

APPENDIX I.

THE TENURE OF THE SCOLLOGS.

“THE actual tenants of the lands were those who officiated ; but, like so much else, the lands in no long time came to be secularised, the tenants paying so much to provide choristers, known as ‘Scollogs,’ ‘Scolocs’—(‘Scolofthes’ seems to be the most ancient spelling): their lands, as well as many others in E., were under the superiority of St Andrews. There is record of them being leased in 1265. A century and a quarter later (1387), when the Bishop of St Andrews, in person, held an inquest at E. into his rights and belongings there, among other matters, it was renewed or confirmed upon the Scoloc lands that they had to provide four choristers, and with sufficient robes, to sing in the church. This service had likely gone on till the Reformation, though with the laxity that had crawled into all else. It had never, apparently, nor anything in its place, been resumed in the Reformed Church—it would have been reckoned rank idolatry. Nevertheless, in the E. charters, in the sasines or infeftments of heirs, there is mentioned for a century and a half after the Reformation the burden

on the Scoloc lands of providing four singers—in one deed, which is in the common tongue, they are called ‘clarks-sangsters.’ . . .

“What have you got now for these valuable acres, granted so long ago to the ‘dark-attired Culdee’? Gradually leased away with the burden upon them of supplying the four ‘sangsters,’ who had been paid ever more and more niggardly, while the acres increased in value, even this due was allowed to lapse; but the illusion was carried on upon parchment for a century or two longer, until it vanished in air. Truly you have been ‘let down’ gently—‘with the process of the suns’—over these thousand years or thereby,—but of a verity ‘let down.’”

The above, from an obliging correspondent, is an illustration of the tenure on which the Scollogs held their lands and rendered their services, and of the ecclesiastical laxity and secular trickery by which the Church has been, in so many cases, cozened out of her property.

APPENDIX II.

THE ABERBROTHOCK MANIFESTO :

A LETTER FROM THE SCOTS BARONS TO THE POPE
(NATIONAL MSS., Part II.)

“To the most Holy Father in Christ our Lord, the Lord John, by Divine Providence of the Holy Roman and Catholic Church Supreme Pontiff, his humble and devoted sons, Duncan Earl of Fyf, Thomas Ranulf Earl of Moray Lord of Man and of Annandale, Patrick of Dunbar Earl of March, Malise Earl of Stratheryne, Malcolm Earl of Lennox, William Earl of Ross, Magnus Earl of Caithness and Orkney, and William Earl of Sutherland, Walter Steward of Scotland, William de Soulis Butler of Scotland, James Lord of Douglas, Roger de Mowbray, David Lord of Brechyn, David de Graham, Ingeram de Umfravill, John de Menetethe, Warden of the Earldom of Menetethe, Alexander Fraser, Gilbert de Hay, Constable of Scotland, Robert de Keith, Mareschall of Scotland, Henry de St Clair, John de Graham, David de Lindsay, William Olifaunt, Patrick de Graham, John de Fentoun, William de Abernethy, David de Wemys, William de Montefisco, Fergus de Ardrossane, Eustace

de Maxwell, William de Ramsay, William de Montealto, Alan de Moravia, Donald Cambell, John Cambena, Reginald le Chen, Alexander le Setoun, Andrew de Lescelyn, and Alexander de Streaton and other Barons and free tenants, and the whole community of the kingdom of Scotland, send all manner of filial reverence, with devout kisses of your blessed feet. We know, most Holy Father and Lord, and from the chronicles and books of the ancients gather, that among other illustrious nations, ours, to wit the nation of the Scots, has been distinguished by many honours; which passing from the greater Scythia through the Mediterranean Sea and the Pillars of Hercules, and sojourning in Spain, among the most savage tribes, through a long course of time, could nowhere be subjugated by any people, however barbarous; and coming thence, one thousand two hundred years after the outgoing of the people of Israel, they by many victories and infinite toil acquired for themselves the possessions in the west which they now hold, after expelling the Britons, and completely destroying the Picts, and although very often assailed by the Norwegians, the Danes, and the English, always kept them free from all servitude, as the histories of the ancients testify. In their kingdom one hundred and thirteen kings of their own royal stock, no stranger intervening, have reigned, whose nobility and merits, if they were not clear otherwise, yet shine out plainly enough from this, that the King of kings, even our Lord Jesus Christ, after His passion and resurrection, called them, though situated at the uttermost parts of the earth, almost the first to His most holy faith, nor would He have them confirmed in this faith by any one less than His first Apostle, although in rank second or third, to wit, Andrew the

most meek, the brother of Saint Peter, whom he would have always preside over them, as their Patron.

“ Moreover, the most holy fathers your predecessors, considering these things with anxious mind, endowed the said kingdom and people as the peculiar charge of the brother of Saint Peter, with many favours and very many privileges: So that our nation, under their protection, has hitherto continued free and peaceful, until that Prince, the mighty King of the English, Edward, the father of him who now is, under the semblance of a friend and ally, in most unfriendly wise harassed our kingdom, then without a head, and our people conscious of no guilt or guile, and at that time unaccustomed to wars and attacks; and the injuries, slaughters, deeds of violence, plunderings, burnings, imprisonments of prelates, firing of monasteries, spoliations and murders of men of religion, as well as other outrages which this prince perpetrated on the said people, sparing no age or sex, religion or order, no one could describe or fully understand but he who has learnt it from experience. From these evils innumerable, by the help of Him who, after wounding, heals and restores to health, we were freed by our most gallant Prince, King and Lord, our Lord Robert, who, to rescue his people and heritage from the hands of enemies, like another Maccabæus or Joshua, endured toil and weariness, hunger and danger, with a cheerful mind; him also the Divine Providence, and according to our laws and customs, which we will maintain even to the death, the succession of right and the due consent and assent of us all, have made our Prince and King; to whom as to him by whom deliverance has been wrought for our people, we for the defence of our

liberty are bound, both by right and by his deserts, and are determined in all things to adhere. But, if he were to desist from what he has begun, wishing to subject us or our kingdom to the King of England or the English, we would immediately endeavour to expel him as our enemy, and the subverter of his own rights and ours, and make another our King, who should be able to defend us; for, so long as a hundred remain alive, we never will in any degree be subject to the dominion of the English. Since not for glory, riches, or honours we fight, but for liberty alone, which no good man loses but with his life. Hence it is, Reverend Father and Lord, that we beseech your Holiness, with all urgency of entreaty, on the bended knees of our hearts, that you, reflecting with sincere heart and pious mind how, with Him whose place on earth you hold, there is no respect of persons, nor distinction of Jew or Greek, Scots or English, and looking with fatherly eyes on the sufferings and straits brought on us and the Church of God by the English, would deign to admonish and exhort the King of the English, for whom that which he possesses ought to suffice, seeing that of old England used to be enough for seven kings or more, to leave in peace us Scots, dwelling in this little Scotland, beyond which there is no human abode, and desiring nothing but our own; and for procuring peace we are heartily willing to render him whatever we can, having regard to our estate; for it concerns you, Holy Father, thus to do, who seest the cruelty of the heathens raging against the Christians, whose sins demand such punishment, and the bounds of the Christians narrowed day by day; and how much it would derogate from the memory of your Holiness if, which God forbid, the

Church in any part of it suffer in your times eclipse or scandal, judge ye. Stir up, therefore, the Christian Princes, who, alleging no real cause, pretend that they cannot go to the succour of the Holy Land on account of the wars which they have with their neighbours, of which impediment the truer cause is, that in the subjugation of their smaller neighbours they reckon the advantage nearer and the resistance feebler. But with how joyful heart our said Lord and King, and we, if the King of England leave us in peace, would go thither, He who knows all things knows well.

“This we declare and testify to you the vicar of Christ and to all Christendom; and if, trusting too much to the reports of the English, your Holiness do not give to this implicit belief, and abstain from favouring them to our confusion, the loss of life, the ruin of souls, and other evils that will follow, which they will inflict on us, and we on them, will, we believe, be laid to your charge by the Most High. Wherefore we are and shall be, in those things wherever we are bound, as sons of obedience, to do your pleasure in all things as His vicar; and to Him, as the supreme King and Judge, we commit the defence of our cause, casting our care on Him, and firmly trusting that He will give courage to us, and bring our enemies to naught. May the Most High long preserve your Holiness in health to His Holy Church.

“Given at the monastery of Abirbrothoc in Scotland the sixth day of April, in the year of Grace one thousand three hundred and twenty, and of the reign of the King above-mentioned, the fifteenth.”