

SECOND MEETING—26TH NOVEMBER, 1901.

THE OLDEST MINUTE BOOK OF THE
STIRLING INCORPORATION OF
HAMMERMEN.

TWO RELICS OF ROYALTY FROM
STIRLING CASTLE.

(By W. B. Cook.)

By way of introduction to a description of the material composition and contents of the venerable volume now exhibited, a short account may be given of the Trade Incorporation to which it belongs. The printed records of our Burgh contain a notice of the craftsmen as far back as 1460, but it may be surmised that local craft or trade guilds were in existence at an even earlier period than the middle of the fifteenth century. My friend, Mr Ebenezer Bain, in his History of the Aberdeen Incorporated Trades, says that "Deacons or Masters of the Craft are known to have been general in all the leading burghs in Scotland about 1424, but it is impossible to fix the precise date at which any particular Craft formed an association with 'some wise man of the Craft' at its head." The burgesses in whose favour our ancient royal charters were granted, comprised the whole of the legally-recognised male inhabitants of the place, and it was owing to the conflicting interests of merchandise and handicraft that these burgesses became separated into merchant and craft guilds. This separation had apparently taken place before the date of our oldest extant charter—that of Alexander III., dated 1226—which grants "to our said burgesses of Strivelyn that they shall have a merchant guild, except the waulkers and weavers." Why fullers and weavers were excluded from the merchant guild is not explained, but the fact shows that the merchants were desirous of securing a monopoly of dealing or selling, and of confining the craftsmen to their particular crafts. In consequence of this exclusive spirit, which provoked a constant warfare

between the merchants and the crafts, the Trade Incorporations came into existence, and it may be surmised that the clothmakers, of whom the merchants were most jealous, were the first to form a craft guild. Their example was followed by the other crafts, and by the reign of James I. the separation between merchant and craftsman was so complete as to be recognised in the Acts of Parliament. At first the craft guilds were private societies, but ultimately they obtained public recognition, and their proceedings were regulated by the Legislature. The first mention of trade deacons occurs in an Act of James I., dated 12th March, 1424, but the office of Deacon-Convener was never formally recognised by law in the same manner. About 1520 Mr Bain informs us, it became common in the leading burghs in Scotland for the Magistrates to grant Seals of Cause to the different bodies of craftsmen, and under these local charters the craftsmen were better able to guard and protect their special trading privileges, and to prevent encroachment by unfreemen and others. I have not, however, noticed any reference to such Seals of Cause in the Records of Stirling.

The Incorporation of Hammermen comprised nearly all the trades in which the hammer was used — gold and silversmiths, armourers, gunsmiths, powder-makers, brasiers, glaziers, wrights, potters, cutlers, hook-makers, plumbers, pewterers, saddlers, lorry-makers, card or reedmakers, watchmakers, etc. In Aberdeen the skimmers and glovers were also included among the hammermen, because in olden times the gloves mostly used were very different from the dainty kid articles of to-day, but in Stirling the skimmers and glovers had an incorporation of their own.

What the ancient arms of the local Incorporation of Hammermen were, is not known. Their flag, which was painted in 1880 for a great procession during the Reform agitation, is, if I am informed, an exact reproduction of the old flag. It shows a hand holding up a hammer surmounted by a crown, with the motto below, "By hammer in hand all arts do stand." There is no shield, and it is possible the representation may form only a part of the armorial bearing of the Incorporation. There

are also preserved in their box two brass stamps, one being a hammer and the other a crown, but these are merely bookbinder's tools which have evidently been used for stamping the boards of the Deacon's Bible and Psalmbook, which were formerly placed in the Hammermen's Loft in the Parish Church, but are now unused. The arms at present used by the Corporation are modern. It appears that the late Mr Hugh Kirkwood, printer, having been asked about 25 years ago to supply some suitable device for the Hammermen's invitation cards, etc., suggested a coat of arms similar to that of the late Mr Archibald McLachlan, nail manufacturer, St. Ninians. These arms, it is said, were copied from a stone in one of the old buildings in the village, but so far as I know, that stone is no longer visible. If this were the real origin of the arms, it would be very interesting, as of course only armorial bearings of the hammermen that could be inserted in the wall of a St Ninians house would be those of the Stirling Incorporation. The St Ninians nailers could neither buy their iron nor sell their nails in Stirling unless they were members of the Incorporation of Hammermen. The arms thus supplied may be heraldically described as follows: *Argent*, a chevron *sable*; in chief a man's heart *gules*, between two smiths' hammers proper, hefted of the last, and ensigned with an imperial crown *or*; in base, a similar hammer grasped by a sinister hand. Crest, a phoenix in flames. Motto: "By hammer in hand all arts do stand." From a privately printed pamphlet, entitled "Coats Armorial of Scottish Trade Incorporations," I find that five of the eight trades comprised in the Hammermen's Incorporation of Edinburgh, namely, the blacksmiths, saddlers, lorimers, armourers, and pewterers, have a chevron as part of their arms, while the Glasgow Hammermen have in the base of their coat armorial a phoenix in flames. The crowned hammer seems to be common to all the Incorporations of Hammermen. In connection with the Aberdeen Incorporation, Mr Bain gives some quaint seventeenth century lines on the emblazoned panel of the Hammermen's arms, which I may quote as having also a local application:—

Our Art over all Mechanics hath renown.
 Our arms the Hammer and the Royal Crown.
 Around this shield ten ovals you behold
 Wherein ten several emblems stand in gold,
 Deciphering ten distinct trades to be
 All comprehended in our Deaconrie.
 And yet the ten have but one general name—
 The generous ingenious HAMMER-MEN,
 Whose profound skill in their renowned Art,
 Doeth to each corner of the world impart
 Profite and pleasure both; for every man
 From the greatest monarch to the country
 swaine,
 Is to their art obliged lesse or more:
 By them crowns doe the heads of kings
 decore;
 By them, each warliock instrument is made;
 By them, the ploughman labure for our bread;
 It's by their art we calculat our tyme;
 By them vast armies in their armor shine.
 Without their craft no commonwealth could
 stand—
 Without them traffic fails them by sea and
 land.
 All handicrafts no doubt acknowledge will
 Their livelyhoods depends upon their skill.
 There's none but knows from whence they had
 their spring—
 Their art did with the infant world begin;
 That every age hath bettered ever since;
 It first with Tubal Cain did commence.
 Which cunning men designed in Scripture
 phrase,
 That doth import a high and lofty praise.
 The anvill and the hammer you behold
 Above the which is plac't a crown of gold,
 The badges of their honour let's us see,
 All other traids to their's are pedantie:
 But in the least on no trade to reflect,
 Let every on to them pay that respect
 They doe deserve since their ingenious art
 By words can never have its due rescart;
 And so let God who doeth infuse all skill;
 Within men's breasts protect them ever still.

The oldest extant minute-book of the Stirling Incorporation of Hammermen is not the first, the earliest date in it being 1696. I am not aware, however, that any of the other Incorporations can show an older record. It be-

gins only four years later than the first minute we have of the Stirling Guildry, and the first entry was made six months before the earliest minute of the Kirk Session which has been preserved. The spelling is slightly altered, and the transcript is not strictly accurate. On 24th January, 1596, which is 1597 according to the present reckoning, Robert Robertson, Deacon of the Hammermen, gave in a statement of his accounts, and a note of this is the first entry in the minute-book. Robert was a pewter maker, and in 1599 was Convener-Deacon, as that office was then named. The Clerk who wrote the minutes was no doubt a notary public, as even the Deacon in these days was not expected to be able to read or write, and if he could form the initials of his name, it is morally certain that some of his brethren were only capable of making their mark. The Guildry minutes show how few, even of the merchants, who considered themselves a higher class, could sign their own names. A number of the names appended to the minutes written in this book are followed by the words "With my hand." This does not always mean that they were written by the persons named, as the full form was "With my hand at the pen of the notar." John Maless, the clerk, whose name appears in the first minute, frankly declares, "With my hand, at the command of the heill breyir, becauss yai could not vryt." In order to avoid being tedious, I have extracted only a few of the Hammermen's minutes, selecting the most interesting.

1599 (2d Nov.)—Every brother warned to ye hillis, and keepis not ye hour, sall pey xviijd for his penultie and yat for keeping of guid order amangis ye brether.

The modern practice of turning up late at a Council or Committee meeting to get one's name on the sederunt might be similarly punished. The mention of "the hillis" informs us that the Trade meetings were held on what was known as the Little Gowan Hills, in the locality of Irvine Place, but not necessarily in the open air. It is known that Robert Spittal's original almshouse, which was erected on the Little Gowan Hills, became at a later period the meeting-house of the Trades. An interesting speculation would be whether the

Gowan Hills themselves did not receive their name from the primitive Hammermen, as the Gaelic *gobhain* means a smith, and other gowan hills in Scotland are said to be just smith's hills.

1600 (19 Feb.) — Quhatsumevir broyir miscallis ane vyir broyir eyir in lawing or in ye hillis, he sall pey 20s sa oft as he salbe found to do ye the same.

This is another salutary regulation for preserving peace and good order in settling accounts, which I take to be the meaning of "lawing" and at meetings of the Incorporation. We flatter ourselves, perhaps, when we suppose that there is now no need for such a rule of conduct and behaviour.

1604 (6 April)—Thomas Downie, deacon, receives from Robert Bruce, saddler, auld deacon, in keeping for the welfare of the craft, thrie pieces of evident, with ane coppie in peper, togidder with two buiks, with two pensalls, with ane suethe.

The three pieces of evidence here mentioned are in a later minute stated to be parchments—no doubt, charters or other important documents, which unfortunately have been lost. The "twa buiks" must be previous minute-books of the Incorporation, probably going back to its foundation, and it is a great misfortune that they also are missing. The "twa pensalls" were the flags or pennons of the Hammermen, and, of course, they have long ago disappeared. Accompanying these were "spenis" or spans, which, I presume, were the pieces of wood used to keep the flags open when unfurled and carried in procession. Another minute relating to the handing over of the common property from the old Deacon to the new, mentions "ane box with twa keyis"—the present box has three locks so that it cannot be opened except with the keys kept by the Deacon, the Clerk, and the Boxmaster—and also "ane drum with her stakis," which, alas, is now silent. Even the "twa staves" or staves, probably symbols of office, are numbered among the things that were.

1610 (23 Jan.)—The brethrein agree to stand by their deacon in whatsoever he may do in the pursuit of the action pursued by the crafts against the merchants.

This was one of numerous similar conflicts

which drained the treasury, both of the Guildry and the Trades, and filled the pockets of the lawyers. The *carte blanche* given by the Hammermen to their Deacon is a certificate that he was a man worthy of their confidence. However keen the craftsmen may have been for a fight, they were apparently amenable to reason, for in April, 1615, the Deacon of the Hammermen is charged by the Convener to convene his brethren before the Commissioner for reconciliation. Nor did their differences with the merchants prevent them from assisting in support or defence of the Common Good, for we find that on 15th April, 1616—

The brethren being voicit about the preserving of the town's rights, consented that the Deacon should defend with the rest of the Council of the town.

There need be no doubt that even if armed defence had been necessary for the safety of the community and the upholding of their rights and privileges, the Hammermen, whose trade was so closely connected with weapons and armour, would have been the first in the fray to fight for their "ain hand," like Hal o' the Wynd, who was a member of the Perth Incorporation.

1612 (18 Nov.)—Burial of Mr Robert Bruce's wife. Peter Gib rode with Deacon. It was the custom, when any person of consequence in the district died, for the Town Council, the Guildry and the Trades to send representatives to the funeral, which was the occasion of much feasting, and therefore a popular means of meeting friends and enjoying a good crack over a dram. The Mr Robert Bruce referred to here can be none other than the famous minister of Edinburgh, who was chosen to officiate at the coronation of Anne of Denmark after her marriage to James VI., and who afterwards fearlessly resisted that monarch's attempts to establish Episcopacy in Scotland. He was the second son of Sir Alexander Bruce of Airth, who settled upon him the lands of Kinnaird in Stirlingshire. From his was descended the great Abyssinian traveller, James Bruce of Kinnaird. Mr Robert Bruce is said to have built or repaired the church of Larbert, and he often preached there when banished from Edinburgh. His wife was Martha Douglas, second daughter of

Sir George Douglas of Pittendreich. Mr James Melville, in his Diary, under date 1621, writes that the excellent wife of Mr Robert Bruce died about that time, and this appears as the date of her death in the published family pedigrees. In Hew Scott's *Pastis*, usually a most accurate authority, the date is given as November, 1620. The entry in the Hammermen's minute-book appears among entries of a later date than 1612, which is clearly a mistake on the part of the clerk. The Incorporation also sent representatives to the burials of Lady Elphinstone and Lord Livingston. At the burial of Mr Robert Murray's mother in Dunblane in January, 1621, two members of the Hammerman trade, Robert Henderson and Robert Madise, rode with the Deacon. Mr Robert Murray—only Master of Art, legal or clerical, were entitled to the honorary prefix—and they always used it in signing their names—was Commissary of Stirlingshire, and married Cristiane Cowane, a cousin of the founder of Cowane's Hospital. The initials of both husband and wife may be seen carved on the oak screen which stood below the paintings of the sibyls in the old house of Wester Livilands, of which estate Mr Robert Murray was proprietor. His mother, whose funeral was attended by the Deacon of the Hammermen and his two brethren, was Elizabeth Hart, daughter of Sir William Hart of Preston, Knight, Justice Depute of Scotland, from whom Mr Robert Murray inherited the half of Livilands.

1612 (11 May)—It was ordained that servants nor off the hammermen sall not work longer than ten hours at even on the Saturday under the pain of xx s.

1618 (10 Nov.)—No servant to work after ten hours at even on Saturday in their foralls under pain of iij s. iv. d. vnlav.

With this mention of an early-closing movement, no doubt suggested by the Kirk Session in view of the following day being the Sabbath, we conclude our extracts from the Hammermen's minute-book.

These extracts, however, by no means exhaust the interest of the ancient volume now shown, and in its characteristics now to be

described it may truly be said to be unique. An examination of the book will show that the Hammermen's minutes are written on paper of small quarto size, the sheets being stitched together and inserted into the middle of a larger book, the leaves of which have been rasted down and pressed into two pieces of parchment, or vellum, folded over at the top, bottom, and sides, so as to form a stiff cover. The book having been at one time subjected to damp and afterwards dried, the paste had given way, and with a little care I was able to separate the leaves of the larger book and brush off the remains of the flour paste. A glance was sufficient to show that the old writing on these leaves was some sort of account book, and I soon discovered that it was a record of the game, fish, meat, and other provisions purchased for the royal larder in the Palace at Stirling Castle. Its parchment cover, which itself forms another interesting relic of royalty, must have commended it to the Hammermen Incorporation as a means of saving the cost of binding their minute-book, and perhaps to this circumstance is to be attributed the preservation of the volume for upwards of three centuries. There are eight whole leaves and a number of fragments of this account or memorandum book, the rest having been torn out to admit of the insertion of the minute-book. It was the mention of the Comptroller on one page that suggested the probability that the account book belonged to the royal household, but later I found that note is taken several times of the Queen in Stirling, which places the fact beyond a doubt. I have transcribed a few pages of this interesting record.

Item, salmond trowt	vij s.
Item, xxx small codlyngs	xv s.
Item, for ane bowie salt	xij s.
Item, freshe bowttr	vij s.
Item, vij ^{xx} eist sie harreng	xj s. vij d.

Provisioun

xxvij lib bowttr	
xx west sie hdarreng	
marget towlloch	1 lib. bowttr
ye ij pag sek	1 lib.

forrus (? fuarier sek 1 lib.
Cwntroler commanding 3 lib bott^r to ye smyt.

Item, ane grit towrbot
Item, ix skaittis
Item, xvj codlyngs
Item, ij dray skaittis
Item, for trowtts
Item, iiij pyks
Item, j^c lx est sie harreng
Item, ane freshe salmond
Item, for trowtts
Item, for j^c sperlyng
Item, for pranis (?prawns) ["and flouks,"
scored out]
Item, freshe bowttr
Item, ane kyper
Item, ij freshe salmond

Provisioun

Item, xxvij lib. bowttr
Item, iiij^{xx} west sie harreng
ye spaike howis
Item, viij wnce gingir
Item, viij wnce pepir
Item, ane wnce clouss
Item, ane wnce nowtng (? nutmeg)
Item, ane wnce cannell

Batrowrdinar

Item, marget towlloch	1 lib. bowttr
To ij peg sek	1 lib. bowttr
To fourrer sek	1 lib. bowttr
Item, xxiiij lame potts	xx s.

Item, ij fresche salmond
Item, ane powderit salmond
Item, xxxvj gryt hadoks
Item, xxiiij dry hadoks
Item, dosane small quhyttings
Item, ij padillis
Item, ij small salmond
Item, ij^c fresche hering
Item, ij^c perchis
Item, sperlings
Item, j^c lamper eilis
Item, iiij small pyks
Item, xx born trowtts

Item, ije egis
 Item, xxxvj lib. butter
 Sovine [Sum]
 To ye baxter
 To ye spice hous

Item, iije freshe herring
 Item, je quhytings
 Item, xlvij small [“codlings” scored out]
 fluks
 Item, xij small hadoks
 Item, ane salmond trowt
 Item, ane lytill trowt
 Item, iij freshe salmond
 Item, ij eillie
 Item, x dry hadoks
 Item, xxiiij sperlingis
 Item, j perchis
 Item, xx trowtts
 Item, xij dry quhytingis
 Item, xxvj lib buttr
 Item, vijxx eigis
 To ye baxter

I exhibit a photograph of this page, which is, perhaps the clearest of the lot. The black mark in the middle is the trail of a genuine bookworm which has eaten its way through the leaves.

 ffursday the first
 day of desember
 Item, iij qrts beif
 Item, iij moton iij qrts
 Item, vj geis
 Item, xij caponis
 Item, j dowlk
 Item, j coving (?)
 Item, vj plowers
 Item, j pertrik
 Item, iij teilis
 Item, ij wodcok
 Item, iij qualzeis
 Item, iij lib. sewat
 Item, xij rodekeins, xij qubit sasis
 Item, als mekyl blud
 Item, x lib. lard
 Item, iij lib. butter

Item, vij geis
 Item, xj greis
 Item, vj dowlks
 Item, j wild dowlk
 Item, iij wodcok
 Item, ij teilis
 Item, vj ploweris
 Item, iij pertreiks
 Item, vj schik (? sheep)

Item, for fresche watter flowks
 To ye pekart at ye controllar command I lib.
 boutr
 Item, je salt harieng west [sie]

 Monunday ye of Merche
 ye quein all day in Striulyne

Item, iij fresche salmond
 Item, je small quhytings
 Item, xxiiij grit haddoks xx s.
 Item, ane fresche salmond xvij s.
 Item, j fresche kelyng vij s.
 Item, salt watter flowks xv. s.
 Item, ij codlyngs xij s
 Item, ane powderit salmond x.s.
 Item, pyks x. s.

Item, j peis sowyne
 Item, for ye fourston of ye mansowyn
 Item, ane har
 Item, ane blakcok
 Item, xxxij dowis
 Item, v weill
 Item, iij kyds
 Item, ij lams
 Item, ane sweyn
 Item, vj greis
 Item, peis wanson
 Item, iij vnce soker
 Most of the fish and game contained in these lists are familiar to us all. Like the salmon, the sarling is one of the fishes of the Forth, and spurling fishing is still prosecuted in the river with success. Dunbar, the poet, in his “Dregy maid to King James IV. bydand over lang in Stirling,” speaks somewhat contemptuously of the plentifulness of the spurling in this district. Addressing the King, he says:

"Cum hame and duell no moir in Striuilling,
From hiddous hell cum hame and duell,
Quhair fische to sell is non bot spirling,
Cum hame and uell no moir in Striudling."

The spurling however, was esteemed a great delicacy, and the poet probably knew that the King had a weakness for this particular dish. The mention of eels shows that they were also welcome at the Royal table, although in a great part of Scotland there was, and is, an unaccountable aversion to a most delicious fish. Eels are still large caught in the Forth, but are mostly sent to the English markets. The "lamper eel," or lamprey, is, properly speaking, not an eel at all. It is a migratory fish. The sea lamprey comes up the Firth of Forth above Alloa, and the river lamprey may be seen at Craigforth. The latter is in best condition for the table from October to March, but the former is finest in May. The death of Henry I. of England was occasioned by eating lampreys, probably, as Parnell remarks, when out of season. Padillis are a coarse fish found at the mouth of the Forth, and key-lyng is a large cod. "Cowing," or "cawing," the name of a bird, puzzles me. "Marswyn" is the porpoise—the sea-pig. The blood mentioned in one list was probably used for making black puddings. "Cannell" is old Scots or rather Gaelic cinnamon. "Rodd-ikin" is explained by Jamieson as the fourth stomach of the cow. It may have served the same purpose as the calf's stomach, from which rennet or "yirrin" is obtained. Marget Towlloch I take to be the name of the cook or pantry-maid, and the "sek" supplied to the two pages and the furrer was Falstaff's sack; a kind of sherry wine. "Lame" pots were of earthenware. "Pekart" is a small ship.

When and for whom was all this provision made? It is of course possible that the entries in this larder-book refer to the ordinary supplies for the royal table and household consumption, but even for royalty the supply, on the assumption that there were fish, meat, and game for each day's meals, seems rather liberal. If, on the other hand, the lists of which specimens have been given can be accounted for by some special occasion, this is a circumstance which will add to the interest of the book before us. Although months and

days of the week occasionally appear in the leaves which have been preserved, no year is mentioned, which makes the time the entries were written a matter of calculation, and, to some extent, of speculation. Thursday, 1st December, and Monday, the of March, have already been noted as appearing in the accounts. There are also the following entries which may help to throw light on the question under consideration:—

forsday ye xx day
of Apreill

Sunday ye xxij day of Apreill
Resaut fra Alex. Wright

Tuesday ye x x
ye quein all day of

fursday ye ye (sic)
xvj day of desember

Sunday day of
ye quein
in Sterlyng

quein in Sterlyn

These are all the materials available for our computation of the period to which the royal larder-book belongs, and we must just make the best of them. Reference to a perpetual almanac often a very useful thing, shows that the years in the latter half of the sixteenth century in which the 1st December fell on a Thursday, numbered seven, but for a reason to be afterwards given, we need only count from after the Reformation in 1560. There remain then but four, namely, 1569, 1580, 1586, and 1579. In each of the years following these four, Thursday fell on the 20th, and Sunday on the 23rd April, and therefore they stand in the proper relation to Thursday, 1st December. The year wanted must consequently be one of the four above-mentioned. The process of exhaustion can be carried a little further by a reference to the history of Scotland. In 1569, the first of the four possible

years, the Queen of Scots was in captivity in England. Neither in 1580 nor in 1586 was there a Queen of Scotland, James VI. being unmarried till 1589. We are therefore driven to the conclusion that it is to the years 1597 and 1598 that the royal larder-book must be referred, and the handwriting, according to a professional expert I have consulted, confirms this as the date of the entries. Anne of Denmark, wife of James VI., is the Queen whose visits to Stirling Castle are noted down by the keeper of the larder in or near the Palace. One of our historians (Tytler) mentions that in 1598 the Duke of Holstein, Queen Anne's brother, came to Scotland on a visit to his sister-in-law, and this visit seems to have thrown the Court into a perpetual whirl of pagentry, intoxication, and masquerade. The people, according to a letter of the English ambassador dated in June, groaned at the expense, and His Majesty was much distempered both in his privy purse and his digestion. From Moyses's "Memoirs" we learn that the Queen's brother came over in March, and remained till July. On his arrival he made a progress from Holyrood House to the other side of the Forth, and came round by Stirling and Linlithgow on his way back to Edinburgh. The King adds Maysie, gave him banquets in Holyrood House and Stirling sundry times, and entertained him with pastime and all other things to his great liking and contentment. It is not impossible that the liberal supply of fish, meat, and game for the Palace of Stirling recorded in the fragment of the royal larder-book now produced, is at least partly accounted for by the profuse hospitality shown to the jovous Dane. Tytler also notices the necessities to which the King had reduced himself about this time, by his too lavish gifts to favourites and the thoughtless extravagance of his household, of which latter we have perhaps a few examples in the contemporaneous household book we have been discussing.

There is still a part of the ancient volume belonging to the Hammermen which deserves special notice, and for some it may have the most interest. I refer to the cover, which, as will be seen, consists of two pieces of parchment roughly sewn together at the back of the

book. The piece which forms the front cover has on both sides passages of music written on the ancient four staves without bars, and with the square and diamond shaped notes which were in use before the minim, crotchet or quaver, was invented. The music written on the outside of the cover is illegible on account of the handling of the book for so long, but a careful washing of the inside brought to light a piece of music as fresh as the day it was written. I show a photograph which reproduces the music wonderfully well. The rubricated title at the top reads as follows: "Conceptionis Sancte Marie Officium" — the Office of the Conception of St. Mary. The words, beautifully written below the music are taken from the Latin Vulgate—Lamentations, 1st chapter verses 20, 21, and 22, with part of verse 13 as an antiphone, and concluding with a passage probably from the Psalms. The verses are—

Vide Domine quoniam tribulor conturbatus est venter meus subuehsum, et cor meum in memetipsas quoniam amaritudine plena sum. P. Posuit me Dominus desolatam tota die merore confectam. Omnes inimici mei audierunt malum meum letati sunt, quoniam tu fecisti quia ingemisco ego et non est qui consoletur me. Multi enim gemitus mei et cor meum merens, quia Dominus me posuit amaram. Usquequo, Domini, obliuisceris mei?

The authorised version may be consulted for the translation. The feast of the Conception of Saint Mary was the 8th December, but the above passage of Scripture no longer forms part of the Office, which was altered about the middle of the last century. The verses however, will be found in the *Breviarium Romanum*, in the lessons for the third Sunday of September, the feast of the seven griefs (*septem dolorum*) of the Blessed Virgin Mary. With regard to the music, Canon Smith informs me that Gregorian chants for use in the Church services are still written in this ancient mode, but of course we know that there is nothing modern about his parchment and I think we are safe in regarding it as a relic of the Chape l'Royal in Stirling Castle. The composition appears to me to be rather

florid for a Gregorian chant, but I have failed to identify it as the work of any of the famous composers of Church music. A recent volume of the Lord High Treasurer's Accounts informs us that the music for the Greyfriars Church in Stirling, which stood on the site of the present High School, was written by the monks of Culross, and it may be that the Chapel Royal was furnished with its music from the same source. It is impossible to tell the age of this deeply-interesting relic. It may have been in the Chapel Royal collection of music since its foundation in the reign of James III., or it may have been a later acquisition. The Chapel Royal was not abolished at the Reformation, but it is conceivable that this particular piece of music was, on account of its subject, rejected soon after that event, and being thrown aside, was picked up as a convenient cover for the Palace larder-book, which in its turn was found quite as handy by the Incorporation of Hammerman for their minutes. Such, it is suggested, is the history of the venerable volume to which this paper has been devoted. I am indebted to Mr Gilbert Henderson, Clerk to the Hammermen's Incorporation, for directing my attention to their oldest minute-book, and for lending it to me for inspection; and also to Provost Thomson a member of the Incorporation, for his kindness in giving me information about their arms, and the interest he has shown in certain inquiries necessary for the presentation of my subject in all its details.