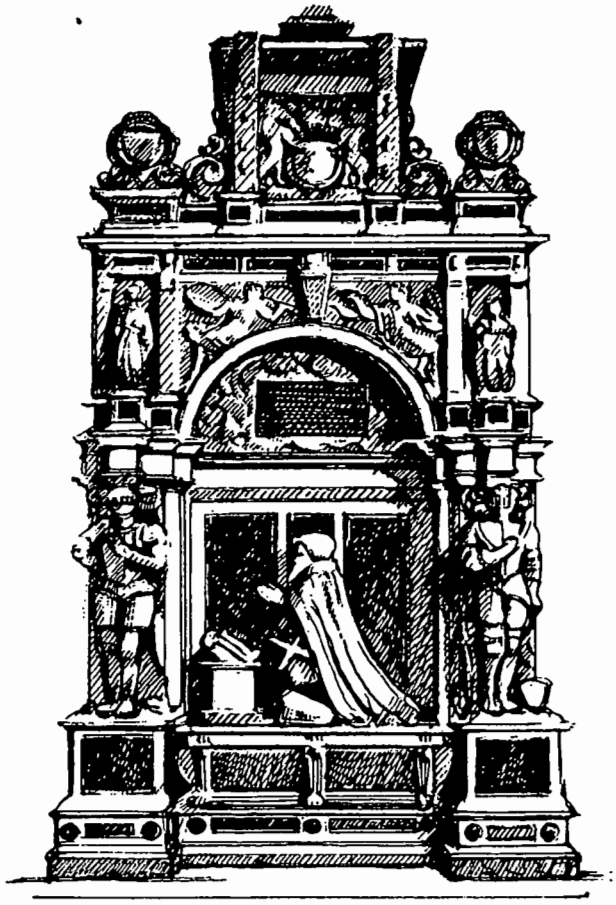
E.L.A. & F.N. SOC.

DUNBAR PARISH CHURCH

Tribute to the past *Hope for the future*



DUNBAR PARISH CHURCH
1342-1987

"The temple trembles to its deepest base
and its rent fragments strew the hallowed ground"

"Nor be thy pulpit dignities forgot
Tho' differing in their creeds one common lot
Awaits them now before their awful Judge."

Verses in memory of Dunbar Collegiate Church.

J. Miller 1819

These three papers are published by East Lothian Antiquarian and Field Naturalists' Society to mark Dunbar Local History Week. 4-10 October 1987.

CONTENTS

Foreword

The Council of East Lothian Antiquarian and Field Naturalists agreed to publish these papers to mark Dunbar Local History Week and also as a mark of the sorrow and concern it shares with not only the congregation of Dunbar Parish Church, but the whole community of Dunbar, in the loss of the Parish Church which played such an important role in the lives of the people.

It is honoured to publish the paper by Professor Emeritus Gordon Donaldson, H.M. Historiographer in Scotland, which sets the monument to George Home, Earl of Dunbar in the context of the other great funerary monuments of the period in Scotland. It hopes it will encourage many to look again at these valuable and often undervalued parts of our heritage. In particular those who knew, or who would have liked to have seen the Dunbar monument in its unspoiled state should visit Scone. Hopefully however, the Dunbar monument will be restored. Writing on Cromwell's birthday and the anniversary of the Battle of Dunbar, one marvels that it survived so well the vicissitudes of the past. One is grateful that it was so zealously watched over by the members of the Roxburghe family who inherited responsibility for it by chance. Historians have a strong compulsion to re-assess situations and the other two papers grew out of such a feeling. The author has found it a paradox for twenty years that the monument in Dunbar Parish Church proclaimed by artistic flourish and words the great career of the Earl of Dunbar and yet the history books were largely silent. The achievements were recorded but only occasionally the name of their author. Detail was eventually found in a copy of the lectures by the late Rev. James Kirk. This paper is an attempt to re-assess Dunbar's contribution to the history of Scotland and to explain the paradox.

The third paper looks at the history and development of Dunbar Parish Church, and in particular, the role of the heritors of the parish in its story. The heritors are people who are mentioned in the history books but whose contribution to Scottish life is much less well known than that of the elders, with whom they shared responsibility for the welfare of Scottish parishes. Very often the same individuals fulfilled both roles, but that did not ensure lack of conflict between the two groups. A study of the records of the heritors' meetings of the Parish of Dunbar indicated just how important their role was. It also told the history of the building of the Dunbar Parish Church we knew. It also demonstrated how, in a male dominated period, a determined woman aided

by rank and fortune could have a dominant influence. Gillespie Graham's exterior remains largely intact. The interior he designed was almost totally changed by the building programme carried out to fulfil the Dowager Duchess of Roxburghe's ideas. The paper, though mainly a study of the building the present generation knew, also looks back to the earlier history of the church and pays tribute to the Noble Earl who founded it as a collegiate church and established Dunbar's place in Scottish ecclesiastical history. The Rev. D. E. Easson's printed abstract of the Charter is included by kind permission of the Scottish History Society. Those who wish to read it in Latin may refer to Miscellany of the Scottish History Society Vol. VI (3rd series). The paper also looks forward to the new Church. Perhaps reflection on the determination and persistence of those who in past ages wanted things built and who achieved their aim will be an encouragement to those who face such a daunting task in our own time.

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THE DUNBAR MONUMENT IN ITS HISTORICAL SETTING

by GORDON DONALDSON

(Abbreviations: *PSAS* = *Proceedings of the Society of Antiquaries of Scotland; RCAHMS* = Royal Commission on the Ancient and Historical Monuments of Scotland, *Inventories*)

In medieval times the recumbent effigy was the commonest type of memorial for persons of rank or distinction. Sometimes it rested on what is apt to be called a table or altar but which rather resembles simply a bier. A well-known example is the tomb of the Wolf of Badenoch in Dunkeld Cathedral (the subject of an article in *PSAS*, xcii). More often the recumbent effigy was in a recess in a wall, with an ornamented canopy over it. A group of good specimens with very fine decoration are at St Machar's Cathedral, Aberdeen. Robert Brydall, in an article on 'The Monumental Effigies of Scotland from the thirteenth to the fifteenth century', in *PSAS*, xxix, examined over forty surviving effigies, nearly all of them in mural recesses, and many canopied recesses which survive throughout the country have been robbed of their effigies.

Both of those medieval types of monument seem to have been going out of fashion by the late sixteenth century, though there are still two or three examples of canopied recesses. At Kirkcudbright the monument of MacLellan of Bombie, who died in 1597, shows an armoured recumbent figure in a semi-circular canopied recess. In Greyfriars Churchyard in Edinburgh there is the Jackson monument of 1606, with a recess which was certainly long enough to have contained a recumbent effigy, though it seems somewhat shallow. In something of a class by itself is a monument in the old church of Weem, near Aberfeldy. The building is probably mainly of later seventeenth-century date, but incorporating some medieval features, and it contains a striking monument of Sir Alexander Menzies, who died in 1624. There is the familiar canopied recess, flanked by columns and surmounted by a pediment containing a coat of arms; the recess is quite large enough to have contained a recumbent effigy, and the whole character is thoroughly medieval. Some of the carved stones seem to be medieval work re-used, and the whole thing has something of the character of a pastiche, made up of bits and pieces rather than of unified design.

But before 1600 such monuments, with recesses of medieval type, had become exceptions. Very often we do indeed find a canopied recess, but

apparently retained only by a kind of convention, for it is both too short and too shallow to have ever contained an effigy. The one which comes nearest to the medieval type is the monument in Rosslyn Chapel of George, the fourth Sinclair Earl of Caithness, who died in 1582. The style is there, but it is little better than a miniature. It is difficult to think of a functional purpose for the recesses which cannot have contained effigies, but some monuments of similar design in Denmark contain paintings of the persons commemorated, and the possibility that this practice was followed in Scotland cannot be ruled out, though of course this could have been done only where the monument was inside a church and not (as so many are) in graveyards. But, apart from the change in the dimensions of the recess, there was another novelty: in the seventeenth century, when there is a large recess with an effigy, the effigy is sometimes not of a recumbent but of a kneeling or standing figure. This may have had a theological implication, for the recumbent figure may have been thought an encouragement to pray for the deceased.

On the whole the later sixteenth century was a time of rather unimpressive monuments. Even important people were commemorated in a meagre manner. In the nave of Holyrood Abbey, for example, you can see at one glance two tablets. One commemorates Adam Bothwell, Bishop of Orkney and Commendator of Holyrood, who anointed James VI at his coronation and became a Senator of the College of Justice; he died in 1593. The other, in the gloom of the aisle, commemorates Alexander Hay of Easter Kennet, Clerk Register, who died in the very next year. These were important men, and to call those monuments modest is no over-statement. These humble tablets scarcely foreshadow the splendour, not to say grandiosity, which mural monuments were ultimately to achieve. Even the Earl of Moray, the first of James VI's Regents, who died in 1570, had been commemorated by only a modest brass in the church of St Giles, Edinburgh. The setting of the brass is said not to be original, although the general character of the composition looks appropriate. There is a very shallow recess, flanked by double pilasters — looking more like a fireplace than anything else — and the brass itself is in a setting flanked by scrolls. The brass bears, above the inscription, an armorial achievement flanked by figures representing Religion and Justice (RCAHMS, *Edinburgh*, p. 34).

Before the end of the sixteenth century, however, a more ambitious and impressive type of monument had appeared and it remained fashionable for a generation or so. In St Leonard's College in St Andrews is the tomb of Robert Stewart, Bishop of Caithness, who died in 1586 (RCAHMS, *Fife*, p. 247). A recess, somewhat in the medieval tradition, is fairly deep, though far too small

to have contained an effigy, and it is flanked by double fluted pilasters. Above the recess is a blank panel flanked by single pilasters and scrolls; the finial has a pyramidal top. The subject was a brother of the 4th Earl of Lennox (King James VI's second regent), and therefore uncle of Lord Darnley and great-uncle of James VI. He was appointed to the bishopric of Caithness in 1542, when he was only nineteen, and was never consecrated. His brother, the Earl, was forfeited in 1544 for his treasonable dealings with Henry VIII and withdrew to England, where the bishop also spent some time. As the family had been inclined to an English alliance and consequently to the Reformation, it is not surprising that when he was in England Robert was appointed to a prebend of Canterbury. In 1560 he joined the reformers in Scotland and carried out the duties of a superintendent, or reformed bishop, in his diocese of Caithness. On the death of the Regent Moray he succeeded him as commendator of St Andrews Priory, and after the death of his nephew Charles, Darnley's younger brother, he became Earl of Lennox. Then in 1580 he resigned that title in favour of his cousin Esmé, who had arrived from France to become the favourite of the King, and he was created Earl of March instead. Despite his high birth he played little part in politics and perhaps deserves a prize for survival. After he became Commendator of St Andrews Priory he settled happily in the university town with his books and his golf.

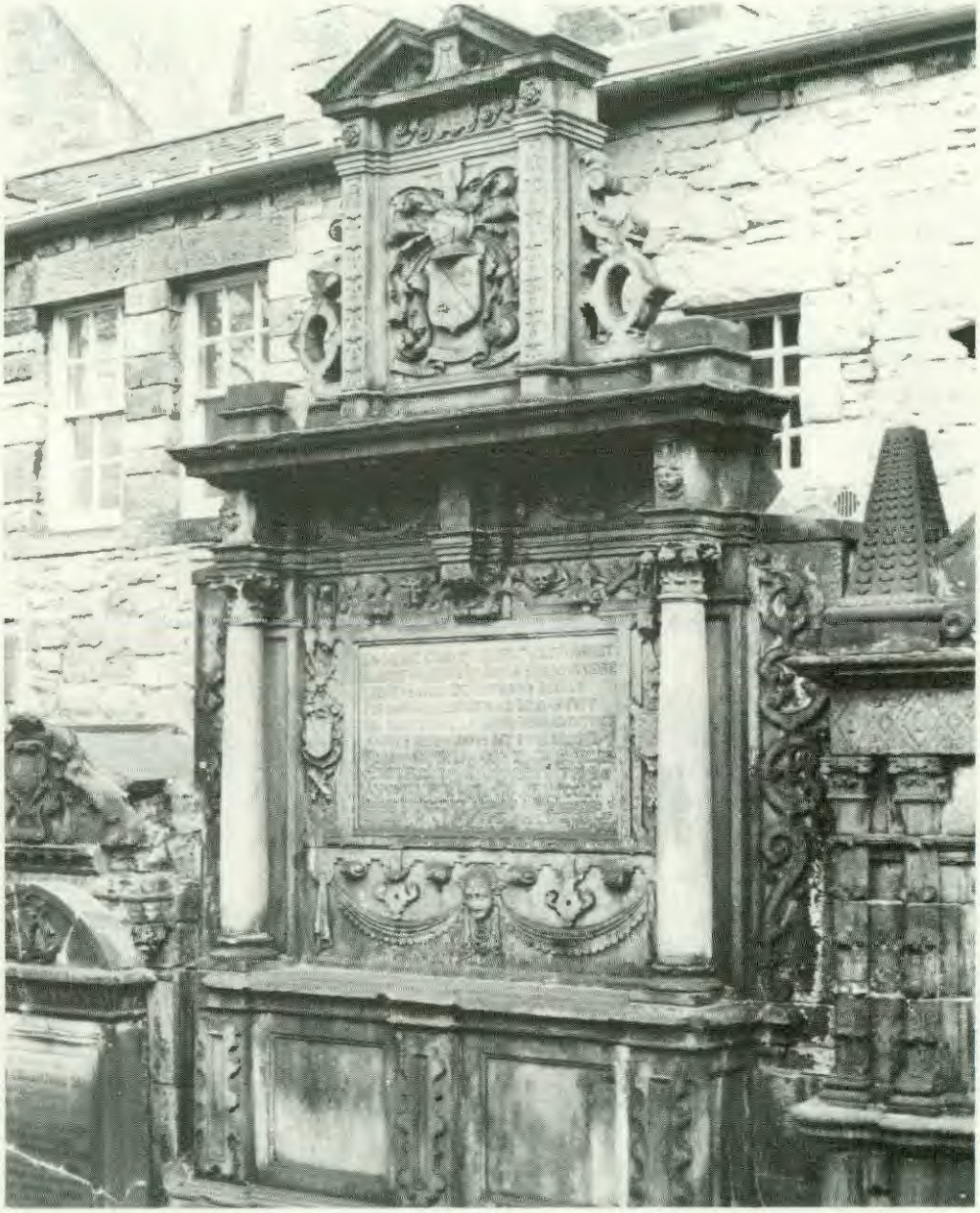
The Heriot Monument in Greyfriars Churchyard, Edinburgh

The Monument to Robert Stewart, Bishop of Caithness, in St Leonard's College, St Andrews

The Naismith Monument in Greyfriars Churchyard, Edinburgh

Essentially the same general structure as that of Robert Stewart's monument is followed in a series of monuments in Greyfriars Churchyard, Edinburgh, mostly ranged against the east wall. They belong to a small span of years, with a Heriot tomb of 1610 and another dozen or so, including a monument of 1616 to Gilbert Primrose, surgeon to King James VI (RCAHMS, *Edinburgh*, Plates 65-8). Included in the same range in the churchyard is the Dennistoun monument of a decade later, in which there appears another feature which was to recur, namely columns with Corinthian capitals. The design of the Robert Stewart monument and of most of the Greyfriars group appears again at Holyrood, with the monument of the Countess of Eglinton (1596), which comes in time between Robert Stewart and the Greyfriars group.

There are two significant monuments in Dunfermline Abbey (RCAHMS,



The Dennistoun Monument in Greyfriars Churchyard, Edinburgn

Fife, p. 112-3). One is to Robert Pitcairn, who became commendator of the abbey in 1561. He was a lawyer by profession and was appointed a Lord of Session in 1568. He accompanied the Regent Moray to the conference at York where the charges against Queen Mary were investigated after her flight to England in 1568. He became Secretary of State in 1570, in succession to Maitland of Lethington, and died in 1584. His monument has an inscribed panel flanked by pilasters, a panel above it flanked by scrolls, and an armorial pediment; the composition is mounted above an older recess. The second specimen in Dunfermline is the tomb of William Shaw, who died in 1602. He was master of works to King James, and the architect of some building at Dunfermline itself. Here there are again familiar features — a shallow recess flanked by double pilasters, a panel above flanked by scrolls, and a pediment, triangular like Pitcairn's. These come close in type to the Robert Stewart-Greyfriars group, appropriately enough in view of the date, though the recess even in Shaw is shallower and in Pitcairn it is little more than notional.

The chapel of St Leonard at St Andrews, which contains the monument of Robert Stewart, also has a mural to Robert Wilkie, minister of the parish, who died in 1611. This time the inscribed recess is extremely shallow, but it is flanked by pilasters. The decoration above it is similar enough to that on the tombs of the Regent Moray and Robert Stewart.

There are two well-known monuments in the collegiate church of Seton (RCAHMS, *East Lothian*, p. 118). The monument of James Ogilvie of Birnes, who married a daughter of the fourth Lord Seton and died in 1617, has familiar features. The inscription, though hardly recessed, is flanked by double pilasters and above it is a kind of imitation of a triangular pediment, as in the Dunfermline examples. The pediment contains a heraldic achievement, also as in Dunfermline and more or less as in Wilkie's tomb at St Andrews. The monument of James, 1st Earl of Perth, who married Lady Isabel Seton and died in 1611, is of a somewhat different type, rather less directly in the Scottish tradition and yet containing features which we do find elsewhere in Scotland. There is marble cushioning, which is a novelty. The central panel, now missing, is in a mock recess and is flanked not by pilasters but by marble columns with Corinthian capitals. There is the usual coat of arms in the pediment.

One of the finest and most elaborate non-effigial monuments of the period is that of James Law in Glasgow Cathedral. Minister of Kirkliston from 1585, Law was appointed Bishop of Orkney in 1605, with powers as king's commissioner, sheriff and justice, making him one of James VI's administrators. He became Archbishop of Glasgow in 1615 and died in 1632. The monument,

on a large scale, has many of the features of earlier ones: a shallow recess, containing an inscribed tablet, is flanked by ornate pilasters extending up and terminating in obelisk-like finials which flank a small recess, above which is a coat of arms.

The effigy (for which the prevailing type of monument had no place) had gone out of fashion for a time, but it never quite vanished. A monument in the churchyard of Kilbirnie, Ayrshire, commemorates Thomas Crawford of Jordanhill (MacGibbon and Ross, *Castellated and Domestic Architecture of Scotland,* v, 200). He spent many years in the French service, and in the war between the supporters of Mary and those of James VI he captured Dumbarton Castle for the king and received the surrender of Edinburgh Castle by Mary's supporters in 1573. He died in 1603, but the monument is dated 1594. Crawford and his wife are represented by recumbent effigies (Crawford in armour), described as 'somewhat rude in execution', contained in a structure like a sarcophagus, with small openings in the sides which 'admit a dim light, giving the statues a mysterious funereal tone'. This peculiar arrangement might suggest a feeling that effigies should not obtrude themselves on public notice.

The churchyard at Crail contains several monuments of some character, not least the Lumsden monument of 1596, but it is in the monument of Sir William Bruce of Symbister, who probably died about 1630, that the effigy re-emerges, in the form of a statue in full armour, erect and not recumbent (RCAHMS, *Fife,* p. 121). It seems to be uncertain whether this figure was originally destined for this monument, but the tall recess, with a semi-circular top, can hardly have been designed except to contain an erect statue. There is something of a parallel in the statue of George Heriot at the School in Edinburgh which bears his name, but that was not a funerary monument.

A review of the monuments erected in the late sixteenth and early seventeenth centuries, while it can point to certain persistent features and also to considerable variety, does little to prepare us for the grandeur which soon appeared. Incorporated in the parish church of Dunbar which was built in 1819-21 was a monument which was erected in an earlier church and retained when the later one superseded it. It commemorates George Home, Earl of Dunbar, who died in 1611. A son of Alexander Home of Manderstoun, he was knighted in 1590 and acquired the lands of Spott in 1592. In 1601 he was appointed Treasurer of Scotland. After 1603 he resided mainly in London and continued in high favour with King James, who made him Earl of Dunbar in 1605 and appointed him one of the commissioners on the Borders in 1606. He died in Whitehall.

The structure, measuring 26 ft in height by 12 ft in width at the base, was described as 'a very noble and magnificent monument of alabaster and various coloured marble, with a statue as large as life'. The Earl is shown kneeling in prayer on a cushion, with a Bible open before him. He wears armour under his robes and on his left arm is the badge of the Order of the Garter. A figure in armour, with closed visor but not bearing a shield, stands on each side. Above those mailed figures are representations of Justice and Peace. Above the semi-circular canopy are two other figures, representing Fame: one sounds a trumpet and holds a scroll, the other holds a branch of olive or laurel and a laurel wreath which is clearly destined for the Earl's head. The tympanum above has the earl's arms, and it is flanked by two subsidiary achievements. One displays the three parrots or papingoes of the family of Pepdie of Dunglass, which figured in the Earl's ancestry, and the other the lion rampant argent of the Homes, which is conspicuous in the Earl's own arms. The general character of the monument, leaving aside its elaborate figures and symbolism, is in line with the simpler ones already described, but at the same time this sumptuous structure represents great novelty in both materials and execution. There are many parallels in England, from which this one was imported for the anglicised Earl. It is noticeable that the year of his death, which occurred in January, is given by English reckoning as 1610, whereas in Scotland the year had since 1600 begun on 1 January.

Dunbar held the office of Treasurer. The other great financial office, that of Comptroller, was held by Sir David Murray of Gospertie from 1599 to 1608. In 1603 he was appointed captain of what was called The King's Guard, a force of mounted police for the apprehension of law-breakers. He acquired the property of the abbey of Scone when it was forfeited by the Ruthven family after the Gowrie conspiracy in 1600, and in 1604 was created Lord Scone. He was promoted Viscount of Stormont in 1621 and when he died at Scone in 1631 he was buried in a new church which he had built seven years before on the Moot hill, now in the grounds of Scone Palace. His monument is still in the mausoleum of Lord Mansfield's family which is on that site and perhaps incorporates part of the church built there in 1624.

Scone's career, it can readily be seen, was closely parallel to that of the Earl of Dunbar. Dunbar held one of the two great financial offices, that of Treasurer, Scone held the other, that of Comptroller, and they were appointed to those offices within two years of each other. They also got their peerages within a year of each other — the lordship of Scone in 1604 and the earldom of Dunbar in 1605. One might go on to say that if they were not, like Saul and Jonathan, lovely and pleasant in their lives, certainly in death they were

The Monument to Sir George Home, Earl of Dunbar, in Dunbar Parish Church

The Monument to Sir David Murray, Viscount Stormont, in Scone Chapel.
(Photograph Copyright, Woodmansterne Picture Library)

not divided. For, although one died in 1611 and the other not until twenty years later, their tombs are almost identical. The dimensions, to begin with, are the same. Lord Scone, like Dunbar, kneels in prayer before a Bible on a prayer desk, but faces to the viewer's right and not, like Dunbar, to his left. Two figures in armour with closed visors flank Scone as they flank Dunbar, but this time they bear shields. According to tradition in Lord Mansfield's family, these figures represent the Earl Marischal and the Earl of Tullibardine, who are supposed to have been reconciled, through the prayers of Lord Scone, after a bitter feud. It is a little difficult to square this with the fact that the Dunbar monument depicts two similar figures and there is no story about a similar efficacy of Dunbar's prayers to quench a feud.

It might be thought that the coats of arms displayed on the monument could be related to this tradition, and from that point of view it was possibly significant that the figures on Scone's monument carry shields, whereas those on Dunbar's do not. However, the results of an investigation, with the help of the Lyon Clerk, proved inconclusive. The arms on the shield in the middle at the top are of course those of Stormont himself. Both the two small shields which flank it have the arms of the Earl of Tullibardine. Then the large shield below on the right has the arms of the Earl Marischal; that on the left puzzled Lyon Clerk — all he could say was that it represented a combination of Stewart and Murray. So Tullibardine and Marischal are there, but not associated in what would seem a logically significant way. It was not possible to relate the group of coats of arms to the kin of Lord Scone or to his marriage. Above the mailed figures are Justice and Peace, exactly as at Dunbar, and above the semi-circular canopy surmounting the main figure there are once more two figures representing Fame, but reversed as the main figure is — the wreath on the left, the trumpet on the right.

That splendid pair of monuments are without precise parallels in Scotland, though some similar concepts can be detected elsewhere. In the abbey church of Culross, still used as a parish church, is the monument of Sir George Bruce of Carnock, who died in 1625 (RCAHMS, *Fife*, p. 74). He was the third son of Edward Bruce of Blairhall and Easter Kennet and a younger brother of Edward Bruce, Lord Kinloss, a Lord of Session who was twice an envoy from James VI to the English Queen before 1603 and who accompanied James to England, where he became Master of the Rolls. Edward has his own notable monument in the Rolls Chapel in London (of which there is a small sketch in MacGibbon and Ross, v, 208). Sir George is best known for his industrial enterprises on his estate of Carnock and on the coalfields around Culross, where he constructed what was thought one of the wonders of Scotland — an under-water coalmine

with a second entrance from an artificial island. Bruce also manufactured salt, and in 1614 he received a monopoly of salt manufacture and iron smelting. He built the 'Palace' of Culross, which bears his initials and the date 1597. But he was not entirely occupied with industrial projects, for he was a privy councillor and in 1604 a commissioner for Anglo-Scottish union. He married Margaret Primrose, daughter of an ancestor of the Rosebery family.

Sir George's monument, measuring about 4 ft less in each direction than those of Dunbar and Scone, is constructed mainly of freestone, the work presumably of a local craftsman, John Gibson, who put his name on it — 'John Gibson fecit'. But it contains figures in alabaster, this time recumbent, of Sir George and his wife; below are the kneeling figures of their three sons and five daughters. The alabaster effigies were clearly imported, and John Gibson, who had not made the recess quite long enough to receive the recumbent figures, had to chisel away some stone so that their heads could be completely accommodated. The general structural similarity is less to the Dunbar and Scone

The Monument to Sir George Bruce of Carnock, 1625, in the Abbey Church, Culross

The Monument to Sir George Hay, Earl of Kinnoull, at Kinnoull

monuments than to the simpler works of native origin which were described earlier — the pilasters flanking a recess, Corinthian columns flanking the inscription and a tympanum or pediment bearing a coat of arms. The recumbent figures of course reverted to the medieval tradition.

The next monument to be noticed is the most curious of all and certainly the one most difficult of access. Within the old churchyard of Kinnoull, just across the Tay from Perth, is a building said to have been part of the old parish church, but certainly reconstructed in 1635, which date it bears. This contains the monument of George Hay of Kinfauns (1572-1634). He was another of King James's administrators of middle-class origin and started as gentleman of the bedchamber in 1596. He was knighted about 1609, appointed Lord Clerk Register and a Lord of Session in 1616, became chancellor in 1622, was created Viscount Dupplin in 1627 and Earl of Kinnoull in 1633.

The structure is in two bays. One bay has the statue of the Earl, standing, the other shows the case or bag in which he kept the great seal, apparently under the protection of an angel. The general character of the composition, leaving aside the exceptional standing figure and the division — the rather unnecessary division — into two bays, is again of a familiar pattern — flanking columns, this time highly ornate, and a pediment with beraldic achievement.

There is another monument which is divided into two bays, and with greater sense in that arrangement than there is at Kinnoull. In St Mary's Church at Haddington is a monument to two generations of the Maitland family, who again rank as Scottish statesmen (RCAHMS, *East Lothian*, p. 41; MacGibbon and Ross, v, 204-5). John Maitland of Thirlestane (1543-95) was the younger brother of William Maitland of Lethington, the well-known Secretary of State under Queen Mary. John was appointed Keeper of the Privy Seal in 1567, but when he took Queen Mary's side against the supporters of her son, James VI, he lost office. In 1581, however, he became a Lord of Session, in 1583 a Privy Councillor and in 1584 was appointed to the office of Secretary, once held by his brother. In 1587 he became Chancellor, but retained the office of Secretary as well until 1591. For a few years he was unquestionably the most important man in the government, and there were those who said that he 'led the king by the nose'. He did more than anyone else to shape James's policies and it has been neatly said that before he died he had trained a successor in the king himself. He was created Lord Thirlestane in 1590. He married Jane, daughter of Lord Fleming. Lord Thirlestane's son, also John, played far less part in affairs, but he was a Lord of Session in 1618 and in 1644 he was President of Parliament. He married Isobel or Elizabeth Seton, daughter of the

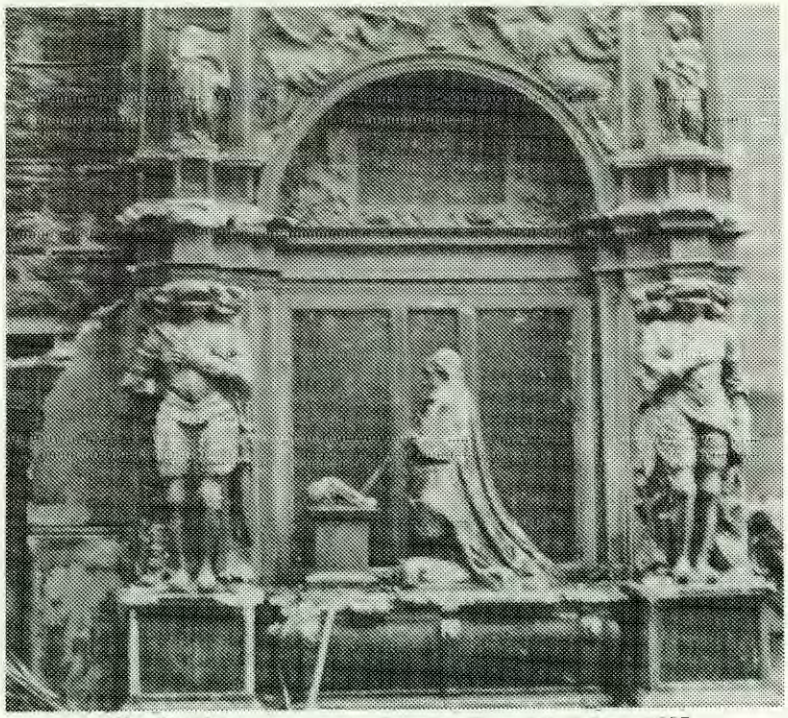
1st Earl of Dunfermline. He was created Earl of Lauderdale in 1624. His wife died in 1638 and he died in 1645.

The left-hand bay or compartment of the monument contains recumbent effigies in alabaster of Chancellor Maitland and his wife, the right-hand one similar effigies of the 1st Earl of Lauderdale and his wife. The bays are divided

The Maitland Monument in St Mary's Church, Haddington

and flanked by the familiar Corinthian pillars, here of black marble, with elaborate capitals. Above the deeply-recessed semi-circular arches is a pediment having the Maitland arms in the middle, with on the dexter side the impaled arms of Maitland and Fleming and on the sinister side those of Maitland and Seton. The monument was erected by 'John, Earl of Lauderdale', probably not the 1st Earl, here commemorated, but his son, the 2nd Earl, who became Duke of Lauderdale after the Restoration.

Some of the characteristics of the monuments of the first half of the seventeenth century lingered into the second half. The monument in Holy Trinity Church, St Andrews, of Archbishop James Sharp, murdered in 1679, was erected by his son and fashioned in Holland. It has however, certain features in common with monuments already mentioned, to the extent at least that the effigy is in a recess flanked by Corinthian pillars and that Sharp is shown kneeling, beneath an angel bestowing the crown of martyrdom on his head. Beneath the recess is a depiction of the Archbishop's murder.



The Dunbar monument after the fire of 3rd Jan. 1987.

THE DUNBAR MONUMENT IN ITS HISTORICAL SETTING

In St Machar's Cathedral, Aberdeen, is a monument of Bishop Patrick Scougal, who died in 1682, three years after Sharp. While there is a general resemblance to some of the characteristics of earlier work, a lot of the restraint familiar in it has gone and there is the pretentiousness of Scone and Dunbar without their superior workmanship or their grandeur. Some of the tradition of these vaster structures was represented in the monument of the third Duke of Hamilton, who died in 1694, in the church of Bothwell, but it is ponderous and overdone, and the same is true of an Atholl monument in Dunkeld Cathedral.

Reviewing the sequence of significant Scottish monuments over a century, the importance of Dunbar can be considered unique, though perhaps only because it preceded in time its almost identical 'twin' at Scone, from which it cannot be dissociated. The two together, while related in some of their features and in their general design to developments which were going on in Scotland, introduced a superior sophistication which was to occur again only in the Maitland monument, for even Kinnoull is less impressive in its workmanship. Dunbar and Scone must have seemed, in the eyes of all who saw them, models of what a Scotsman of rank and position should have as a monument and may to that extent have had discouraging effects on native craftsmen. Scottish productions had been of creditable quality from the very beginning of the seventeenth century, but the introduction of somewhat exotic models, exhibiting a grandiosity with which Scots could perhaps not feel at home, may have been detrimental to the fuller development of native talent.

GEORGE HOME, Earl of Dunbar

George Home, Earl of Dunbar is one of a group of individuals of the reign of James VI who clearly played an important and significant part in that King's reign but who seems to have almost been lost sight of in modern history books. One other such person is Sir David Murray, 1st Viscount Stormont, who is commemorated by a very similar memorial at Scone. George Home was the 3rd child of Sir Alexander Home of Manderston and of Jean or Janet Home of Spott, who were married in 1552. George, named after his Spott grandfather, was born in 1556 or 7. He was taken to Court by Alexander, 6th Lord Home, when he was about twenty six and when the King was sixteen. His arrival coincided with the Raid of Ruthven and he was accused by Home of Wedderburn of being involved in it. He was, however, acquitted on March 18 1585 (N.S.) and shortly afterwards became a gentleman of the King's bed chamber. George Home of Primrowknowe, as he now was, accompanied the King to Denmark for his marriage to Anne of Denmark. The marriage was performed by the Rev. David Lindsay on the 24th November. The Royal party spent the winter in Denmark and on 1st May 1590 arrived in Leith. George Home married, about the same time, a daughter of Gordon of Gight. During the next decade Home's career progressed. On 4th November 1590 he was knighted. In 1591 he was granted the lands of Horsely in Berwickshire, then in 1592 of Easter Spott in East Lothian: and shortly afterwards he succeeded his uncle as Laird of Spott, then becoming known as Sir George Home of Spott.

Home continued to receive marks of Royal favour. These he earned by his efforts in three directions, firstly in helping the King in financial matters, secondly by his contribution to the solution of the problem of law and order and thirdly by his contribution to the success of the King's religious policy.

In 1596 King James tried to solve his financial problems, and in particular the growing expense of the Court, by appointing eight councillors to be chancellors of his exchequer to keep down expenses. They became known as the Octavians and were unpopular with the spending departments known as the Cubiculars. In 1598 a special group of Privy Councillors was appointed to advise the King and Home was chosen as one of them. In 1601 he became one of the componitors of the Lord High Treasurer and in September when Elphinstone resigned he became Lord High Treasurer. In that year at local level he was Provost of Dunbar and had also been made Sheriff of Berwick in 1599,

presumably with responsibility for Berwickshire because the King had as yet no jurisdiction in England. The year 1603 was of immense importance, both to James and to the two Kingdoms and also to George Home.

Elizabeth of England died on March 24th. On April 3rd James VI, who had long awaited the opportunity, made a farewell speech and departed for the south. He was accompanied by Sir George Home who was appointed a Privy Councillor in England and keeper of the great wardrobe. In addition he was granted further lands and honours. In 1604 he became Baron Home of Berwick in the peerage of England and on 3rd July 1605 Earl of Dunbar in the peerage of Scotland. He was the most prominent and most influential of the Scots who accompanied the King. This makes his present obscurity difficult to understand but the explanation lies in the fact that he continued to be involved with Scotland rather than England. Another factor is that he did not establish a family which continued to play a part in Scottish history. Other statesmen of the time are remembered partly at least, because their descendants are still to be found in the homes and estates which they established.

One of the successes of James's reign was that he brought peace on the Border. This was made easier by the Union of the Crown but it did not just happen. In March 1606 the Privy Council of Scotland petitioned the King and the Council of England to appoint Dunbar as the Single Commissioner of the Borders with the task of attempting to solve the problem. Border reiving was a way of life to the Border gentry and their adherents. There was some justification, or at least excuse, for it in the days when the two countries were often enemies but with the Union clearly a solution had to be found. The Ballads give a glamourised view of the whole matter, but the reality must have been less attractive, nor was it always justified as being Scots against English or English against Scots, but was frequently merely a raid on a neighbour. The problem was essentially that the English Commissioner could not apprehend Scots who had re-crossed the Border, nor could the Scots Commissioner apprehend the English in a like case. One Commissioner with joint authority would be able to deal with the situation. The recommendation was acted upon. In 1606 Dunbar held two Justiciary Courts and condemned and caused to be hanged over one hundred and forty of the "nimblest and most powerful thieves in all the Borders". The measure was drastic and entirely successful. By 1609 when a mass hanging was held at Dumfries in Dunbar's presence the problem was solved. Chancellor Dunfermline reported that the Earl "has purgit the Borders of all the chiefest malefactors, robbers and brigands as Hercules sometimes is written to have purged Augeas, the King of Elides, his escuries"

(i.e. the Augean Stables), the leading Armstrongs, Johnstones and others had been cut off, and the ways through the frontier region were as free and peaceable as Phoebus made the way to the oracle at Delphi. This description may have suited a learned King. It would no doubt have been lost, then as now, on the average Borderer, but the message is clear enough. The job had been done. The middle shires were now peaceful. This had been said before, this time it was true. The work had been carried out by Sir William Cranston. He was ennobled and praised but found it less easy to get arrears of salary for himself and his men. It must be said that some later manifestations of lawlessness did occur but they were part of civil wars and other events. Reiving as such had stopped and this was a considerable achievement. The success of Dunbar's work contributed in no small way to the justice of James's claim "This I may say for Scotland and may truly vaunt it, here I sit and govern it with my pen. I write and it is done by a Clerk of the Council. I govern Scotland now which others could not do by the Sword".

The third great part played by the Earl of Dunbar was in promoting the King's religious policy and his success in this in a strange way also contributes to his obscurity because he was on what was ultimately the losing side. There is a tendency for the King to be criticised for his religious policy but this is to view the matter with hindsight. Considering it in 16th or 17th century terms the idea of tolerance and of accepting a popular decision about a nation's religion would have seemed very strange.

The Thirty Years War was still to be fought and from it emerged in Germany the idea that the religion of the Prince would be the religion of the State. James was not out of line in declaring the importance of Royal authority. The bulk of the people of Scotland considered a prelatical church as normal. It was still the Reformers, and in particular, the Presbyterians who were the innovators though they were at their strongest in Edinburgh and in the burghs of the South East. By 1603 James had appointed Bishops who sat in Parliament though they had no power. In 1603 the King's position by his accession in England was strengthened, not least, because in his other Kingdom Bishops were firmly established. The situation in England was in line with the King's wishes and quietly and purposefully he laboured to bring the church in Scotland under his control along similar lines. In bringing this about Dunbar was James's right hand man but the policy was the King's. The idea of Royal control was fundamental to his idea of the divine right of Kings. The King forbade the General Assembly to meet without his permission. The King's policy met with resistance in Scotland. In July 1605 nineteen ministers met at Aberdeen in defiance of the King. This was hardly large scale resistance. Six were taken

prisoner and imprisoned at Blackness. Dunbar came north to be present at their trial and everything was done to secure a favourable verdict from the government's point of view. Of the fifteen jury five were Homes. A majority verdict was given in favour of the King. Parliament met at Perth on July 9th 1606. It became known as the Red Parliament because of the number of prelates present. Dunbar directed the arrangements and two important articles were passed, firstly that the King was supreme over all persons and causes, and secondly it restored the estate of Bishops. In addition it also confirmed Dunbar in his lands and honours.

In September of the same year a policy of persuasion was tried. James summoned eight ministers including Andrew and James Melville together with five Bishops to London. Dunbar was responsible for arranging it and persuading the reluctant ministers to go. He gave them money for their expenses, but kept out of the way in London. They were met by the King with his usual lack of grace still chewing the remnants of his dinner, and were addressed by leading English churchmen on the merits of Episcopacy. Melville satirised the proceedings in a Latin epigram and was censured for so doing by the Archbishop of Canterbury. He spoke up in his own defence and was imprisoned in the Tower of London for three years and was then banished to the Continent. James Melville was not allowed to return to Scotland but was restricted to Newcastle and Berwick. The other six were allowed home but under restrictions. Clearly this exercise had failed in its objective. Meanwhile by November 1606 Dunbar was back in Scotland preparing for a Convention in Linlithgow which met on the 10th December. This was a carefully chosen convention. The Bishops had advised Dunbar on whom to ask and he had 40,000 merks available to facilitate the business.

The Convention duly met with thirty three noblemen and one hundred and thirty ministers. Dunbar apparently said little but had presumably done the necessary preparations.

The stated aim of the Convention was to suppress the remains of Roman Catholicism. This pleased the Presbyterian ministers. A proposal to provide more adequate stipends was also popular. The proposal that Moderators should not be elected every six months but should be permanent and chosen by the King and paid 100 merks p.a. was accepted. Dunbar thanked them for doing what was required. The report of the Convention was sent to London and printed and the Moderators were nominated. Dunbar caused offence to the 'Godly' by staying in Edinburgh over Christmas and celebrating it with great solemnity. We are inclined to forget how recently the Presbyterian Church came

to accept Christmas and the other Festivals and how much the celebration of the Festivals pointed the difference between the churches.

During 1607 there was strife about the Moderators. Some accepted them. Some accepted the principle but objected to the individuals appointed. Some objected to the principle. Perhaps not surprisingly the Presbytery of Dunbar accepted the idea though Haddington did not. Two ministers of Maxton and Foulden were arrested and sent to Blackness Castle but were liberated after forty eight hours but bound to remain in their parishes. Discontent continued into 1608 and attempts were made both by encouragement and coercion to secure the desired cooperation. The Bishops increased the stipends of the amenable and made visitations to the unco-operative warning of the consequences. The King decided to take further action and announced that there would be a General Assembly. Dunbar who had been installed as a Knight of the Garter in May came to Scotland in June to prepare the way for the Assembly which was held in July at Linlithgow.

During that summer rumours abounded that Dunbar was coming with Doctors of Divinity and a great number of old and new earls to overthrow the government and discipline of the Kirk and also that he had £14,000 stg to pay for conversions. Three English divines did come on the King's orders to convince the Scots that there was no substantial difference between the realms, that the King "wanted England as he found it and Scotland as he left it". They found the Scots ministers so intractable that they became increasingly intolerant. The Assembly opened at Linlithgow on July 26th with Dunbar as Lord High Commissioner supported by a good number of loyal gentlemen.

Five ministers were nominated for the office of Moderator by the ministers and the Bishop of Orkney was nominated by the King's party. He was elected. This is not surprising but the ministers were guilty, at least, of bad tactics, in nominating so many candidates. Dunbar realised that feeling in the Assembly was high and acted with caution. Most of the time was taken up dealing with Catholics. This was of course acceptable to the Presbyterians. Various Catholic noblemen, the Marquis of Huntly, the Earl of Angus, the Earl of Errol, and Lord Sempill were ordered to worship in Parish Churches according to the Protestant faith. The Presbyteries were to ensure their compliance and Dunbar warned that after forty days the civil powers would be involved. Resolutions were passed against Jesuits, priests, pilgrimages to chapels and holy wells, about searching vessels for holy books and removing Roman Catholics from public office. These resolutions while pleasing to the Scots Protestants were part of the reaction to the Guy Fawkes plot in England. Nevertheless if they were

all necessary they suggest that Catholic practice must have been more widespread and popular than the Protestants cared to admit.

The Assembly considered the question of vacant parishes of which there were still many and it was agreed that steps should be taken to induce men into the ministry and to provide stipends. Dunbar received a petition that the exiled ministers should be brought back and agreed to try to achieve this except for those banned for treason.

On 29th July the Assembly was dissolved. Nothing had been done to establish Bishops but nothing had been said against them and so they had established a greater hold particularly with the provisions for the control of stipends.

In May 1609 Dunbar came to Falkland for the Assembly. There was good will. They agreed to look out for Roman Catholics from foreign parts and report them to Dunbar or the Council. Further, the ministers promised "to strive in all things that God may have glory and that the King may have satisfaction and contentment in all things". As the King's policy was well known he could be forgiven for thinking they, having passed such a motion, were happy enough with the situation. In June 1609 Parliament met in Edinburgh and conferred on the Scottish Bishops all the judicial power in spiritual and ecclesiastical causes that had been enjoyed by Presbyteries and by Synods since the Reformation and also by Bishops before it. The Court of Session was authorised to grant letters of horning to enforce the execution of sentences. These measures paved the way for the setting up of two courts of High Commission in the Archdioceses of St Andrews and Glasgow. The Earl of Dunfermline, the Lord High Chancellor and the Earl of Dunbar, the Lord High Treasurer were members of both.

These courts had extensive powers. They could call before them all who were scandalous in their lives or erroneous in religion. They could impose any fine. They could imprison for any period. They could depose ministers. They could pronounce sentences of excommunication on any subject. In addition they acted in their own discretion; their sentence was final and there was no appeal. With such powers they made the idea of Episcopacy more hated and more feared

In April 1610 Dunbar came north again. On the way he agreed to take James Melville back to Scotland but between Newcastle and Berwick Melville showed himself as anti-Episcopal as ever and was confined at Berwick. Dunbar was blamed for this but faced with the policy he was implementing and Melville's obstinacy he had little choice. On May 24th Dunbar arrived in

Edinburgh, and prepared for the Assembly which was to be held in Glasgow on June 8th and for which he was Lord High Commissioner. This was known as the Muzzled Assembly. Preparations were carefully made. The scene was set on Friday 8th which was observed as a fast. Spottiswood, the Archbishop of Glasgow, preached on the need for Episcopacy. The Bishop of Orkney preached on the legality of Episcopacy, as the oldest form of Church government, the most common and the most lasting. Archbishop Spottiswood was chosen as Moderator.

An English divine Dr Hutson preached on Christ having Apostles of different grades. On Saturday Dunbar presented the King's letter to the Assembly in which His Majesty expressed concern for the peace and welfare of the Kirk, indicated his duty as God's lieutenant to see the Church in proper order and promised the ministers their due reward.

In the afternoon eleven articles were passed without discussion, that the King only could call a General Assembly, that Synods should meet only twice a year and be chaired by a Bishop, that Bishops would choose ministers for vacant Parishes, that Bishops would depose ministers if necessary, that ministers would swear obedience to King and Bishop, that Bishops would visit parishes or send substitutes, that ministers in Presbyteries would meet weekly for doctrinal exercises but the Bishop or his deputy would be present, that the Bishops were to be under the authority of the General Assembly, that the Bishops had to be aged forty and had to have been a minister for ten years, and that ministers speaking from a pulpit against the Assembly or Episcopacy would be deposed.

June 10th was a Sunday and no business was done but the other two English divines preached. Dr Mirriton preached a sermon which supported Episcopacy, and the other Dr Hampton one against Presbyterianism.

On Monday 11th Dunbar announced that the King hated the word Presbytery and the word was to be abolished. Ministers of the Presbytery would be called 'Ministers within bounds'. The members felt this was a sweeping suggestion and the nobles urged Dunbar to reconsider, at least, until he had a further audience with the King. The Assembly dealt with some other items of business. The Marquis of Huntly was admitted to the Church. Arrangements were made to fill vacancies and to pay stipends and the Assembly closed with Psalm CXXXIII "Behold how good a thing it is and now becoming well together such as brethren are in unity to dwell". Whether it was a cynical choice, or whether, in the way of governments Dunbar believed that indeed that result had been achieved we do not know.

Certainly, on the face of it, he had achieved what he was sent to do. He

had, apparently, replaced Presbyterianism with Episocopacy. He had persuaded and had encouraged by payment or by hope of preferment but such action was not unusual either then or since. Of him Archbishop Spottiswood said "The Earl of Dunbar was a man of deep wit, few words and in his majesty's service no less faithful than fortunate. The most difficult task he compassed without any noise and never returned when he was employed without the work performed that he was sent to do".

The work was rounded off when, in November, three Scots Bishops went to England to be consecrated. Later James came to Scotland and aimed to making some modifications in worship as well as government. Services in the English manner were held in the Chapel Royal and an organ costing £400 was installed.

In 1618 the Perth Assembly passed five articles which made important innovations. It declared that services to be attended by all were to be held on Christmas Day, Good Friday, Ascension Day, Easter Day and Whit Sunday, and work was not to be done on these days. Communicants were to kneel. Children of eight were to be catechised and were to be confirmed by a Bishop. Baptism could be administered in private houses in cases of necessity as could communion for the sick and infirm. These acts were to be administered with all the vigour in the land.

Soon after his success in Glasgow Dunbar died suddenly on 29th January 1611 (NS) still 1610 in England, and there was at least a suspicion that he had been poisoned. His death caused a tremor in Scotland. It was said that it was as if a great tree had fallen. The Presbyterians rejoiced. The Episcopalians saw it as a calamity but for the time being their position was secure.

Dunbar's possessions were so great that the Chancellor was ordered to make an inventory at Holyrood and Berwick before coming south. At the time of his death his "glorious and sumptuous palace at Berwick was virtually complete and was to have been opened on St George's Day 1611".

As we have seen he was responsible for carrying through two main aspects of the King's policy as well as accomplishing other minor tasks. There are, it seems, three main reasons for his present obscurity. One is that though he was successful in carrying out the King's religious policy, that policy was eventually unsuccessful. The Revolution in 1688 which swept away James VII led to the establishment of the Presbyterian system. This came about partly because of the Jacobitism of the Scottish Bishops. Presbyterianism came by many to be regarded as the natural order for Scotland and the 17th century Episcopalian interludes as an aberration.

The second reason I believe is the lack of continuity of his title and family

in the area. He left two daughters. The elder was married to Sir James Home of Coldingknowes. The younger was married shortly after his death to Lord Howard de Walden, later Second Earl of Suffolk.

The third reason was that his work was in Scotland and to most historians what happened here after the union seemed less important than what happened in England. In recent years much has been done to redress the balance.

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Interior, c1901

Interior after 1953

DUNBAR PARISH CHURCH

According to Miller the first notice of a church in Dunbar is in the Taxatio of Lothian of 1176. where the Church at Dunbar together with a Chapel at Whittingehame is assessed at 180 merks. There is an old tradition in Dunbar of a Church dedicated to St. Anne on a site near the Coastguard Station. Such a site seems a more likely one for the early Middle Ages than the high site outwith the walls of the Burgh or settlement though there is also a tradition of Saxon building in the earlier church on the present site. It is of course perfectly possible and indeed likely, that there would be more than one Chapel in a place the size of Dunbar.

Collegiate churches were new to Scotland in the early 14th century but were to become increasingly common and characteristic of the late Middle Ages. Two Culdee communities had grown into Collegiate Churches by 1345; St. Mary's on the Rocks at St. Andrews and Abernethy but Dunbar with the earliest surviving charter, even if it presents textual difficulties, was the first in which the collegium was set up in the Parish Church and grafted on to the previous rectory or vicarage. It was unusual in that the Parish was extensive and had several affiliated chapels within the Parish bounds; viz Whittingehame, with a quasi parochial status; Spott, Stenton, Penshiel and Hedderwick. They were linked to the church, Whittingehame had a vicar and the others were served by Chaplains. In addition the church had the incomes of the parishes of Linton, Duns and Chirnside which were served by vicars. It also had secular income from the townships of Dunbar, Pinkerton, Spott, Belton and Pitcox.

The foundation was instituted by Patrick, Earl of March, the local magnate and patron of the Parish Church at whose instigation William, Bishop of St. Andrews, granted the Charter of Erection on 21st September 1342. Its form is unique. It was founded for a Dean, priest and eight canons. The Archpriest was responsible for the parochial cure of souls and the supervision of the chaplains serving the outlying chapels. The duties of the clergy were specified and, as is usual in such foundations, were concerned with the founder's desire to provide for votive masses and prayers particularly on the anniversary of his own death.

Such churches usually had song schools and grammar schools as well as hospitals for poor bedesmen. The Charter did not provide for boy singers but the dean was given control of the school which therefore can be presumed and

there is evidence for both kinds of school as well as for a hospital known as the Maison Dieu, associated with the collegiate church. The Charter is significant in that it insists that the clergy should be resident and they are encouraged to be so by heavy financial penalties for non-residence. This kind of stipulation features in later charters of other collegiate churches and was designed to secure continuity of prayers and masses. A loophole was given however in the Dunbar Charter and was seized upon by pluralists. Indeed the first Canon recorded, Thomas de Harcars, in 1353 held another benefice. The Earldom of March was forfeited in January 1435 (NS) and the Patronage of the Church passed to the crown. In 1501 the canonries of Dunbar were appropriated to the Chapel Royal at Stirling when that church was given collegiate status in the Reign of James IV by Pope Alexander VI.

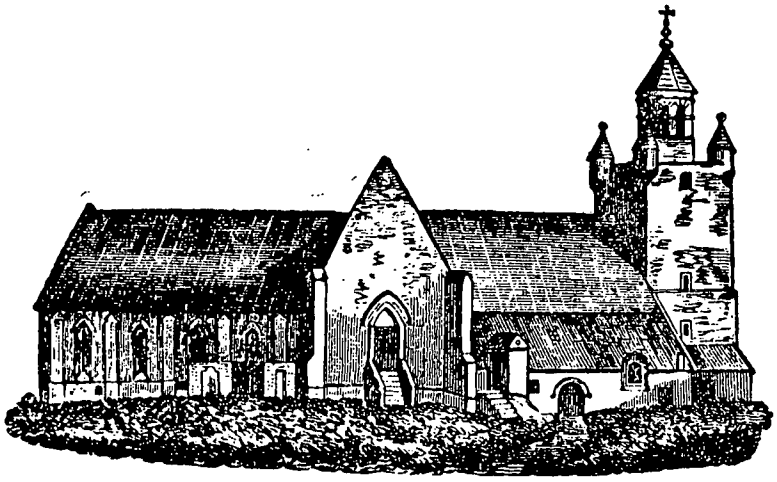
The building remained until the 19th Century. In his history Miller described it as being in the form of a cross, one hundred and twenty feet long and twenty five feet wide. It had a transept eighty three feet across. The nave was Saxon and the transept and choir were Gothic. This supports the view that the nave was the ancient church of the parish and the choir and transept were added at the time of the Earl's foundation. During the Middle Ages, and as laid down in the Charter, the Dean and Canons were responsible for the maintenance of the choir from their common fund but the rebuilding of the nave was to be the responsibility of the parishioners as it had been formerly. It was this tradition of the chancel being maintained in this way, as well as the change in liturgical emphasis, that led to the truncation of so many Scottish churches at the Reformation. Many of them seemed unsuitable for Presbyterian worship and were difficult to maintain. As the country became prosperous in the 18th century many of the churches seemed increasingly old-fashioned and were replaced. A steeple was added in 1739 by John Cochran the town mason and the church was extensively repaired in 1779 at which time it had been one of the worst in Scotland. At that time the floor was below ground level and was cold and damp. This was a common fault with old churches brought about by the continual use and re-use of burial grounds. At that date the church was given a deal floor and a ceiling, part of it was seated and part of it was cut off probably the chancel containing the monument.

The Revd. George Bruce writing the 1st statistical account of the Parish in 1793 still criticised it on several counts and in particular that, being a low narrow church, it was bad from an auditory point of view. The 18th century fashion was for square churches convenient for the preaching of the word. The complaints of the minister however, were not enough to launch a building programme. To achieve that the heritors had to be convinced of the necessity.

DUNBAR PARISH CHURCH

In the 18th and 19th centuries the maintenance of the church building as well as of the manse, and the payment of the minister's stipend was the responsibility of the heritors or landowners of the parish in proportion to the annual valuation of their lands. The Duke of Roxburghe was at that time the principal heritor and was also the patron of the Parish with the right to appoint the minister in Dunbar. Apart from the maintenance of the church and its worship the heritors, at the beginning of the 19th century, had other important functions in the Parish. They were responsible for the provision of education, for poor relief and for the provision of statute labour on the roads in the Parish. The state of Dunbar Church continued to give cause for concern and in 1810 £53:10/- was spent on repairs. This was inadequate and concern increased. In 1816 meetings were held to consider a petition which had been presented by 900 people asking that consideration be given to the state of the church. A committee was set up to consider the matter and it recommended that the matter should be left for a time and that in due course they should rebuild the church. They said they did not want to build in a period of distress. This was the period just after the Battle of Waterloo when the country was suffering from post-war depression. The heritors also said that they did not accept the Presbytery's view of the dangerous condition of the building. They agreed that they would make it more comfortable in the meantime and so they agreed to repair the windows in the Duke of Roxburghe's aisle and build up an aperture in the wall there and they also agreed to repair the Belton aisle. Having looked after the comfort of the principal heritors they considered improvements which would give more general benefit. They decided that the north entry would be closed and the south entry given a porch. This modification would prevent a great current of wind passing through the church. This programme did not satisfy the Presbytery who wanted a guarantee, and that soon, that the heritors would build a new church though they were prepared to allow them a delay of a year, to do so in view of the national distress. The Presbytery also urged, that because it was a period of low wages and of plentiful labour, that they should in fact start at once. The heritors gave way and undertook to rebuild. Once the decision was taken consideration had to be given to various questions. They considered where the necessary stone was to come from and in this context they considered the Bower House Quarry, which had not been used for twenty years, but which did belong to the minister Mr Carfrae. He not surprisingly was willing that they should use it and in due course that was where the stone came from. They considered how big it was to be. The old church had seated six hundred and thirty six. The Presbytery wanted the new one to seat eighteen hundred. The heritors suggested sixteen hundred. It was finally agreed that the number of communicants never exceeded one thousand

DUNBAR PARISH CHURCH



Front view of Dunbar Collegiate Church — c.1819

South east view — c.1819

and that provision should be made to accommodate that number on the ground floor and the remainder could be accommodated in galleries.

The next and rather complex question was where the church was to be built. The site of the former church was clearly the most convenient in some ways but it presented problems, particularly because of the burial rights of the heritors. It also presented the problem of where they were to worship in the interim. One wonders what the solution to this was. The solution in 1895 was to use the Assembly Rooms in Church St., but they were not built until 1822. They considered building to the east of the old church but discovered they could not do that without disturbing new graves. They then considered building on the Glebe, which was where the station now is. This had the advantage of being a clear site. The minister was willing that this should be done and the Presbytery agreed though they expressed some doubts about the legality of the idea. Eventually, by November 1818, the consent of the Duke of Roxburghe, Sir George Warrender, and James Hay of Belton had been secured for building on the old site though the Duke stipulated that the memorial in his aisle, presumably that of George Home, Earl of Dunbar, should be safeguarded.

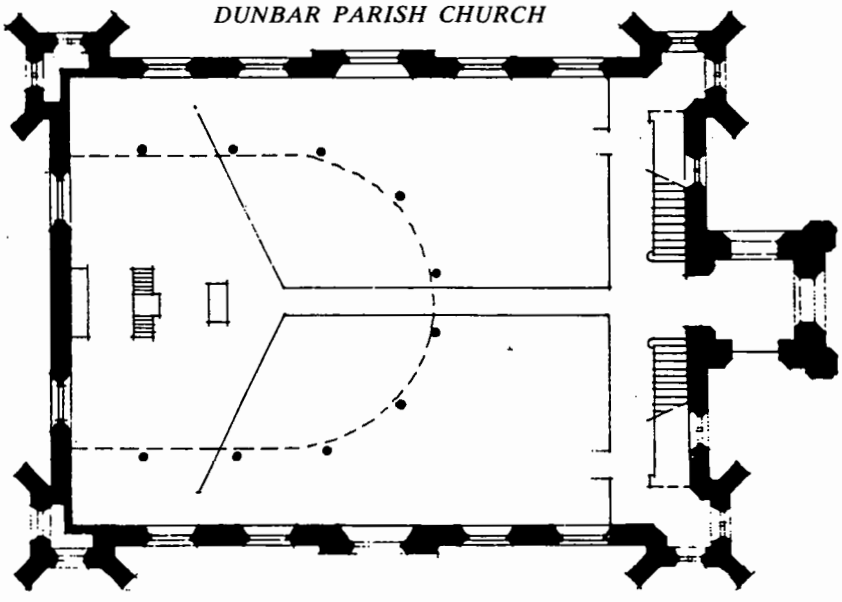
Meanwhile they had considered the important question of who was to be the architect of the new church. An approach was made to William Burn who had built St. John's Church in Princes' Street, Edinburgh, between 1816-18 and was to build the church in Stenton in 1828-9. He failed to respond and authority was given for an approach to be made to James Gillespie, later known as Gillespie Graham, and a Mr Elliot. Burn then produced a plan but they expected it to be too costly so on the 16th July they advertised for the submission of plans to be made by the 1st September and within a limit of £5,000. They approved an anonymous plan which turned out to be Gillespie Graham's. Having solved all these problems they got estimates for demolition and proceeded with the work. The last sermon in the old church was preached on Sunday, 7th March 1819 by Dr Carfrae's assistant the Rev. John Jaffray on the curious text, in view of the circumstances, "How lovely is thy dwelling place". The foundation of the new church was laid on the 17th April 1819 by Provost Hume in the presence of the magistrates, some of the heritors and a vast concourse of the people. The building was done by McWatt and Dickson of Haddington at an estimated cost of £4,990, though in fact it cost about £1,000 more. It was agreed that one fifth of the cost was to be paid by the Burgh and the rest by the heritors according to their annual valuations.

Meanwhile the minister Dr Carfrae retired to the Bower House in 1820 and the new church, though not quite complete, was opened on 20th April 1821 for the ordination of Mr Jaffray. The Service of Introduction the following Sunday

went on so long, Professor Baird preaching for two and a half hours followed by a second sermon by Mr Jaffray, that one old lady said 'she had put her kale pot on and her bit meat would be boiled to tavers but it made nae odds if he had kept her long she didn't weary and if her meat would not eat it would sup'. The church was finally opened on 16th September 1821.

While supposing there was local pride in the fine new church one incident throws a remarkable light on the different attitudes of the time. In December 1822 it was discovered that the Town Chamberlain had nailed up some of the pews and indicated that demands to rent them were to be made to the magistrates. A complaint was made to the Sheriff and the session took the Provost and Council to court. The case dragged on until July 1824 when the Council dropped the issue and had to pay the cost of three legal processes.

Another sign of the times was the Watch House built in the churchyard as a result of a petition in 1822 to protect the newly dead from resurrectionists or body snatchers who wanted to supply the Infirmary in Edinburgh. Another answer to the same problem is the walled and railed enclosure of the Anderson burial ground. The next important stage in the life of the Parish Church was the proposal in April 1838 to build another church under the auspices of the



An impression of the layout of Dunbar Parish Church after 1821.

East Lothian Society for Church Extension which had been established in 1837. This proposal was strongly opposed by many of the Parish Church heritors and elders on various grounds, but obviously to no avail because the church at Belhaven was built in 1839 and opened for worship in 1840. This building and its congregation took on a new dimension with the Disruption in 1843 and the subsequent formation of the Free Kirk. The minister at Belhaven 'came out' and the church was occupied until 1850 when it was shut as a result of the House of Lords decision, which restored it to the established church. The Free Church in the High Street was then built and was opened on 1st December 1850. Belhaven Church was re-opened under the auspices of the Missions Committee of the Church of Scotland on 22nd August 1858. Belhaven was recognised as 'Quoad Sacra' by the Court of Teinds in 1863, one of only three so recognised in East Lothian under Sir James Graham's Act of 1844. Meanwhile a number of developments occurred in the Parish Church. The Manse was acquired in 1852. The previous manse was in the High Street and had been built in 1776. In 1865 it was decided to clean, paint and install central heating in the church. At the same time Capt. Hay erected a memorial window. Improvements were made to the churchyard and in 1877 the Dunbar Cemetery Company was formed and established the southern part of the cemetery.

In 1878 one of the pinnacles on the tower fell down in a thunderstorm and was repaired at the expense of the insurance company for £34. By 1883 it was again felt that the church needed cleaning and re-seating. In August that year the Dowager Duchess of Roxburghe wrote to the heritors proposing to hold a fancy fair in August 1884 to raise funds for this purpose and asking for their cooperation and assistance which was unanimously promised. No-one, one imagines foresaw what a long power struggle this heralded. The Fair was held. It opened at Broxmouth on the 2nd August 1884 and lasted three days. In March 1885 she indicated that she proposed to hold a supplementary sale in August that year to dispose of the remaining valuables. She then proceeded without consultation, to obtain plans for the alteration of the church, which she showed to some of the lady stall holders and displayed in the church for the benefit of the congregation before she sent them to be seen at the heritors' meeting on 9th November 1886. At the same time she reported that she had deposited over £2,500 for the rebuilding, a huge sum for the time and wanted to proceed. She had her own ideas and it is interesting to note what they were. She wanted the stair cases and galleries removed. She wanted arches to divide the church. She wanted a centre and two side aisles. She wanted an apse at the east end and a gallery at the west with an organ loft behind. She did not want the monument "of which we are all proud" and which her husband had restored, destroyed by damp. There was a danger of this because the base was

below ground level. It had been repaired by a Mr St. George in 1820 and the Duke of Roxburghe had contributed £100 but it seems more likely to have been her father-in-law.

The estimate for what she wanted was £3,400 and she believed if the heritors paid for necessary repairs, sold old materials etc. the 'paltry' balance could be raised. There was she said still room for private liberality for the provision of a font, communion table, bell and organ. The heritors no doubt taken aback by the scale of these proposals returned due thanks to the Duchess for her efforts, wanted to be assured the cost would not fall on them, accepted that the lattice windows gave cause for concern and that the seats, though of good quality, were not comfortable. They agreed to accept a modified plan which would involve them in costs up to a sum of £300 for the necessary repairs. Two choices now seemed open, either to allow the money to accumulate or to do as much as possible and leave the rest to posterity.

In 1887 the minister, the Rev. R. Buchanan made application for help from the Baird trust but was unsuccessful, but meanwhile the Duchess had received £500 from Mr Drysdale of Buenos Aires. The architects W. and J. Hay of Liverpool gave a revised estimate of £3,400, which included a figure of £70 for removing, stowing away and re-erecting the monument. The Duchess had by now £3,150. In July 1888 the congregation raised a petition of 1,100 signatures to have the work done, no doubt because they had contributed, but the heritors would not provide the balance.

On 16th August 1888 the heritors reconsidered the situation and faced with a considerable shortfall decided to ask the Duchess for a guarantee and then, without committing themselves, to get the advice of a practical man as to whether the plans would meet their requirements and at what cost. Later in the month the Duchess wrote that she could not give such a guarantee but agreed that the actual likely cost should be ascertained. At this point the heritors decided to delay consideration of the plans and thereafter they became divided in their attitude to them. The Episcopalian heritors came under pressure to support the Duchess's plan.

On 30th July 1889 the Duchess offered a guarantee of £500 over the estimated cost of the alterations to cover fees and expenses. This was eventually accepted and a committee was set up including the Dowager Duchess of Roxburghe, the Duke of Roxburghe, the Earl of Haddington and Provost Brand, representing the Burgh. The minority of the heritors protested against this because no Presbyterian heritors were on the committee. An interdict was applied for by Sir George Warrender and others and was obtained. In August

1890 the minister offered a further guarantee to cover the excess cost of Mr Hay's plan but the minority group declined to accept it. In 1890 attempts were made to reach a compromise and early in 1891 the minority proposed that Mr David Thomson a Glasgow architect should be consulted and asked to give an opinion on the matter. This proposal was turned down by the majority in July. By February 1893 there seemed no sign of a solution and the minority indicated that they intended to try to have the interdict made perpetual. In March the session wrote to the heritors asking for repairs to be carried out and a meeting was held. A further attempt was made to solve the problem. The Earl of Lauderdale, Sir George Warrender and Capt. Miller withdrew their opposition. They accepted guarantees given by the Dowager Duchess, the Earl of Haddington, Capt. Miller and the Minister but the dispute about the nature of the plans became more open. The minority it was said wanted to leave the church as "a type of dissenting meeting house", while the Duchess's party believed that the aisles would improve the appearance and the stability of the structure. They said that the apse was not in fact just an addition but "an appropriate place for a communion table with seats for elders most appropriate in the solemn worship of the Scottish National Church".

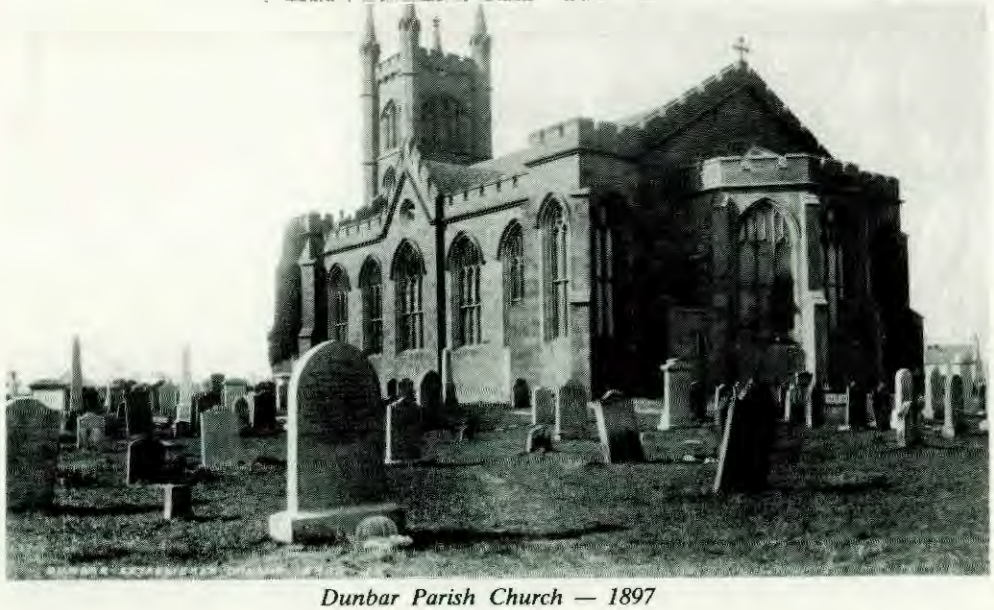
It was however, agreed that they should send the plans to Mr David Thomson and ask him to meet the heritors ou 29th May at Dunbar. In fact the letter went to Mr James Thomson and it was he who considered the matter. His conclusion was that the exterior was a unit and should not be changed. He spoke against the apse which was unnecessary except to provide rooms under it which would in any case be unacceptable. He also spoke out against the piers and aisles which he said were quite out of place in a Presbyterian Church, where all the members and adherents would be anxious to have a full view of the minister. They would also intefere with sound. He made a number of other observations and suggestions including improved pews allowing 20" per sitter.

In April 1894 it was proposed that a decision of court should be obtained. It was agreed that the Duchess's views of this should be sought and a committee made up of Lord Haddington, Mr Brunton (the Duke of Roxburghe's agent), Mr Murray (Sir George Warrender's agent), Provost Brand and the Rev. R. Buchanan, should draw up a history of the case and present it to the public and discover their feelings. The minister undertook to do the active work involved. This was not particularly acceptable to the minority group who saw the minister in doing this as acting outside his province and they did not approve of the part he had played in the story.

On the 24th April 1894 a new committee was formed made up of four

DUNBAR PARISH CHURCH

Dunbar Parish Church — 1895



Dunbar Parish Church — 1897

heritors, the Earl of Haddington, Capt. Miller, Capt. J. H. Baird Hay and Provost Brand, the Dowager Duchess and two members of the congregation.

The Duchess, the Earl and Capt. Miller were to grant a deed absolving the heritors from financial responsibility. The Marquis of Bute at this juncture offered £100 to restore the monument. He was thanked by the heritors but as always with the saving clause that "no expense was to fall on the heritors". Even then the matter was not at an end because on 27th November 1895 the Dowager Duchess died and no doubt the whole issue was re-considered. The congregation moved out to the Assembly Rooms and at last the work started. It was eventually completed in 1897 by Robert Hall of Galashiels at a cost of £4,182:0:6d. Considering the proposals outlined by the Duchess in 1886 and remembering the church as it appeared before the disaster of 3rd January 1987 it is clear that the Duchess's plan was carried out virtually in its entirety. The apse was created, the monument was therefore of necessity taken down and moved by Italian workmen under the supervision of W. Grant Stevenson and re-erected in the north aisle where it could be seen to better advantage than it had ever been before. The pillars were erected and the aisles were created. The galleries were taken down except at the west end where the gallery was altered. This made the church too light in the eyes of some and at a later stage tinted glass was put in the windows. The estimate contained a figure of £20 for removing and refitting the stained glass. Two windows were put in the apse: Faith and Resurrection (1865) and The Sermon on the Mount and other New Testament scenes (1871) both by James Ballantyne and Sons. Considering the Duchess's efforts and determination it must have seemed only fitting to some at least in 1897 when Lady Susan Grant-Suttie installed the window, by Edward Frampton, showing the Nativity and the Ascension as a memorial to her parents in the central window of the apse.

How wise the architectural changes were is a matter for debate and what effect the long dispute must have had on the Parish can now only be a matter for conjecture. Some further minor changes occurred. The organ by Forster and Andrews of Hull, was installed in 1901 and the Duke of Roxburghe thereby lost 28 seats of his still large allocation. The Font was erected in memory of the Rev. Robert Buchanan who was minister from 1862 until 1901. A new carved oak pulpit and canopy by Sir Robert Lorimer were erected in memory of the Rev. J. Kirk who died on 1st April 1918 as a result of war wounds. The fine Lectern of 1926, although damaged, survived the fire in January 1987. The Communion Table of 1934 was carved by Robert Thomson of Yorkshire the carver famous for the mouse trademark on his furniture.

After the Second World War, the Rev. A. W. Sawyer was responsible for a memorial aisle, which was created in the south aisle. It contained both the Books of Remembrance of the Congregation and of the Lothian and Border Horse, while the memorial by Mr W. Grant Stevenson to those of the Lothian and Berwickshire Yeomanry who died in the South African War of 1899-1902 is outside the church gates.

The church contained two other fine stained glass windows, one on the south side by A. L. and C. E. Moore c.1926 showing the Christian Virtues in memory of Margaret R. Fish, and the window by Gordon Webster installed on the north side in 1978 showing Christ Crucified and the Risen Christ, in memory of the Misses Christie. In the hall, built in 1910, is a window showing the Good Samaritan by A. Ballantyne and Sons. It was removed from St. Giles when the Thistle Chapel was built there.

By the end of the Great War the system whereby the heritors were responsible for the maintenance of the church and its worship seemed increasingly out of date. Many of them as we have seen no longer worshipped in the Parish Churches nor indeed did many of the people. Economic changes had occurred which made it increasingly difficult for them to maintain their own estates. Nor did it seem entirely appropriate in the changed social situation that the minister "must be supplied with grazing for a horse and two cows and a glebe, and that the heritors must supply him with a house, offices and grounds fitted for a country gentleman of standing but appropriate to the living" as had been laid down in the Act of 1663. As this anachronism was quoted to the heritors and minuted at the request of the minister in 1924 they must have been relieved when they were freed from their responsibilities by the Act of 1925.

Parish Church congregations were now faced with the responsibility of maintaining their own buildings and services though they were aided by the commuted Teinds. This responsibility the congregation in Dunbar faithfully discharged. As we have seen further embellishments were added to the church in the years after 1925 and from time to time extensive repairs and renovations were carried out. Meanwhile other important changes occurred in the Parish. Gradually divisions which had divided the Church in the 18th and 19th centuries were healed. In 1900 the United Presbyterian and Free Churches united to form the United Free Church. Following this the U.P. or Ebenezer Erskine Church in Dunbar united with the Free or Abbey Church in 1917. In 1929 the U.F. Church joined the Church of Scotland though separate congregations continued in many places. In 1966, following the death of Dr Lewis the Abbey Church

Communion Table and Font at Harvest Thanksgiving 1986

Page 39. Caption should read:
"*Communion Table and Pulpit at Harvest Thanksgiving 1986*

minister, the congregations of Dunbar Old Parish and of the Abbey Church united as Dunbar Parish Church. The members of these three congregations or their successors were therefore by 1966 worshipping in the Parish Church. In recent years the church underwent a substantial programme of renovation and refurbishment.

Disaster struck on the night of Saturday, 3rd January 1987 when the church was virtually destroyed by fire. Following the fire the Kirk Session invited Messrs. Campbell and Arnott, Architects, to draw up plans for the re-building of the church. This has been done. The plans have been approved by the congregation and have now been submitted to the Presbytery of Lothian for its approval.

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Appendix I

ABSTRACT OF THE CHARTER OF THE COLLEGIATE CHURCH OF DUNBAR

Letters of Henry, Bishop of St Andrews, making known that letters of the late William, Bishop of St Andrews (containing the erection of certain churches and their chapels, in which the late Patrick Earl of March and his heirs and successors have and had the right of patronage, into the collegiate church of Dunbar, at the desire of that earl, together with certain statutes), presented to him [Bishop Henry] by Robert Young, dean of the collegiate church, in presence of George, Earl of March began thus: William, Bishop of St Andrews, confident that he is issuing a decree for a good object and securing the reward of the eternal Lord, ordains the increase of divine worship in the churches subject to him so far as their resources permit. Accordingly, as the revenues of the parish church of Dunbar and its annexed chapels — Whittingehame, Spott, Stenton, Penshiel and Hedderwick — are large and, through the Lord's generosity,[1] likely to increase, and with the annexation of the churches of Linton,

Duns and Chirnside can provide for more priests and ministers in that church, the bishop, at the request of the patron, Patrick, Earl of March and with the consent of his chapter, erects the parish churches of Dunbar, Linton, Duns and Chirnside with their chapels into a collegiate church, so that in the collegiate church there will be in all time coming a dean, an archpriest having the cure of the parishioners and the parochial chapels, and eight canons holding prebends, in the presentation of the earl and his successors. The dean and archpriest are bound to continous residence unless non-resident by episcopal dispensation and serve the church in priest's orders. The other canons who have failed to reside will not only receive nothing from the revenues but a third of their prebends will be forfeit to the use of those resident or to the common fund, three months' continuous or intermittent absence in a year warranting the withholding of these portions; nor will the dean, archpriest and other canons, once instituted to their prebends, receive anything from the great fruits [i.e. the rectorial teinds] of their prebends unless they have previously made continuous residence, day and night, for two weeks or have had a dispensation; and, in any case, the dean, archpriest and canons, whether resident or not, are to have priests continually residing at the collegiate church, serving it in the proper garb of secular canons, singing the day and night hours, according to the Scottish use, and singing daily two masses, one of the Blessed [Virgin] Mary and the other of the day, and on every second week-day a mass, in solemn manner, for the dead — if a feast comes in the way, this mass is to be sung on the next available day; and the archpriest's chaplain, when absent from any of the hours on account of the parochial cure, is excused as on duty. The dean's office involves presiding over the archpriest and the other canons and servants of the church, the correction of their negligence and excesses, the rule of the school, the exercise of ordinary jurisdiction and the regulation of worship. His prebend will be the whole teinds, great and small, and altar-dues of the parish of Whittingehame, where he will have a perpetual vicar whom he will present to the bishop, to whom the vicar's institution and removal will belong, the vicar to receive ten merks. To the archpriest's office belongs the cure of the parish, the rule of the parochial chaplains except the vicar of Whittingehame, the supply of the sacraments to the parishioners at the newly built Lady altar in the nave of the church, service [in the choir] in person or by substitute and responsibility to the bishop for his special charge. His prebend is the whole teinds and altar-dues of the parish of Dunbar except the teinds of the chapel of Whittingehame and excluding the teind of wool, sheep and lambs; he will hold all the church lands of the parish save those of the church of Whittingehame. To the other canons, who hold office in the church according to [its] ordinances and [their] standing, prebends are thus assigned: to the canon prebendary of Dunbar the whole township of Dunbar with all its pertinents; to the canon prebendary of Pinkerton the whole township of Pinkerton with all its pertinents; to the canon prebendary of Spott the whole township of Spott with its pertinents; to the canon prebendary of Belton the whole township of Belton with its pertinents however assigned; to the canon prebendary of Pitcox the whole township of Pitcox with its pertinents except those in any wise assigned to the archpriest; to the canon prebendary of Linton the whole parish of Linton with all its pertinents and he will have there a vicar, whom he is to present to the bishop to whom will belong his institution and removal at an annual stipend of ten merks; so of the canons prebendaries of Duns and Chirnside. On the death, resignation or removal of the dean, archpriest or canons, others will be presented to the bishop by the patron. The remaining revenues of the churches of Dunbar and the annexed chapels will be

[1] 'Domino largiente' may, however, mean 'by the generosity of the lord (earl)'.

assigned to the canonical uses of those in residence and an account of the portions is to be given twice a year (non-residents to receive nothing) reserving to the bishop his annual tax, procurations and other episcopal dues in these churches and chapels and annual visitations as well as archidiaconal rights and the jurisdiction of the archdeacon of Lothian over the archpriest, the vicars of Whittingehame, Linton, Duns and Chirnside, the parochial chaplains and parishioners as in vogue hitherto. The rebuilding or repair of the choir of the church of Dunbar is to be borne by the dean and canons from their common fund; but the rebuilding and repair of the nave will lie with the parishioners as formerly. The rebuilding and repair of the choirs of the churches of Linton, Duns and Chirnside will concern the respective canons. Should the churches of Dunbar, Linton, Duns and Chirnside be transferred by the bishop with the earl's consent to a canonry or college of canons, the right and honour of patronage will remain with the earl, who will present suitable men to the deanery, arch-priestship and the other prebends, the dean and archpriest to be instituted by the rural dean of Haddington and the other prebendaries, after presentation to the bishop, by the dean of Dunbar or his deputy. The dean, archpriest and canons are bound to attend the bishop's synod and the archpriest [in particular] for the making of chrism like other rectors and beneficed clergy. A chapter is to be held daily and especially on Saturday, when excess of[1] negligence is to receive correction and a list of those taking duty for the week is to be written. Immediately the canons have heard of the earl's death, that day there will be solemnly sung by them at vespers with music the vigils of the dead for his soul. Next day, after the mass of the B.V.M., a solemn mass with music for his soul will be celebrated at the high altar and his obit written in their martyrology or some other book and read out for ever in their chapter once a year and thereafter solemn vigils and a mass on the morrow for his soul performed; the same observances to be made for ever of the souls of succeeding Earls of March, for the bishop's soul and the souls of succeeding Bishops of St Andrews. Anything done by the dean and chapter contrary to these statutes or any claims subversive of their privileges shall be of none effect. Before their institution, the dean, archpriest and canons will take oath to do nothing contrary to the present ordinance; and if they do so, they are to be removed from their benefices by the bishop and others presented in their place. The dean and chapter will have a common seal enclosed in a common chest, which is closed with the seals of the dean, archpriest and one of the canons until, with the consent of the dean and chapter, it is opened when use or necessity arises. At the high altar of the church of St Andrews, Patrick, Earl of March, took oath never to violate the ordinance of the bishop and chapter, granted that all his successors shall be bound by a similar oath and consented that on his infraction or theirs, 100 poundlands of his land shall fall, without legal process, to the church of St Andrews for ever and that the bishop and his successors shall not be bound to admit a presentee in contravention of the present ordinance, which he has approved. The seals of the bishop, the chapter and the earl are attached in the chapter, where the transaction took place, on St Matthew's day [21 September] 1342. After the presentation of these letters, Robert Young, the dean, with the consent of Earl George, craved that the bishop would confirm them and the statutes contained therein. Accordingly, Bishop Henry, with the consent of the prior and chapter and of George, Earl of March, ratifies and confirms these letters and statutes; and his seal and the common seal of the chapter and the earl's seal are attached at St Andrews on 23 October 1429 and the 27th year of the bishop's consecration.

[1] ? 'and'.

DUNBAR PARISH CHURCH

Appendix II

List of the Property of Dunbar Old Parish Church
As at December 1986

Supplied by W. Main Esq.

1. *Four Communion Cups:* Old Silver inscribed 'For the Burgh of Dunbar 1657' thus:— (BWRGH DWNBAR).
2. *Two Communion Cups:* Silver, inscribed 'Dunbar Parish Church' and (inside case), 'Presented by Mary, Lady Miller, in memory of her husband, the late Sir William Miller of Manderston and Barneyhill, Bart, 1897'.
3. *Two Communion Cups:* Silver, inscribed 'Dunbar Parish Church' and (inside case), 'Presented to the Kirk Session for the Parish Church of Dunbar, by James Hope, East Barns, 1903'.
4. *Four Communion Plates:* Silver, inscribed 'Dunbar Parish Church, and (beneath the rim), 'Presented by Mary, Lady Miller, in Memory of her husband, the late Sir William Miller of Manderston and Barneyhill, Bart, 1897'.
5. Two Communion Flagons: Silver, inscribed 'Dunbar Parish Church' and (inside case), 'Presented by Mary, Lady Miller, in Memory of her husband, the late Sir William Miller of Manderston and Barneyhill, Bart, 1897'.
6. *Two Communion Cups:* Silver, and *Two Patens,* Silver — the gift of William Badger, Esq., and Mrs Badger (1933).
7. *One Small Mug:* Silver (unmarked) inscribed with Dunbar Town Arms and 'Dunbar' (no date).

* 8. *One Large Pewter Flagon:* Inscribed 'Dunbar Church 1822'.

* 9. Two Small Pewter Flagons: Inscribed 'Dunbar Church 1822'.
(These Flagons were used at Communion before the silver ones were presented by Lady Miller).

*10. *Two Large Pewter Plates:* One of these inscribed 'Dunbar Kirk 1709' and the other:— 'For the Kirk of Dunbar, June 6th 1735'. These plates were used for the Collections at the Church Door.

*11. *Three Small Pewter Plates:* Inscribed 'Dunbar Church, 1822'.

*12. *One Sheffield Plated Salver or Plate:* This belonged to the brass bracket attached to the Pulpit when the baptisms were administered, on the Pulpit Stair. The bracket, which was a very handsome one, disappeared at or after the restoration of the Church.

*13. *Organ with Music Stool by Forster & Andrews:* (1902. £2,000).

*14. *Field Communion Set, complete with Linen* — Belonging to the Rev. James Kirk, C. F., and gifted to the Minister and Kirk Session in 1920.

*15. *One Pulpit Bible:* Provided in 1938.

*16. *Two Circular Stools:* These were used for the Plates at the Church Door Collections.

17. *One covered and padlocked chest with chamois leather coverings for Communion Silver:*

18. *One toned Brass Angel Lectern:* The gift of T. Wilson Fish esq.
*19. *Bible for Lectern with Markers:* The gift of Major and Mrs Hay.
*20. *One Chair and Kneeler in Apse:* The gift of the Junior Choir.
*21. *One Chair and Kneeler in Apse:* The gift of Mr Ingleton.
22. Two Flower Vases for Communion Table: The gift of Mrs Brown.
*23. *Communion Table:* The gift of William Badger, Esq., in memory of his wife. Jane Moffat Temple. (1935).
*24. *Two Bibles and Two Hymn Books:* Specially bound: the gift of an anonymous donor.
*25. *One Kneeler and One Small Lectern for Communion Table in Apse:* The gift of the Woman's Guild.
*26. *Three embroidered cushions:* The gift of Mrs Pengelly.
*27. *The Flag of the Scottish Mothers' Union, Dunbar Branch:* In the North Aisle.

Memorials

1. *Marble Monument,* carved, to George, Earl of Dunbar, who died 1610.
* 2. *Marble Baptismal Font,* in memory of the Rev. Robert Buchanan, who died 1901.
* 3. *Stained Glass Window, Apse North Light,* of three panels, commemorating members of the Hay of Belton Family.
* 4. *Stained Glass Window, Apse Centre Light,* of three Panels, memorial to the 6th Duke of Roxburghe and his wife.
* 5. *Stained Glass Window, Apse South Light,* of three Panels, commemorating members of the Drysdale Family.
* 6. *Pulpit in Oak, Carved, by Sir Robert Lorimer, Architect:* Memorial to the Rev. James Kirk, C.F., 1913-18 (died of wounds).
* 7. *Stained Glass Window, South Aisle,* of three Panels, gift of Thomas Wilson Fish in memory of his mother, Margaret Redpath Fish.
* 8. *Stained Glass Window, North Aisle,* of three Panels, commemorating members of the Christie Family: by Gordon Webster, 1978.
* 9. *Memorial Plaque, Apse, South Wall,* commemorating Jane Baird of Rosemount, wife of James Baird Hay of Belton.
*10. *Memorial Bronze, South Aisle, Choir,* to the memory of James Hope of Eastbarns.
*11. *Memorial Brass, South Aisle, Wall,* to the memory of William Combe, Elder and Session Clerk, 1852/98.
12. *Bronze Panel, North Wall,* commemorating 600th Anniversary of the Granting of Dunbar's Royal Charter.
13. *Twelve Oak Offering Plates:* the gift of the family of the late James R. Johnstone.
*14. *Two Praise Boards:* the gift of Mrs J. P. Tait in memory of her parents, Mr and Mrs J. R. Jenkins.

Memorial South Aisle

* 1. *Carved Screen and Rail of East Lothian Oak* (1952).
* 2. *Curtain* for above.

* 3. *Oak Dais.*
* 4. *Communion Table,* the gift of Major James Hay of Belton, in memory of his wife Grace Elinor (1953).
* 5. *Brass Lectern on Holy Table,* memorial to Major James Hay (1957).
* 6. *Two Oak Chairs,* gifted in memory of the late Rev. William and Mrs Brown.
* 7. *Lectern* which was made for and used by Rev. Robert Buchanan when preaching at Broxmouth on 25th August, 1878, in the presence of Queen Victoria.
* 8. Bible for use in Memorial Aisle, gifted anonymously.
* 9. *Two Vases* in brass, the gift of the Sunday School, East Barns.
*10. *The Girl Guide Flag:* of the original 1st Dunbar Company Girl Guides.
*11. *The Book of Remembrance of Dunbar Parish Church:* Containing a list of: Clergy from 1179-1986; Session Clerks from 1681; Elders from 1710; and those from the congregation who fell in the Great War 1914-18 and the Second World War 1939-45.
*12. *The Book of Remembrance of the Lothian and Border Horse:* of those who fell in both wars.

* All items thus marked have been destroyed by fire.

Appendix III

Inscriptions supplied by J. Mitchell esq.

1. *From a slide of the Font.*
   To the Glory of God. In Loving Memory of Robert Buchanan, Minister of the Parish of Dunbar for 39 years 1862-1901 erected by the congregation. Suffer little children to come unto me.
2. *From a slide of the Hay Window,* arranged as it was meant to be read, the centre first.
   In Memoriam. Rear Admiral [James]* Hay of Belton, he served in HMS Defiance at Trafalgar, in HMS Amaranthe at the capture of Martinique, commanded HMS Papillon, from 1810-15 and was Deputy Lieutenant of the county of Haddington, died 3rd Feb. 1857 aet 71 yrs and Mary his wife, daughter of Robert Hathorn Stewart esq., of Physgill, born 28 Jan. 1801, died 26 April 1880, also their three sons. Lauderdale ensign. 39th Regt. H.M. Infantry [b. 31 Oct. 1829. d. 21 Sept. 1851]*. David Lieutenant and Adjutant 2nd Oudh irregular Cavalry, acting engineer was one of the heroic defenders of the Residency of Lucknow 1857-58. He died on his voyage home from fatigues and privations suffered during that memorable defence 6th June 1858 aet 25 yrs. Edward Commander RN. served in HMS Agamemnon before Sebastopol during the Crimean War 1854-55, in the naval brigade of HMS Shannon throughout the Indian Mutiny 1857-58, was severely wounded at Cawnpore. Commanded HMS Beagle in the Chinese War 1860-61 and when in command of HMS Harrier fell mortally wounded heading the storming party

against a native Pah Tauranga, New Zealand, died 30th April 1864 aged 29. ([]* From Burke's entry on the Tweeddale family. It gives Lauderdale as Madras Inf. and David as Bengal Inf.)

3. *From a slide of the Drysdale Window.*
   John Drysdale, Surgeon HEICS died 10th Mar. 1818, aged 47.
   Robert Fall Drysdale, died 18 Jan. 1837 aged 60 years.
   The path of the just is as a shining light that shineth more and more until the perfect day.
   William Castellaw Drysdale, Merchant in London died at Dunbar 31st May 1861 [5 on tombstone] aged 87.
   In as much as ye have done it unto the least of these my brethren ye have done it unto me.
   John Drysdale of Viewfield, Parish of Lasswade, died there in Nov. 1817, aged 47 years.
   Adolphus Sceales Drysdale, his son, Merchant in China died 24 Aug. 1844, aged 38 years.
4. *From a slide of the Christie Window.*
   To the Glory of God and In Memory of Miss Jessie Christie who died 15 Dec. 1971 in her 100th year and Miss Helen Christie who died 7th March 1974 in her 101st year.
5. *From a Photograph of a stone in the Hay Vault.*
   Within this wall is interred the bodys of Alexander Ramsay, Factor to David Hay of Belton and Eliz. Eagle his wife with 7 of their 20 children. She was daughter to Gilbey Eagle esq., Great Horse Eqery to their macesties K. Cha. the 2th K. James the 7th and dyed the 1st of August 1720. and he dyed 2th Aprill 1731.

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