

DOGS IN CHURCH. By J. M. MACKINLAY, M.A., F.S.A.Scot.

In the *Life and Letters of John Cairns, D.D., LL.D.*, by the Rev. Dr A. R. MacEwen, allusion is made to an interview which Cairns had with Wordsworth in the Lake District. In the course of the interview, Wordsworth spoke with disapprobation of the custom common in the Border counties of shepherds bringing their dogs with them to church on Sundays. In the north-east of Scotland, attempts were formerly made to put down the practice of taking dogs to church. In *Inverurie and the Earldom of the Garioch*, by the late Rev. John Davidson, D.D., occurs the following entry in connection with Oyne parish, Aberdeenshire :—" 1673, March 23.—Appointed that Patrick Mortimer, elder, wait next Lord's day, betwixt the second and third bells, and observe who brought dogs, and take the clip and draw them to the church style ; the owners of the dogs to satisfie as Sabbath breakers" (p. 339). Twenty-three years earlier, as we learn from the same work, the magistrates of Inverurie had set their faces against the custom. Among the extracts from the Inverurie kirk-session and burgh minutes, quoted by Dr Davidson, occurs this entry :—" February 17th, 1650.—Every an that brings doggs to the kirk with them to pay 40 sh. for the first time, hav a merk for the second tym, whilk is still to be doublit so long as

they continue so doing" (p. 316). The following extract from the "Records of the Kirk-Session and Presbytery of Aberdeen" from 1562 to 1657 occurs in *Antiquarian Gleanings*, compiled by Gavin Turreff (second ed., p. 174):—"Whereas, against the decencie observet within all well reformat churches, many of the inhabitants of this burgh, both men and women, brings with them their dogges to the paroch kirk on the Lord's day, and uther dayes in the weik, in tyme of sermones and Divine service, whair throw and be the barking and perturbation of these dogges, the people are aftin withdrawn from hearing of God's word, and often Divine service is interrupted, ane thing that is not comelie to be seen in the house of God, so it is not to be comported with in a civil burgh; for removing the quhilk abuse the magistrates, ministers, eldaris and deacons of the Kirk-session of this burgh hes statut and ordanit, and be thir presentes statutes and ordaines, that no inhabitant whosoever within the same suffer thair dogges, whether they be mastives, cures, or messens, to follow them heireftir to the paroch kirk of this burgh on the Saboth day, nor no uther day in the weik, in tyme of sermones and public prayeris; certefyeing all these persones whose dogges sall be sein and knowin in the said kirkes the tymes fore-said, that they, and ilk ane of them, efter tryall and conviction, sall pay to the collector of the Kirk Session of that burgh the sowme of fourtie shillings Scots money for the use of the poor, *toties quoties*, by and attour that it shall be lesome to the scourgeris to fell their dogges. Quhilk ordinance is appoynted to be intimat to the inhabitants of this burgh be the reidaris the next Lord's day in both the churches, that none pretend ignorance heirof." It may be remarked in passing that the *messans* referred to in this quotation are lapdogs. In his *Proverbs of all Nations* (p. 101), under the heading of "Self-Conceit," Kelly quotes the following saying:—

"'We hounds slew the hare,' quoth the *messan*."

In the royal burgh of Cullen in Banffshire a bedehouse, said to have been founded by the Findlater family, at one time existed for the support of a certain number of poor persons. According to a local tradition referred to in the *New Statistical Account of Scotland* (Banffshire, p. 352, n.), the men connected with this hospital were required to be in

attendance at the door of the parish church on Sundays, armed with pike staves to prevent the entrance of dogs into the building. Chambers, in his *Book of Days* (vol. i. p. 525), remarks: "In some parishes, persons were regularly appointed to whip dogs out of church, and dogwhipping is a charge in some sextons' accounts to the present day." In various English parishes bequests were made to ensure the exclusion of dogs from church. Thus, in the parish of Trysull, Staffordshire, in the year 1725, John Rudge bequeathed twenty shillings a year to be paid to a poor man for keeping the parishioners awake in church, and for preventing the entrance of stray dogs. By a bequest, made by Richard Dovey of Farmcote, of date 1659, an annual payment of eight shillings was made to a poor man in the parish of Claverley, Shropshire, for the performance of the same duties. There was a similar provision for the exclusion of dogs from church in the parishes of Chislet in Kent and Peterchurch in Herefordshire. A certain piece of land, about two acres in extent, called the "Dogwhipper's marsh," was burdened with an annual charge of ten shillings, to be paid to a person whose duty it was to keep order during divine service. (Edwards' *Remarkable Charities*, referred to in Chambers' *Book of Days* (vol. i. p. 524), and Thiselton Dyer's *Church Love Gleanings* (p. 62).

In the north of England, the officer whose duty it was to look after the dogs was known as the dog noper. In Brockett's *Glossary of North Country Words*, the verb "to naup" is defined as to beat, to strike. In Jamieson's *Scottish Dictionary*, "to nap" has the same meaning. Mr John Nicholson, in his *Folk-Lore of East Yorkshire* (p. 9), says: "Of church officials, the dog naper (whipper) is now obsolete, but it was customary for him to head the funeral procession with his rod of office, decorated with a black crape bow." Regarding the instruments used in the removal of dogs, Mr Wm. Andrews, in his *Curiosities of the Church* (p. 176), gives the following particulars:—"In Baslow church, an ancient chapel of Bakewell, Derbyshire, there is still preserved the dogwhipper's implement. There are also persons alive, or recently deceased, who can recollect its use. The thong of the whip is about three feet long, and is fastened to a long ash stick, round the handle of which is a band of twisted leather. In the church of Clynnogfawr, in North Wales, is an

instrument for dragging dogs out of the church. It is a long pair of 'lazy tongs,' with sharp spikes fixed at the end." Churchwardens' accounts supply data showing how important the dogwhipper was reckoned in former times. Among the examples cited (p. 177) by Mr Andrews are the following. In the Wakefield churchwardens' accounts are such entries as—

		£	s.	d.
1616	—Paid to Gorby Stork for whippinge doggs,	0	2	6
1624	—Paid to the dogwhipper,	0	2	0
1625 } 1628 }	—Paid to Lyght Owler for whippinge doggs,	0	1	4
1664	—Dogwhipper, for his qr. wages,	0	4	0
1703	—For hatts, shoes, and hoses for sexton and dog-whipper,	0	18	6

The same writer mentions that at East Witton, in Yorkshire, a man, known officially as the dogwhipper, had a salary of eight shillings a year. (*Ibid.*, p. 177.) In his *Church Lore Gleanings* (p. 61) the Rev. T. F. Thiselton Dyer says:—"In 1571, as appears from the church books of St Mary's, Reading, John Marshall was chosen clerk and sexton, and for the sum of 13s. 4d. he was 'to see the church kept clean from time to time, the seats swept, the mats beaten, the dogs driven out of the church, the windows made clean, and all other things done that shall be necessary for the good and cleanly keeping of the church, and the quiet of divine service.'" After giving other examples of a like kind, Mr Dyer adds (p. 61):—"The dog noper, an official appointed for this purpose, still holds office at Ecclesfield; and in the records of Goosnargh, Lancashire, it was ordered (April 10th, 1704) that the sexton, so long as he demean himself dutifully, do sweep the church, and whip the dogs out of it every Lord's day." The same author reminds us (p. 62) that "in the life-size portrait of old Scarlett, the sexton, hung in the nave of Peterborough Cathedral, his dogwhip is seen thrust through his waist-belt." In the *Book of Homilies* issued in 1563 is a sermon on "Repayring and keeping cleane and comely adorning of Churches," and in it is this sentence relating to the fabric of the Church: "It is the house of prayer, not the house of talking, of walk-

ing, of brawling, of minstrelsie, of hawkes, of dogs." (Black letter ed. of 1635, second tome, p. 80.)

In the churchwardens' accounts of Bradeston church, Norfolk, under date 1544, a certain sum is entered as having been paid for "a hesppe of twynne for ye nette at ye church dore." It has been thought that the net was stretched across the church door during service to keep dogs from entering. (Thiselton Dyer's *Church Lore Gleanings*, p. 62.) Rev. MacKenzie E. C. Walcott, in his *Sacred Archaeology*, *sub voce* Dog-whipper, gives the following information:—"Dogwhipper.—An official in many post-Reformation churches and cathedrals, as Durham and at Ripon; in Queen Elizabeth's time, at St Paul's he paid a special visit on Saturdays. In the Cathedral of Lima there is a perrone. In Germany he is called *Hundfogde* or *Spögubbe*, and in France, *Roy de l'Eglise*. At Amsterdam there is in the New Church the dogwhipper's chapel; and in Portugese churches a common adjunct is the *kapella dos execuções*." A singular custom at one time existed in the north of England of whipping dogs found in the streets on a certain day in October. This was done till early in the present century. St Luke's Day, October 18th, was known in York as Whip-dog Day. Dogwhipping used to be practised also at Sheffield, Rotherham, Hull, and elsewhere. At Hull, the 10th of October was the day specially set apart for the cruel custom, and time was when every urchin had a whip ready for the occasion. The origin of the custom is obscure, but it is believed to have taken its rise in pre-Reformation days. (Andrews' *Bygone England*, pp. 88-90.) On the Continent, sick dogs were sometimes taken to church to be healed. The dogs were held by their owners, and selected passages from the Gospels were read aloud as the principal part of the ritual. (F. Thiers's *Superstitions qui regardent tous les Sacrements*, referred to in *The Antiquary*, January 1896, p. 19.)

[Mr Thomas Ross, F.S.A. (Scot.), has directed my attention to a picture by David Allan, the Scottish Hogarth, born 1744, died 1796. The picture, called "Presbyterian Penance," or "The Repentance Stool," represents the beadle driving several dogs out of the church with a large key in one hand and a broom-switch in the other. In *The Athenæum* for 13th February 1897, the critic of "Gloucestershire Notes and

Queries" (vol. vi.) remarks :—"The following inscription painted on a board is still to be seen in the north porch of Hawkesbury church :— 'It is desired that all Persons that do come to this Church would be careful to leave their Dogs at home, and that the Women would not walk in with their Pattens.'" I am indebted to Mr F. R. Coles for drawing my attention to the following entry from the Session-book of Oyne Parish, of date 16th March 1673, quoted in *Archæologia Scotica*, (vol. iii. p. 13, note) :—"The minister and elders, considering how God's worship was molested by dogs in the church, desired the collector to cause mak ane dog-clip. 23rd.—John Meldrum, collector, declared he had cause mak ane dog-clip; and it was appointed that ane of the elders, viz., Patrick Martaine, should wait on the next Lord's day, betwixt the second and third bell, and cause thos who brought dogs to the church (either themselves or ther servants) to tak the clip and draw them to the church styll; and it was ordained that thos who disobeyed to do so should be caused satisfie as occasioners of sabbath breaking." In his *Travels in Scotland* (London, 1807), the Rev. James Hall remarks (p. 428) :—"So much trouble do dogs give in some churches, that there is one appointed to go through the church-yard with a kind of long-handled forceps, which he holds out before him, and with which he wounds the tails, legs, and ears, &c. of the dogs, and thereby keeps the church and church-yard clear of these useful, but totally unnecessary animals in a place of public worship."]

MONDAY, 8th February 1897.

JAMES MACDONALD, LL.D., Vice-President, in the Chair.

A Ballot having been taken, the following Gentlemen were duly elected Fellows :—

ROBERT BARCLAY ALLARDICE, M.A., Lostwithiel, Cornwall.

W. BRUCE BANNERMAN, Bedford Place, Croydon.

THOMAS C. H. HEDDERWICK, Barrister-at-Law, M.A., M.P., 22 Ladbroke Square, London.

JOHN GEORGE BARRON HENDERSON, W.S., Nether Parkley, Linlithgow.

JOHN S. MACKAY, M.A., LL.D., 69 Northumberland Street.

JOHN MUNRO, J.P., Dun Righ, Oban.

Rev. JAMES M. STRACHAN, B.D., Kilspindie Manse, Errol.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors :—

(1) By Surgeon-General Sir W. A. MACKINNON, K.C.B., F.S.A. Scot.

Powder-Flask of leather, 8 inches high by $5\frac{3}{4}$ inches wide, stitched up the sides, and having side-loops for suspension cut out on each side of the neck, the mouthpiece gone. Its interesting history is narrated by the donor as follows :—

This powder-flask belonged to Prince Charles Edward Stuart, and was given by him to Boatman MacInnes, who accompanied him in Mackinnon's boat from Strathaird, in the Isle of Skye, to the mainland, on the occasion of old Mackinnon taking the Prince away from Skye, and rescuing him from falling into the hands of the troops and man-of-war that were endeavouring to capture him. On the parting of the Prince with John MacInnes he handed him this powder-horn, as the only thing he had to give him in his forlorn and destitute state, saying to John, "Keep this; and remember, if I come back as King, you will not be forgotten." The horn was retained by MacInnes till his death, and was given to me over fifty years ago by John MacInnes's son, also John

MacInnes, who then lived in Suishnish, Strath, Isle of Skye, who narrated to me the Prince's words, as told to him by his father.

When I received the horn it had a mouthpiece of polished goat's horn, but that part is now unfortunately lost. Since I got this relic it has had a curious history. In my younger days I believed that John and Charles Sobieski Stuart (the Hay Allans as they were often called) were genuine descendants of the last of the Stuart line of Kings. In this belief, in 1854, when I was ordered to the East for the Crimean War, from Corfu, where I was then quartered, on leaving for the seat of war, I entrusted the precious relic to Captain Beresford (a relation of Count D'Albany by marriage), A.D.C. to General Conyers, commanding at Corfu, to bring home to England the horn, and present it to Charles Count D'Albany, in whose possession it was for over thirty-two years. The last time he left this country, never to return, he left the horn in possession of his landlady in Pimlico, with written instructions that if ever I returned to England from foreign service, it was to be kept for me, and not given to anyone else. In due time I returned; and hearing from a Miss Roberts, a great friend of Count D'Albany's, that the horn was in safe-keeping for me, I called for it, and claimed it. The landlady, not knowing me personally, declined to part with it till I had proved my identity. Having done this to her entire satisfaction, she handed to me the written instructions previously mentioned.

My mother, a daughter of L. MacKiinnon of Corry, told me that she, when a young girl, frequently saw old John MacInnes, who used to come and see her father at Corry, who always gave John a dram of whisky, telling him at the same time to drink a health to Captain Ferguson of H.M. S. "Furnace," who had so unmercifully flogged him. This always put the old man in a rage, though it was only said by my grandfather to tease him. For further particulars as to John MacInnes's part in rescuing the Prince, see *The Lyon in Mourning*, vol. ii. pp. 251, 253, and vol. iii. p. 22. In the above-quoted work MacInnes's name is spelt *John MacGinnis*. This is wrong: there were no MacGinnises in Skye, but MacInnes is a very common name in the island. *The Lyon in Mourning* also states that John MacInnes was tied to a tree at Kilmory in Strathaird when flogged by Capt. Ferguson; but

in my early years the local tradition was that he was flogged on board H.M.S. "Furnace," receiving 700 lashes, after each 50 of which he was asked by Ferguson to reveal where he left the Prince on the mainland, but refused, and was finally thrown into his boat more dead than alive. The boat had been taken in the channel between Skye and the mainland on MacInnes's return after landing the Prince in Clanranald's country.

(2) By Captain J. H. ANDERSON, 2nd East Lancashire Regiment.

Collection of Flint Implements, chiefly Scrapers and worked and unworked Flakes, from 'Cæsar's Camp' and other localities near Aldershot, Hants. Captain Anderson gives the following particulars of the circumstances in which these implements were found :—

"The large majority of the Neolithic implements came from 'Cæsar's Camp,' Aldershot. I found most of them just under the surface, or on the surface, having been washed out by rain. 'Cæsar's Camp' is 600 feet above sea-level. It presents a fairly bold escarpment to the north, composed of Upper Bagshot beds, capped by the 'Southern Drift' of Sir J. Prestwich. The camp is flat on the surface, and is separated from the adjacent land to the south by a large double ditch. I do not judge this to be Roman work.

"The majority of the implements styled Eolithic also come from 'Cæsar's Camp,' and occur chiefly from 3 to 20 feet deep. I picked them out *in situ* from the face of the escarpment. About 4 to 12 feet deep runs a bed of conglomerate—flints cemented by iron; and many of those sent came out of this bed. Most of those Eolithic implements have the bulb of percussion, and I think that they all show signs of artificial origin, and some show secondary working.

The specimens from the Frimley Drift were found *in situ* in gravel-pits from 4 to 6 feet deep. I do not attach much importance to those from Tongham. They came out of an alluvium, the relative position of which in the local series I do not know; mostly turned up by the plough."

(3) By W. CRAMOND, LL.D., F.S.A. Scot.

A Consecration Cross, in the original plaster of the church of Deskford, Banffshire, 1541. In this case the cross is a hexafoil, 2 inches

in diameter, somewhat roughly picked out in the plaster, but evidently following outlines regularly traced with compasses. It was the custom to mark beforehand the places where the Bishop was to anoint the walls with chrism. This was done by crosses of various shapes and sizes. The figure was usually scratched into the stone or plaster with compasses, and then generally painted.¹

The hexafoil form "occurs so often in positions where one would expect to find a consecration cross, that it seems probable that it was meant for one."

(4) By Miss CHRISTIAN MENZIES, Perth.

Silver Fruit-Knife and Fork, in Case.

(5) By JAMES CURLE, Jun., *Librarian*.

Index of Archæological Papers, published 1891-94.

(6) By the SOCIETY OF ANTIQUARIES, London.

Excavation of Silchester: Reports of the progress of the Excavations for the Years 1890-95. 4to.

(7) By the MASTER OF THE ROLLS.

Memorials of the Abbey of St Edmund, vol. iii.; Calendar of Close Rolls, Edward III., 1327-30; Acts of the Privy Council, 1581-82; Calendar of State Papers, Colonial, America, and West Indies, 1677-80.

(8) By the SMITHSONIAN INSTITUTION, Washington.

Report of the Bureau of Ethnology for 1891-92.

Smithsonian Contributions to Knowledge, vols. xxx., xxxi., xxxii.

(9) By D. FRASER HARRIS, M.B., C.M., B.Sc., F.S.A. Scot., the Author.

Caroline Park House and Roystoun Castle: a description and historical account. Printed for private circulation. Chiswick Press. Folio. 1896.

¹ See an article on Consecration Crosses in *Archæologia*, vol. xlvi. p. 456.

(10) By A. G. REID, F.S.A. Scot., the Author.

The Castle, Barony, and Sheriffdom of Auchterarder. 4to ; pp. 28 ; Crieff, 1896.

(11) By J. C. ROGER, F.S.A. Scot., the Author.

Rothsay Castle and the Rothsay Tombs. 8vo ; 1896. Privately printed.

(12) By Captain J. F. MACPHERSON, F.S.A. Scot., the Author.

On the Stature of the Men of Roxburgh and Selkirk Shires. 8vo ; pp. 12. Reprint from Transactions of Berwickshire Naturalists' Club, 1893.

There were also Exhibited :—

(1) By Rev. Professor R. HERBERT STORY, D.D., F.S.A. Scot.

Flag of white silk, 6 feet by 4 feet, bearing the legend, in large capital letters :—FOR THE LORD OF HOSTS. This flag, Dr Story said, was an interesting relic of a man with a very remarkable history,—Rev. John Hepburn, minister of Urr, in Kirkcudbrightshire, a great friend of Rev. John Macmillan, minister of the neighbouring parish of Balmaghie, who became the founder of the Reformed Presbyterian Church. Hepburn did not secede, like his neighbour ; but when he believed the Protestant Constitution in Church and State was in danger through Mar's rising in 1715, he drilled his male parishioners and marched them 320 strong into Dumfries. When the Jacobite force under Kenmure had passed into England without any serious attempt upon Dumfries, Hepburn and his followers marched home again to Urr. The banner under which they thus took the field was carefully laid aside, and had been preserved in the manse till the present time, being now exhibited by the kindness of the Rev. David Frew, the present minister of the parish.

(2) By Rev. DOUGLAS GORDON BARRON, Minister of Dunottar.

A collection of Stone Implements, &c., from Ingamoor, parish of Aithsting, and one from Papa Stour, Shetland, viz. :—

Polished Axe of limestone, $2\frac{5}{8}$ inches in length by $1\frac{1}{2}$ inches in breadth

across the cutting edge, tapering to $1\frac{1}{8}$ inch at the bluntly rounded butt. It is nowhere more than $\frac{3}{8}$ inch in thickness, is finely polished, but seems to have been subjected to injury by fire.

Large Scraper of porphyritic stone, of the usual form, 3 inches in length by $1\frac{3}{4}$ inches in breadth. Scrapers of this size are uncommon, even in flint; and though flint scrapers of smaller size are very common, the scraper in any other material than flint is exceedingly rare in Scotland.

Portion of a broad Knife made of a thin layer of sandstone, with a rounded tang projecting $1\frac{1}{2}$ inches from the back.

Leaf-shaped Blade of thin sandstone, rubbed smooth, and brought to an edge all round, to within $\frac{3}{4}$ inch of the butt.

Slender four-sided Whetstone, 3 inches in length and less than $\frac{3}{8}$ inch square, much and unequally worn towards the middle of its length on all its four sides. It has a hole for suspension, obliquely perforated through the butt end.

Polished Disc of micaceous schist, $3\frac{1}{2}$ inches in diameter and scarcely exceeding $\frac{1}{8}$ inch in thickness, with mottled surface and rounded edges, now somewhat chipped. It resembles the discs described in the *Proceedings*, vol. x. p. 717, except that it is perforated in the centre by a hole nearly $\frac{1}{4}$ inch in diameter. It was found at Brae Holm, Papa Stour.

Pendant of greywacke, $1\frac{1}{4}$ inches in length by 1 inch in greatest breadth, the lower part somewhat heart-shaped, the upper part nearly circular, and perforated for suspension. In the lower part are four circular hollows or cups, slightly more than $\frac{1}{8}$ inch diameter and about the same in depth, arranged in lozenge form, and at either side a smaller hollow. The larger hollows have perpendicular sides, and are slightly concave in the bottom, and in this respect they resemble the so-called cup-markings on the curious series of stone objects found in the Fort of Dunbuie, as described in the *Proceedings*, vol. xxx. p. 291.

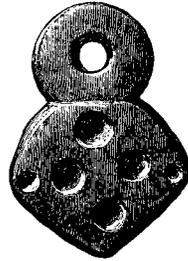


Fig. 1. Pendant of greywacke. ($\frac{1}{4}$)

Oval Disc of micaceous slaty stone, measuring $1\frac{3}{4}$ inches by $1\frac{1}{2}$ inches, and slightly more than $\frac{1}{8}$ inch in thickness, having a central circular

hollow $\frac{1}{2}$ inch in diameter, sunk to nearly the thickness of the disc, and pierced by a hole about $\frac{1}{8}$ of an inch square in the middle of the bottom. On either side of the central hollow, and half-way between its margin and the circumference of the disc, are perforations about $\frac{1}{16}$ of an inch in diameter, bored through from the upper surface.

Fragment of an Arm-ring of steatitic stone, of about $2\frac{1}{2}$ inches diameter, flat on the inner side and convex on the outer. The convex part is polished.

Two Whorls of steatite, each about $1\frac{1}{4}$ inches in diameter, and one of burnt clay, $\frac{3}{4}$ inch in diameter.

Bead of steatite, $\frac{1}{2}$ an inch in diameter, the hole bored from both sides.

The following Communications were read :—