

I.

NOTICE OF FOUR SILVER COMMUNION CUPS WHICH BELONGED TO THE SCOTTISH CONGREGATION AT CAMPVERE IN THE NETHERLANDS. BY ALEXANDER J. S. BROOK, F.S.A. Scot.

The four communion cups now exhibited to the Society by Lord Egerton of Tatton, to whom they belong, were originally used by the Scottish congregation at Campvere in the Netherlands.

In form and decoration all the cups are identical. They are beaker shaped, and measure $6\frac{1}{4}$ inches high, 3 inches in diameter at the foot, and $4\frac{1}{4}$ inches in diameter at the mouth, the lip being bell-shaped or turned outward (fig. 1).

They are decorated with engraved bands, filled in with scroll ornamentation with terminals consisting of thistle heads, acorns, and roses. One band encircles the cup at the drinking edge, while the others are arranged to form two large lozenge-shaped shields, one in front and one behind. In the centres of both of these is engraved a bundle of ten arrows tied with a cord.

The weights of the cups are as follows :—(1) 9 oz. 16 dwt.; (2) 10 oz.; (3) 10 oz.; (4) 9 oz. 17 dwt.

All the cups bear the same hall-mark (fig. 2). The goblet with three feet is a maker's mark frequently met with, and the initial E is the date letter. In all probability the mark is that of Middleburg, which was about a league distant from Campvere. The silver on being assayed was found to contain 10 oz. 6 dwt. pure silver to the 12 oz., which is

under the Scottish standard, but is quite equal to that of most of the silver plate which comes from the Netherlands.



Fig. 1. Communion Cup of the Scots Church, Campvere (scale one-half).

One unique feature about these cups is the inscription, which is divided into four sections, one of which is engraved on the bottom of each cup; and lest there should be any doubt as to the order in which they should be read, the cups are numbered 1, 2, 3, 4.

The inscription is engraved both in Latin and English, and is as follows (fig. 3) :—



Fig. 2. Hall-mark on the communion cups of the Scots Church, Campvere (actual size).

1. SCOTO VERANORVM FACTORVM CONSONVS ARDOR
2. QVATVOR AD DOMINI DICAT NOS POCVLA MENSAM
3. ANNO AD SEXCENTOS ET MILLE A VIRGINE MATRE
4. BIS DECIMO IANO MENSE ET PASTORE MADVFFO.

The Latin inscription is engraved on the outer circle, and on an inner circle is engraved a translation in English :—

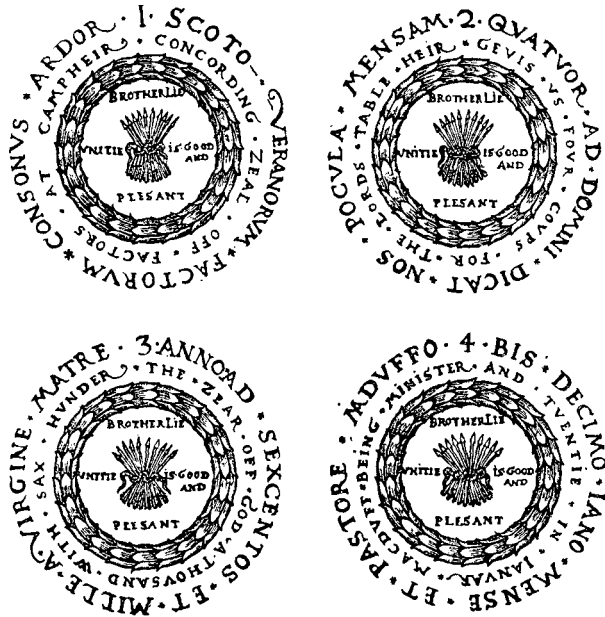


Fig. 3. Inscription on the bottoms of the four Communion Cups of the Scots Church at Campvere (scale one-half).

1. CONCORDING ZEAL OFF FACTORS AT CAMPHEIR
2. GEVIS VS FOVR COVPS FOR THE LORDS TABLE HEIR
3. THE ZEAR OFF GOD A THROVSAND WITH SAX HVNDER
4. AND TWENTIE IN IANVAR MACDVFF BEING MINISTER.

The rendering of the date in the Latin inscription is curious—the year of our Lord by the Virgin Mother, 1620.

In the centre within these inscriptions is engraved a bundle of

arrows encircled by a laurel wreath, and a quaint rendering of the first verse of Psalm cxxxiii., "BROTHERLIE VNITIE IS GOOD AND PLESANT."

These cups are interesting in two respects.

First, Because the church to which they belonged—the Scots Church at Campvere—was the first church outside of Scotland which had a direct connection with the mother Church at home.

The earliest notice relative to the appointment of a clergyman there is found in the record of the Convention of Royal Burghs. On the 4th July 1587, it is resolved that "there be ane minister elected for preaching at Camphire," and upon the 3rd of the following November, the meeting "agries to the erecting of a kirk and minister at Camphire, and for his maintenance, appoints the excyse of the beer and wine granted be the towne of C. to the Scots natione; and gife ther be anie excycressancie, the same is to cum to the use of the burrowes in generall."¹ The pastor "is to be electet and nominat be the burghs, with the advyce and consent of his majestie."² There does not appear to have been any regular clergyman there for a considerable time, and the individual first named was Mr Andrew Ramsay, who, declining the offer which was made with great unanimity, shortly afterwards became Professor of Theology in the University of Edinburgh.³ The commissioners then made choice of Mr Alexander MacDuff, minister of Newburn in Fife, and his nomination was immediately approved of by the King "and the right Reverent father in God, George, Archbishop of Sanct Androis."⁴ This minister filled the charge from 1613 till 1625, and it is his name which is engraved on these communion cups.

Care was taken to strengthen the hands of the officiating minister. The Lord Conservator was subject to the discipline of the Scottish Church, and he was for the most part the ruling elder. Every factor who, without being able to assign a good reason, absented himself from public worship, incurred ecclesiastical censure and a fine of half-a-crown for behoof of the poor.

¹ *Convention Records*, vol. ii. folios 136, 146. See also June 18th, 1591. *Ibid.*, f. 194.

² July 12th, 1612. *Ibid.*, vol. iv. f. 106.

³ *Register of the City of Edinburgh*, vol. xii. f. 134 (Oct. 20th, 1612).

⁴ *Convention Records*, vol. iv. f. 150.

In the year 1641 this congregation was recognised by the General Assembly as a component part of the Church of Scotland, and was empowered to send two commissioners to the annual meeting of the Assembly;¹ and the minister and one elder were entitled to seats in the Synod of Lothian and Tweeddale.

The *sixth* article of the renewed contract, subscribed at the Hague 25th December 1697, has an exclusive reference to the Scottish Church, and is as follows:—

“To the end that the people of the Scottish nation be not frustrate of the word of God, and exercise of the reformed religion, in their own proper language, the magistrates of the town of Campvere shall hereby be obliged, within a year after subscribing hereof, to take care that the old burnt church be rebuilt, or otherways, within two months, to accommodate the Scottish nation with a fit place wherein to exercise their religion, and to furnish the same with all necessaries requisite to the due order and right administration of God's service, and exercise thereof, according to the doctrine, service, and discipline, acknowledged, practised, and by law established within the kingdom of Scotland; as also a fitting church-yard, where the dead of that nation, and none other (without the consent of the Conservator, or his depute, first obtained) may be buried, together with such place in the church, as by the conservator, or his depute, shall be thought fit; the said church or place, and church-yard, to be kept in due reparation at the charges of the town, and to be exempted from any ground-right, which may be pretended to be paid, for burying within or without the church, and to have the liberty to bury their dead at any time of the day or night, at their pleasure, without paying any fine for the same: And whereas those of the Scottish nation have (since the time their church was burnt) employed for exercising God's service, the house belonging to the Scottish poor, standing in the Winegaert Street; and that it was the duty of the magistrates to have provided them of a church, yet it is hereby agreed that, for the rent of the said house and reparation done thereto, nothing shall be pretended, the same being hereby discharged; but, in lieu thereof, the magistrates of Campvere undertake and promise to pay the yearly stent imposed upon the said house and tenement, and that for the space of the ensuing twenty-one years, which is the time of this contract; and, in like manner, the stents of all years that are passed since the burning of the foresaid church, till the date of the ratification of this contract; And moreover, that the obligations belonging to the Scottish poor, and at present in the custody of the town of Campvere, shall forthwith be delivered over to the Lord

¹ *Acts of Assembly*, 1641 and 1704.

Conservator, and to Mr Thomas Hogg, present minister of the Scottish nation, with payment of all the interest that has been received since the very first time that those obligations came into the hands of the honourable magistrates. Which delivery of the said obligations, and bygone interest, the magistrates of Campvere have performed to the Lord Conservator and minister of the Scottish nation, conform to the accompt current of the same, and wherefore the said Conservator and minister have given acquittance. As also, to have a minister, precentor, and clerk, for the service of the said staple church, according to their respective callings. And the said minister being duly admitted, the town shall provide that the minister shall receive his yearly salary and maintenance in the same manner as it is now paid ; and that they shall use their utmost endeavours to obtain for, and cause to be paid a fit salary to the precentor and clerk ; and if it shall so happen that the foresaid congregation shall so increase that it should be found necessary to have a second minister for assistance, his maintenance shall be at the charge of the Scottish nation."¹

The Scottish Factory was broken up in 1795 ; and in the month of July of that year the Batavian Republic passed a resolution that every community or person, by whatever contract or law formerly exempted from imposts or taxes, should be so no longer ; and by an act dated 11th October 1799 the privileges granted to the members of the Scottish Factory were revoked. By this measure the British settlers suffered immensely, and many of them hastily withdrew. The monuments erected to the memory of the Scots and the Dutch in the cathedral church were wantonly destroyed, and the church itself was entirely stripped of its internal furnishings, and converted by the French into a house of correction.²

Although the Campvere congregation has not been represented in the General Assembly since 1797, it remained till recently on the roll of the House, and was called over like other churches entitled to send deputies.

Second, The other interesting feature about these cups is their form, and the light they cast upon the introduction of the beaker form of communion cup into Scotland, and also upon the commercial relations between Scotland and the Low Countries.

¹ *Staple Contract*, pp. 20-22, 63, 75.

² *History of the Scottish Church, Rotterdam*, by the Rev. William Steven, M.A., pp. 292-3.

The term "beaker" is said to be derived from the French *buket*, used originally for a holy-water bucket or stoup. Communion cups and ordinary drinking-vessels of this form have always been common in the Netherlands. In Scotland, communion cups of this form are found principally in parishes in the north-eastern counties. Many of them bear the hall-marks of Amsterdam, Dantzic, and other foreign towns;¹ but the larger proportion has been made in the burghs lying near the north-eastern sea-board of Scotland, such as Dundee, Aberdeen, Elgin, and Banff.

They are found made of horn, pewter, and silver; but principally of the latter. Many are entirely plain; others, such as those at Ellon, are richly engraved, and one—that at Alford—is embossed. In very few instances has the decoration any relation to the sacred purpose for which the vessels were used. On one of the Gamrie cups made in Edinburgh, the vine is figured, but on all the cups imported the ornament has no relation whatever to an ecclesiastical purpose. The engraving on some of them, such as that at Old Machar, Aberdeen, which is engraved with a hunting scene, indicates that originally they had been intended for another purpose. The Campvere cups are thus rather exceptional in having engraved on them the bundle of arrows, symbolical of brotherly unity and strength, which, in the circumstances of the congregation, is peculiarly appropriate.

It is very evident how this form of cup was introduced into Scotland. The beaker was a common form of communion cup in the Netherlands, and there was between there and Aberdeen for many centuries a considerable trade. Aberdeen, more markedly than perhaps any other Scottish burgh, shows in its institutions and burgh usages the influence of that connection, and more cups of this form were made in Aberdeen² than in any other place in Scotland.

The oldest cup of this class which is dated is that of Ellon. It bears

¹ The cups belonging to the following parishes, among others, bear foreign hall-marks—Ellon, Dyce, Alford, King Edward, Monymusk, Gamrie, and Old Machar, Aberdeen.

² The cups belonging to the following parishes, among others, bear Aberdeen hall-marks—Alford, Birnie, Dyke, Ellon, Fintray, Longside, Monymusk, Auchreddy (New Deer), and New Machar, Aberdeen.

the Amsterdam hall-mark, and was purchased, as is indicated by an inscription on the foot, from Alexander Hay, an Aberdeen goldsmith, in 1634. When another cup was given to the same church in 1642 the pattern of this cup was copied exactly by Walter Melvil, another Aberdeen goldsmith. The type was thus perpetuated, and cups of this form were made as late as the close of the eighteenth century.

It is also easy to explain how the fashion spread to other burghs. For instance, cups of this form will be found emanating from Banff and Elgin as well as Aberdeen. Besides the fact that the craftsmen in the smaller burghs seem to have derived their patterns from their fellow workmen in the larger burgh, it has been ascertained that some goldsmiths carried on business in all the three places mentioned, so the similarity of form is not surprising. Other reasons could also be given, but it is unnecessary to add more in the present connection.

It may be interesting to note that the importation of church plate from the Low Countries into Scotland was common long before the Reformation. In 1497 a silver chalice, double gilt, was imported from Middleburg by a Scottish merchant. In 1498 several chalices, some of silver, others of copper, were sent over from the same place for the Archdeacon of St Andrews and the Bishop of Aberdeen.¹

In the *Ledger of Andrew Halyburton* there are also many entries of the importation both of jewellery and of plate, which latter generally consisted of vessels for the table or ornaments for the buffet, described as plain or gilt, parcel-gilt, or double gilt. They all went by the name of pieces, and are distinguished by their weight and not by their names.

¹ *Ledger of Andrew Halyburton*, 1492-1503, pp. 160, 184, 249, 250.