

III.

NOTES ON THE OLD PARISH CHURCH OF GLAMIS. BY THE REV.
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In the old churchyard of Glamis, on the south side of the present church but a little apart from it, stands the last remaining portion of the former parish church. The fragment was originally the south transept of the church which was taken down in 1792 to make way for the present edifice. It is now called "the mortuary chapel," as beneath the pavement is the vault of the Strathmore family, where many of the noble family of Lyon are interred, including Patrick Lyon, the first Lord Glamis, who died on the 21st March 1459, and in memory of whom the church was built by his widow, Isabella Ogilvy, the daughter of Ogilvy of Auchterhouse. Lady Glamis died on the 12th January 1484, and was interred beside her husband.

The church was a vicarage in the diocese of St Andrews, and St Fergus was patron saint.

Judging from the fragment now left, the former building must have been very beautiful, but, so far as it has been possible to discover, no plan or drawing of it is in existence.

In an old vellum-bound diary, written between the years 1684 and 1689 by Patrick, first Earl of Strathmore and Kinghorne, which lies in the charter-room at Glamis Castle, some references are made to the church as having been renovated by the writer of that record.

“ Att the church,” he says, “ I have made a loft for my ownē use and built a little addition to my burial place both w^{ch} contribute extremelie to the adornment of the church besyds three other lofts that I made therein, yet the church stands uncompleit for the time by reasone of the Laird of Claveres interest in the paroch, who does not contribut his help for making other two lofts betwixt the pillars on the southsyd as weell as it’s done upon the north.”

Andrew Wright, the rural joiner who had been employed at the alterations which the Earl made at Glamis church, had charged in his account for the rectifying of one of his own blunders. His Lordship makes a humorous reference on the account opposite this entry: “ Because he made the reeder’s seat *wrong*, it is just to give him nothing for making it right.”

About this time Earl Patrick made the draft of a deed in which he declares that in consideration of the many blessings he had received and of the strength that had been vouchsafed to him to enable him to overcome his many difficulties he resolved to build four “ lodges ” near the Kirktooun of Glamis “ for the use of four aged men of his own surname if they could be found, and failing them to such decayed tenants as had been reduced to want not through their own fault, to each of whom he intended to mortify yearly four bolls of oatmeal and 25 merks Scots money, with a new whyt coloured wid cloath coat lyned with blew serge every thrie years.” He desired that these four men should attend the parish church and “ wait alwayes at the church door when we goe there and at their own dores whenever we shall have occasion to pass by, if they be not employed abroad . . . and that they shall be holden (if sickness and infirmity do not hinder) to repair everie day once at the twalt-hour of the day to our buriall-place (whereof a key shall be given to each incomer) and a forme of prayer to be read by them by turns by such of them as can read and if they cannot read that they learn the same by heart.” It is not known whether Lord Strathmore’s wish had been fulfilled

or not. He died on 15th May 1695 in the fifty-third year of his age, and was interred, as he expressly desired, in the family vault at Glamis.

The Presbytery records contain little information regarding the old church. There are occasional notices of it as being "very dilapidated and in a bad state," but there is no mention whatever of its appearance or architectural features. In the oldest volume of kirk-session records, which is in the Register House, Edinburgh, I find a reference to the church in the notice of a heritors' meeting. It is as follows :—

"At Glammiss the 15th day of Nov^r Saxeen nynie two years ye result of the meeting held y^t day by the heritors, ministers and elders of the Paroch. It is resolved upon by the Heritors and it is accordingly agreed betwixt them and the minister and elders of the Session that whereas before it was the constant custom whereof the Heritors were in use to uphold the roof of the church and Queer and att many tymes it happened that the breaches and rueings thereof thorow the Heritors not soe tymous concurrante came to be greater and the rueings thereof wyddor than otherwayss it would have been if tymously taken course with, therefore the following resolution is assumed that the care of the proportion of the constant upholding of the roof of the church and queer will be the better followed and performed when it is in the hands of the minister and elders, being then as it were, in the hands of one man."

About a century later the Rev. Dr James Lyon, minister of the parish, speaks of the church in his *Statistical Account* as being in a "bad state," but he refrains from further comment. It was during his ministry that the demolition of the church took place, the present existing aisle being left standing no doubt because of the vault being situated beneath it.

I have heard some very old people say that their parents and grandparents remembered the old church, and as the stone roof was greatly

in need of repair it was supposed to be dangerous ; hence the necessity arose for taking down the old fabric, but when operations had been fairly started the greatest difficulty was experienced in getting the roof down. It had been more securely welded together than any one had imagined. This, I understand, was a common experience in Scotland. The churches were so well built that it was no easy task to take them to pieces.

When ground is opened for interments near the walls of the present church, remains of the foundations of the old church are generally discovered, but these are always of a fragmentary character and not sufficiently entire to give any idea of its size or appearance. We must be content to form our surmise of it from the portion still standing (fig. 1), and there is reason for thankfulness that, though small and but a fragment, it conveys to us nevertheless a good idea of the exceptional beauty and dignity of the church that had been so ruthlessly demolished.

It is an oblong, measuring 35 feet 4 inches by 26 feet 7 inches in outside measurement and 29 feet 4 inches in length inside, 19 feet 10 inches in breadth, and 17 feet in height to the top of the arch, and is lighted by one embrasured window, the tracery of which is late Gothic in design. From an architectural point of view the window is a charming piece of work. The doorway beneath the window is modern on the face of it, and the wall, though old in itself, shows traces of having been renewed or renovated at some time. The projecting ridge or plinth of dressed stone along the wall and some feet from the ground is still in good preservation—a device common in medieval times to prevent water gathering at the foot of the wall. The lock has the following inscription : E. S. 1742—probably the date when the door was made. On the roof, above the window, the figure of a lion holding a shield is perched, and on the wall beneath this figure is fixed a dial, dated 1771. It is set upon a carved stone base, which appears to be of much older date than the dial, and which

perhaps had formerly been the pedestal of a figure of some kind. At the other and corresponding end of the roof there is a figure resembling a griffin also bearing a shield displaying a lion rampant.

The interior, of which a view is given in fig. 2, from a drawing by

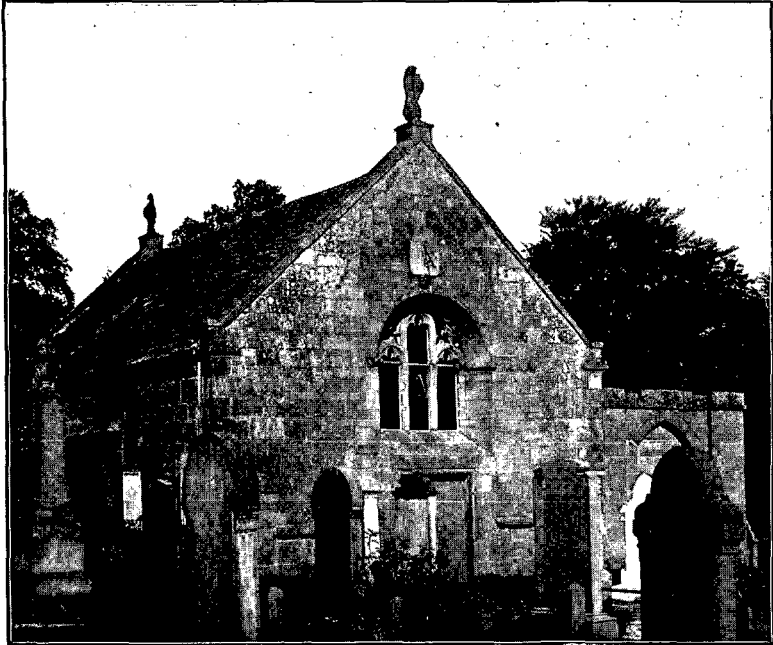


Fig. 1. The portion remaining of Glamis Old Church.

Mr David Waterston, estate architect, is in a good state of preservation. It is not used for services now, although at one time masses were said at the side altar, no traces of which remain. The "Sacrament House" (fig. 3), or recess where the reserved Sacrament was kept, is, however, left and shows where the altar must have stood. It is fifteenth-century work, and displays shields bearing the arms of

the Lyon and Ogilvy families. The floor of the chapel throughout is paved with stone flags, and not far from the door is a padlocked iron bar over a stone, whence a flight of steps leads to the vault beneath.

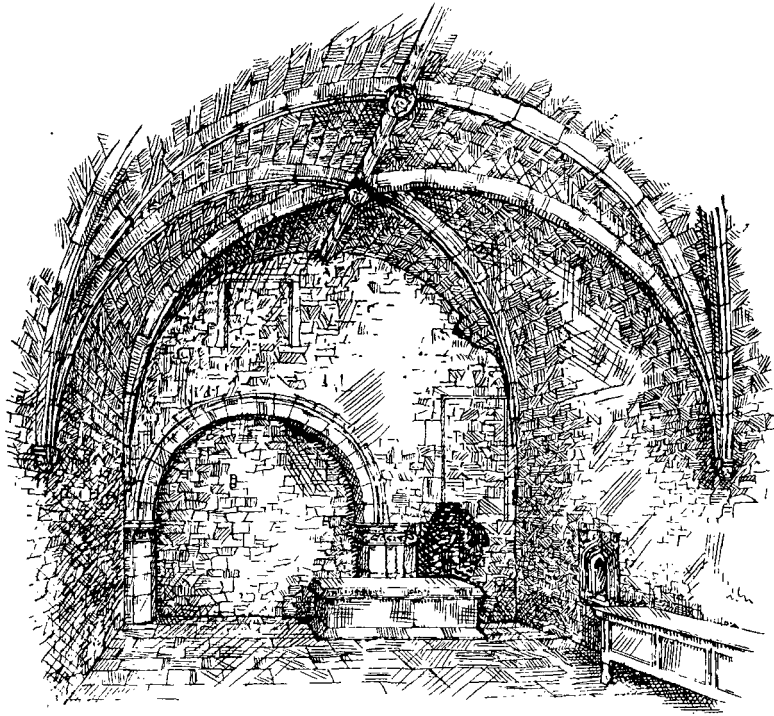


Fig. 2. View of the Interior.

The roof is of stone and beautifully vaulted. The bosses where the arches meet are richly carved, exhibiting a variety of designs, some with coronets, some with lions, and others with grapes in bold relief. There are arches of dressed stone, but now filled in with masonry on each wall. On one of the slabs forming the pavement is an inscrip-

tion, now illegible save the words, "Hic jacet . . . D M S de Glams"—an abbreviation for Dominus de Glamis,—and on the centre of the stone a cup or chalice is engraved, suggesting that the particular baron had been an ecclesiastic.

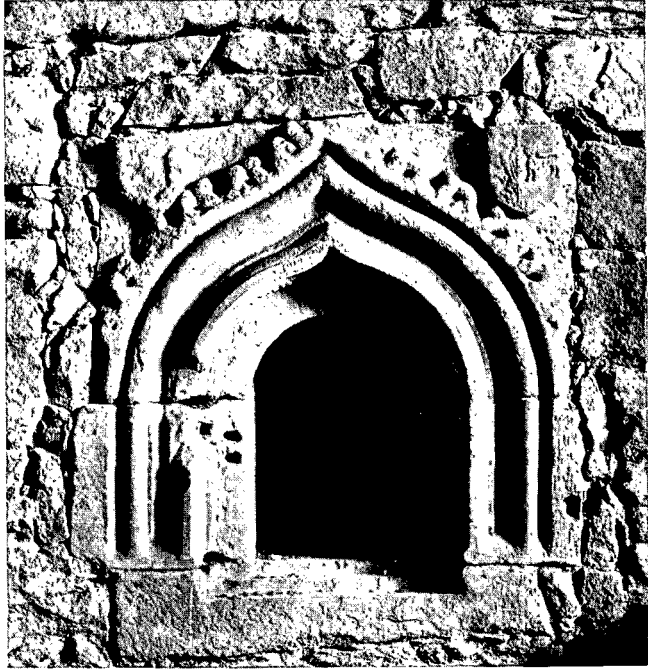


Fig. 3. The Sacrament House.

A plain, altar-shaped tomb stands beside a pillar, from which springs a semi-circular arch—so common a feature in old Scottish churches—which opened into the chancel of the church. The pillar is octagonal, and its capital (fig. 4) is carved in high relief with a running design of vine leaves and grapes, while a shield with a lion rampant, delicately chiselled, occupies a higher ridge and dominates the whole border. The

pillar is strangely short, and one is consequently led to believe that the stone pavement had been raised at one time to add to the accommoda-

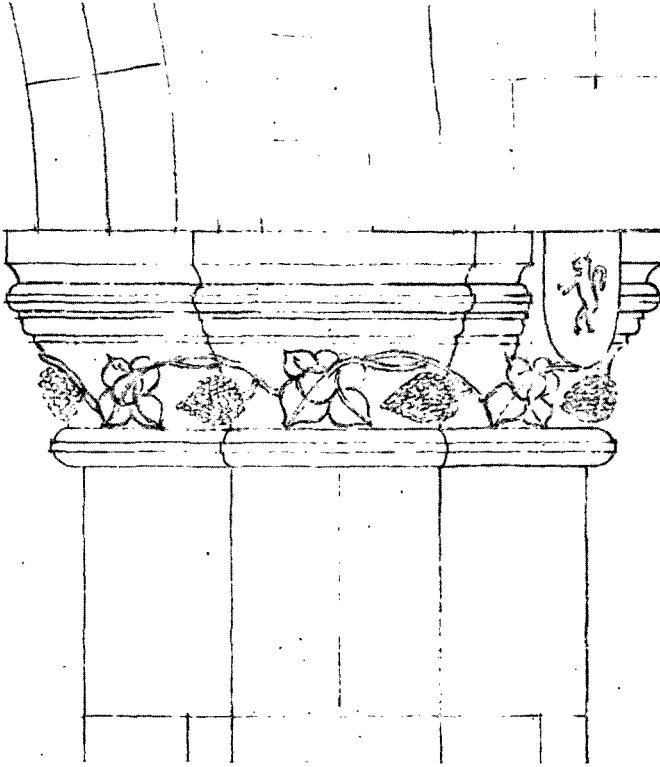


Fig. 4. Capital of the Pillar to right of the Arch.
(From a drawing by Mr David Waterston.)

tion below. The tomb beside the pillar bears an inscription in old Gothic letters, showing that it had been placed by his widow Isabella Ogilvy to the memory of Patrick Lyon, the first Lord Glamis, who was ennobled in 1445 and died on the 21st March 1459. He was the

grandson of Sir John Lyon, the founder of the family, and one of the hostages sent to England as security for the ransom of King James the First of Scotland.

RELICS BELONGING TO THE KIRK OF GLAMIS.

1. *Old Communion Cups*.—There are four of these in the possession of the kirk-session of Glamis. The two oldest (fig. 5) are of beaten silver, and have the arms of Earl Patrick engraved upon them—a lion rampant on a shield bordered with fleurs-de-lis and surmounted by a coronet; beneath is the date 1676, while at the foot of the cup the monogram appears, P. E. K. (Patrick, Earl of Kinghorne). He was not created Earl of Strathmore until the following year, 1677. These cups are very elegant in design. Whether Earl Patrick gifted them to the church or not is uncertain. He was a staunch Episcopalian, and Episcopacy was the established form of religion in Scotland at that time. There is every reason to believe, therefore, that they had been given by him to the church; but they must have been lost or stolen for a time at least, and then restored, as there are two entries in the kirk-session records later than the date of the cups in which it is expressly stated that there were no communion cups in the possession of the kirk-session. The first entry is in November 1726, and is as follows: “Kirk of Glamis, Nov^r 25th, 1726. After prayer the Minister Moderator desired to know what utensils and other things belonged to this church, accordingly there were presented to him a Bible in Folio, a Velvet and Cloath mortcloath, communion table cloaths *but no cups*, a Bason and Towel for Baptisms, and a chest for holding necessary things in, all which he ordered to be kept as carefully as formerly.” The second entry is in October 1741: “Kirk of Glamis, Oct. 10th, 1741. After sermon Kirk-Session met, and being constituted by prayer the Moderator desired to know what utensils and other things belonged to the church. Accordingly there were pre-

sented to him a Bible in Folio, a Velvet Mort-cloath, and an old Cloath sac, communion table-cloaths in very bad state, a Bason and towel for Baptisms (*but no Communion cups*) and an old chest for holding of mort-cloath, all which he ordered to be kept decently.”



Fig. 5. Communion Cup, 1676.

In the troublous times of the Revolution of 1688 the chalices had probably disappeared, but many years afterwards had been found and handed over to their proper owners.

The other two cups are also of silver, and are inscribed as follows :
“ Bought by the Kirk-Session of Glammiss 1767, Mr James Donaldson minister.”

2. *Old Pulpit Bible*.—This Bible is a folio, bound in calf, and printed in the year 1679. On the fly-leaf the following inscription is written : “ This Bible was bought for the use of the church of Glammiss upon the expense of the common Thesaurie thereof att sixteen pounds Scots

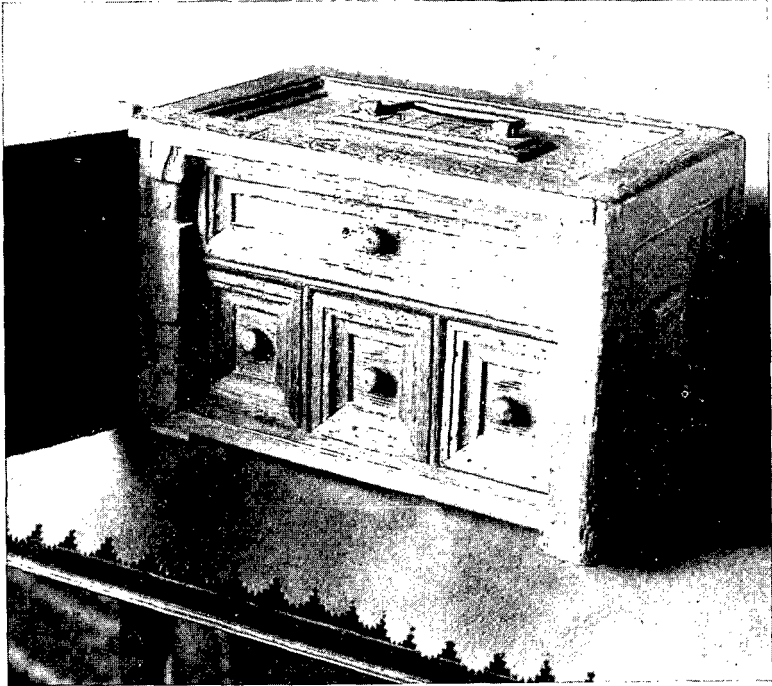


Fig. 6. The Old Kirk Box, 1688.

payed upon the 27 Day of October 1689, Mr John Balvaird being present Minister.”

3. *Old Kirk Box*.—An interesting relic of former days (fig. 6). It was lost for a long period, but was found in the cellar beneath the session-house some years ago. It is made of stout oak, panelled,

and is black with age, measuring $13\frac{1}{4}$ inches long by $8\frac{1}{2}$ inches in width and the same in depth. It contains four drawers, and on the upper surface is seen the date 1688, and the letters M. I. B., being the initials of the minister of the time—John Balvaird.

4. The old mort-cloth of black velvet and bordered with a heavy black fringe.



Fig. 7. Portion of Old Celtic Cross.

Fragment of Old Celtic Stone (fig. 7), found in a grave in Glamis old churchyard some years ago. The grave-digger remembers seeing other portions of the stone in the grave. In time these may be recovered when the grave can be opened again. The fragment displays a part of a Celtic cross with interlaced ornamentation, and appears to be similar in character and design to the well-known one which stands in front of the Manse of Glamis.