

## XII.

NOTICE OF COMMUNION CUPS FROM DUIRINISH, SKYE, WITH NOTES ON OTHER SETS OF SCOTTISH CHURCH PLATE, OF WHICH SPECIMENS WERE EXHIBITED. BY NORMAN MACPHERSON, LL.D., SHERIFF OF DUMFRIES AND GALLOWAY, PROFESSOR OF SCOTS LAW, UNIVERSITY OF EDINBURGH, *V.P.S.A. SCOT.*

Having heard from the Rev. Roderick Morison, minister of the parish of Kintail, formerly of that of Bracadale in Skye, that the communion cups of Bracadale (fig. 1) were of great age and of remarkable form, I was anxious to see them. On making inquiry, I learned that they were used both in the parish of Bracadale and in that of Duirinish,<sup>1</sup> and were at the time in the custody of the minister of the latter, the Rev. Duncan M'Callum, who kindly sent them to me for examination. They were so unlike any I had seen or should have expected to find in the Hebrides, or indeed in Scotland, that I thought it would be interesting to the Society to see them, and that it would add to the interest if I could ascertain what was the prevailing form of communion cups after the Reformation, and whether there were any shapes which could be considered typically Scottish, and could be traced to any historical source. I have therefore endeavoured to learn what communion cups exist known

<sup>1</sup> The custom of borrowing plate for the celebration of the Lord's Supper is very old. Thus the minutes of the parish of Newbattle, published by the Society, show that, prior to 1646, that parish was in the habit of borrowing from Dalkeith, and, till quite recently, the parish of Middlebie used to borrow some cups from the parish of Hoddam, for which in return it gave the loan of flagons. See also note p. 432.

to have been made prior to the close of the seventeenth century; and indeed I have continued the inquiry down to 1745, after which date Scottish taste cannot be supposed to have been free from Anglican influence.

As Christianity was extended over the west and north of Scotland,

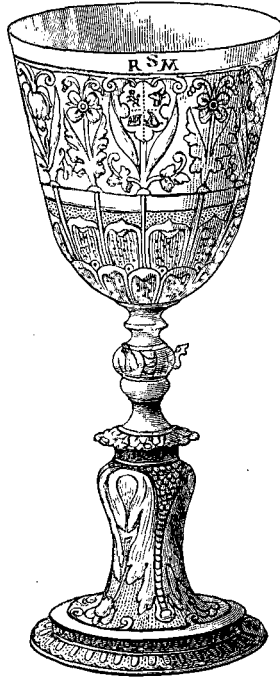


Fig. 1. Bracadale-Duirinish, Skye.

from Ireland and Iona through St Columba, and the practice of the early Celtic Church differed materially from that of Rome, it is to Ireland rather than to Rome that we should look for anything distinctive.

Communion in both kinds was the practice of the Celtic Church, as of all early churches, and the wine was given mixed with water.<sup>1</sup> We

<sup>1</sup> See *The Academy*, December 13, 1884.

might therefore expect to find larger chalices in use than when the wine was given only to the clergy. Though no really ancient chalice has been found in Scotland, we are fortunate in being able to point to several Irish examples. Far exceeding all others in interest to us is the great Ardagh chalice, of which a reproduction is in the Museum. It is a two-handed chalice, about 9 inches in diameter, considered to belong to the ninth or tenth century,<sup>1</sup> of most exquisite workmanship, and fitted for its purpose of containing a supply for a large number of communicants.

The people actually drank the wine direct from the cup, not as in some churches through a pipe or *fistula*, to prevent desecration. This we learn from the rule of the Celtic Church, that whosoever bit the cup should receive six stripes.<sup>2</sup>

In the absence of any Scoto-Celtic cups, I have nothing to refer to as representing the early conventional idea of a communion cup, but those sculptured on tombstones, of which three are given from Mr Drummond's well-known work. One is placed on an altar, as shown in fig. 2; another (fig. 4) at the right-hand side of the head of a sculptured figure, not on the breast, as on most English tombs of ecclesiastics; the third (fig. 5) shows the chalice placed on the left of a Celtic cross. The chalice (fig. 3) is taken from a tomb in St Duthac's at Tain, where also it is placed at the right side of the head of a recumbent ecclesiastic. I have seen one with a still more open bowl and very short stem on a slab in St Magnus at Kirkwall, on which there is also a cross, apparently of date not long preceding the Reformation, to which period indeed all these monuments

<sup>1</sup> See *Trans. of Royal Irish Academy*, vol. xxiv. p. 451, where detailed drawings of this and other ancient chalices will be found. Others may be seen in Smith's *Dictionary of Christian Antiquities*, voce Chalice.

<sup>2</sup> *S. Columbani Regula Cœnobialis*, c. iv.—*Similiter qui pertuderit dentibus calicem salutarem, sex percussioibus* (Warren's *Liturgy and Ritual of the Celtic Church*, Oxford, 1881, p. 134). The habit here struck at, as well as the cups often having two handles, suggest that the cup did not leave the hand of the priest. There are many richly ornamented examples of great chalices, Irish and foreign, where the cups had not two handles, but with large bowls as large as the wide Edinburgh cups of the seventeenth century, set on a thick stem, and much the shape of those on the Iona tombs. The beautiful chalice of Kremsmünster, in Bavaria, is 6½ inches wide, and has ornamentation that might have been made in Ireland.

may be assigned. The common feature of all these cups is that the base is almost as large, and the same shape as the bowl. The two lying at the side of the heads of priests, one from the West Coast and one from the East, are almost identical.

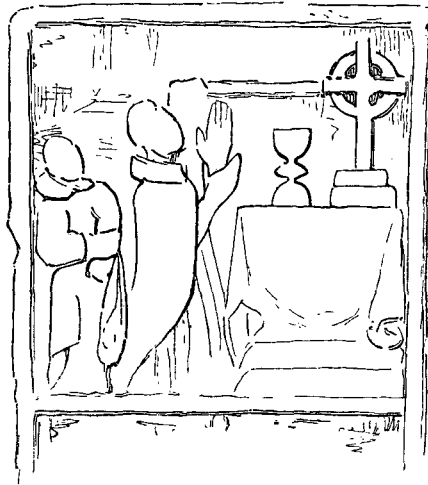


Fig. 2.

That there was ecclesiastical silver plate in great abundance in Scotland, and of a high order, before the Reformation, we know from inventories of plate belonging to St Andrews, Aberdeen, to St Giles', &c., which have recently been published; but no drawings of any have been preserved. There is no reason to suppose that the average form of the chalices used in the great Scottish establishments differed from those in use elsewhere. The art of making plate was one largely practised by monks, and the forms and fashions of vessels used for church purposes would naturally pass with rapidity from one country to another. Not many specimens in England survived the statutes of Henry VIII., Edward VI., and Elizabeth, and

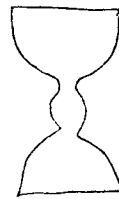


Fig. 3.



in Scotland more favour for such objects of interest was not to be expected. All that can be said is that the cups of native manufacture, first found in use in the seventeenth century, resemble the simple cups found on tombstones, rather than the more ornate types in use in the richer foreign ecclesiastical houses prior to the Reformation. Through the kindness of the clergy, a typical collection has been brought together from different parts of the country,<sup>1</sup> and a large number of those dating from the seventeenth century has been engraved.

To return to the Bracadale-Duirinish cups; they prove to be of English manufacture, with the Hall mark of 1612-13, and are all but identical in form and ornament with the Edmonds cup. The Edmonds cup (fig. 6) is one of a series in the possession of the Carpenters' Company in London, all of which have covers like those of the Perth cups (figs. 7 and 8). Mr Cripps (*Old English Plate*, 3rd ed., p. 256), speaks of them not as church plate, but as corporation cups. He mentions the use of similar cups as chalices both in Somerset and Cornwall, and recent publications show them in the dioceses of Canterbury and Carlisle. Several examples, some used as secular and some as ecclesiastical cups, are almost exactly alike, and by the same maker as the Skye cups. The Middle Church of Perth, part of the old Church of St John, has two beautiful examples of the same type, used as chalices since the early part of the seventeenth century.

How came these, among the oldest pieces of plate in Scotland, to be used for church purposes in Skye? Engraved on each cup are the letters S. R. M. over a shield, not a matriculated shield of any Macleod family, but found in the Lyon Office, in the MS. known as "Gentlemen's Arms," and there titled "Macleod of that Ilk." The castle points not doubtfully to the family of Macleod, to which the whole of the two parishes of Bracadale and Duirinish belonged at one time, as they still do in great part; and the letters S. R. M. no doubt stand for Sir Roderick Macleod; but there were two of that name and family—

<sup>1</sup> A still larger collection was displayed at the International Exhibition, brought together by Messrs Marshall & Sons. To Mr Brook, F.S.A. Scot., we are indebted for a considerable number of drawings, including the three Perth cups (figs. 7, 8, and 11).

1. The well-known Rorie More, a leading chief in the days of James VI., whose chequered career shows frequent periods of strained relations with the Government of the day. He is known, however, to have got a free pass to go to England, to have been in London for

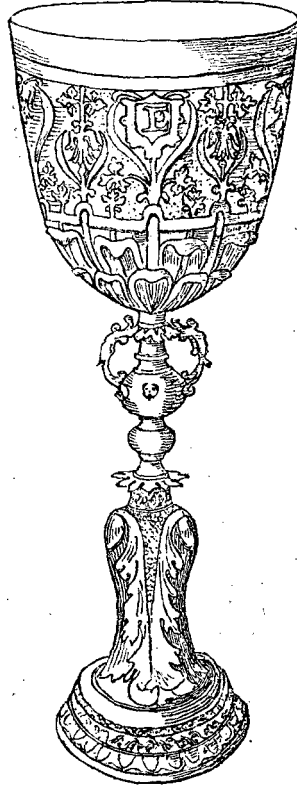
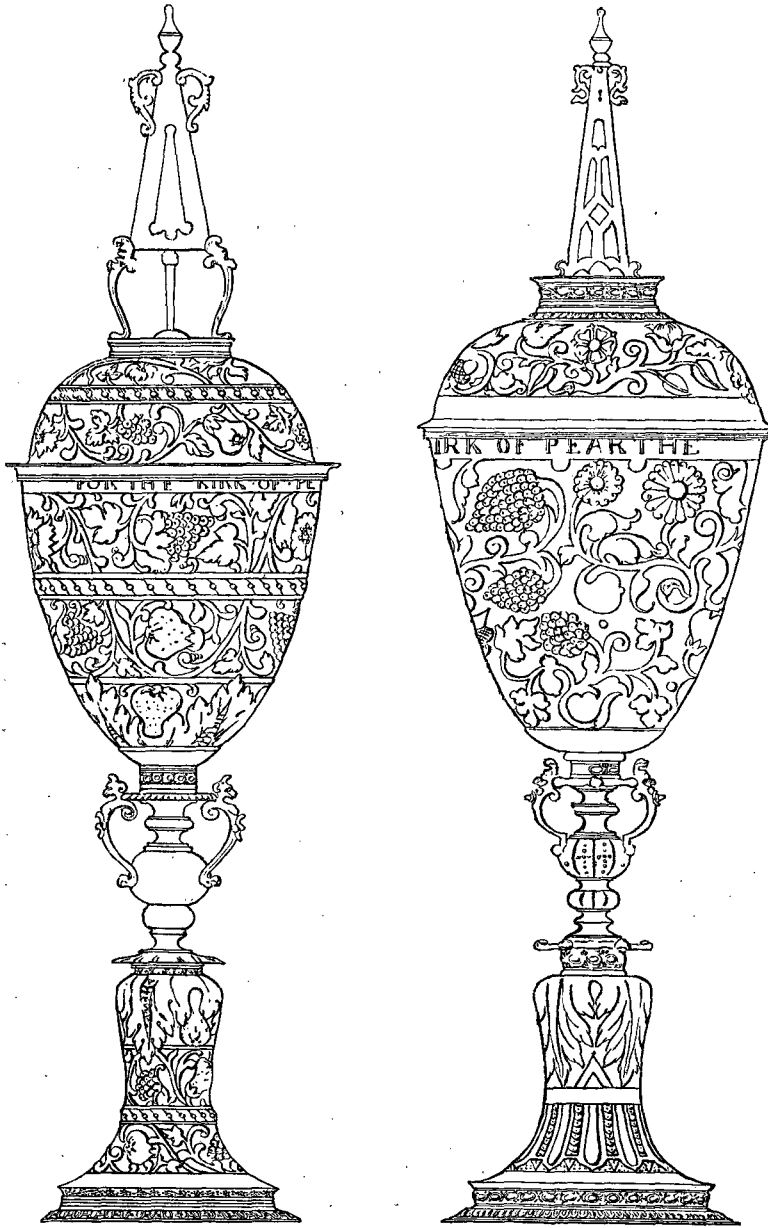


Fig. 6. The Edmonds Cup, London.

some time, and to have been knighted in 1613.<sup>1</sup> He thus was in London about the very time that these cups were made. He died in 1625.

2. A younger son of Rorie More, to whom his father gave a long tack

<sup>1</sup> Gregory's *Highlands and Islands*.



Figs. 7, 8. Communion Cups of St John's, Perth.



of the lands of Talisker, in the parish of Bracadale. He commanded a large detachment of Skye men at the battle of Worcester. He frequently appeared at the Court of Charles II. after the Restoration, and he too was knighted. The introduction of the Mackay stag's head into the arms engraved on the cups points to this Sir Roderick as the probable donor, as he married a daughter of Lord Reay, and is the only member of the Dunvegan family known to have married a Mackay.<sup>1</sup>

It is strange that another remarkable cup of the same type belonged to the chief of the other great sept of the Macleods, viz., Macleod of Lewis. This cup also is of English manufacture. There is no tradition of its use for church purposes in Scotland. It now belongs to Macleod of Cadboll, who also owns another very interesting cup richly chased with patterns, apparently of Celtic type.

Similar in character to the Bracadale-Duirinish cups are three belonging to the Middle Church, Perth, the transept and nave of St Johns. Of the Perth cups, all of which are by different makers, two are shown by the Hall marks to be English of 1611-12 (figs. 7 and 8). Both are decorated with grapes, and the cover of one also with roses, acorns, and thistles. The letters on the third cup (fig. 11), N HB are known to belong to Nuremberg. It is difficult to say when they came into the possession of the Perth kirk-session, but it was probably

<sup>1</sup> Having first heard of the cups as belonging to Bracadale, I at once concluded that they were the gift of Sir Roderick of Talisker, which is situated in that parish. But anxious to test the accuracy of my impression, I wrote to the Lyon office, enclosing a rubbing of the shield. I gave no information as to where it came from, nor did I say on what the arms were engraved, I merely said, "You say *Heraldry is History*; if it be, tell me whose shield was this." Lyon being absent, my note fell into the hands of Mr Stodart. Next day I had this reply:—"The arms of which you send a sketch do not seem to be registered here, but Highlanders used to be a little irregular in their proceedings in armorial as well as other matters. I think it probable that this coat may have been borne by Sir Roderick Macleod of Talisker, who made a considerable figure in the reign of Charles II."

Scotland did not possess a genealogist better versed in family history, or a more enthusiastic herald, than Mr Stodart. It is sad to think that he has passed away from among us. He was one of those rare genial men to whom it was always a pleasure to make his large stores of accurate information available to others. His two folio volumes on *Heraldry* are monuments of an industry, taste, and learning, which had he been spared would assuredly have yielded further valuable fruit.



Fig. 9. Communion Cup, Perth.

not later than 1632. These Perth cups and the two Skye ones form an absolutely distinct group among the communion cups of Scotland, where there is nothing else in the least like them; though standing cups generally had covers, their open spire-like covers may have been suggested by the tabernacle works of some *ciborium*.

Historically the most interesting piece of church plate now in use in Scotland is the Perth cup, known as Queen Mary's cup (fig. 9), tradition saying it was a gift by her to a church in the Fair City, and that in the riots which sprang from John Knox's preaching in St John's on 11th May 1559, it was picked up either in that church or in the street by an old woman, who concealed it in her father's grave as a place of safety. If so, it was no gift from Queen Mary, who was still in France at that time, but it might possibly have been given by Mary of Guise.

Tradition farther attributes its workmanship to the hands of Benvenuto Cellini, and says it came into Queen Mary's possession by gift from the Pope. It is pretty certain, however, that it was made in Nuremberg, as held by Mr Cripps (from 1560 to 1570?). The bowl has no Hall mark, while its cover has that of a Dundee silversmith of 1637—whether the maker of the cover, or only the repairer on the disinterment of the cup, it is difficult to say. There are many standing cups which have a general resemblance to this one, as the purely English Parker cup, of Corpus Christi College, Cambridge (Cripps, *O.E.P.*, 3rd ed., p. 252), and the Parr cup, belonging to the "Misterie and Company of the Broderers," London, which last it resembles strongly. On the Broderers' cup there is no Hall mark, but it is known to have been presented in 1606. It is said by Mr Cripps to be Nuremberg work.

While this paper was in the printers' hands Mr Cripps was good enough to send me a photograph of a Nuremberg cup exhibited at South Kensington by Baron L. de Rothschild, with the date 1568 assigned to it (No. 6150 of Catalogue of the Loan Collection of 1862). Of these cups this resembles the Perth one in form both of bowl and of cover the most closely, and its terminals and arabesques are so similar that one must have suggested the other or both are by the same hand. The embossed flowers on the base of the Perth cup are the same as those on another German cup at South Kensington.

There is a still more delicately-wrought cup in the South Kensington collection (No. 1606). It is of bronze; the projecting heads are similar to those of the Perth cup, and the connecting half-grotesque, half-architectural ornaments (fig. 10) are also of the same general character. It is said in the South Kensington catalogue to be the work of the engraver Virgil Solis, who was born in 1514, and died in 1562. It is therefore not impossible that the body of the Perth cup may be actually his work, if indeed he did more than supply designs; anyhow *this bronze cup may be considered the prototype of the Perth cup and that of the Broderers.* All these, except the Perth one, are surmounted



Fig. 10. Grottesque Ornaments of Perth Cup.

by figures, and it possibly had originally a like termination. None of the others of this group were made for church purposes, and there is nothing in the design of the Perth one, with its delicate grotesques and satyrs, suggestive of any such original destination. It is very different from a chalice with Cherubs and a Veronica head of Christ, published in "Drinking Cups, &c., for the use of Goldsmiths," by Virgil Solis.

I have been kindly favoured by the Rev. W. Stevenson with extracts from the minutes of the kirk-session of the Middle Kirk, Perth;<sup>1</sup> from

<sup>1</sup> The following entries are found in minutes of kirk-session in the year 1587:—

"The order to be observit at the table:—

"To convoy the wyne to the tabils—Jhone Forbes, James Macgregor, Deakyns.

"To fill the cuipis—James Syme, John Henrie, Lawrence Wilson, Alexr. Gaule, Deakyns.

"To convoy the cuipis—Jhone Anderson, Pk. Mathew, Duncan Wilson, Duncan M'Gregor, Elderis.

which it appears that in 1587 they were already in possession of communion cups. These could not have been those of the Edmonds type (figs. 7, 8, and 11), as their date letters show that they were made in 1610-11-12. But these two being silver overgilt, and with covers, answer the description in the minutes of 1632. In 1640, when they were already in possession of these two cups; uniform in style, and both marked for the "Kirk of Pearthe," the kirk-session got money to buy "the cup." That may have been the one marked for the kirk of "Pearth," the so-called Queen Mary cup.

It seems much more likely that such a treasure, if either stolen or picked up in the course of a commotion, or on the breaking up of some of the great houses of the noblemen that came to grief in these times, should, after a time, be disposed of to a goldsmith than be brought direct to the kirk-session. The Hall mark of Dundee of 1637 is not inconsistent with its being "the cup" bought in 1640.

This theory of the history of the acquisition of the so-called Queen Mary cup leaves the tradition standing *valeat quantum*. The Nuremberg cup (fig. 11) is probably that referred to as "ane cup" in the minutes of 1643.

Passing now from these cups, none of which are of native manu-

"21 *May* 1632.—The two silver over-gilt goblets with gold, with their covers and two basins pertaining to the session, are put within their charter-kist, in the Revestry there to be kept.

"In 1639.

"Carieris of the cowpes—Johne Merser, George Bissit, Elders.

"Filleris of the cowpes—Thomas Wilson, James Kynaird, Patrick Robertson, Patrick Grant.

"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 Balmains, in the East Nook of the Kirk, and that this siller was to be employed for the buying of ane cup for the use of the communone.

"27 *April* 1640.—Delivered by Mr John Robertson to William Reoch, Master of Hospital, twenty pounds to help to buy the communion cup.

"*St John's Middle Church Communion Cups*.—Upon the third day of Februar 1643, being about four hours in the morning, Isobel Wintoun, relict of umquhil John Crichton of Kinved, departed this life, and was buried in the Kirk of Perth, under the scholars seat next Auldie's burial. Upon the 8 of Februar paid therefore one hundred pounds, whilk is ordained by the Council and Session to buy ane cup to the communion."

facture, and none of which date from before the Reformation, we may turn to our old cathedral towns. There, if anywhere, we might expect

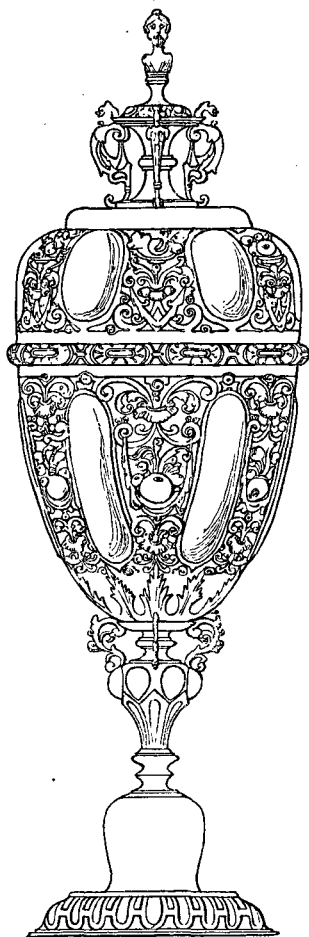
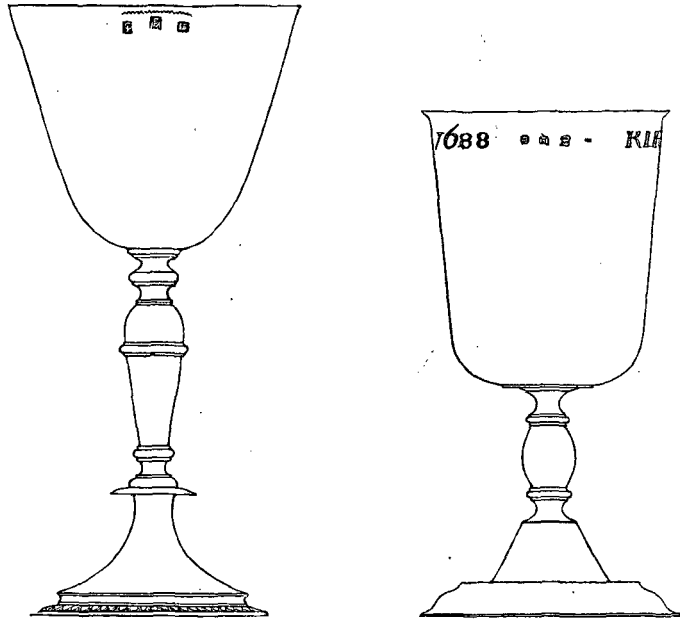


Fig. 11. Communion Cup, Perth.

to find old chalices survive ; or if they were either destroyed by fanatics

or carried off by plunderers, we might hope that some trace of the old spirit in art, or a mere love of reproducing lost treasures, might have led to the adoption of ancient forms. What does a search in those old cities disclose? Not a single chalice has anywhere escaped.

Beginning at the north, the noble and venerable pile of St Magnus, which dominates the Orcadian capital, still complete from end to end forming one of the most striking of buildings of its size, possesses two seventeenth century cups—one (fig. 12) of 1617-18-19, the other (fig. 13) of 1688.



Figs. 12, 13. Kirkwall.

At Dornoch, the diocese of Caithness can show nothing earlier than the eighteenth century.

The beauty of the remains of the Cathedral of Ross makes one doubly ashamed of the barbarity and vandalism which, within the last century,

induced the people, excited by an anti-popish sermon, to set fire to the carved oak stalls which had survived the troubles of the Reformation. The conflagration consumed them, and destroyed the church also. The cathedral of Queen Mary's faithful friend, Bishop Lesly, deserved a better fate. There now belongs to Chanonry only a large massive cup (fig. 14), the gift of a Countess of Seaforth, representing the highest taste of the period (1685). Little can be said for its grace or form.

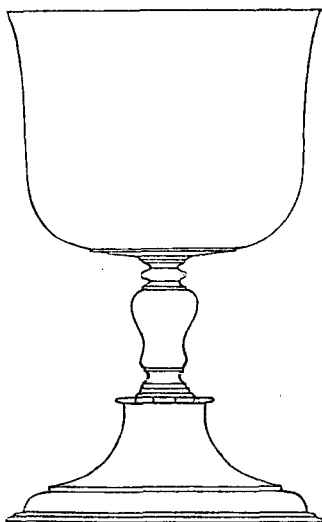


Fig. 14. Chanonry.

Elgin, always charming in the grace of its decay, has nothing to show earlier than 1681, of which date it has two small examples of the cup of the type known as the "beaker," the gift of a worthy bailie of the name of Alexander Russell (fig. 15). This simple beaker shape, without stem or stalk of any kind (of which the Ellon Cup, fig. 16, is an elegant example), seems to have been quite the favourite type north of the Tay throughout the seventeenth century. Elgin has also cups of 1711.

At Aberdeën, neither the Cathedral of St Machar, nor the University Chapel, nor the Old Kirk of St Nicholas, has any ancient plate to show.



The cathedral plate and many of its other treasures were sent to Strathbogie for safe custody. But what did the Earl Murray do with the plate after the Earl of Huntly fell at Corrichie? There had been delivered to Huntly "5 chalices for dayly use." "Item, a chalice of pure gold, with the pattin thereof, 3 pointed diamonds in the foot thereof, and 2 rubies of B. Dunbar's gift, of 52 ounce." "Item, a great eucharist double our-gilt, 14 pound 2 ounce, artificially wrought."

The University Chapel, besides "Una monstrantia argentea incredibili arte confecta, deaurata," had eight chalices; amongst others, "calix

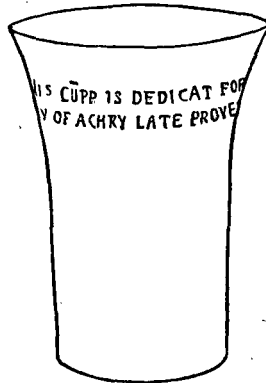


Fig. 15. Elgin.

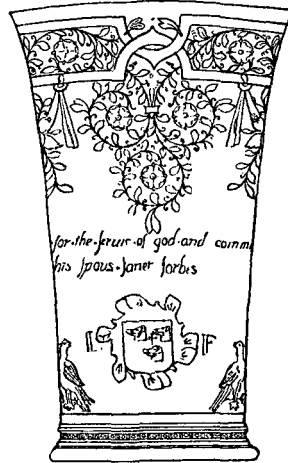


Fig. 16. Ellon.

magnus argenteus deauratus cum patena et cocleari, ponderis quadraginta duarum unciarum". (*Fasti Aberdonen*, p. 560); and St Nicholas had "the eucharist of 4 pounds 2 ounce of silver, a chalice of 'Our Lady of Pitie,' 4 ounces, and 9 other chalices—one of these, that of St Nicholas, 39½ ounces—which were delivered to parties named by command of the Provost and hail Councill, under an obligation to restore to the Provost and Councill."

St Nicholas cannot now show even the cups gifted by Paul Inglis (1629), nor the city's gift in 1642 of their "Bonaccord silver cup, double

over-gilt," to the said burgh, "to be exchangit for wther coupes according to the weicht quhilk it weyis."<sup>1</sup>

The Cathedral has now only a set of four large beakers, about the same size as the Ellon cup (fig. 16), and three of them decorated with leaf patterns; while the fourth has the remarkable engraving on it, which is here represented in fig. 17. The date is unknown, but it is probably late seventeenth century Dantzic work.

It is difficult to imagine that, when this engraving was put on the

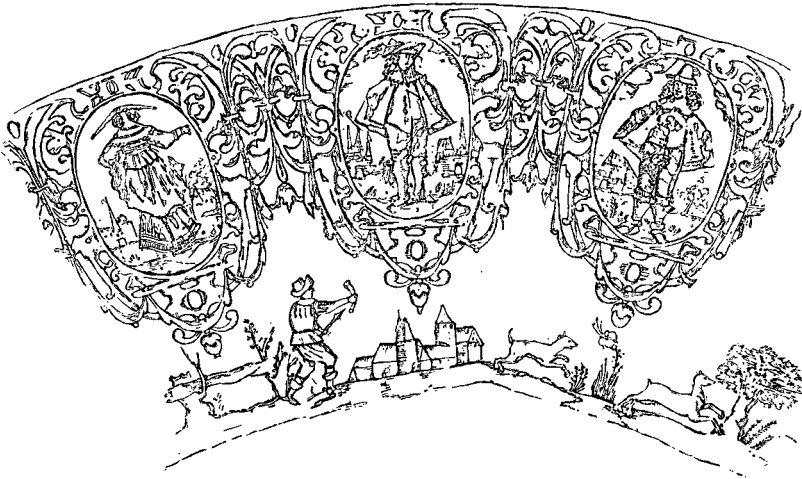


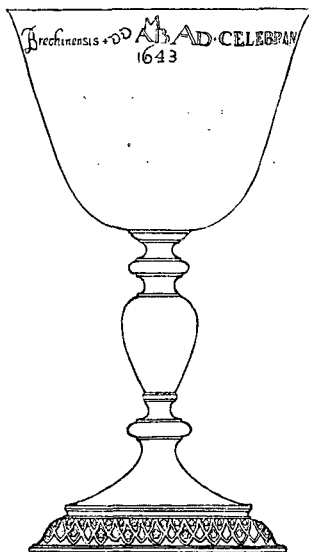
Fig. 17. St Machar, Aberdeen.

cup it was intended for a sacred use. It is more natural to suppose that it was originally a domestic cup, and that it may have been used for the celebration of the sacrament in private, and been considered thereby dedicated to the use which it has since served.

Brechin furnishes two seventeenth century cups of distinct character, the earliest of which is shown in fig. 18. The cathedral was remarkable only for its round tower. Its records seem to have been preserved with great care, and have been published by the Bannatyne Club, but

<sup>1</sup> Extracts from Burgh Records of Aberdeen, pp. 24, 283.

they do not contain any inventory. The inscription on the cups is unusual—



AD CELEBRANDAM SACRAM SVNAXIN ECCLESIE BRECHINENSIS.

Fig. 18. Brechin.

Dunkeld comes next, and in that quiet church, surrounded by nobles and rich commoners, where old church plate might be expected to have escaped from plunder, I have been unable to hear of any.

As to St Andrews, there will be found in the *Proceedings* (1882-83, p. 142) a paper on two cups, described as chalices, anterior to the Reformation; but I cannot learn that either has ever been used as a communion cup, and I think they probably never were intended to be so used; the inscription of texts of Scripture is no sign that they were. The wooden one, with the silver rim, may be much older than the date shown by the Hall mark on it, and is probably a mazer bowl of the usual form, shown by old records to have been very common in Scotland, as well as England, in great halls and private houses. I do not mean to

say that communion cups might not have been of wood. As long ago as the Council of Tribur, St Boniface said that in ancient days the chalices were of wood and bishops of gold—a saying often since repeated with modifications. As we cannot boast of chalices of gold, we must hope that in modern times, while the wood has given place to silver, those who officiate may be still of sterling-metal. The second of the cups is a tazza, and its date-letter shows it to be nearly a century later than was supposed by Mr Sanderson.

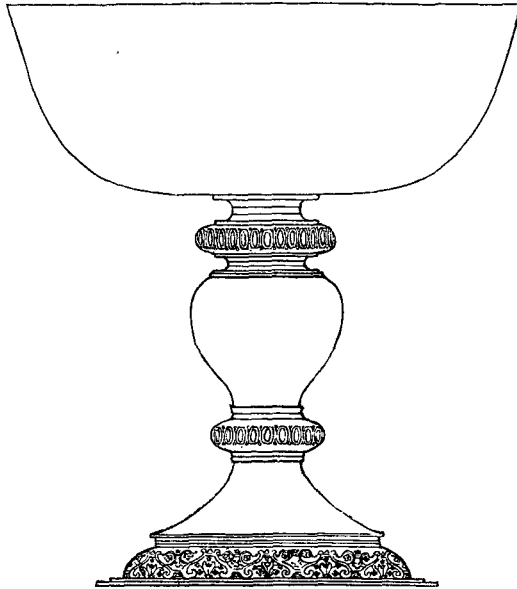


Fig. 19. St Andrews.

The chalices now in use in the Parish Church are handsome examples of the largest size and form of the middle of the seventeenth century (fig. 19), 1671.

To the old Church of Lismore, once the Cathedral of the Isles, I have been unable to trace any old plate.

Dunblane has cups of great severity (fig. 20) of the same style, but dating only from 1702.

Strange to say, Glasgow has nothing but very commonplace cups of 1704, one of which is shown in fig. 21. It is impossible but that the cathedral must have been rich in plate, but I have not seen any inventory.

The see of Galloway is as rich as the rest of the west coast in holy places, the history of which owes much to the labours of Sir

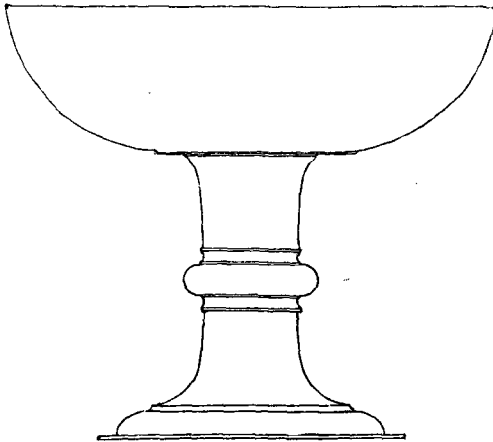


Fig. 20. Dunblane.

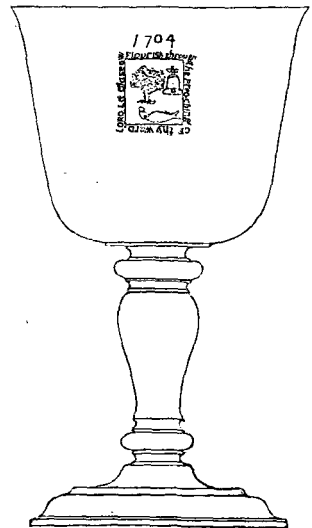


Fig. 21. Glasgow.

Herbert Eustace Maxwell and the antiquaries of the west; but Whit-horn can show no old plate.

We come last to St Giles, which was not the seat of a bishopric before the Reformation; but, as the High Church of the Metropolis, it and its altars occupied a large space in the public eye. The altars were numerous, and at some of these, to make their obligation more binding, debtors often became bound to pay their bonds.

When there were so many altars there must necessarily have been profusion of plate, and we know only too well what became of some of it. Much was not to be expected of the magistrates whose records bear under date 24th June 1562—

“The provest, baillies, and counsale ordanis the idole Saint Geyll to be cuttit furth of the townys standert, and the thrissill put in place thairof.”

They had before that placed in the custody of various citizens, “The

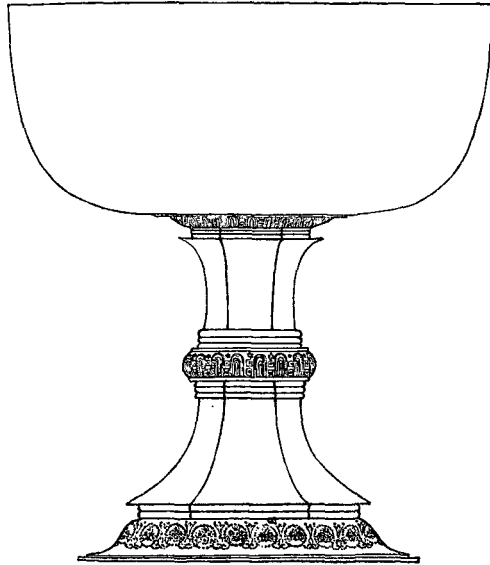


Fig. 22. Linlithgow.

Eucharist,” “The Round Eucharist,” “The Mekill Cross with the fute”—and several other crosses—and bells; also “Ane challice with the paten and spyne,” weighing thirty-two ounces and one-half; also three other chalices, each weighing upwards of twenty ounces; and thereafter a resolution was passed on 1st August 1560, that all these “be with all deligence sauld or cunyet,” and “expended on the common warks,” “and in special upon the reparation and decoring of the kirk.”

We have not space to show what was meant by “decoring of the

kirk;"—shortly, a large part of it, what space remained after providing a church, was converted to purely secular uses—for places of business of various kinds.

The cups of St Giles, 1643, are of the same general character as those of St Andrews (fig. 19), and of most of the city parishes of Edinburgh, as well as of Linlithgow (fig. 22), Dunfermline (fig. 28), and others in the neighbourhood.

Such is the melancholy result of inquiries in all our cathedral sites ;

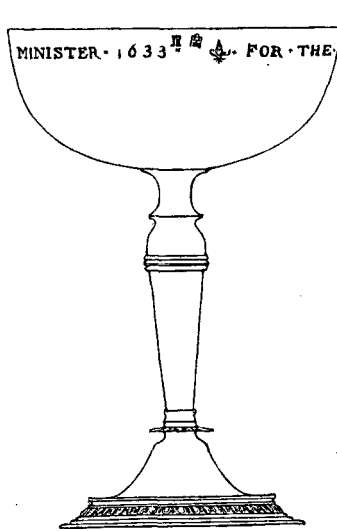


Fig. 23. Fintray (1633).

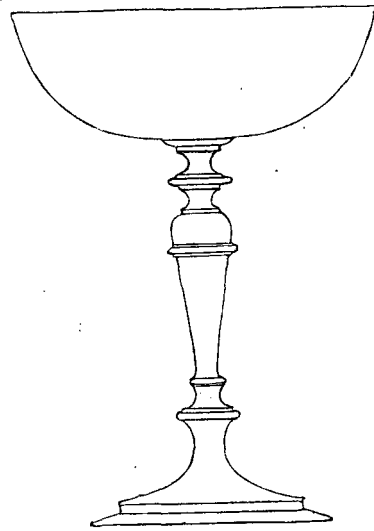


Fig. 24. Beith (1631).

and elsewhere throughout the length and breadth of the land, not a cup has been shown or pointed out which seems to date from a period prior to the Reformation. Nay, there is hardly one which is not stamped so as to demonstrate that it was made long subsequent to that date. It may even be doubted whether there be more than one, the material of which is capable of being traced back to pre-Reformation times. That one is known as St Medan's Cup (fig. 23), in the parish of Fintray in Aber-

deenshire, which bears a close resemblance to the cup shown beside it (fig. 24) from Beith, Ayrshire. My attention was first called to the Fintray Cup as having itself belonged to St Medan, and having been regarded with special veneration, and carried round the parish in procession in bad seasons. This theory, however, is displaced by a hardly less interesting one given in vol. xii. of the *Statistical Account of Scotland*. It is there said, in the description of the parish of Fintray, Aberdeenshire, 1845:—"The minister has in his possession a silver cup belonging to the parish, bearing date 1633, which tradition says was formed from a silver head of St Meddan, the tutelary saint of the parish,<sup>1</sup> which, in the days of Popish superstition, was wont to be carried about the parish in procession for the purpose of bringing down rain, or clearing up the weather, as circumstances might require."

This St Medan is no doubt the saint mentioned in Bishop Forbes's *Kalendar of Scottish Saints*, p. 344, whose fame lurks in various names in different parts of the country; e.g., "Inglismaldie" for Ecclesmedan. In Forfarshire "Madie's bell" had such repute that the right to its possession was worth being disposed of solemn deed as a source of revenue, yet it was sold as old iron in the present century. The authority for the date above assigned to the cup has been the inscription upon it—"For the Holie commvnion at Fintray, Mr Adam Barclay minister, 1633." The letters and stamp on it do not correspond, so far as we have been able to observe, with the markings on any other Scottish plate, but there is a *fleur-de-lis* engraved upon it, which occurs on the cup of the South-West Parish of Edinburgh, which also bears the date 1633. This cup resembles in shape the tazza, of which Dr Guild's gift to St Andrews is a good secular example, while the chalices of Beith, 1631 (fig. 24), Soutra (fig. 25), and Fala and Culter are ecclesiastical varieties.

It is difficult to fix the precise dates of the older Scottish cups, for till 1681 there was no date-letter enforced in Scotland, and the deacons' marks only supply a range within which a cup must have been made.

The deacons seldom held office for more than two years continuously; but they often returned to office after an interval of several years. I.L.,

<sup>1</sup> This is a mistake, St Giles was the tutelary saint. See Forbes's *Kalendar of Scottish Saints*.



Johnne Lyndsay, was deacon in 1617 and 1618; while George Crawford was appointed in 1615 and 1616, in 1621 and 1622, and again in 1633 and 1634. Thus James Davidson was appointed deacon in 1813 and 1814, again in 1819 and 1820, again in 1831 and 1832. Sometimes, however, an inscription or a minute of kirk-session comes into play to solve the doubt, and not unfrequently also to record that the cups on which the date occurs, or to which the minute refers, were got to replace older ones, disposed of to furnish the new. Thus we know that in many parishes there were cups in use after the Reformation which have perished; but whether these were chalices which had been in use under the Romish ritual, we have no means of judging.

No chalice made in Scotland, now in use, is ascertained to have existed earlier than 1618, when those of Fyvie, Aberdeenshire, were made and presented. The cup is the same shape as that of Carstairs—the stem is longer.

It is interesting to observe that they were the gift of the first Earl of Dunfermline, the great Alexander Seton, one of the most cultivated as also one of the most prosperous men of his day, on whom Court favour was lavished, and who among other offices held and adorned those of President of the Court of Session and of Chancellor. He died in 1622, having used his power “with great moderation to the contentment of all honest men.”<sup>1</sup>

<sup>1</sup> His first piece of luck was having Queen Mary for godmother, and she showed her appreciation of her responsibility by bestowing on him as a “godbairn’s gift,” when but a few years old, the priory of Pluscardine *in commendam*, and this he seems to have retained till his death. What makes the Fyvie cups of special interest is the fact that he went to Rome to be educated as a priest, and is said to have taken holy orders abroad, and to have celebrated mass even after he returned to Scotland. Scotstarvit, in his “*Staggering State*,” says that the chalice which he used on this occasion was sold in Edinburgh. He was suspected of Romanism, yet latterly seems not to have shown it in his public conduct. Indeed one of the most striking scenes of his life was his demeanour to King James in defence of Bruce, a Presbyterian clergyman. In a case against Bruce, when the Crown was interested, the king entered the Court, and ordered a judgment to be pronounced in his own favour; whereupon Seton rose, and professing his loyalty, said, nevertheless, that the king having made him head of that Court, he must either give judgment according to his oath or resign. His brethren followed his courageous example, and the king left the Court in a fury, but seems, however, not to have retained any feeling of resentment.

But the Fyvie type was not the only one approved by Seton, for he had lands in the south as well; and Inveresk shared his liberality, receiving a cup of the entirely different shape, so common in Edinburgh and its neighbourhood; possibly as old as the Fyvie chalice, the deacons' mark being apparently the monogram of James Davidson, who was deacon in 1819, but also earlier. A modification of the form adopted at Fyvie and Carstairs will be observed in the older Kirkwall cup and elsewhere.

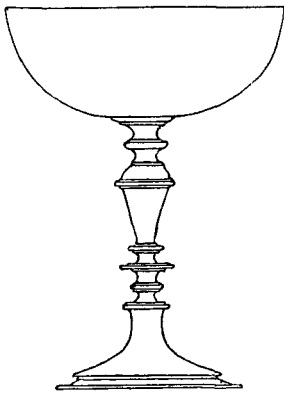


Fig. 25. Soutra.

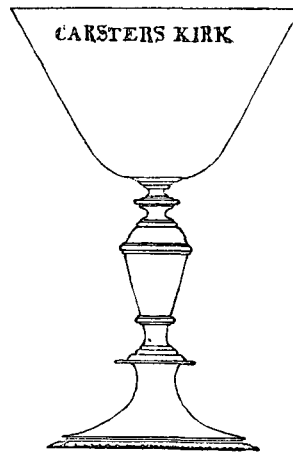


Fig. 26. Carstairs (1617-18).

There is a later group of cups with nearly perpendicular sides seen in the later Kirkwall cup. There are others which have not been engraved, as Longformacus (1674) and Brechin, and the cup of the French Protestant Church in Edinburgh, which last has had its own adventures. It passed first to the "New Church," and after being sold, has fortunately been secured by a member of the congregation of Trinity College Church, and added to its treasures.

Next in ascertained date to the Fyvie chalice, and almost simultaneously with it and Inveresk, came the chalices of St Cuthbert's, the account of which I quote from Sime's *History of St Cuthbert's*, page 50:—

“In January 1618, it was proposed to have new cups and plates for the communion service. ‘The Session,’ say the minutes, ‘thocht it maist meit that thair be four coups of silver to serve at the tabill, twa bassings of coin with ane laver; and the barrones, gentilmen, heritors, and fewars to pay four hundredth marks, and the town of Edinburgh, suburbs, &c. to pay two hundredth marks,’ to defray all expenses. In the year following these cups were produced before the session, each weighing 18 oz. 12 drams. They were then of a very peculiar shape, the stalk being 6 inches in height, gilt, and beautifully chased; but the cup

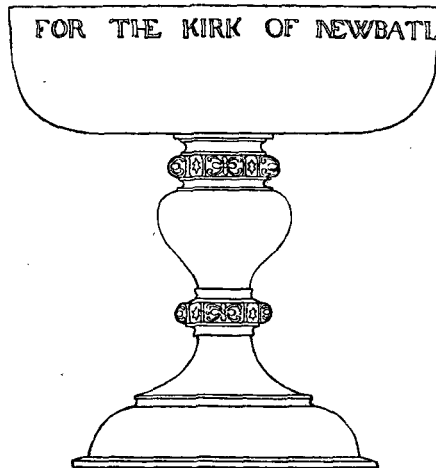


Fig. 27. Newbattle (1646).

itself, which was fluted, was only about 2 inches deep and about 24 inches in circumference, not unlike a small soup plate affixed to the stalk of a candlestick. On the bottom was engraved the following sentence: ‘I will tak the covp of salvatione, and call vpon the name of the Lord, 116 Psalm, 1619,’ and around the rim of the cup these words, ‘For the Vast Kirk ovtwith Edinbvrgh.’ New cups of a modern form were placed on the original stalks only a few years ago.”<sup>1</sup>

<sup>1</sup> The result is that the only part preserved of two of the oldest chalices made after the Reformation is their stems, on which new bowls are placed. In the

The cups which most nearly correspond with this quaint description and with the measurements given are the four belonging to the parish of Newbattle (fig. 27), which derive a special interest from the fact that they were all obtained when the saintly George Leighton, afterwards principal of the University of Edinburgh, Bishop of Dunblane, and Archbishop of Glasgow, was incumbent of that parish. Up to his time there had been no communion plate in the parish, or rather

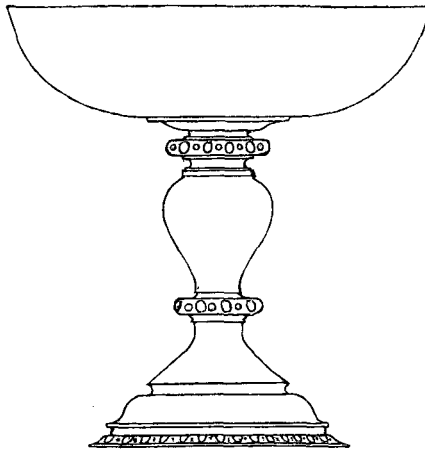


Fig 28. Dunfermline (1628).

the rich plate which must have belonged to the great abbey had been either stolen or melted down, or sent abroad for safety. The kirk-session records bear that in 1646 they had no cups, and were in the habit of borrowing from the neighbouring parish of Dalkeith. If the

Tron Parish, likewise, the older form was made to yield to one considered to be of greater convenience. In some cases a certain reverence for the old metal has led to its absorption in the cup, as in the case of St Medan; but in some the cups were actually sold, and in the history of some parishes the substituted cups have in turn been sold in order to make room for still more convenient substitutes. See note, p. 432.

practice amounted to a habit, Dalkeith must have possessed older cups than those exhibited, which only date from 1645. Three of the Newbattle cups were the gift of individuals named in the session records, but there is no mention of how the fourth was acquired, perhaps it was the gift of Leighton himself—and so he did not record the fact. One of them (fig. 27) has been engraved, as suggesting the original form of the St Cuthbert's cup of 1619, although not fluted, as the latter is said to have been. The open-mouthed type was developed into

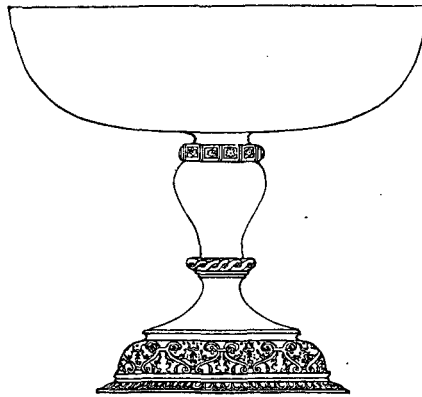


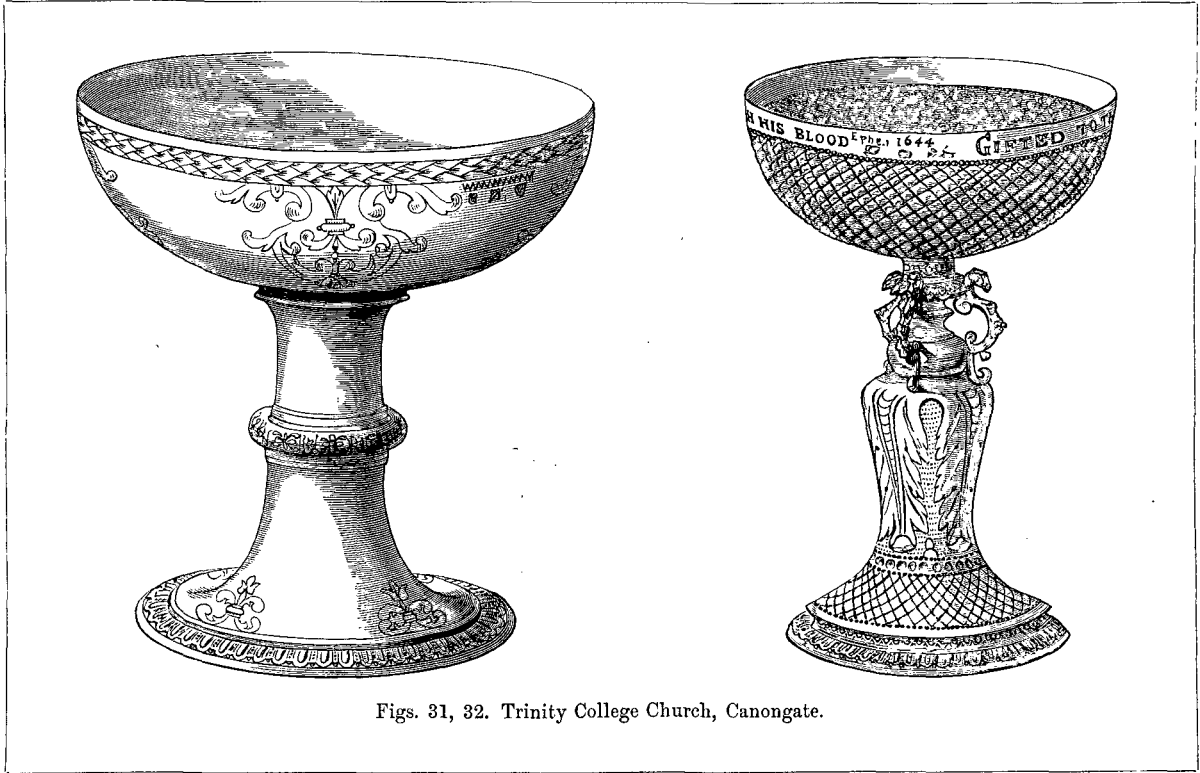
Fig. 29. Currie Cup (1657).

various beautiful forms, and remained in favour for a century. The earliest example engraved of the newer form is the Dunfermline cup (fig. 28), dated 1628; the latest that of Corstorphine (fig. 30), 1719.

Noteworthy cups of this style are those belonging to—

1. The Trinity College Church, Edinburgh (fig. 31), 1693.
2. The Old Greyfriars or South-West Parish, with the Old Southport represented in the bottom of the cup (fig. 60) 1633.
3. St Giles', 1643.
4. Canongate, two cups, both of date 1643.

A second pair of cups belonging to the Canongate (fig. 32), with a bowl of this shape, but hammered into a pine-apple pattern, and set



Figs. 31, 32. Trinity College Church, Canongate.

upon a stem similar to the base of the Bracadale-Duirinish and Perth cups, is remarkable as combining the favourite form with new details.

5. Currie (fig. 29).

6 and 7. Haddington (1645) and Duddingston 1683), with their hexagonal base, are two of the most beautiful examples, and in both, as in St Giles' cups and some others, the bowl unscrews from the stem.

A totally distinct form of cup, of which there are many examples,

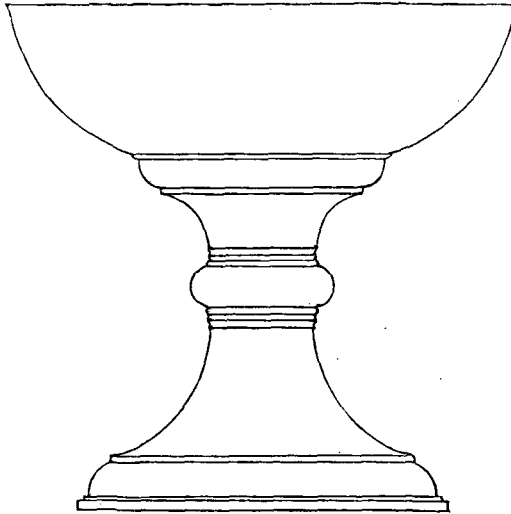


Fig. 30. Corstorphine.

makes its appearance in 1643 at Forres. It is of the class known as beakers, already alluded to at Elgin and Aberdeen. It occurs 1652, at Dundee; 1659, at Leochel-Cushnie; 1666, at Ellon; 1667, at St Vigean's (fig. 33); 1676, Arbroath (fig. 34); 1681, at Elgin; 1697, at Fintray, Aberdeenshire. Birnie and Monymusk, 1691-1712, bring the form well down into the eighteenth century. One of the Monymusk cups was presented by the last surviving Episcopalian

parish minister in Scotland. The only example of a beaker I have fallen in with south of the Tay is at Biggar, and bears date 1650. Most of them have Hall marks showing them to be Scotch; but the beautifully flowered cup of Ellon bears what I gather to be the Amsterdam mark, and the Fintray beaker cup has a similar engraving; so also have three of those of St Machars Cathedral, while the fourth, the engraving on which has been previously given (fig. 17), has the mark of Dantzig.

The cups in the neighbouring parish of Lunan were given in 1709 by Mr Alexander Peddie, the minister, who stipulated that any Episco-

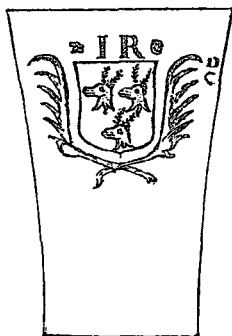


Fig. 33. St Vigean's (1667).

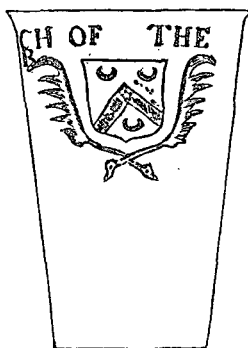


Fig. 34. Arbroath (1676).

palian congregation within 7 miles of Lunan should, on application, have the use of them.

We cannot leave this class of cups without referring to the unique horn cups (fig. 35) belonging to the parish of Premnay, and known to have been in use down to 1728. They were probably silver mounted, though these mountings did not remain when the present incumbent was appointed, nor even in the time of his predecessor.

Orkney and Shetland furnish some plate of special character. The cups of St Magnus have been referred to above. Those of Aithsting (fig. 36) show a peculiar form, with a Hall mark supposed to be Scandi-



navian. The Hall mark and form are similar to one at Lerwick of 1723. That of our Lady Kirk in Sanday (fig. 37) is of a different type—at least its lip seems to have been tampered with—the upper edge doubled down to strengthen it, and unfortunately the Hall

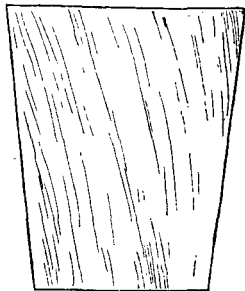


Fig. 35. Premnay.

mark obliterated, so that its date cannot be exactly known. The mainland cup which comes nearest in form to that of Aithsting is Panbride, in Forfarshire (fig. 38). Its date has to be gathered from the inscription—“Given by George Earl of Panmure and Jeane Campbel Countes of Panmure to the church of Panbrid.” George, second Earl of Panmure, who married Lady Jean Campbell, second daughter of the Earl of Loudon, succeeded to the earldom in 1661, and died in 1671, so that the date of the cup is between these years. It appears from a letter recently published by the Rev. Dr Young of Monifieth, that a later Earl of Panmure had a less creditable connection with church plate in his parish. The plate was not older than 1645, and had been gifted by a parishioner, Jean Ouchterlony, Lady Grange. In the present century William, Earl Panmure, expressed a strong desire to get possession of these cups, which are reported to Dr Young by parishioners who have seen them to have been of the large flat shape so common in and about Edinburgh. His overtures to the parish minister, the Rev. W. Johnstone, were met by this reply—“To give you these cups would be like allowing the vessels of the Lord’s House to grace Belshazzar’s feast.” A successor of Mr Johnstone, however, was less scrupulous, and accepted modern cups instead of them. The cups are not now in the possession of the Panmure family, and are said to have been presented to H.R.H. the Duke of Sussex, who in his day was a great collector.

The inscriptions on cups or the session records often show that Orca-dian parishes, like those of the mainland, had silver cups of early date, which have been melted down, and used in making new ones of modern type. Thus the inscription on the cups of Bressay (fig. 39) in Shetland bears—



Fig. 36. Aithsting.

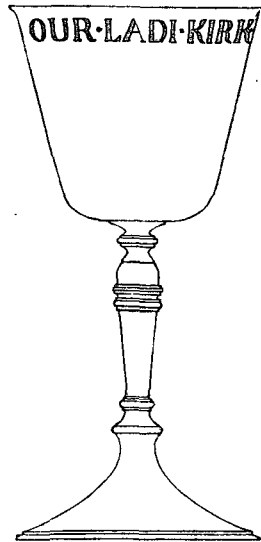


Fig. 37. Lady Kirk, Sanday.

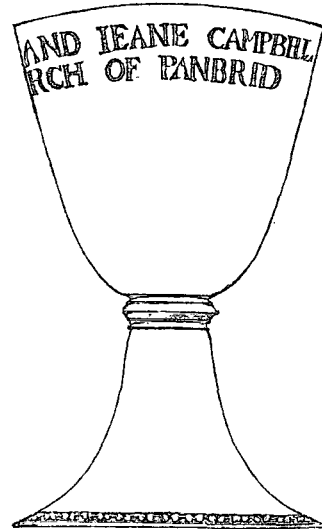


Fig. 38. Panbride.

"For the Kirks of Bressa and Burra M<sup>r</sup> W<sup>m</sup> Umphray minister 1628."



Fig. 39. Bressay.

"Changed into Sterling money and into another form at Edinburgh 1728 by M. J. D. minister."

The subjoined extracts from the minutes of the kirk-session of Sandness are interesting from many points of view, and speak for themselves. They show the practice of borrowing cups from their neighbour—the difficulties and risks of sending valuables in these days to the south—the use of Dutch money—the delivery of the cups when procured, not to the session-clerk or to the minister, but to his wife.<sup>1</sup>

<sup>1</sup> August 21, 1738.—"On the same day a motion was made by some of the members that a pair of Communion Cups should be procured for the use of these united paroches out of the money collected at Sacramental occasions, in regard there were none in this ministry, nor any other fund from whence to purchase them, save only one cup of no great value belonging to the Island of Papa. The Session having heard the above motion judged y<sup>e</sup> same very reasonable, considering that the collections at last Sacrament had been so liberal that the poor of the parioch might be supplied out of the surplus of what was now in the box, and that the session could not have the use of borrowed Communion Cups without paying a crown for the same. Y<sup>r</sup>for they did appoint the sum of five pounds sterling, together with the Communion Cup of Papa, to be laid out for the purchasing of two large new Communion Cups, one to be marked Communion Cup for Walls and Fould, and the other Communion Cup for Sandness and Papastour; and they recommended to the Mod<sup>r</sup> to write to some of his correspondents to cause to make the said cups, the session being hereby Ingaged to refund him in the above value. The Mod<sup>r</sup> having heard the sessions recommendation, not only promised to obey the same, but also to take the outward risque of the money upon himself, the session taking the homeward risque of the Cups."

Papastour, March 5, 1739.—"The said day the session considering that in a full meeting of session at Walls, it was resolved that the Communion Cup of this island should be sent south for a help to y<sup>e</sup> making up of two Communion Cups to this ministry, did, therefore, after having weighted the said Communion Cup, which they

One of these cups is believed to have been sold or melted down in 1856, when the cups at present used were procured. The other, which was fortunately lost for a time, and so escaped the crucible—is believed to have been found, and to be still in use in the parish of Walls.

The cup of Tingwall here figured (fig. 40) is of date 1737.

It has not been thought necessary to engrave all the seventeenth century cups, but examples of all the more distinctive forms are given.

The Fyvie cup was, no doubt, an adaptation under Lord Dunfermline's direction of the last form of chalice in use before the Reformation. The Carstairs, Durisdeer, Middlebie, and Balmaghie cups are of one type, and all bear the deacon's letters L.L. for John Lindsay.

A rounder, less conical cup of Carsphairn resembles these pre-Reformation chalices, but resembles still more closely some of the known English ones. This form is seen in the older Kirkwall cup, and those at Dalgarno, Closeburn, and Glencairn, all of which have the deacon's letter L.L., and it was followed later at Brechin and elsewhere.

The large, wide-mouthed bowls of Edinburgh and its neighbourhood and St Andrews may be copies of the great chalices noted in the inventories as distinguished from the smaller, or may be adaptations of domestic bowls like mazers. They are, many of them, as large as the

found to be eleven ounces, Dutch money, did Deliver the same to the Mod<sup>r</sup>, recommending it to him to deliver the said cup to some proper hand in order to get the same sold to the best advantage, and to obtain receipt for it from the person by whom he sends it, to which the Mod<sup>r</sup> agreed."

*In March 1740.*—"The said day, the Mod<sup>r</sup> reported that he had sent south the Communion Cup of Papa by John Scott of Melby, conform to the appointment of last meeting of session at Papa, but that said John Scott happened not to receive that cup till he was just about to sail, and therfor had not time to Leave a receipt for it, but that y<sup>e</sup> said Mr Scott was now returned home himself, and would no doubt Satisfy him anent said cup as soon as he should have access to discourse him thereanent. The session having heard the above report desires the Mod<sup>r</sup> may apply to the said Mr Scott for a receipt for said cup as soon as with conveniency he can, and when obtained to Deliver the same to y<sup>e</sup> treasurer of Papa."

*On February 11, 1741.*—"The said day the session paid the Mod<sup>r</sup> the sum of £60 Scotch for the two Communion Cups they Employed him to Purchase for this Ministry, which cups being provided and sighted by the session were found to be made according to their direction, and by them delivered to Mrs Buchan, spouse to the Mod<sup>r</sup>, to be kept by her till they be called for."

Ardagh chalice. Apparently in all countries domestic and church cups are found at the same date of similar forms; large cups were required on returning to the old practice of giving the wine to the laity.

On a survey of the whole seventeenth century, it is difficult to detect any predominating influence. In country parishes we find the Romish chalice adapted to the severe simplicity of Protestant worship and taste, and larger cups formed for more populous parishes.

One thing is plain, English usage did little to suggest the ordinary forms of our Scotch communion cups. What is known as Queen Elizabeth's Cup had spread through the length and breadth of England, and still survives, but not a single Scotch cup has been found of that type during the seventeenth century. Two English cups of pretty early date have been engraved,—Banchory (fig. 41), of 1625, a graceful form which has not been followed, and one of the Currie cups (fig. 42) of the date 1642. The older English form, appearing in Skye and at Perth, has never been repeated.

The most different forms appear under the same date, and reappear at different dates. In fact, if I have been correctly informed, that the Culter cups are of the tazza type, and bear the letters I. L., then, within two or three years the four leading forms were all adopted.

Some parishes furnish us with the changes of taste within their own experience. Thus we have in Dalmellington three cups (figs. 43, 44, 45) of quite different shapes, the first two of which are of 1650, and the last of 1752, two years beyond the period to which our inquiries were limited; but it shows the useful, large, not beautiful shape which became so common in the eighteenth century. There are very few similar examples in the seventeenth century, though one is found at Forgan (fig. 46), exactly a hundred years earlier than the latest Dalmellington one, and another one at Craig (fig. 47) in 1682; but both of these, though open-mouthed, have more beauty of form, and the same may be said of the Wemyss cup of 1673 (fig. 48). This is one of those parishes which possess also the wide flat cup of the Edinburgh type. Peebles (fig. 49), in 1684, and Irongray, in 1708, though with 1694, the date of the minister's ordination, engraved on it, show a further advance towards the eighteenth century cups.

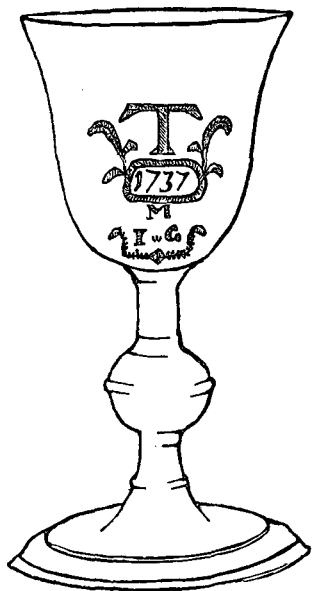


Fig. 40. Tingwall.

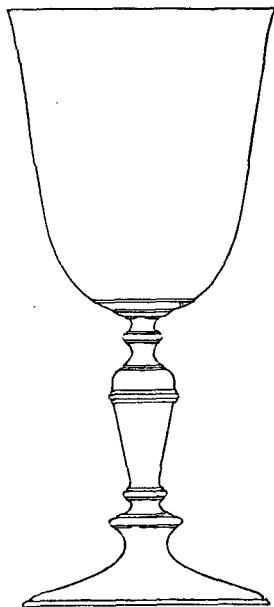


Fig. 41. Banchory (1625).

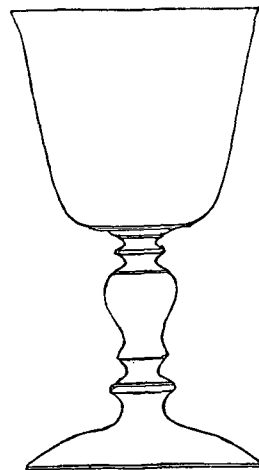
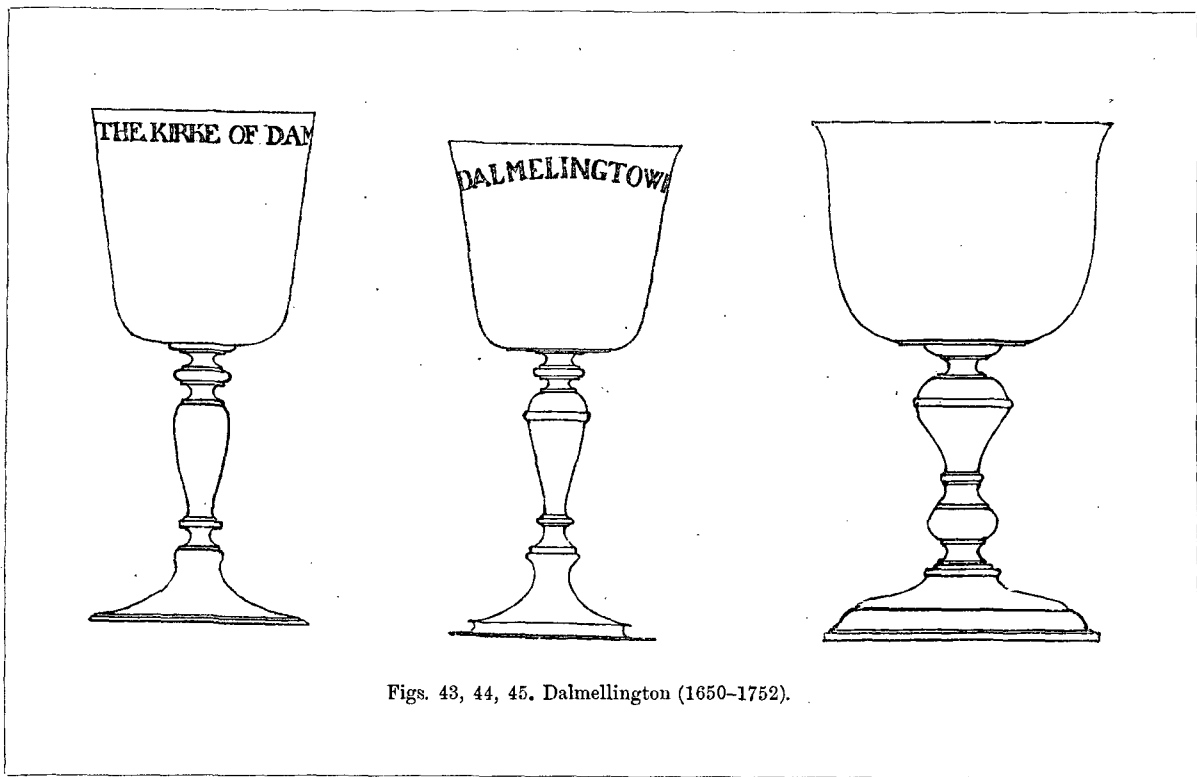


Fig. 42. Currie (1642).



Figs. 43, 44, 45. Dalmellington (1650-1752).

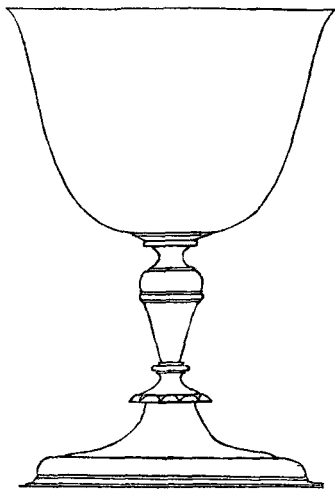


Fig. 46. Forgan (1652).

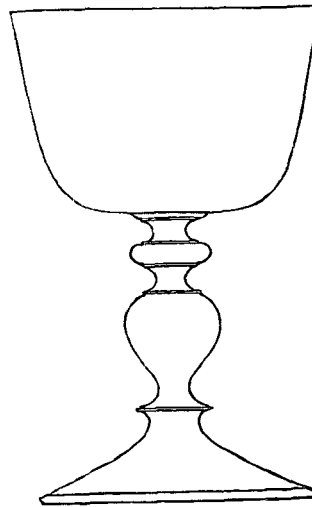


Fig. 47. Craig (1682).

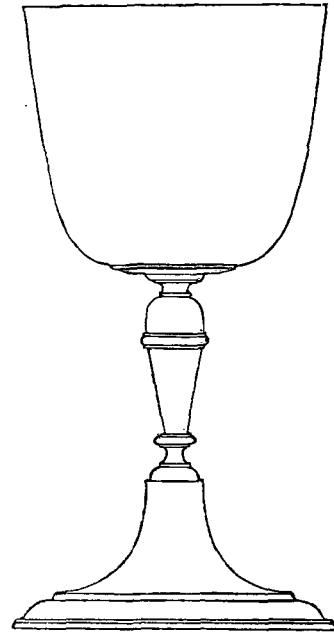


Fig. 48. Wemyss (1673).



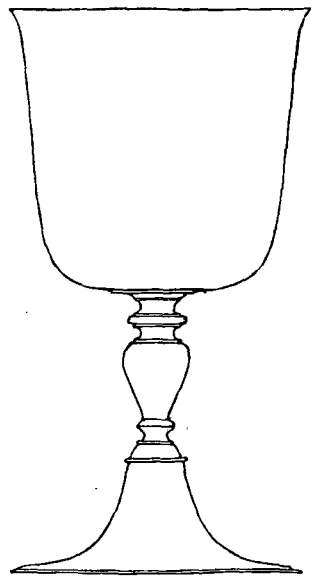


Fig. 49. Peebles (1684).

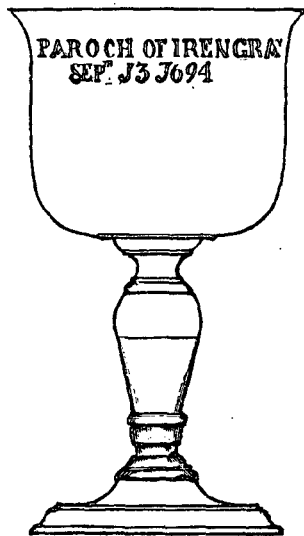


Fig. 50. Irongray (1694).

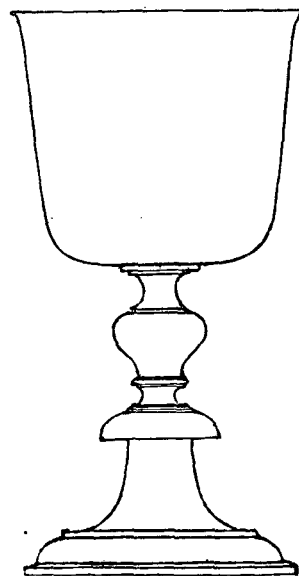


Fig. 51. Dumfries and Clackmannan (1711, 1719).

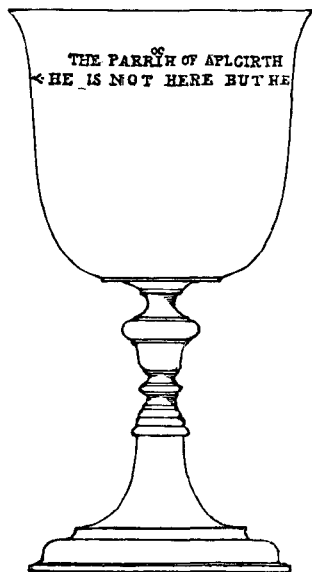


Fig. 52. Applegarth (1710).

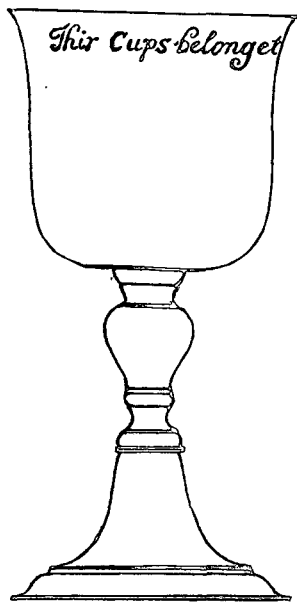


Fig. 53. Mouswald (1723).

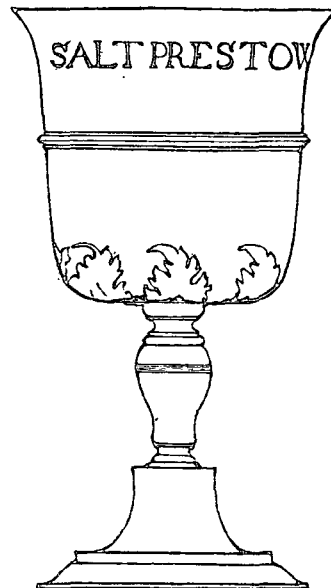


Fig. 54. Prestonpans (1696).

The earliest of the eighteenth century cups (fig. 51) is found both at Clackmannan and Dumfries, and it is the only cup observed to have been repeated in two parishes, unless in the case of Falā and Soutra, which possibly formed one parish already at the date of the cups.

Prestonpans (fig. 54) is a remarkably handsome cup; and in the belt round the centre, and the cluster of leaves, laid on, round the bottom of

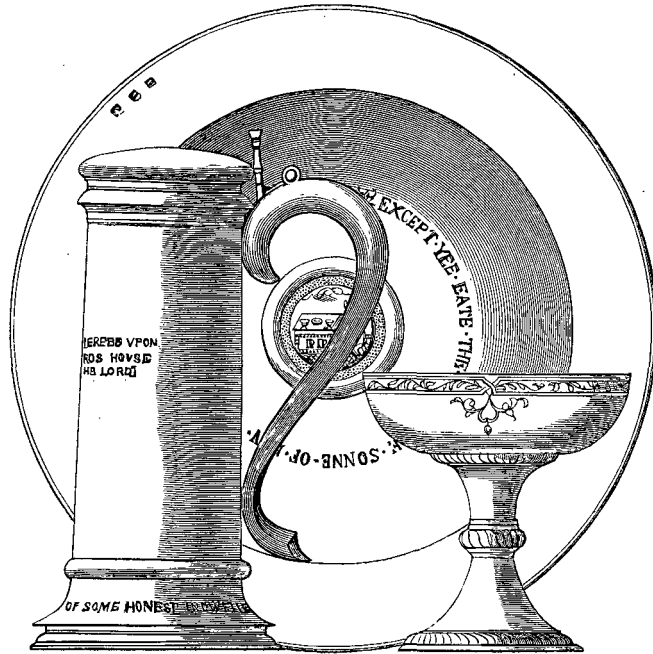


Fig. 55. Trinity College.

the cup, we have the only examples subsequent to the cups at Perth and in Skye and those of the Canongate, of a cup to which the goldsmith has attempted to impart any interest from anything but simple beauty of form—except the chasing on a few of the Edinburgh cups—and the floral ornaments on the “beakers.”

The patens or plates for the bread but rarely follow the ancient types.

They are much larger, and adapted to the great numbers that, according to the Scottish custom, sat round the table of the Lord. They are generally simple in form, and with little ornament. One paten of considerable size—that of the Trinity College Church (fig. 55)—has an engraving in the centre, which is reproduced (fig. 56). This engraving may in feeling be compared with the priest before the altar on one of the sculptured stones in Iona (fig. 2). It was considered by the late Dr Tait, archbishop of Canterbury, of great historical interest, as showing, or at least suggesting, that the person who caused it to be made was a believer in the real presence.



Fig. 56. Engraving on Paten, Trinity College.

Others have texts engraved, from which the sentiments of those who presented them may be gathered. The largest that has come under observation is that of Banchory-Ternan. It is elliptical, 18 inches by 12, and was left to the parish in 1625 by a Dr Reid, and it bears this remarkable inscription :—

AD SACRI CORPORIS MYSTERIA FIDELI POPULO DEFERENDA.

Besides the flagons for holding the wine before being poured into the cups, there are smaller flagons or ewers used for the baptismal water. Probably the largest of the former is the great flagon of St Giles', 15 inches high, which is similar in shape to that of Trinity College Church, and also (it is said) to one belonging to Westminster Abbey. It has an interest of its own, as having been, according to its inscription, presented in 1618 by Montagu, dean of Westminster and afterwards bishop of Lincoln, on the re-establishment of Episcopacy, "votis susceptis ut Britannia religione et imperio eternum foelicissime coalescat."

Ewers and basins devoted to baptismal service are common, but not generally distinguished by very striking features; some are very small, but others large. That of the Tron Church, for instance, is 17 inches in diameter, and with this inscription on the inside in capitals, "He that believeth and is baptised shall be saved." This basin bears to have been "gifted to God and His Church of the Southwest Parish of Edinburgh, by some well affected their." That belonging to "the Old Kirk"—a congregation which long occupied part of St Giles, but is now accommodated with a new church in St John's Street, Canongate—is of quite exceptional interest. It is English, dating from 1602, and is, so far as has been discovered, the oldest church plate in existence in Scotland, except the so-called Queen Mary Cup, but it has been devoted to its present sacred use only since 1728, when it was substituted for plate of 1679.

It was impossible for any one who had seen either of Mr Cripps's books<sup>1</sup> to see this parcel gilt baptismal basin (fig. 57) and its ewer (fig. 58) without being struck with the similarity of their style to that of the parcel gilt rosewater basin at the Merchant Taylors' Hall in London, which is engraved in both works with the date (*circa* 1600). It would be difficult to write a description of English basins which did not apply equally to the basin of the Old Church, except as to the engraved scroll-work in which the Scotch one has the thistle added to the acorn and rose, as if it had been originally intended for Scotland.

The history of the plate of the Old Church from 1602 to 1728 is entirely unknown, nor can one guess how the kirk-session were induced to invest in such a magnificent service. The session evidently thought

<sup>1</sup> *O. E. P.*, p. 234, and *C. & C. P.*, p. 89.

they were engaged in a very serious piece of business in parting with their old plate and securing this, and have engraved on the under side

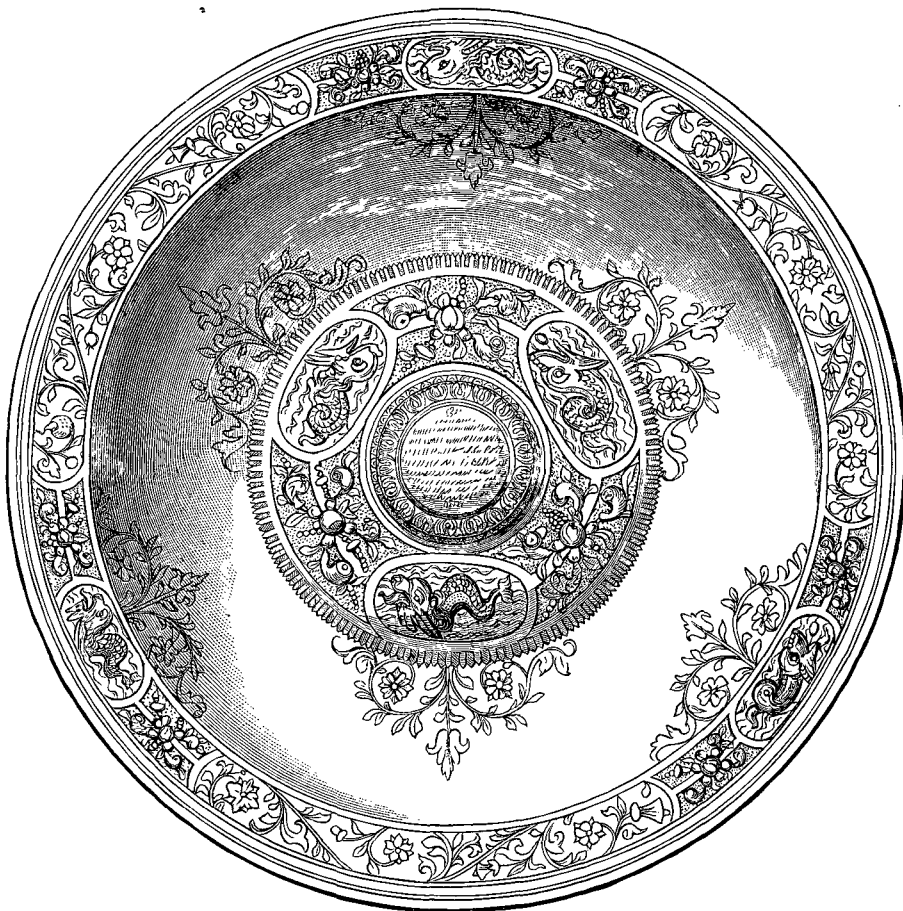


Fig. 57. Baptismal Basin, Old Kirk.

of the basin their record of the transaction, giving the precise weight of the old plate then disposed of to help to buy the new—and giving the



Figs. 58, 59. Baptismal Ewers.

weight also of the new. May the parish, which had the spirit to purchase these beautiful vessels, long prize and appreciate them! Not merely is the basin of great value, the ewer is believed to be unique.

It has been thought best not to enter upon the subject of plates for alms in copper and bronze, which still exist in considerable numbers, and which kirk-sessions ought to value and take care of, instead of neglecting or throwing them away, as has been too often done, even of recent years. It is believed that many were at one time used for the sacramental bread, though few are so now. The subjects represented are generally the Temptation of Adam and Eve; the Spies returning from the Promised Land, bearing grapes; and the Annunciation. They vary greatly in size, material, and quality of workmanship.

In taking a general view of the church plate of the seventeenth century, it is difficult not to be struck at once by its fitness for the purpose for which it was designed, by its beauty, and, with a few exceptions, by its great simplicity.

The silversmiths must have been animated while engaged on their task with a feeling of its importance—a consciousness that what they produced had a destiny which found expression in the inscription on the tankards of the Trinity College Church, 1633—"In that day shall there be upon the pots in the Lord's house—Holiness unto the Lord."

The feelings of the donors of cups are variously indicated. Sometimes their names are given; sometimes their arms are put outside or inside, or some ornament in the bottom of the cup, as that which forms the last illustration (fig. 60); sometimes they are described as "well-wishers, indwellers in the parish," or "honest indwellers;" sometimes the plate is "coft by the Parish." Sometimes there is a reference to a text strangely selected, as "Be ye wise as serpents, and harmless as doves;" with an engraving of a serpent and a dove below the words respectively. Sometimes a parishioner or the minister, "Gifted this cup for the service of Emmanuel in the parish," as at St Andrews. At others what is engraved seems intended to indicate a desire to assert a personal sense of the importance of different dogmas. Thus:—

"Let a man examine himself, and so let him eat of that bread and drink of that cup."



“I will take the cup of salvation, and call upon the name of the Lord.”

“Calicem argenteum ecclesiæ Banchriensi reliquit Alexander Rœdus medicinæ doctor ut ex eo sacri sanguinis mysteria populus fidelis hauriret.”

“I am the Vine, ye are the branches.”

“If any man thirst, let him come unto Me and drink.”

“Whoso eateth My flesh and drinketh My blood hath eternal life, and I shall raise him up at the last day.”

“This cup is the new testament in My blood.”

“He is not here; He is risen, as He said.”

“The cup of Salvation of the Kirk of Our Ladi.”

“Holines to the Lord.”



Fig. 60.