

"INVENTAR OF POPISH TRINKETS, GOTTEN IN MY LORD TRAUQUAIR'S HOUSE, ANNO 1688; ALL SOLEMNLY BURNT AT THE CROSS OF PEEBLES." WITH SOME REMARKS. BY DAVID LAING, Esq., F.S.A. Scot.

Various instances might be adduced of the strong feeling against the toleration of Popery, by the people of Scotland, during the reign of King James the Second. The destruction of the Abbey Church of Holyrood, in December 1688 is the most remarkable. But the popular tumults in this century were not of the same alarming nature as the riots in London, occasioned by the cry of "No Popery."¹ It is only necessary, however, in illustration of the following curious document (which I found along with some printed papers of the time), to quote a statement given by Patrick Walker in his "Remarkable Passages" in the Lives of Semple, Wellwood, and Cameron, originally published in the year 1727, to which my attention has been directed by Mr Robert Chambers.

"In the end of the 1688 (says Walker), at the happy Revolution, when the Duke of York fled, and the Crown was vacant, in which Time we had no King nor Judicatories in the Kingdom; the united Societies, in their general Correspondents, considering this surprizing, unexpected, merciful Step of the Lord's Dispensation, thought it some way belonged to us, in the Inter-regnum, to go to all Popish Houses, and destroy their Monuments of Idolatry, with their Priest's Robes, and to apprehend and put in Prison themselves; which was done at the Cross of Dumfreis and Peebles, and other Places. That honourable and worthy gentleman, *Donald Ker of Kerland*, having a considerable Number of us with him, went to the House of Traquair, in Frost and Snow, and found a great deal of Romish Wares there, but wanted the Cradle, Mary, and the Babe, and the Priest's Robes; He sent James Arcknyes, and some with him, to the House of Mr Thomas Louis, who had the Name of a Presbyterian Minister: Kerland ordered them to search his House narrowly, and behave themselves discreetly, which they did. Mr Louis and his Wife mocked them, without offering them either Meat or Drink, tho' they had much need of it. At last

¹ Macaulay's History, vol. ii., p. 558.

they found two Trunks locked, which they desired to have opened; Mr Louis then left them: They broke up the Coffers, wherein they found a Golden Cradle, with Mary and the Babe in her Bosom; in the other Trunk, the Priest's Robes (the Earl and the Priest were fled), *which they brought all to the Cross of Peebles*, with a great deal of Popish Books, and many other things of great value, all Romish Wares, *and burnt them there.*"

It may be added, that Charles fourth Earl of Traquair was the third son of John second Earl by a second marriage, having succeeded his elder brother in the titles and estate of Traquair. He was born in 1659; and evidently owed his education in Popish principles to his mother Lady Ann Setoun, who was the third daughter of George Earl of Wintoun by his second wife Elizabeth, daughter of John Lord Herries, being thus related to two of the chief Roman Catholic families in Scotland. This Earl of Traquair survived till June 1741, when he died in the eighty-second year of his age.

"Inventar of what was gotten in my Lord Traquair's House, by the Laird of Kerstrand & others at the Revolution. Anno: 1688.

"Imprimis 5 Vestments belonging to Priests, &c., Viz.

One of Silk curiously embroydered w^t Gold & Silver threed.

One of Purple Velvet, w^t large Silver Watin about it, & Crosses of the Same.

One of fine black Velvet, w^t White Watin about it, & Crosses of the Same.

One of Reid Silk, w^t Silver & Gold Lace about it.

One of Reid Silk, somewhat different in collour w^t Silver & Gold Lace about it.

Three White Surplices.

Two Strings.

One Old Alter.

One large Crucifix of Brass w^t a large foot of wood.

Mary & the Babe in a Caise, most curiously wrought w^t a kind of Pearle.

Agnus Dei of Lamber, w^t a picture above & another beneath of the same, in a Caise.

Another Curious picture of Lamber.

An large broad, opening w^t two leaves, covered w^tin w^t Cloath of Gold of Arras work, having a vail covering the middle part, wherein were sued Severall superstitious pictures.

Two Mary's & the Babe in a Caise.

The Queen of Peace curiously drawn.

Mary & the Babe.

A Crucifix of Princes Mettal.

- Mary & the Babe.
 An Eucharist Cup of Silver gilded w^t Gold.
 Mary & the Babe.
 A Brasen Crucifix.
 A piece of wood three cornerd curiously indented.
 A little Black Box, four cornerd, of fine wood w^t pictures in it.
 A Box w^t Relicts, wherein were lying amongst Silk Cotton Sea^{ll} pieces of
 Bones, tyed w^t a reid threed, having written upon them the Saint they
 belonged unto, viz. S^t Cresentius, Marianus, S^t Angelus, &c.
 A Crucifix of Cedar wood, Indented en.the top w^t pearles.
 A Box w^t Relicts of Bones, tyed w^t a string, viz. S^t Victoria, S^t Theodora,
 S^t Donatus, S^t Benedictus, S^t Laureata, S^t Venturiana.
 An Embroidered Crucifix.
 An Embroidered Eucharist Box.
 An Embroidered Crucifix.
 Two Eucharist Trenchers.
 An Embroidered Crucifix.
 An harden bagg, nere full of Beeds.
 A string of fine Beeds w^t a Golden Crucifix.
 Five other strings of fine Beeds, some of them of Pearle, w^t a fine Crucifix
 each of them.
 A Timber Box w^t many wafers in it.
 A pot full of Holy Oyle.
 A Box & oyle in it.
 A pot full of holy oyle.
 The Holy water Spunge.
 About twelve dozen of wax Candles.
 A pot full of holy oyle.
 Mary & the Babe.
 A Cardinal in a Caise.
 Six little frames with Pictures on them.
 Five bigger frames of timber w^t picture in them.
 Eight oyr little frames with Pictures.
 Six very large frames w^t Pictures.
 Fifty four papers with Pictures.
 Twenty three other large papers with pictures.
 A Tinn box with wafers.
 Two Stone Relicts.
 Twenty Guilded popish books, some of them having Silver Clasps.

About one Hundred & twelve other popish books, great & smal.

Having heard they had Conveyed Severall Trinkets to another place, they went & searched the same, & found therein—

A massy Eucharist Silver Cup.

One Silver Candlestick.

One Silver Eucharist Trencher.

Another Silver Candlestick.

Another Silver Eucharist Trencher.

A Leather Caise, with three little Silver potts full of oyle.

Two little Boxes fashioned like a purs with wafers in one of them.

A little Silver pot full of oyle.

Two Timber Boxes with wafers in them.

A little Silver pot full of oyle.

Another little Silver pot full of oyle.

A Cloath of Silk four cornered, richly embroydered with Silver, having the shape of a Dove in the middle.

A Tortois Box full of Relicts.

Twenty Six medals.

A brazen Crucifix.

Some Beeds.

Some few Books & Papers.

All Solemnly Burnt at the Cross of Peebles.

The above document is endorsed on the back, in the same handwriting :—
“ Inventar of Popish Trinkets gotten in my L^d Traquair’s house. Anno, 1688.”

It will be observed that the preceding inventory fully confirms the accuracy of Walker’s statement. In describing, from his personal observation, what occurred at Peebles, this zealous old Cameronian says, they at the same time gave warning “ to all the Prelatic intruding Curats, *to remove with all speed;*” and when faintness was entered into their hearts at such summary proceedings, “ insomuch that the great part of them could not speak sense, but stood trembling and sweating, though we spoke calmness to them ; I inquired at them, what made them to tremble, they that had been teachers and defenders of the Prelatical principles, and instrumental in many of our national mischiefs ? How would they tremble and sweat, if they were in the Grassmarket, and other such places, going up the ladder, with the rope before them, and the Lad with the pyoted coat at their tail ?” “ But,” he adds, “ *they were speechless objects of pity !*”