabossed with star between the attyes, on a chief three stars. There are no initials or date.

Lhanbryd

is half a mile to the east. This Church has also now disappeared, but the churchyard remains, and the Inneses of Coxton all lie buried here.

On its east side is the Innes enclosure, which contains a recessed tomb with recumbent figure of a knight in armour, with helmet open from brow to chin, lion at feet, sword at side, and on his breastplate an escutcheon and a star (but no charge in base).

On its south wall is a stone with two shields. The one bears the

Innes arms, viz :—Three stars within a bordure. The other bears the arms of the Earl of Huntly, viz. :—Quarterly, 1st, Three boar heads coupé; 2nd, Three lion heads erased; 3rd, Three crescents within a royal tressure; 4th, Three fraises. The inscription commences as follows :—

HIC REQUIESCIT MAIA.GORDON FILIA. . .

On the north wall is a large stone bearing the Innes arms, viz. :—(Three stars.) This commemorates Alex. Innes of Cokston, descended from the illustrious Innermarkie family, who died 6th October 1612.



FIG. 84.—Shield at Lhanbryd.

In an enclosure a little east of the gate in the north wall is a stone bearing the arms (Fig. 84) :—On a fess of three bars wavy, a lion passant contournée and in base three fleurs-de-lis. The inscription records it is “In memory of James Chalmers sometime in little Coxton, died 9 December 1766.”

The village of Lhanbryd is quite a sweet place.

About two miles to the north of it lies **Innes House**, surrounded by pine woods. A handsome house with semi-heraldic and grotesque ornamentation.

Urquhart

About one mile to the north-east of Lhanbryd is the village of Urquhart. There are now no traces of the **Priory of Urquhart**, which was founded in 1125 also by King David I. as a cell of the Monastery of Dunfermline and occupied by the Benedictine Monks. Their Chartulary is lost; there is no account of its revenues; but we know it was liberally endowed.

EXCURSIONS FROM ELGIN

During the summer, excursion tickets are issued from each of the Elgin stations to various places of interest.

The places visited from the **Highland Station** include Foyers and Fort Augustus on the Caledonian Canal ; Loch Maree, Kyle of Lochalsh, and Loch Duich on the West Coast ; and Burghead, Hopeman, Nairn, Inverness, and Fochabers.

The places visited from the **Great North of Scotland** station include Lossiemouth, resorts on the Moray Firth coast, from Garmouth to Cullen inclusive ; and Rothes, Craigellachie, and Dufftown.

JOHN SHANKS

“ John Shanks ! here's a stave to thy glory,
Thou o' Bishops o' Moray the prime,
Thou hast broken the scythe and the sand-glass
O' that bald-pated fellow, auld Time.
Thou hast found in thy Chan'ry the ashes
O' mony a hero and peer,
King Duncan and Nebuchadnezzar,
And thousands that never were there.”

“ Few sons of Moray,” quoting from Sheriff Rampini's *Lintie o' Moray*, “ have deserved better of their fatherland than the worthy man, who, in consideration of his life-long labours in connection with Elgin Cathedral, William Hay here designates as ‘ o' Bishops o' Moray the prime.’ ” “ When the Grants and the Duffs fought for the parliamentary influence of the Elgin burghs,” says the Rev. Dr Gordon of Birnie, “ John was a drouthy cobbler, living on the north side of the High Street, opposite the Muckle Cross. He had been of some service to the gaining party (the Duffs), and he was rewarded by being appointed (on the death of ‘ Saunders Cook of ancient memory ’ about the year 1824) keeper of the Cathedral. Perhaps no one who knew John had the

slightest idea that he should ever be celebrated as an enthusiastic discoverer among the ruins of the 'Lantern of the North.' Somewhat idle and gossiping, his appointment was looked upon as the easiest way of his patrons ridding themselves of future botheration. But he had not been long in office, when he began to show what manner of spirit he was of, and ere long he proved that he was 'the right man in the right place.' He set vigorously to work to clear away the accumulated rubbish in the nave and side aisles, and the greater part of the centre tower, which had fallen down in 1711, and had remained an unsightly heap for upwards of one hundred and twenty years. In the operations, John, with his own hands, removed nearly 3000 barrowfuls of rubbish, laid bare the foundations of the pillars of the nave, the elevations at the altar, and the steps at the western gate. Another distinguished son of Elgin, Mr Isaac Forsyth," continues Dr Gordon, "soon saw what John's labours might come to, and enlisted the aid of some members of the Morayshire Farmer Club, of which he was the Secretary, who sent horses and carts to carry off the rubbish and clear the foundations."

Billings in his *Antiquities of Scotland* thus describes his personal appearance:—"He was a thin, lank, spider-looking being, clad in obsolete costume, with a quiet earnest enthusiasm in his manner—a sort of Old Mortality—whose delight it was to labour among ruins and tombs. To compare the man's attenuated frame with the gigantic heap of ruins which he had removed gave one a wonderful idea of the influence of patient endeavour devoted to one simple end—of the *non vi sed sæpe calendo*. John Shanks had an honest pride in beholding the work of his own hands. He not only made the place tidy and approachable, but laid bare the traces of its original plan, and discovered many tombs and ornaments buried deep within the rubbish."

John was a singular character, and the following which appeared in an Elgin paper some fifty odd years ago, will no doubt be acceptable to many.

The visitor, on passing along, took occasion to remark that "this was the finest ruin he had ever seen. Melrose Abbey was nothing to it." "No," rejoined John, "nor Wastminster Abbey aither. It wid be a deevil o' a pity if it should, efter fat I've deen here, sir. Look at that floor, sir, noo as smooth's the plainstanes, an' that foundations o'

the pillars therewa', a' along there, ye see, sir, that I discovert wi' my ain han'; an' oot o' this place, back to the high altar yonder, I keest a thoosan' cairt loads o' rubbish; an' at the outside there—come 'ere an' see fat I did—trenched doon to the foun', an' roun' the hale place—cam' upon the aul' pavement stanes, an' fan' oot the porch here at the south side, an' the stairs here at the fron' entry, 'at naebody in this worl' ever thought about afore. Ay, that I did, an' ye see fat kin' o' place I've made o't."

John, like the rest of the world, was not insensible to the value of money, and was accustomed to expect a gratuity for every funeral which took place within the Cathedral grounds. When the deceased had been in a good position in life, these wails were always forthcoming; if he had belonged to the poorer classes—notably had been a patient in the Hospital—John had often to turn empty away. On occasions, he remained standing at the entrance gate awaiting the departing mourners. Standing up before them, as if to bar their egress, he invariably inquired with his harsh grating voice and sententious manner of address—"Are there ony relations or friends of the deceased here?"—a hint that he expected a contribution to his personal sustentation fund. If the appeal was successful, he did not consider he was bound to account to his helpmate for the trifle so raised; if, on the contrary, the mourners passed him unnoticed, John's growls were both loud and deep.

Lord Cockburn passed a high eulogium on the work done by John Shanks in his *Circuit Journeys*, only however published in 1888, but possibly written fifty years earlier.

"I refreshed myself again with a walk over the ruins of Elgin Cathedral, along with my daughter Graham. What a pile! and what fragments! It is now in very tolerable order; certainly by far the best kept old ruin, public or private, in Scotland—a country which disgraces itself by its disregard of its ancient buildings, and the base uses to which it lets them be turned. The merit of putting Elgin Cathedral in order belongs partly to the Crown, but still more to an old man who for about twenty years has had the charge of showing the Cathedral, and has spent his life in clearing away rubbish, disclosing parts of the building and preserving fragments, all literally with his own hands. The name of this combatant of time is John Shanks. The rubbish, he says 'has made an auld man o' me,' which, with the

help of seventy odd years, it no doubt has. He used to have a strong taste for whisky, but always a stronger one for the antiquities and relics of the Cathedral. He is now a worthy garrulous body, who can only speak, however, about the tombs and ruins, and recites all the inscriptions as if he could not help it, and is more at home with the statues of the old bishops and soldiers than with his own living family."

Quoting again from *The Lintie*—

"Twas wonderful to hear him tell
The things that lang, lang syne befell,
When Badenoch's Wolf, that cub o' hell,
Burnt doun the Kirk o' Elgin."

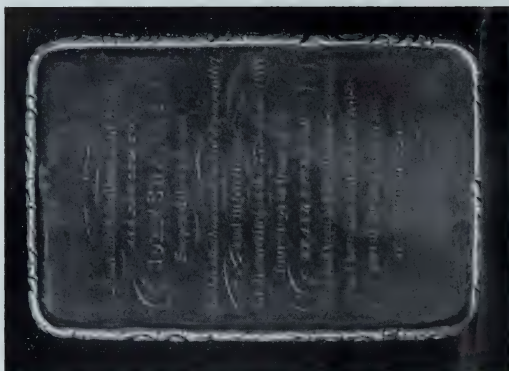
John Shanks at last got too feeble for the work, and Mr Isaac Forsyth his friend made a special appeal to the public, concluding with, "now to John's enthusiasm and activity we owe all these happy results; for no man, high or low, for a period of 150 years previously, had ever dreamt of making such an attempt. Hence the community of Elgin is called upon in an especial manner to smooth his passage to the grave by such contributions as may give him at least the necessaries of life and a few comforts for his declining years."

It is pleasing to think that the appeal was successful and the old man's latter days were surrounded by those comforts which were suitable to his station. He was likewise presented with a silver snuff-box, of which John was very proud, and so well he might, as it is remarkably handsome. Some twenty-five years ago a Glasgow friend wrote my father, of seeing this interesting Elgin snuff-box in an Edinburgh curio shop. The history of the box, so far as could be learned, was, that it had been pawned in Canada, afterwards finding its way to a Liverpool dealer, who passed it on to Edinburgh, and now it forms one of our most treasured possessions. It is a most elegant box of Elgin silver workmanship, made by W. S. Ferguson, of size 3 inches in length, 2 in breadth, and $\frac{3}{4}$ in depth, with richly chased mouldings round the edges; having engraved on its lid an excellent view of the western grand doorway of the Cathedral, and on the reverse side this inscription:—



16 1627
HIC ISTE EST
APOLINCE
GEBDES
GESIN BELGIN
ANDISS
MARECINNIS SPLOS
MOR REIATX
THE WORL DIS A CITC
FULL OF STREETS &
DEATH IS TE MERCAT
HATALL MEN MEETS
IF LYEE WERE ARING
THAT MONIE COULD
BUY TE POOR COULD
NOT LIVE & TE RICH
WOULD NOT DIE

John Shanks.



John Shank's Snuff-box.

From the inhabitants of Elgin
as a reward to

JOHN SHANKS

Keeper of the Cathedral,
For his attention and care of it generally
and in particular
for discovering on the 23rd September 1833
four steps in front of the
Grand Entrance
which had been hid by rubbish for centuries
and have now restored this noble
part of the Building to its
Just proportion.

He died in 1841 at the age of eighty-three ; and his life and labours are best told by Lord Cockburn, who composed the epitaph on his tombstone :—

HERE LYES

JOHN SHANKS, Shoemaker in Elgin,

Who died 14th April 1841, aged 83 years.

For seventeen years he was the keeper, and the shower of this Cathedral ; and, while not even the Crown was doing anything for its preservation, he, with his own hands, cleared it of many thousand cubic yards of rubbish, disclosing the bases of the pillars, collecting the carved fragments, and introducing some order and propriety.

Whoso reverences the Cathedral will respect the memory of this man.

This stone was first erected in one of the east towers, but was taken down by the Commissioners of Woods and Forests and built into its present place in the east wall ; midway between it and the ruins he loved so well, lies John.

A copy of the characteristic portrait of John Shanks, which hangs in the Council Chamber, is here given. There is also a small plaster statuette of him in the Museum.

THE SCOTS COLLEGE IN PARIS

In 1313 David de Moravia, Bishop of Moray, first conceived the project of sending four poor scholars from his diocese to study at Paris, in order to prepare them for missionary work at home, and on 28th February 1325 he bought, with funds from his privy purse, a farm called "La Fermette" in the village of Grisy, in the present department of Seine-et-Marne. The revenues of this farm were to be devoted to the support and education of the four scholars at the University of Paris; the College of Cardinal Lemoine not only largely contributing towards the purchase price, but also consenting to lodge the scholars. This arrangement continued for several years, but in order to compensate the College of Lemoine, Fermette seems to have been ceded to them for a time, as we find in 1333 Bishop John Pilmore reimbursing the College for the sums lent to his predecessor, and the farm of La Fermette then became the absolute property of the Bishops of Moray. They as administrators of the fund elected the bursars, until 1573 on the death of Bishop Patrick Hepburn, the last incumbent of the Bishopric, when the Bishops of Paris assumed this right.

After 1333 the College of Cardinal Lemoine declined to lodge the students, and for fully two centuries the "boursiers de Grisy," as the bursars were called, lodged hither and thither as best suited their modest means. This state of affairs continued until the attention of Mary, Queen of Scots, was called to their plight, and right faithfully did she help, not only pensioning a certain number of youths, but in her will she left of her humble fortune what she could. Another enthusiastic advocate for the Scots students was James Beaton, Archbishop of Glasgow, who bequeathed various moneys. Thanks to these liberalities the number of students was increased; a college founded; and although the Moray and Beaton scholars from about 1569 lived under the same roof, the two funds were kept quite distinct until 1639.

About 1662 the building was found too small and in 1665 the present Collège des Escossois, known since 1846 as the Institution Chevallier, was completed, although the chapel dedicated to St Andrew was not built until 1672.

When King James II. went to France he interested himself in the College and persuaded Louis XIV., in 1688, to grant a new patent, which

completely freed the College of debt and gave it a position it formerly lacked.

On several occasions the College was gratified by favours received from Pope Gregory III. and Pope Urban VIII. The period from 1688 to 1718 seems to have been the most successful in its history.

The confiscation of church property during the French Revolution affected the College, and in 1802 the Scots, English, and Irish Colleges were joined, but in 1813 their funds were separated. They were again united in 1818, but again separated in 1824.

The College building was let in 1846 to M. Chevallier, and it is this rent plus the revenues of the farm of La Fermette which furnish the resources of the Scots College—now about £500 a year, and to-day some twenty-one students study in France under this Scots College Fund.

The old building does not seem to have altered much excepting that originally the entrance doorway had been on the first storey, but a century or so ago on opening up the Rue du Cardinal Lemoine the old fortification mound was cut out, necessitating the doorway being lowered to the basement level—(remnants of this fortification are to be seen at the back of the College and at the Rue Clovis leading from the Pantheon). Since 1846 the building has been designated the Institution Chevallier, but the keystone of black marble over the entrance bears in gilt letters the inscription in old French : College des Escossois. The arched doorway, decorated with wood carving, representing a St Andrew's Cross, and initials, leads into the hall, where the black oak staircase reaching to the top storey strikes the eye. A full-length portrait of James III.—the Pretender—is in the Principal's study.

The Chapel, although nearly one-half has been partitioned off to serve as a Museum of physics and entomology, must always be interesting to lovers of Scottish history. Unfortunately, almost all of the tablets and tombs have disappeared ; but the marble slab commemorating Bishop David of Moray and Archbishop Beaton remains. In the part of the Chapel now used as a Museum we find all that remains of the monument erected to the memory of King James II., but, alas, all its ornaments (which were of gilt bronze), together with the urn which contained his brains, disappeared during the French Revolution. This unfortunate Stuart King, a frequent visitor to the College,

bequeathed his memoirs to its keeping ; they, however, also disappeared at that period.

The *Records* of the Scots College of Paris are deposited in Blairs College, Aberdeen. When they were transferred in May 1839 they are said to have filled seven carts. What a wonderful store must be there of facts pertaining to the Ecclesiastical History of Scotland.

(For the above notes I am obliged to the Very Rev. Canon Wilson, Elgin, and the Concierge of the College, Paris.)

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ERRATA

- Page 99, line 9. *For Antiquarians read Antiquaries*
 Page 103, line 26. *For 1828 read 1826*
 Page 130, line 26. *For Chambers read Chalmers*
 Page 137, line 12. *For Stewart read Stewart King*
 Page 207, line 24. *For Alexander read Alexander Tod*
 Page 268, line 4. *For "Kinedor" read "Kenedor"*

