

afa

This copy belongs to and is the Autograph
of "H. S. Gardner" a descendant of the
"Templets" see page LXI of Genealogical
Account.

4811

THE GLEN COLLECTION
OF SCOTTISH MUSIC

Presented by Lady Dorothea Ruggles-
Brise to the National Library of Scotland,
in memory of her brother, Major Lord
George Stewart Murray, Black Watch,
killed in action in France in 1914.

28th January 1927.








THE POEMS
OF THE
SEMPILLS OF BELTREES.





Digitized by the Internet Archive
in 2011 with funding from
National Library of Scotland

H. G. Gardner x 1849. *Glen 176*

THE POEMS
OF THE
SEMPILLS OF BELTREES,
NOW FIRST COLLECTED,
WITH NOTES AND BIOGRAPHICAL NOTICES OF
THEIR LIVES,

BY

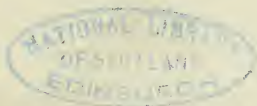
JAMES PATERSON,

AUTHOR OF THE HISTORY OF THE COUNTY OF AYR, AND OF THE FAMILIES
OF AYRSHIRE; THE CONTEMPORARIES OF BURNS; EDITOR OF
THE OBIT-BOOK OF THE CHURCH OF ST JOHN
THE BAPTIST, AYR,
&c. &c. &c.

Sempill (See James)
K



EDINBURGH:
THOMAS GEORGE STEVENSON,
87, PRINCE'S STREET.
M.DCCC.XLIX.



IMPRESSION

STRICTLY LIMITED TO TWO HUNDRED AND FIFTY COPIES.

TO

DAVID LAING, ESQUIRE,

TREASURER TO THE SOCIETY OF ANTIQUARIES OF SCOTLAND,

Whose intimate acquaintance with all matters relating to the Literature
and Antiquities of his native country is well known,

EDITOR OF THE WORKS OF THAT

“DARLING OF THE SCOTTISH MUSES,”

WILLIAM DUNBAR,

THE “CHAUCER OF SCOTLAND,”

&c. &c. &c.

THIS VOLUME

IN TESTIMONY OF ADMIRATION, RESPECT, AND ESTEEM,

IS

RESPECTFULLY INSCRIBED

BY

HIS OBLIGED SERVANT,

THE PUBLISHER.

THE UNIVERSITY OF CHICAGO
LIBRARY

1215 EAST 58TH STREET
CHICAGO, ILL. 60637

UNIVERSITY OF CHICAGO PRESS
50 EAST LAKE STREET
CHICAGO, ILL. 60601

1980

UNIVERSITY OF CHICAGO PRESS
50 EAST LAKE STREET
CHICAGO, ILL. 60601

CONTENTS.

	Page
THE PREFACE, 	xi
GENEALOGICAL ACCOUNT OF THE SEMPILLS OF BEL- TREES, 	xvii
EPITAPHS ON SIR JAMES AND ROBERT SEMPILL,	c
POEM BY SIR JAMES SEMPILL.	
The Pack-mans Paternoster, 	1
POEMS BY ROBERT SEMPILL.	
1. The Life and Death of the Piper of Kilbarchan,	41
2. Epitaph on Sanny Briggs, 	45
POEMS BY FRANCIS SEMPILL.	
1. The Banishment of Poverty, 	51
2. A Discourse between Law and Conscience,	59
3. The Blythsome Wedding, 	67
4. She raise and loot me in, 	71
5. Maggie Lauder, 	73

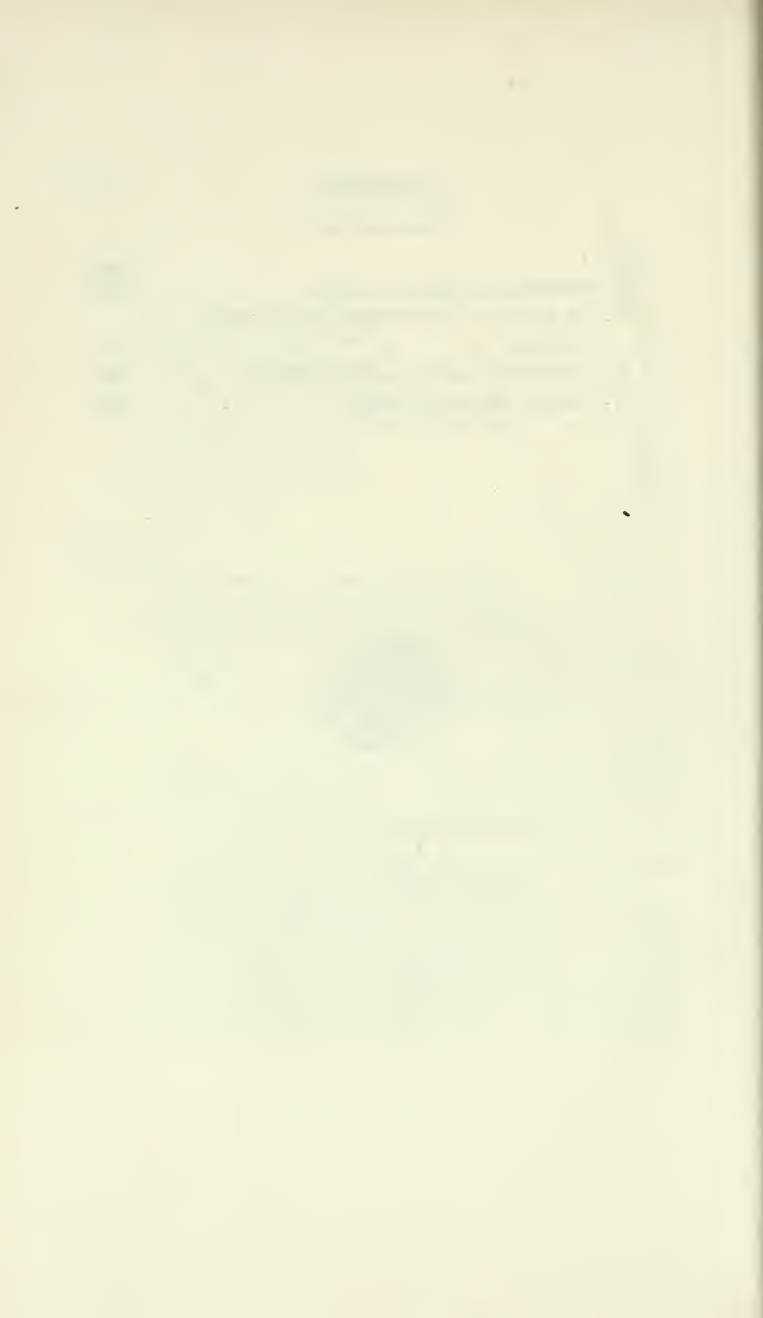
	Page.
NOTES.	
1. The Pack-mans Paternoster,	77
2. The Piper of Kilbarchan,	87
3. Epitaph on Sanny Briggs,	95
4. The Banishment of Poverty,	99
5. A Discourse between Law and Conscience,	105
6. The Blythsome Wedding,	106
7. She raise and loot me in,	112
8. Maggie Lauder,	114
APPENDIX,	
1. Johnne Sempill's Ratificatioun, &c., 1567,	123
2. The Reuocatioun of the Collectorie, 1581,	127
3. Horning.—Maxwell and Patoun <i>contra</i> Sempill, 1677,	127
4. MS. Narrative of his Family, drawn up by Robert Sempill, fifth of Beltrees,	128
5. Instrument of Sasine, 1678,	129
6. Instrument of Sasine, 168 ,	130
7. Lyferent Oblieistment,	131
8. Ane Accompt of the Debts endew be me Robert Sempill of Beltreis, &c.	132
9. Discharge be Magdalen Spence to Robert Sempill of Biltrees, &c.	134
10. Band by Biltreis and his Leadie, &c.	134
11. Band bee Beltreise and his Ladie, &c.	134
12. Band be Beltreis and his Leadie, &c.	135
13. Precept of Clare Constat, &c.,	135

CONTENTS.

ix

	Page.
14. Instrument of Sasine, &c., 1710, ...	136
15. An Adventure at Edinburgh by the Laird of Beltrees,	137
16. Letter to Sir James Sempill of Beltrees,	139
17. Letter to Sir James Sempill, ...	140





THE PREFACE.

THE SEMPILLS of Beltrees were a distinguished family—not more so by the nobility of their descent than their genius and literary acquirements. It is assuredly of rare occurrence that the poetic temperament descends from father to son, or that a taste for letters becomes hereditary in a family; but such was the case with the Sempills of Beltrees. Sir James, the grandfather, Robert, the son, and Francis, the grandson, were all men of letters; and have each left behind them incontrovertible evidence of their attainments. Sir James Sempill no doubt claims the first attention, if not from innate superiority of talent, at all events from seniority, and the high position which he occupied at the court of James the Sixth; though the productions of his son and grandson have enjoyed a degree of popularity denied to the more grave writings of the polemic and courtier.

It has been matter of surprise that the poetical effu-

sions of so remarkable a family should never before have been collected. Laudatory notices of them are to be found in numerous works; still there was a vagueness about their real position in the "Republic of Letters."

The Sempills of Beltrees have often been confounded with Robert Sempil, author of "The Regentis Tragedie," 1570, &c., whom Sibbald conjectured to have been Robert, fourth Lord Sempill, but whose identity at this moment remains as doubtful as it did before Sibbald ventured to give any opinion on the subject. Certain it seems, however, that none of the Lords Sempill were poets; and although it is altogether extraordinary that the identity of an author of so much ability and reputation as Robert Sempil should have been lost sight of, still it is nevertheless true that it has hitherto eluded all research. The Sempills of Beltrees were altogether distinct from this writer. Robert Sempill of Beltrees did not exist at the time Robert Sempil, author of "The Regentis Tragedie," flourished.*

* Besides "The Regentis Tragedie," Robert Sempil was the author of "The Bischoppis Lyfe and Testament," 1571; "My Lord Methwenis Tragedie," 1572; "The Sege of the Castel of Edinburgh," 1573;—[a facsimile reprint in black letter of the "Sege," with an introductory notice, appeared in 1813. Small 4to.]—and several poems published in "The Evergreen," by Allan Ramsay, 1724. All that seems to be known of him is contained in a somewhat overstrained eulogy by

The poetical writings of the Sempills of Beltrees, in a collected form, has long been considered a desideratum. The late William Motherwell, Esq., entertained for many years the intention of supplying the want. In a letter to his friend Mr Laing, in 1825, he says, "I would like in verity to get on with the Sempills. You were so good as to promise you would inquire at Mr Chalmers if he had any notices of the Sempills," &c. In reference to the design of Motherwell, the editor of Hamilton of Wishaw's "Lanark and Renfrewshire," published by the Maitland Club in 1831, says—"the Sempills of Beltrees are distinguished by a kind of hereditary affiance to letters and the muses, and various eminently successful effusions have been ascribed to individuals of the family. There can be no doubt that a careful collection of their poetical writings, accompanied with memoirs of the writers, would prove highly acceptable and useful to Scottish literature; and this, it is gratifying to learn, has in some measure been promised by a gentleman of the neighbourhood—one

Dempster in his "Historia Ecclesiastica Gentis Scotorum: sive de Scriptoribus Scotis," published by the Bannatyne Club in 2 vols. 4to. 1829. A collection of Sempil's poems, with some authentic account of the author, is certainly a desideratum in Scottish literature, which the publisher, Mr Stevenson, may at no distant period endeavour to supply.

whose acquaintance and acquirements in all that relates to the mysteries of minstrelsy, must make the subject peculiarly his own, cannot fail to ensure the most satisfactory result of his labours." Motherwell, however, appears never to have proceeded any length in his long-spoken of collection. In a letter to the now deceased Gilbert Ogilvie Gardner, Esq. of Marjoribanks, dated "Courier Office, Glasgow, March 4, 1831," he says—"For this some time I have been collecting materials for an edition of the poetical works of Sir James Sempill, Francis and Robert Sempill,* but the great difficulty of procuring early editions of such of their pieces as have been printed, and the still greater difficulty of recovering those which are still in MSS., have hitherto prevented me from going to press." After the death of Motherwell, the late P. A. Ramsay, Esq., entertained the idea of going on with the intended collection; but he was prevented by the same difficulties.

For this, the first and only collected edition of the poems of the Sempills of Beltrees, the friends of Scottish literature are in a great measure indebted to the indefatigable zeal and enterprising spirit of the publisher,

* Motherwell does not seem to have been aware that Robert was the father of Francis.

Mr Stevenson, whose taste and discrimination in matters of this kind distinguish him as a bibliopolist. In the execution of the work we have been most kindly and disinterestedly assisted by David Laing, Esq., a gentleman whose ready aid to men of letters, and whose labours in collecting and illustrating the works of the early Scottish poets, cannot be overrated. We owe also a debt of gratitude to James Maidment, Esq., the benefit of whose unique gleanings and invaluable aid we have experienced on more occasions than one. To Hamilton Gray Gardner, Esq., W.S., our thanks are especially due for the use of the manuscript poems of Francis Sempill in his possession, most of them now published for the first time; and though last not least, to Andrew Crawford, Esq., Johnshill, Lochwinnoch, to whose "Cairn"* we are indebted for many of the facts and papers illustrative of the Beltrees family. In acknowledging this gentleman's assistance, we cannot allow the opportunity to pass without expressing our high estimation of his unostentatious, long-continued, and valuable researches. We have occasion to know that his

* A series of manuscript volumes, containing historical, genealogical, and other information, chiefly local, collected by Mr Crawford, under the title of the "Lochwinnoch Cairn."

ready assistance in aiding literary enterprize has not always been acknowledged as it ought; and this is the more inexcusable that he is so liberal in contributing the fruits of his arduous labours.

In the Appendix will be found various papers, printed from the original documents, illustrative of the history of the family. From the manner in which these came to hand they could only be generally referred to in the "Genealogical Account of the Sempills," but the reader will have little difficulty in discovering their bearing on the text, or the separate interest they may possess.

J. P.

Edinburgh, June 1849.

GENEALOGICAL ACCOUNT

OF

THE SEMPILLS

OF

BELTREES.



THE UNIVERSITY OF CHICAGO
LIBRARY

1950

1950

1950

1950

1950

GENEALOGICAL ACCOUNT
OF THE
SEMPILLS OF BELTREES.

I. JOHN SEMPILL of Beltrees was the son of Robert, third Lord Sempill, called the "great Lord Sempill," by his second lady, Elizabeth Carlyle, daughter of Lord Carlyle,* of Torthorald, in Dumfries-shire.

William, the second Lord Sempill, obtained a charter of the five-pound lands of Beltrees from Queen Mary, dated October 1545.† These lands previously belonged to a family of the name of Stewart. William Stewart and Alison Kennedy had a charter of them from King James III. in 1477. This family failed in the person of another William Stewart of Beltrees in 1599 ‡

* This title became extinct in 1579 or 80. The heiress of the estates married Sir James Douglas, natural brother to James Earl of Morton, and her eldest son, Sir James, was created Lord Torthorald in 1609.

† Crawford's History of Renfrewshire, by Semple, p. 48. 4to. 1782.

‡ He seems, from the following entry, to have become a citizen of Glasgow:—"18^o Junii, 1575, To William Stewarde of Bultreis, in pairt payment of his ouregeving and kyndnes of the denys (Deans) hous, to the Prouest and townne, v lib."—(Burgh Records, p. 49. 4to. 1832.)

Beltrees, in the parish of Lochwinnoch, Renfrewshire, became the patrimony of John Sempill, son of the "great Lord Sempill," as already mentioned. He married, in March 1564-5, one of the "Queen's Maries"—Mary Livingstone, sister of William Lord Livingstone,* who was attached to her Majesty as a companion or servant from her infancy till her dethronement, and enjoyed a large share of her Majesty's confidence and esteem. Knox, in his rude style, says, "Bot yit wes not the Courte purged of hureis and huredome, quhilk wes the fontane of sik enormiteis; for it wes weill knawin, that schame haistit mariage betwix Johne Sempill callit the Danser, and Marie Levingstoune, surnameit the Lustie.† What bruit the Maries and the rest of the dansaris of the Courte had, the ballattes of that aige‡ did

* "Alexander 5th Lord Livingstone was a man of great integrity and honour. He was entrusted with the care of Queen Mary's education in her young and tender years, and discharged his duty with great fidelity. His second wife was Lady Agnes Douglas, daughter of John second Earl of Mortoun, by whom he had six children. Among them, Mary Livingstone, who married John Sempill of Beltrees, son of Lord Sempill."—(Douglas's Peerage, p. 412. Folio, 1764.)

† The comely, or good-looking, not corpulent, as the word now signifies.

‡ The ballads to which Knox specially alludes are not known to be preserved. Various enactments and proclamations were made from time to time prohibiting, in 1565, for instance, "the odeous ballates and rymes laityly sett furth be sume evill inclinit personis of your toun."—(Maitland's History of Edinburgh, p. 14.)

witnes, quhilk we for modesteis sake omit.”* On the 9th March, 1564-5, Queen Mary granted a charter of the lands of Auchtermuchty, in Fife, and the lands and lordship of Stewarton, with the feu maill, &c. in the Baillierie of Cuninghame [Ayrshire], to “ John Sempill, sone to hir cousin Robert Lord Sempill, and Marie Levingstone his spouse, sister to William Lord Levingstone ” in consideration that “ it had pleisit God to move thair hartes to joyne togidder in the stait of matrimonye.” And this “ thair godlie purpose hir Majestie nawyis willing to impede or hinder, bot rather to sett the samyn fordwart,” at the same time gave and granted to the said John and Mary various lands in the barony of Strathbogy, Aberdeenshire, and of Ormischuc, in the Bailliery of Cuninghame, Ayrshire.† The first of these grants was ratified in Parliament 16th April 1567;‡ and the same favour was continued by James the Sixth, on the penult November 1581, from his general Revocation of grants. Both “ John the Dancer,” and “ Mary the Lusty,” thus seem to have been particular fa-

* History of the Reformation. Laing's edition. Vol. 2, p. 415. Svo. Edin. 1848.

† Register of Signatures.

‡ See Appendix, No. I.—How long these lands remained with the Beltrees family does not appear from their papers. Sir James Sempill, son of John, had a ratification of the infeftment of Stewarton in 1612:—(Robertson's Description of Cuninghame, p. 313. 4to. 1820)

avourites of Queen Mary. Robert, the third Lord Sempill, father of John, granted to the young couple, in 1564-5, the 50s. land of Calderhauch, with the fishing at the mouth of Calder-water, to be holden from Lord Sempill in "few blench," or payment of "one pennie upon the grund thairof, gif it be askit allanerlie."

John, first Lord Sempill, founded and largely endowed a collegiate church, near to his mansion of Castlesempill, for a provost, six prebendaries, and two singing boys, in 1504, confirmed by a charter of James IV. in 1506. He also annexed the rectory of Glasford, in Lanarkshire, to this church, which was called "the Kirk of Sempill." John Sempill of Beltrees became provost of the church, and soon after the Reformation reported that the revenues of his parsonage of Glasford were let for £40 in money, and two chalders of oats, yearly, of which he had received nothing since he was appointed provost.*

In 1577, John Sempill of Beltrees was convicted, and had the "Dome of foirfaltour pronuncit aganis him," for art and part in a conspiracy to slay the Regent Morton. This affair is stated in the "Criminal Trials,"† to

* Chalmers' Caledonia, vol. 3, p. 828. 4to. 1824.

† Ancient Criminal Trials in Scotland, from 1488 to 1624, with Historical Notes and Illustrations, by Robert Pitcairn. 3 vols. 4to. Edin. 1833.

have taken place in January 1577: "Quhilk conspiracioune and conferance thair of wes usit be the said Johnne within the Kirk and Kirkland of Paisley, and uther places." It is well known that the Regent Morton carried matters with a high hand, and a deep feeling of opposition prevailed against him. This affair is narrated at some length in "The Historie and Life of King James the Sext;"* and Craufurd in his "Memoirs"† gives the following explanation of the matter:—

"In the beginning of the year 1577, a circumstance occurred which the Regent eagerly seized upon as a fit opportunity for again oppressing the Hamilton family. Queen Mary, previously to her retreat into England, had bestowed upon Mary Livingstoun, one of her maids of honour, a certain portion of land. This lady had married John Sempill of Beltrees, and Morton, to one of whose estates the property lay contiguous, resolved to reduce the deed of gift, and convert it to his own use.

* "The Historie and Life of King James the Sext: being an Account of the Affairs of Scotland from the year 1566 to the year 1596; with a short continuation to the year 1617." Edited by Thomas Thomson, Esq. for the Bannatyne Club. 4to. Edin. 1825.

† Memoirs of the Affairs of Scotland, containing a full and impartial account of the Revolution in that Kingdom begun in 1567. Faithfully published from an authentic MS. by Her Majesty's Historiographer for the Kingdom of Scotland [David Craufurd of Drumsoy] 8vo. London, 1706.

The business was accordingly brought before the Court of Session, where Morton urged that the gift was null and void, as the Crown lands could not be alienated. Beltrees answered ' That it was a plain deed of gift, under the Great and Privy Seal, and therefore could not be recalled.' The plaintiff, however, was both party and judge, for he sat in person to browbeat the judges; and the defender, Sempill, seeing his plea likely to be lost, in a great rage openly protested that if he lost his suit he should lose his life too. His uncle, Whitefuir of Milntoun, fell into the same violent passion, and alluding to Morton's low stature, said ' that Nero was but a dwarf compared to Mortoun.' These and other intemperate expressions uttered out of Court, gave the Regent a handle, and proceedings were instituted against both uncle and nephew. Beltrees was taken in to Edinburgh, but Milnetoun absconding was apprehended at Bute. A report was industriously spread by the creatures of the government, that these two persons had been hired by Lord Claud Hamilton to murder the Regent, and the torture was had recourse to, to make them criminate that nobleman. Beltrees, naturally weak and timorous, sunk under the first application of the Boot, and confessed everything they wished; but Milnetoun, a

man of a more determined spirit, resolutely bore all their torments with unshaken constancy, and asserted his own and Lord Claud's innocence. He was shortly afterwards discharged; but such cried and arbitrary proceedings excited the highest indignation, and made Morton's government be universally detested."

John Sempill of Beltrees died 25th April, 1579. This appears from his latter-will, which was recorded 19th February, 1581 [1581-2]:—"The Testament Dative and Inventar of the gudis, geir, sowmes of money and dettis pertening to umquhile **JOHNE SYMPILL** of Bultrees, within the Sheriffdome of Renfrew, the tyme of his deceis, quha deceist vpon the xxv day of August **I^m.v^o.lxxix** zeiris—faithfullie maid and gevin vp be Marie Levingstoun his relict [spous] in name and behalf of Arthour, Johne and Dorathie Sympillis, lauchfull bairnis to the Defunct."

No mention is here made of James, the eldest son; but this may be accounted for from the fact of his being otherwise provided for.

The "Summa of the Inventar" was "ix^clxxxj lib. xvjs. viijd."—"Summa of the Dettis awand to the deid, iiij^miiij^cxxxiiij lib. vjs. viijd."—"Summa of the Inventar and Dettis, £5,315. 3. 4." These sums were

“ to be dividit into thrie pairtis, the Deidis pairt, I^m.vij^clxxj lib. xijs. vd.” “ Quotta componitur pro xxx lib.” (Scottish money). The “ Dettis ” consisted of the following :—“ Item, thair was awin to the said umquhill Johne Sympill of Bultries, be Francis Erle of Bothwell, Commendator of the Abbay of Kelso, ane zeirlie pensioun restand awand out of the said Abbacie, be the space of threttein zeiris preceding his deceis, extending zeirlie to ffyve hundreth merkis, Summa vj^mv^c merkis.”* This debt having been resting owing for the space of thirteen years prior to the death of John Sempill, it consequently dates back to the year 1566, when the pension was probably first granted. No notice of it occurs in any of the gifts of the Crown to Sempill.

Mary Livingstoun, Lady Beltrees, had a charter from Robert, fourth Lord Sempill, superior, in liferent of the ten merkland of Thridpairt, and her son, James Sempill, in fee, 20th January, 1583. The curators for James Sempill were William Lord Lewingstoun, Hew Montgomerie of Hesilheid, and Duncan Lewingstoun, burgess of Edinburgh. Lord Sempill confirmed his grandfather's charter of Thridpairt, granted in March, 1564-5.

* According to the rate of Scottish money, this 6500 marks amounted to the £4333, 6s. 8d. included in the sum of the inventory.

The charter of confirmation was subscribed at Edinburgh, before Thomas Sempill, Mathew Sempill, &c. Robert, the fourth Lord Sempill, or his curators, seem to have refused the ratification of the charter of the 50s. land of Calderhauch, granted by Robert, the third Lord Sempill, to his son and Mary Livingstone in 1564-5, for Lady Beltrees raised an action before the Lords of Council, 25th February, 1583, to compel his doing so. The Lords pronounced their "Decreet, that Lord Sempill shall warrant and defend Mary Levingstoun, &c., of the 50s. land of Calderhaugh, with the Fischeing at the water mouth of Calder; and also the ten merk land of Thridpairt, with the Manner-place, Mylne, and the Fischings."

II. SIR JAMES SEMPILL of Beltrees, son and successor of "John the Dancer," and author of "The Packman's Paternoster," was born in the year 1566. He was served heir of his father, John Sempill of Beltrees, in the lands of Auchtermuchtie, in Fife, in 1588. He had a ratification of his infestment of the lands of Stewarton from James VI., 12th October, 1612.* He married Egidia, or "Geillis Elphistoun, sister of Maister

* These lands must have been alienated from the Beltrees family between 1612 and 1633, in which latter year the acts of Parliament show that they belonged to the Cuninghames of Corsehill.

George Elphistoun of Blythswod," in 1594. The contract of marriage is dated 12th June of that year. He infest her in the ten merk land of Thridpairt, 16th July, 1594. Her tutors were Robert Chirnsyde of Over Possill, Mariot Scott, his wife, Mr George Elphinstone, her brother, &c. Sir James appears to have received his education along with James the Sixth, who ever afterwards maintained the highest esteem for him. This fact is stated in a manuscript fragment, written by Mr George Crawford, the historian of Renfrewshire, found amongst the Beltrees papers. The MS. is as follows :—

“ Vita Jacobi Semple de Beltrees militis, 1626.

“ Sir James Semple of Beltrees was son of John S. of the same place, who was son of Robert Lord Semple by his second lady, Elizabeth Cairlyle, dr. to the Lord Thorthorald.

“ Our author’s mother was Mary Livingstoun, daughter of the Lord Livingstoun, one of the Maids of Honour to Queen Mary. Sir James was born about the year 1565. His mother being married the preceding year, and being of an age with King James ye 6t, had his education with that learned Prince, with whom he became a most intimate companion, and enjoyed some very honourable offices in the State. Particularly, I find him

Secretary-Depute, and Resident att Londoun. There are very honourable documents in the hands of his successour. He dyed in the year 1626. Leaving Robert, his son and heir, (author of Habbie Simson,) and two daughters, Mary, married to Collin Campbell of Arkinglass, and Margaret, to Walter M'Farland of Arochar."

James VI. was in fact god-father to Sir James Sempill, though an infant, and unconscious of it at the time. Alluding to this circumstance, Sir James, in his "Sacri-lege Sacredly Handled,"* says, "Yea, behold what interest I have also in our sacred *David*: Even devoted to his service, by my parents, before I was; thereafter, named in, and after his Majesties owne name, before himselfe could know it; yet after knowledge, confirmed, and in his H. Court, almost ever since, both nursed and schooled. And so is our *David*, the King of my birth; the Master of my service; the father of my name; framer of my nature; and the Gamaliel of my education; at whose feet (no, at whose elbow, and from whose mouth) I confesse I have suckt the best of whatsoever may bee thought good in me."

Sir James Sempill had thus the advantage of being

* "Sacri-lege Sacredly Handled, that is according to Scripture only; for the Use of all Churches in general, but more especially for those of North-Britaine. Small 4to. Lond. 1619."

instructed by that eminent scholar and writer, George Buchanan ; and no doubt it was to this circumstance that we may attribute much of the excellence of Sir James's Latinity ; but he completed his education at the University of St Andrews. Sir James was " Resident at London " in 1599. The original of the following letter, addressed to him while there, is among the Beltrees papers. An inaccurate transcript of it was given by Semple in his Continuation of Craufurd's history of Renfrewshire. The substance of it was also copied, without acknowledgment, by the late Mr Maxwell, minister of Kilbarchan, with all its blunders, into the Statistical account of that parish :—

" Letter from King James VI. to Mr James Sempill, in 1599." *

" Mr James Symple of Biltrees our Resident Agent in our Affaires at Londoun We greit you wele. It is our will and we command that vpoun the sicht heirof ye anser our seruator Robert Foulis off the soume of ane hundreth pundis sterling money off the first and reddyest of this yeiris annuitie ressaut be yow, and that for the defray of sumpairt of his chairges sustein it be his remaning thair, and to be susteanit in his hamecumin and quhilk order be failein for the pament of sic debtis as ar restand

* Indorsation.

awand to him Quhilk soume salbe thankfullie allowed to yow upoun compt keipand thir presents in his discharge upoun the ressait thair of for your wairand. Subscrivit in our hand, At Linlytgow the xii. day of September 1599.

(Signed) "JAMES R."

Sir James was recalled in February. The following passport, by the Queen of England, is also among the Beltrees papers :—

"An order for Sheriffs, Justices of the Peace, &c. to provyde Sir James Sempill with sufficient post Horses to serve him in his Return from England where he had been sent Ambassador from the Scotts King to the Queen of England : 1599.*

"Whereas the Leard of Beltreys beyng sent Ambassador from the Scottish Kinge unto hir Majestie, ys now to make his departure againe into Scotlande, This is therefore to will and command you in Her Majestie's name not onlie to see him furnished of sufficient good hable poste horses for himselfe his servants and guides from place to place to the towne of Berwick, But also to see him in his said Journey used with all favour and curtesie Whereof faylle you not as you will answer unto the contrarie. From the Court at Richmonde the 23d of February 1599 (1600).

* Indorsation, in a rather modern hand.

“To all Mayors, Sheryvis, Justycees, Bailyfes, Constables, Headboroughs, and all other her Majesties Officers and others to whom it shall appertayn and to every of them.

“ Sic subscribitur,

“ THO. EGERTON.

G. HUNSDON.

W. KNOLLYS.

T. BUCKHURST.

RO. NORTH.

RO. CECYLE.

NOTTINGHAM.

J. FORTESCUE.”*

Not long after Sir James Sempill's return to the Scottish Court he was made Knight Bachelor; and in 1601, sent ambassador to France. He proceeded by England; the friendly terms on which the two countries then were affording every facility for travelling by Dover to France. The following licence from the English Court is said, by Semple, to be among the Beltrees papers; but it proba-

* In the State Paper Office, P. 20, T. 24, there are three letters from Sir James Sempill of Beltrees, while ambassador at London, to Sir Robert Cecil, the Secretary of State. They are prettily written on gilt paper, and he signed his name “JA. SEMPILL OF BELTREIS.” The first is dated London, 3d November, 1599; the second, London, 17th November, 1599; the third, London, “This Friday at night: This much on my going away.”—MS. NOTE BY THE AUTHOR OF CALEDONIA.

bly has been lost, as it did not turn up in our search. We therefore quote from Semple:—

“Whereas Sir James Semple knyght servant to the King of Scotts is to make his speedy repaire into France for some speycal serveyce of the sayd King these are therefore to will and requyre you and every of you not only to suffer him and his servants quyety to passe without any unnecessarie lette or interuptione but also to see them provyded of suffycient and hable post horses together with guydes from stage to stage to the towne of Dover at such reasonable pryces as are accustomed to be payed in lyke cases and thereof not to fayl as you will ansuer for the contrary at your perill. From the Courte at Richmond the 4th Octr. 1601.

“To all hir Majesties sherifes justyces of peace baylies constables postmasters headboroughs and all other hir Majestyces officers whom it may concern.

(Signed) “ROBERT CECYLL.”

Semple states, that after the return of Sir James from France, he built a large house at the Cross of Paisley, called the Black Land, which he intended for the reception of the King when his Majesty visited the Monastery of Paisley. Semple, however, is in error. The Black Land was possessed by his father, John Sempill of Bel-

trees, and therefore could not have been built by him. In the "Rentale of the annualis callit pittancis, within the Burgh of Paslay, to be payit zeirlie from 1658," we find the following entry :—"The heych houssis and tenements now at the Croce perteing to Sir James Sympill of Billtries, knight, wes of auld ij tenements, qrof. the heych houss wes callit the challmerlainis houss, and payit yeirlie . . . and the vther tenement quhair the hall is now, wes anis vmqle Martha Hamiltones, and payit yeirlie of pittancis . . . zeit thereftir coft all thaim, viz. 25 Maij anno 1548 be Robt. Master Sympill than, payand yeirlie vi lib. xiijs. iiijd. than, for the heych house onle, and thairefter a new chartor gevin to vmqle John Sympill of Billtreis of the heych houss at the Croce foirsaid, payand yeirlie thairfoire x merks, and payand yeirlie for Martha Hamiltounis houss thair, xijs vid. 14 Jan. Anno 1555."*

Sir James was unwittingly perhaps, the cause of much commotion in the Presbyterian Church, and no small uneasiness to his liberal patron the King. He was employed as amanuensis by his Majesty when the latter, in 1599, composed his celebrated treatise, the "*Basilicon*

* Paisley Magazine, edited by W. Motherwell, pp. 686-7. 8vo. 1828.

Doron.”* The King intending the work to be kept secret, it being solely for the use of his son, Prince Henry, only seven copies were printed ; but Sir James, through old acquaintance, having shown one of the copies to Andrew Melville, the latter took notes of certain passages, which were laid before the leading Presbyteries. A ferment was the result. Melville had always taken an active part in the movement of the clergy. In May 1606, he and several others were summoned by the King to repair to London, before the 15th September following, to a conference, with the view of settling the peace of the Church. This treaty as is well known, led to no amicable result, and ultimately Melville was sent to the Tower, where he was kept under great restraint for about ten months, when a mitigation of his punishment was procured chiefly through the instrumentality of Sir James Sempill. At length, Nov. 1610, it was intimated to him that he should be released from prison on condition of his going to France. Melville made every exertion to obtain his liberty. He wrote a letter to Sir James Sempill, in which he modestly stated his claims “ at least to an honest retreat from wafare, with the hope of burial

* “ Sir James was a very proper transcriber, as he wrote a pretty hand.”—MS. note by the author of CALEDONIA.

with his ancestors." Melville was highly sensible of Sir James Sempill's exertions in his behalf. Writing to his nephew, he says :—" Did my friend Sempill, the assertor of my liberty, visit you in passing? If he did, as he promised he would, why have you not said a word about him? All my friends owe much to him on my account. He takes a warm interest in my studies, as well as in the welfare of my person; and, what is more, I am persuaded that he takes a warm interest in the cause. The Court does not contain a more religious man, one who unites greater modesty with greater genius, and a more matured judgment with more splendid accomplishments. In procuring for me a mitigation of my imprisonment, he has shown, both by words and deed, a constancy truly worthy of a Christian. If you meet with him on his return (for he means to return with your hero) thank him on my account; for he will not rest satisfied until he has effected my complete liberation."*

In February 1611 Melville received a letter from the Duke of Bouillon, stating that he had procured his liberation from the Tower, and inviting him to Sedan. There he was appointed joint professor of divinity with Tilenus, a native of Silesia, who had come to France

* M'Crie's *Life of Melville*, pp. 409-11. 8vo. Edin. 1824.

early in his youth. Having become a convert to Arminianism, Tilenus at length left Sedan, and became an open and avowed enemy of Calvinism, which Melville had all along strenuously supported. This involved Melville in a controversy, in which he was ably assisted by Sir James Sempill. Tilenus, disappointed in his scheme of raising partizans in France, sought to ingratiate himself with King James, by a defence of the late proceedings in Scotland, and by an attack on the Scottish Presbyterians. His work was entitled, “*Parænesis ad Scotos, Genevensis Disciplinæ Zelotas. Autore Dan. Tileno Silesio. London, 1620.*” Small 8vo. There is also an edition of this little work from the press of Edward Raban, at St. Andrew’s, in 1620. The reply to this, usually attributed to Melville, was the production of Sir James Sempill. It is entitled, “*Scoti Τον Τυχολητος Paraclesis contra Danielis Tileni Silesii Parænesin.—Cuius pars prima est, De Episcopali Ecclesiæ Regimine. Anno 1622.*” 4to. The work is written with much ability, in a style of nervous reasoning, seasoned with satire, which is, upon the whole, less severe than the rudeness of the attack which it repels would have justified. At the close the author signifies his intention of publishing two parts, on Elders, and on the Five Ce-

remonies obtruded upon the Kirk of Scotland. But the necessity for these was superseded by the elaborate "*Altare Damascenum*" of Calderwood, which appeared the following year.

Besides these two controversial essays, Sir James was the author of "Cassandra Scoticana to Cassander Anglicanus. Ep. Dedic. Midelburgi, 1618," and a work against Scaliger and Selden, entitled, "Sacriledge Sacredly Handled, &c. Lond. 1619. 4to. To this latter work three epigrams by Melville are prefixed.

These, together with "The Packman's Paternoster," are the only known works of Sir James Sempill. They are sufficient, however, to elevate the author to no mean rank among the controversial writers of a bygone age; and certainly bear out Melville in his estimate of the learning and genius of the author.

The position which Sir James Sempill held at Court, together with his zealous Presbyterianism and literary reputation, brought him into frequent communication with the public men of his time. We find Archbishop Spottiswood addressing a letter to him on the 12th October 1611;* and another dated "Dublin, May 4, 1612,"

* Wodrow's Life of Spottiswood.

from James Hamilton,* in recommendation of Usher,

* "The state of education had fallen so low (in Ireland) that it was with difficulty an individual capable of teaching the learned languages could be found even in the capitol.

"In 1587 James Fullarton and James Hamiltoun established a school in Dublin. The talents of the two Scotsmen, joined with the most winning manners, soon procured them scholars. After they had taught privately for five years, they were admitted to professorships in Trinity College, the fabric of which had been recently completed; and they contributed greatly to bring the University of Dublin into that reputation which it quickly acquired. Their labours would have deserved to be commemorated if they had done no more than to educate the celebrated James Usher, afterwards Archbishop of Armagh, the great ornament of the Church of Ireland, and one of the most learned men of his age. He was one of their first pupils in the grammar-school, was conducted through his course of philosophy at the University by Hamilton, and was accustomed to mention it as an instance of the kindness of Providence that he received his education under the two Scotsmen, 'who came thither by chance, and yet proved so happily useful to himself and others.' At a subsequent period, James [VI.] availed himself of the credit which they had gained, and they were employed in secret negotiations of the nature mentioned, which they carried on with much ability and success. The services of both were rewarded. Fullarton was knighted, admitted of the bed-chamber, and resided ordinarily at court after the accession. Hamilton was created Viscount Clanaboy, and afterwards Earl of Clanbrissil; was entrusted with great authority in Ireland; and, in concert with his pupil, the Primate, and his countryman, the Bishop of Raphoe, shewed favour to such ministers as took shelter in that country from the persecution of the Scottish prelates."—M'Crie's *Life of Melville*.

"In the kirkyard of Dunlop there is a tomb erected about 180 years ago to the memory of a minister of the parish. On a flagstone in the floor is the following inscription: 'Heir Iyis Hanis Hamiltoune, vicar of Dunlope, quha deceisit ye 30 of Maii 1608, ye aige of 72 yeirs, and Janet Denham his spous.' Under a marble arch, with two marble pillars of the composite order in front, are two statues kneeling on a marble monument in the attitude of devotion, and habited according to the fashion of the times. There is also a long inscription on a marble slab in the wall, stating that he was the son of Archibald Hamilton of Raploch, and that his wife was the daughter of James Denham of West Sheilds—that they lived together forty-five years, during which period he served the cure at this church;—that they had six

when he went to London to publish his first work. "Clear them," (Dr Chaloner and Mr Usher), says Hamilton, "to his Majestie that they are not puritans; for they have dignitarieships and prebends in the Cathedral Churches here."*

As Sheriff Substitute of Renfrewshire, to which he had been appointed in 1602,† Sir James appears to have heartily entered into the preparations made for the reception of James the Sixth, his king and patron, who visited the Monastery of Paisley in 1617; but the arrangements of his Majesty did not admit of his crossing the bridge into

sons, and one daughter, Jean, married to William Muire of Glanderstoun—and other particulars.

"It appears to have been erected by their son, James, the first Viscount Clancubois, of the kingdom of Ireland, from whom descended the Hamiltons, Earls of Clanbrassil, a family whose honours became extinct in 1798. It is a piece of fine workmanship."—Robertson's Cuninghame, p. 306.

Sir James Sempill participated to some extent in the good fortune of Fullarton and Hamilton. He had a share of the out-farms of Carberry, in the county of Cork, granted by King James in 1606 to Graham and Hamilton, which portion he exchanged for a great extent of Walter Coppinger's lands. He experienced much difficulty in obtaining the conditions, or payment of the bonds. He at length, however, got a deliverance of "Oliver St John," the Lord Lieutenant of Ireland in 1617. These lands were violently appropriated during the usurpation of Cromwell; and the successors of Sir James in vain attempted to recover them.

* M'Crie's Life of Melville, p. 406, vol. ii.

† March 9th, 1602, Sir James Sempill, Knight, admitted Sheriff Substitute, in presence of the Honourable the Master of Paisly, upon a commission from Robert Lord Semple, Sheriff Principal of Renfrewshire, and Robert Vass, appointed to be Sheriff Clerk.—Paisley Records.

Paisley. Motives of prudence—not to put the burgh to expense—it is said, dictated this course.* There can be little doubt that Sir James was the author of the Oration delivered before the King by a “a prettie boy of 9 yeeres age,” in the great hall of Abercorn House. In “The Muses Welcome,” by Adamson, the following account is given of the reception of the King :—

“The Kings Maiestie came to Pasley the xxiiii of Jvly where in the Earle of Abercorne his great Hall was verie graciouslie deliuered by a prettie boy of 9 yeeres age WILLIAME SEMPLE sone to SIR JAMES SEMPLE of Beltries this Welcome following.

“A Graver Orator (Sir) would better become so great an action as to welcome our great and most gracious Soveraine; and a bashfull silence were a boyes best eloquence. But seeing wee read that in the salutations of that Romane Cæsar, a sillie Pye amongst the rest cryed Ave Cæsar to: Pardon mee (Sir) your M. owne old Parret, to put furth a few words, as witnesses of the fervent affections, of your most faithfull subjects in these parts; who all by my tongue, as birds of one Cage, crye with mee, Ave Cæsar, Welcome most gracious King.

“Welcome then is the word, and welcome the work wec all aime at. A verball welcome were base, trivial and for everie

* Semple, in his Continuation of Crawford, says—“As I am informed the King was petitioned not to pass through the port at the old brig into the town, the magistrates being afraid they would not be able to maintain the dignity of a royal burgh.”

body; and a Real or Royal welcome answering either our harts desires, or your H. deservings, *Ad hac quis sufficiens?* Actions can never æquall affections. Saying then is nothing; shall I sweare your M. welcome? I dare; but it becommeth not a boy to touch the Bible; and yet, because an oath taken by nothing, is but nothing, I sweare by the Black Book of Paisley* your M. is most dearlie Welcome.

“ Thus have I said (Sir) and thus have I sworne.

Performance tak from Noble Abercorne.

“ Welcome then (Sir) every where, but welcomer here, then any where. This seemeth a Paradox, but if I prove it, your M. I hope will approve it. Three pillers of my proof I find in our old Poet, Phœbus, his Clytia; and his Leucothoe; whose fabulous Allegorie if I can applie to our selves by true historie, all is well.

“ Phœbus (Sir) you knowe is knowne to all, because seene of all: that Sunne, that Eye, by which the world seeth, shining alike both on good and bad. And are not you (Sir) our royall Phœbus? are not you, as ane eye of world, seeing vpon you are the Eyes of the world, some for good, others for evill

* The Black Book (or Chronicle) of Paisley. Mr Riddell, advocate, in his “ Reply ” to Dr Hamilton of Bardowie, has the following note in reference to this ancient record:—“ In the same year, 1574, Lord Claud Hamilton pursues Lord Sempill in the Civil Court for delivery to him of the Black Book of ‘ Pasly.’ This it is believed is the oldest notice of a chronicle alluded to by historians which has been the subject of controversy. Some relative extracts are to be found in a MS. in the Advocates Library, transcribed in 1501. Like most of our chronicles it may chiefly have embodied Fordun; at the same time these often contain interjections and additions that are curious.”

according to their minds. And as that Sunne in his course, compasseth and passeth by the whole world; so hath your M. since you beganne to shine in your royall Sphære, in-
hanced a good part of the world; but passed by, and buried all the Princes, aswell of the Heathen as Christiane world. O shine still then our royall Phœbus.

“ Now that your M. is the peculiar Phœbus of our westerne world, if any doubt, then, *Ex ore duorum aut trium*, your three Kingdomes ar three witnesses. Still shine then our royal Phœbus. Now (Sir) Clytia and Leucothoe were Phœbus Mistresses; Clytia the daughter of the Ocean, Phœbus first Love. Hence did the Poets faine, that the Sunne rising in the East, holdeth his course westward, for visiting his love, and according to their long or short embracements, aryse our long or short dayes and nights. And are not wee then (Sir) of Scotland, your M. owne old kindlie Clytia? are not you (Sir) our Phœbus, comming from the East, with glorious displayed beames, to embrace vs in the mouth of the Ocean? and is not this verie place now (Sir) your vestermost period? Ergo (Sir) your kindest Clytia.

“ Your Clytia (Sir) is of many goodlie members. Your M. hath past alreddie her head, neck, and armes, your greater Townes and Cities; but till now came you never to her hart. Why? because in this very parish is that auncient seat of William Wallace that worthie Warriar, to whome (vnder God) wee owe that you ar ours, and Britanne yours. In this very parish is that Noble house of Dairnley-Lennox, whence sprung your M. most famous progenitors. In the Citie you came from, the bed that bred you: In the next you goe to, That noble

race of Hamilton, wherein your H. most royall Stemme distilled some droppes of their dearest Blood: and in this very house, is, your M. owne noble Abercorne, a cheef sprigge of the same roote, removed only a litle by tyme, but nothing by Nature. And therefore are you in the verie hart of your Clytia, and so welcomer to her hart, then to any other part. And so I hope your Parret hath proved his Paradox.

“ Now (Sir) Leucothoe, that fairest Ladye, Phœbus second love, shee is even your M. owne glorious England most worthy of all love. When that Phœbus, first wowed that Leucothoe, hee was faine to transforme him selfe in the shape of her Mother, and so to chift her hand-maids for a more privat accesse. But when your M. went first to your English Leucothoe, you went lik your selfe, busked with your owne beames, and backed with the best of your Clytia: So were both you and wee welcome, and embraced of your Leucothoe. And retourn- ing now to your Clytia, you bring with you againe, the verie lyfe (as it were) of your Leucothoe, these Nobles and Gentry which accompanie you; and shuld not both bee; nay; are not both most dearlie welcome to your Clytia.

“ That Phœbus in his love to his Leucothoe forgot his Clytia; he came no more at her, her nights grewe long, her winters tedious, whereupon Clytia both revealed and reviled their loves; and so Leucothoe was buried quick by her owne furious father, and Clytia cast out for ever of Phœbus favour. But your M. in your most inward embracements of your Leucothoe, then were you most mindfull of your old Clytia. Indeede our nights have beene long, a fourtein yeeres winter, if wee weigh but your persone; but yet the beames of your Royall hart (the

onlic lyfe of Love) were ever awarming vs. The onely remedie were, that these two Ladyes, as their loves are both fixed on one, so them selves become both one; and what will not true love vnite? As they have alreadie taken on one Name for their deare Phœbus sake, let them put on also one Nature for the same sake. So shall our Phœbus shine alike on both; be still present with both; our nights shalbe turned in day, and our winter in ane endlesse Sommer; and one beame shall launce alike on both sides of our bound-roð, and our Phœbus no more need to stretch out his armes on both sides of it, devyding as it were his Royall body for embracing at once two devided Ladyes. Hee that conspireth not to this Union, let never Phœbus shine more on him.

“Lastly (Sir) that poore Clytia, thogh shee lost her Phœbus favour, yet left shee never of to love him, but still whether his Chariot went, thether followed her eyes, till in end by her endlesse observance shee was turned in that floure called *Heliotropion* or *Solsequium*. And how much more (Sir) shuld wee who growe daylie in your grace and favour; bee all turned in a Βασιλεοτροπιον with a faithfull *Obsequium*. Our eyes shall ever be fixed on your Royall Chariot: and our harts on your Sacred Person.

“O Royal Phœbus keepe this course for ever,
 And from thy deare Britannia never sever,
 But if the Fates will rather frame it so
 That Phœbus now must come, and then must goe,
 Long may thy selfe; Thy race not ever ring
 Thus, without end: we end. God Save our King.

“Amen.”

“ After a patient investigation of the Records of the Town Council of the Burgh,” says Motherwell in the *Paisley Magazine*, “ we cannot discover any notice of this visit, which leads us to conclude that his Majesty never crossed the Cart, or passed through the Brig-port. This silence also gives a colour of truth to the current tradition that the Bailies supplicated his Majesty not to enter within their bounds, their common burse being then so miserably reduced that they, his loyal and dutiful subjects, could not entertain him with that sumptuousness which befitted their respective estates. To this request, it seems, the benevolent monarch lent a gracious ear, and contented himself with abiding in the Place or Abbey of Paisley, where he was most hospitably entertained by the ‘ noble Abercorn.’ ”

The year following the visit of the King, Sir James was bereaved of his lady, who died at Bell's Wynd, Paisley, in the month of September 1618. Her will, which is curious, is as follows :—

“ Test. &c. Dame Geillis Elphinstoune, Ladie Biltreis, wtin. the burt. of Paslay, the tyme of hir deceis, Quha deceist in the moneth of September, Jm vic and Auchtein zeiris, &c.

“ Legacie. At Bells Wynd, the sevint day of Januar, Jm vic and Auchtein zeirs. The quhilk day Dame Geillis Elphinstoune, Ladie Beltreis, Recomendis hir saull and bodie

in the hands of the Eternall God hir creator. Item, scho nominats Mareoun, Geillis and Isobell Sempills, hir dochteris, hir onlie exrs. Intrors. wt. hir guidis, geir and debtis. Item, Scho levis to hir dochter, the Ladie Arkinlas, ane gown of flowrit velvot, ane doublat and skirt of purpor. flourit velvot. Item, to the Ladie M'farlande, ane blak sattein dowblet and figorit velvot, wt. ane gowne of the samyne. Item, ane gowne and ane wyliecoitt, the goune of burret, and the wylicoitt of reid claithe. To Mareoun Paden, with fyve hundrithe mks., for hir feyis and guid srvis. . . . Item, to hir eldest sone, Robert, ane diamont ring. Item, ane vther ring of blew safeir [] to the said Mareoun. Item, ane dussane of sylwir spones and twa taiblets of gold to George, hir sone. To hir dochter, Margaret, ane furneist fedder bed, in lyng. and all necessaris, viz. fedder bed, bowster, twa codis, twa coveringis, twa pair blankatts, four pair scheitts, twa pair small scheitts, and twa pair round scheitts. To Mareoun Paden ane furneist fedder bed for the bairne George. Item, to the Ladie M'farland ane cheynze of gold and caskat, Item, to Mareoun ane cheynze of gold wt. ane knap in forme of pig at the end thairof Item, to Geillis, hir dochter, ane vther cheynze of gold of flour-scoir twelf linkes. Item, to Issobell, hir dochter, ane cheynze of gold set wt. sum stanes and pearled. Scho recommendis Mareoun to the Ladie Arkinlas, Geillis to Sir George Elphinstoune, hir brother. Item, George, hir sone, and Isobell, to ye said Mareoun Paden, in keiping, on thair awin expenss. Item, scho recommends the orsynt. of hir haill bairnes and estait to hir husband, Sir George and James Elphinstounes, hir brether. Item, scho hes in Edl. present Thrattein hun-

drith mks. in gold. Off the qlk. expenss in all thingis to be done deducit, scho levis the rest to Geillis, hir dochter. Subscryvit with hir hand, &c. In presens of Sir George Elphinstoune, hir brother, &c. Confirmed, June 4, 1633."

In this document, it will be observed, there is no mention made of the "prettie boy" who delivered the oration. If Adamson was correct in saying he was a son of Sir James Sempill, the youth must have died in the interval between the visit of the King and the death of Lady Beltrees.

The items specified in the legacy are not only interesting as showing the extent of "plenishing" and bijoutrie possessed by a lady of quality in the early part of the seventeenth century; but they also exhibit a fine example, in the legacy to Mareoun Paden, of the respect in which old and worthy servants were held by our ancestors.

Sir James survived his lady about seven years. He died at his house in Paisley, in the month of February 1625-6. His death is noticed in "The Obituary of Robert Boyd of Trochrig," (vol. i. of the "Bannatyne Miscellany,") where he is described as a gentleman of learning, an old and familiar servant of the King, and a "grand enemie à la pseudo-hierarchie." From the testament of his lady, it would appear that he had issue by her:—

-
1. Robert, who succeeded.
 2. George, (an infant in 1617).
 1. Marion, married to Colin Campbell of Ardkinlas.
 2. Margaret, married to Walter M'Farlane of that Ilk.*
 3. Mary; 4. Geillis; 5. Isobell.

III. ROBERT SEMPILL of Beltrees, who enlarged the "Packman's Paternoster," and the author of the "Elegy on the Death of Habbie Simson," &c. was the eldest son and successor of Sir James. He was served heir of his father, Oct. 12, 1625, in the lands of Yochar, Blavarthill, Kings-medow, &c., in Renfrewshire; also, in the lands of Stewarton, with the pendicles to it of the lands of Ormesheuche, Hilhouse, &c., in Ayrshire; and in the Island of Little Cumray, in the shire of Bute. Oct. 10, 1626, he was served heir in general to his father. He was probably born in 1595, his parents having been married in 1594. He was educated at the College of Glasgow, having entered, or matriculated, in the Kalends of March 1613. In the Register he is designed "Ro-

* M'Farlane was a great loyalist, and "suffered much on account of his attachment to the royal family, in the reign of King Charles I., and was fined by Parliament for having joined Montrose, in the sum of 3000 merks, in 1646. He was twice besieged in his own house, during Cromwell's usurpation, and one of his houses, called the Castle of Inverouglass, was burnt to the ground by the English; and in it several of the antient writs of the family were consumed." He died in 1664.—*Douglas's Baronage of Scotland*, p. 96. Edin. 1798, folio,

bertus Semple hæres de Bultreis." He married Mary, daughter of Sir Thomas Lyon of Auldbar.

As a poet, the additions to his father's poem of the "Packman's Paternoster," and the "Elegy on Habbie Simson," entitle him to no mean consideration. It is to be regretted that so few of his productions have been preserved. The great civil war, which raged during the prime of his life, would no doubt interrupt the flow of his muse. In that struggle, as we learn from a paper among the Beltrees documents, written by his grandson, he fought on the side of Charles I. and his successor, being an officer in the royal army, and like many others suffered severely in the cause. He took an active part in promoting the Restoration; but never had his Irish lands restored to him. It may be conceived, therefore, that during the Commonwealth he had but little heart to cultivate the muse. The pecuniary difficulties of the family at this period are indicated by a wadset, contracted on the 10th March 1649, by which Robert Sempill and his spouse, Dame Marie Lyounne, dispone "all and haille thaire twa pairte of the fywe merk land of Auchinlodmont, with housses, zairds, &c. lyand within the parochin of Paisley," to "Capitane Livetennent George Montgomerie," for £3000.

Robert Sempill of Beltrees must have died before

1669, on the 28th June of which year his son, Francis Sempill of Beltrees, with consent of his wife, Jean Campbell, made an excambly with John Caldwell, mason, portioner of Risk, of part of the Park Meadow for "twa Rigs, along with the Hall of Beltrees." He was alive in 1660, having been a witness to a baptism at Forehouse on the 28th September of that year. Besides his successor, he had a daughter, Elizabeth, married to Sir George Maxwell of New-wark.

IV. FRANCIS SEMPILL of Beltrees, author of "The Banishment of Poverty," &c. succeeded his father. The time of his birth has not been ascertained. Amongst the many traditions of his poetical talent preserved by the peasantry of Lochwinnoch and Kilbarchan parishes, there is one to the effect that, when quite a boy, his grandfather and he happening to be walking together, the former observed—"Thy faither is a poet—thou maun try thy hand. We'se gang the length of Castle-Sempill, then let me hear it." The first attempt of Francis, thus prompted, was as follows:—

“Thair livit thrie lairds into the west,
And thair names were Beltrees:
An the Deil wad tak twa awa',
The thrid wad leve at ease.”

“ Sir James strakit his head, but nippit his lug [ear].” So says tradition, and the anecdote seems to be popularly believed in the district. But it is somewhat apocryphal. Sir James Sempill, the grandfather of Francis, died in 1625-6; and as he was only married in 1594, his son Robert, the father of Francis, could not be more than thirty years of age at his death. Supposing Robert to have married at the age of twenty, and there is reason to believe that he did marry early in life, Francis would not be more than nine years old when his grandfather died. He seems, therefore, to have been too young to compose the lines attributed to him.

“ Francis Sempill, younger of Beltries, married Jeane Cample, in the paroch of Lochgoilsheid, 3 April, 1655.” The ceremony took place in the kirk of Lochgoilshead. His lady was a daughter of Ardkinlas, and a full cousin of his own. Though his family had suffered considerably by their loyalty, Francis continued to be warmly attached to the house of Stuart. He wrote satires on the Whigs, and complimentary verses on the Duke of York and Albany, afterwards James VII., and on the births of his children. “ The Banishment of Poverty,” one of the best and longest of his poems which have been preserved, is laudatory of the Duke of Albany.

From the family papers it appears that Robert, the father of Francis, had incurred considerable debt—the consequence, partly, it may be presumed, of his bearing arms in the cause of the unfortunate Charles I. In the hands of Francis the family estates gradually became less, and he seems to have been subjected to no small embarrassment. In 1674 (20th January) he gave a charter of alienation of the lands of Beltrees and Thridpairt to his son. He made no secret of his want of means, which, in his “Banishment of Poverty,” he attributes to his having become security for some one. Speaking of poverty, he says—

“ The first time that he met with me,
Was at a clachan in the west:
Its name, I trow, Kilbarchan be,
Where Habbie’s drone blew many a blast.
Where we shook hands, could be his cast,
An ill dead may that custron die—
For there he gripped me well fast,
Where first I fell in cautionrie.”

There is amongst the Beltrees papers a horning—“Maxwell and Patoun contra Sempill, 17 April, 1677,” for £150, 10s. Scots. From this period the property seems to have been rapidly encroached upon. Francis Sempill,

with consent of his spouse, Jean Campbell, feued “ anesextene pennie land of Glenheid,” called the Hall, 15th Nov. 1677. He sold, feued out to vassals, the lands of Beltrees in 1677—as, for example, to Humphra Barbour of Risk, the 6s. 8d. land of Beltrees for 2500 merks Scots, with consent of Jean Campbell his spouse, and Robert Sempill his only son and heir. The superiority of Beltrees he sold to Thomas Crawford of Cartsburn before 1678; and on the 15th June 1680, he and his spouse resigned their life-rent of “ pairts of the Thridpairt to Robert Sempill thair son, for the younger laird’s infestment in all and hail the 46s. 8d. land of Clochodrick; the younger laird paying the old laird’s debts, amounting to 800 merks and £800 Scots.”*

The appointment of Sheriff Depute of Renfrewshire, which Francis Sempill received before 1677, may be supposed to have added to his pecuniary resources. To be qualified for such an office, he had no doubt studied as a lawyer—which circumstance may explain the allusion in the epistle of William Starrat, teacher of mathematics in Ireland, to Allan Ramsay:—

“ Nor e’en the loyal bruiker of Beltrees,

* Beltrees papers.

Wha sang with hungry wame his *want of fees* ;
Nor Habby's drone cou'd with thy wind-pipe please."*

While Sheriff Depute of Renfrewshire, Francis Sempill made a narrow escape with his life. In the discharge of his duty, during the troublous times of Charles II., he had apprehended one "Walter Scot, a late magistrate [of Renfrew], a noted ringleader of Conventicles, and of such like disorders." A tumult was the consequence, in the course of which the prisoner was rescued, and Bel-trees beaten and wounded to the hazard of his life.† This circumstance is alluded to by the author in "The Banishment of Poverty."

Francis Sempill did not live to see the Revolution, and the flight of James VII., the Duke of Albany of his muse. He died before 1685, in which year (January 21), his relict, Jean Campbell, granted an assignation of her estate to her son, Robert Sempill, then of Beltrees.‡ He was alive, however, in 1681, as the following letter to Robert Sempill, writer in Edinburgh, shows :—

* Printed in the earlier editions of Ramsay's poems. Starrat, or Stirrat, was probably from Dalry parish, Ayrshire, where the name still prevails.

† Wodrow's History of the Sufferings of the Church of Scotland, vol. ii., Appendix, p. 8. Folio. 1722.

‡ Beltrees papers.

“ Burnfoot, September 19, 1681.

“ Loveing Cousine,

“ I have sent your wyfe 12 lib. Scots, in pairt of that 35 lib. which I am oweing her, which I shall study to have in with all expedition, as I heirby oblege me. You showld not have wanted it all so long, but that ovr people heir are sadly vexed with the bad weather, lyke to lose all their stuffe, and can not get promise to provide money. But this I have sent for your present necessitie, thynking your wyfe may be lyeing in. I desyre you to send my wyfe’s cloathes by the bearer, for we expect my Lord Sempill, and my Lady will bring strangers with them, and she cannot well want her cloathes at such a tyme. I have wryten at leist thryce to yow and James ffreeland, but never saw any ansuar, only I got a letter from yow and him anent George Scot’s troubling M’Gill. I have answered that twyce, once by Euphane Sempill’s man, another tyme by William Mug, my Lord Sempill’s servant. However, if I had gotten the Retrocession west, to subscribe, the money and it had been returned before now. As I have wryten to James ffreeland by the bearer, to the quich I refer yow. And with respects to your bedfellow. I am,

“ Your most affectionate cousine to serve yow,

“ F. SEMPILL.

“ My wyfe desyres to know how Mr Williame Hog’s wyfe is, to both which I ame hereby heartely recommended.”*

* Original in the possession of D. Laing, Esq.

This letter, from its contents as well as the date, bears evidence of having been written after the resignation of the writer's life-rent to the son. It also shows that, notwithstanding the munificence of the Duke of Albany, so much extolled in "The Banishment of Poverty," the poet still felt the inconvenience of an ill-replenished exchequer. From this specimen of his pen, which is a small neat hand, he seems to have had the benefit of an excellent education. We remark this, because it is evident from writings which have been preserved, that the family gradually deteriorated in this respect.

The irreverent notice of the death of "Sempill of Beltries," in Law's "Memorialls,"* no doubt refers to the poet. The difference in the ecclesiastical and political creed of the parties may account for the reverend annalist's jeers. From Law's statement it would appear that Francis Sempill died suddenly at Paisley on the evening of Sabbath, 12th March 1682. He had intended presiding in the Sheriff Court on the Tuesday following. His lady was with him at the time.

Francis Sempill and his wife, Jean Campbell, had two sons, whose names are recorded :—

* *Memorialls*; or, the Memorable Things that fell out within this Island of Britain from 1638 to 1684. By the Rev. Robert Law. Edited from the MS. by Charles Kirkpatrick Sharpe, Esq. 4to. Edin. 1818.

1. Robert, who succeeded, baptized 11th April, 1656.
2. James, baptized 10th May, 1657; he appears to have died young.

As a poet, Francis seems to have allowed himself greater scope than either his father or grandfather. He possessed considerable humour, and a ready turn for impromptu. This is evinced by the reputation in which his memory is still held in his native district, and the many anecdotes of his muse which tradition has preserved. Some of these are unmeet for modern ears. The following gleanings, however, will show the popularity of the author:—

An old woman having died at Kilmacolm, and been buried in an “unco lair,” the proprietor of the burying-ground caused the body to be taken up and re-interred. The nephew of the old woman applied to Francis Sempill, who was then a young man, for an epitaph, which he forthwith produced as follows:—

“Heir lyis yirdit our gude auld auntie,
 Quham Deth grippit in his pockmantie,
 She deit at the aige of fyve and fiftie,
 Scheme faw the hands that first did lift thee.”

One Macnair was buried, and he wrote an impromptu epitaph:—

“ Heir lyis the corpse of Laird Macnair,
 Wha left his geir to Hewie Blair,
 He livit a gock and deit a beist,
 And we’s cum heir to his last feist.
 Och ! och ! hon ! ”

He exercised his wit on the Laird of Garscaddan thus :--

“ Heir lyis the corps of auld Garscad ;
 He was a neighbour unco bad ;
 He dyit in Northbar wi’ a fou bellie,
 Whan he was courtand Ladie Kellie ;
 He dyit nyne nichts afore the fair,
 And aw the fock said, Deil may care.”

The following is a *jeu d’esprit* on Lady Schaw of Greenock :--

“ Heir lyis interrit, forbye a witch,
 Ane oppressor baith of puir and rich :
 How scho fends, and how scho fares,
 Naebodie kens, and as few cares.”

When Cromwell’s forces were garrisoned in Glasgow, the city was put under martial law. Every person entering it had to report himself on arrival to the commanding officer. Francis Sempill had occasion to visit his aunt, who lived in the house commonly called the Duke of Montrose’s Lodgings, or Barrel’s Haw, near the “ Bell

o' the Brae" in the High Street. He intimated his arrival in rhyme :—

“ To aw to quham it concerns ; neir the Tempill,
 Thair is ane wons wi' auntie Sempill,
 His consort forbye, gif ye please ;
 Thair's twa o's horse, and ane o's men,
 That's bidand down wi' Allan Glen :

Thir lynes I send to you for feir
 Of puining o' auld auntie's geir ;
 What neir ane befoir durst steir ;
 It stinks for fuistiness I daur sweir.”

This humorous notification is said to have first led to a quarrel, and afterwards to a familiar intimacy between the commanding officer and the poet ; and the editor (the late William Stenhouse) of Johnson's " Musical Miscellany," supposes it " probable that [the officers] of Cromwell had introduced two of Sempill's songs into England before the period of the Restoration ; for they were both printed and well known in England, in the reign of Charles II., the words and music being engraved by Charles Cross. Henry Playford afterwards introduced the song of " She rose and let me in " in his " Wit and Mirth," vol. i., printed in London in 1698."

The visit of Francis Sempill and his lady to Glasgow

must have taken place some time after 1655, the year in which he was married—not 1651, as Stenhouse's authority supposes.

It is said that Francis Sempill left a number of pieces in manuscript. "It is to be regretted," says Motherwell,* "that the manuscripts of Francis Sempill are irretrievably lost. They fell into hands which knew not their value, and it is to be feared out of them they will never be recovered." It is extremely probable that the poet left sundry pieces in manuscript; but certain it is none of them are preserved among the Beltrees papers. The manuscripts to which Motherwell refers consisted, in all likelihood, of a number of loose sheets which have been most kindly and unexpectedly handed to us by H. G. Gardner, Esq., a descendant, maternally, of the Sempills of Beltrees. They consist of pieces attributed to Francis in different hands of write—none of them holograph of the author himself. Of the genuineness of the older portion of these manuscripts we have not the slightest doubt. From a comparison of the writing we should say that they are copies, either from the original MS. of Francis Sempill, or from memory, by the grandson of the

* Introduction to the "Harp of Renfrewshire."

poet, Robert Sempill, sixth of Beltrees. They seem, from the style, to have been written about the beginning of last century. The first we shall transcribe are in honour of the poet's famous patron, the Duke of Albany. We do not adhere to the orthography, which is bad--evidently the blunders of the copyist:--

[FRAGMENT.]

* * * *

Welcome to Caledon, brave Duke of Albany,
 Heir to Great Charle's throne,
 Welcome to Caledon:
 When he to glory's gone
 Homage we'll pay to thee—
 Welcome to Caledon, brave Duke of Albany.

FOLLOW SOME LINES BY FRANCIS SEMPILL OF BELTREES UPON HIS
 HIGHNESS, JAMES DUKE OF ALBANY, AT HIS FIRST COMING TO
 SCOTLAND.

To the tune of the lass that came to bed with me.

Let cannons roar from sea and shoar,
 And trumpets sound triumphantly;
 Whilst we drink the health, we'll fare in wealth,
 Of that high-born Duke of Albany.

He is a child from Scotland's womb,
Though his nativity's by thames;
He's from the glorious martyr come,
And he bears the name of good King James.

O noble peers and princes all!
Our royal throne do not disgrace;
Act no enormity at all,
Nor bastardise a royal race.

Let Hagar and her brat be gone—
Her bottle on her shoulder be;
For Sarah says unto her son,
He never shall be heir with thee.

Turn all such fancies clean away,
And push down such Egyptian pride;
Before we want a seigniory plant
In a king on Yarrow side.

Yet at that Duke no spleen I have,
Ingenuously I do declare:
If he'll but carry it brisk and brave,
And move in his peculiar sphere.

O noble Duke of Albany!
Pardon me if I transgress;
It is a fault in loyalty,
And I'll ne'er mend though I confess.

If this prodigious comet be
 The object of our thoughts and fears ;
 To deal the cards 'twixt him and thee,
 And to set all Britain by the ears.

But let Scots lads in heart be blent,
 To fight it out most valiantly ;
 And keep the Crown in its just descent
 For that high-born Duke of Albany.

Though a heavenly crown he doth prefer,
 From a earthly should he barred be ?
 O, the King of Kings will both confer
 On James the Duke of Albany.

UPON THE BIRTH OF CHARLOTTE-MARY, DAUGHTER TO KING JAMES
 THE SEVENTH.*

To the tune of Corn Rigs are Bonny.

True subjects all let us rejoice,
 Come let us all be merry,
 Our Royal Princess is brought to bed
 Of a bonny Charlotte-Mary.

Charlotte-Mary is my love,
 She's sweeter than the honey ;

* So styled by the writer. He was, however, only Duke of Albany when the verses were composed.

She's fairer than the fairest flower,
O if she be not bonny.

No star doth shine so bright as she ;
She's very like her daddie ;
Forerunner she is come to be
Of a bonny lusty lady.

In the meantime we'll thank you Lord
For that we have already ;
Bless'd is the babe that is now born
On the feast of our bless'd Lady.*

When that her mother was so big,
That blind might well discern ;
Our faithless Whigs did still deny
That e'er she was with bairn.

Now they begin to threep the child
Is dead, when scarcely born ;
Still venting their malicious heart
With old tout of new horn.

But let those brosie pack tout on—
They are poor fools and silly ;
They'll tout another tune I true,
When Charlotte gets a billy.

* August.

Good Lord! who hath begun this . . .
 For comfort of the nation,
 Perfect the same, and crown at last
 All just men's expectation.

Charlotte-Mary—better known simply as “Mary”—
 espoused the Prince of Orange, and, with her husband,
 became the “William and Mary” of the Revolution
 settlement.

The next piece we transcribe, as nearly as we can
 guess, in chronological order, is entitled:—

A ROUNDELL IN NAME OF THE LOYAL BURGESSES OF GLASGOW, Y
 F. S. OF BELTREES. JULY 23d. 1670.

- 1st. Good Mr Bishop Lighton,
 You'r welcome to this town;
 We wish you prove a wight one;
 Good Mr Bishop Lighton,
 It's feared ye prove a slight one,
 For upholding of the Crown.
 Good Mr Bishop Lighton,
 You'r welcome to this town.

- 2d. You'r sanctified societie
 Doth purchase you renown;
 And monastick sobrietie,
 You'r sanctified societie,

You'r gravitie and pietie,
Cry all our bishops down :
You'r sanctified societie
Doth purchase you renown.

- 3d. We think ye do right weil,
To give to poor your winning,
In money, malt and meal ;
We think you do right weil ;
We never knew you peel,
But old Mr James Glendinning :
We think ye do right weil
To give the poor your winning.*

The subject of the foregoing "Roundell" was the well-known Robert Leighton, D.D., Archbishop of Glasgow, the charge of which Diocese he assumed in 1671. He had previously been Bishop of Dunblane. He was a man of mild demeanour, and made every exertion to mitigate the rigorous proceedings adopted by Government against the Presbyterians. His exemplary virtues and talent as a divine spread wide his reputation, even among the Presbyterians. Leighton resigned the See of Glasgow in 1674. He soon afterwards repaired to England,

* Mr James was minister in Kilbarchan, and gave very much to the poor, even to the straitening of himself and family.—[Note by the writer.]

where he spent the remainder of his life with his sister. He died at London on the 25th June 1684, in the 74th year of his age.*

Like the Ayrshire Bard, in more recent times, Francis Sempill frequently identifies himself with his poetical effusions. His "Banishment of Poverty" is altogether a personal narrative; while the two following pieces refer still more pointedly to passages in his life elsewhere mentioned—the first to the unhappy raid at Arinfrew,

"Where they did bravely buff [his] beef,"

and for which "Indemnity thought nothing due"—the second, to the effects of his falling "in cautionrie." Some of the words are obliterated in the MS.

[Lines by F. S. of Beltrees after he some people that had abused . . . he went to Renfrew, and . . several times delayed by the Lords of Justiciary at Gr . . . at last there was an act of indemnity past, which cleared his maltreaters.]

I marvel much our gracious King
Should serve his subjects so,
To send three Reidgowns to the west
Could neither say nor do.

* See "A Practical Commentary upon the First Epistle of St Peter; and other Expository Works: by Robert Leighton, D.D., Archbishop of Glasgow. To which is Prefixed a Life of the Author by the Rev. John Norman Pearson, M.A.," &c. 8vo. London, 1835.

The diet still they do desert,
And nothing else they say,
But let it be *simpliciter*,
Until another day.

The Lords of our Justiciary,
To clarks they give command,
That Gibbie, with his rusty throat,
Give Whigs to understand,

By public proclamation,
And . . . exalted high,
That rebels in this nation,
And all the Whigs go free.

Mr John Gray's admonition
Doth take no place at all;
Who knew of no condition
To favour great or small.

But O that base trepidity,
Which we in judges see,
Blunting the just asperity
Of regal monarchy.

But had poor Frank been with the Whigs,
Which he did still abhor,
He needed not have sold his rigs
On a distressed score.

His main misfortune was before
Kindness and cautionry ;
But oh, alas for evermore !
. . . indemnity !

Take courage, Whigs, to arms again,
You may be bold and stout ;
Indemnity prevents your pain ;
Ye need not stand in doubt.

Our gracious king will grant you grace,
Wherefore ye need not fear
To rise in arms and sacrifice
A prelate every year.

But be advised, my honest Whigs,
Before ye rise again,
Fight better than at Bodel Brig,
Where . . . mears were slain.

The cannon shots did clear the field,
Before they came to blows ;
There the saints faith was in their heels,
Their hearts were in their hose.

[F. S. of Beltrees being engaged cautioner for Nework to Glencairn, had the misfortune to be apprehended for the same by two messengers when he was attending some business of his own before the Commissariat Court in Glasgow, upon which he made the following lines:]

July the nine-and-twenty day,
Fell out an unexpected fray;
Beltrees he did in Glasgow stay,
His process to attend;

Before the Commissar to stand,
With all his libels in his hand:
In came John Weir, with Charles' wand,
Whom he took for his friend.

“ Now, are you there, my bonny bairn?
To see you here doth me concern:
Here is a ticket from Glencairn,
As cautioner for Nework.

“ I'm glad I met you in the morning;
My business it is no scorning;
It is a caption after horning,
Judge ye if it be stark.”

Then Francie looked round about,
With his glied eye and crooked snout:
And what to say he was in doubt—
The case it was so kittle.

Yet thought it best to hold him quiet,
And not to prattle like a pyet,
Lest Weir should give him sandie diet,
And feed him with but little.

In came his comrade, Jamie Bryce,
Who neither would for prayer nor price
Deal ill with Frank, he was so wise,
Lest he should afterward

Exclaim on him in verse and prose,
And all his secret tricks disclose,
To prison him would not repose,
Until his case were heard.

They led Frank as he'd been a Whig,
Far faster than Carnegie's jig,
And took him through the Candilrig,
For fear of public view.

Then said, " we'll to some honest house,
Where we may have a kind carouse ;
Albeit we should not leave a sous,
We'll down to Robin Sempill's.

So hand in hand they thither went,
To try a claret compliment,
Till he for Thomas Craufurd sent,
Possessor of Cartsburn,

Who presently obeyed his letter,
Although the bargain had been greater,
And there he clearly closed the matter;
And bravely did his turn.

Two catchpole messengers regard;
How civil to a country laird,
Who had once rid into the guard,
That would not him affront.

So they a glass of claret took,
Might make a guarder pawn his cloak;
Then they three limmers in a shoak,
Bad Limmerfield adieu.*

The foregoing pieces exhaust the older portion of the MSS. In the more modern there is a copy of "She rose and loot me in"—which is called "a song made by Francis Sempill of Beltrees"—"A Carrol for Christmas," and "Old Longsyne," both of which are attributed to Francis Sempill. Of the latter, which appeared in "Watson's Collection," there are two copies—one in the same round, bold hand as the older MSS., though apparently written at a later period, and when the copyist was more advanced in life. We therefore entertain no

* He calls the Commissary Court Limmerfield.—[Note by the writer.]

doubt of their accuracy in attributing the verses in question to Francis Sempill.

A CARROL FOR CHRISTMAS, BY FRANCIS SEMPILL OF BELTREES.

To the tune of Craigie Forbes's Lilt.

What poor creature, framed by nature,
Can rightly understand,
The great glory of the story
Which now we have in hand.

For wit's fulness is but dulness,
For to sound this groundless deep,
Whilst the wisest and precisest
In amazement's lull'd asleep.

It's the history of a mystery,
That's not easily understood ;
Scarce perceived or believed
By fragil flesh and blood.

O! all the nations' great salvation
In this mystery was wrought ;
Who stood gazing and amazing,
How this mystery was brought.

That a stable was more able
To produce such heavenly things,

Than the brightest or the lightest
Shining palaces of kings.

Where the sweetest and completest
Bright Queen of Chastity,
A poor stranger, in a manger,
Brought forth Divinity.

Why should wretches heap up riches,
Since this princely povertie
Makes more honour wait upon her
Than brimful treasures be.

Beggar Cræsus with rich Jesus
In competition brought,
Is much poorer and obscurer
Than Dives' Lazarus thought.

O! then wherefore should men care for
Rusty riches that decay,
Since treasure, and heaven's pleasure,
So meek and lowly lay.

O! how sweetly and completely
His poverty he bore;
High aspiring and empiring,
In this world he forebore.

I beseech you let this teach you,
With your lot to be content,

Since the Ruler and Controller
Is all Omnipotent.

In this fashion and mean station
A poor pilgrim choos'd to be ;
He lies lowly to make holy
A monastic poverty.

A bright star then, from afar then,
Three wise princes did behold,
Who in coffers comes and offers
Frankincense, myrrh, and gold.

O! how finely and divinely
Did these sophists understand
That great wonder, passing thunder,
Which was wrought in Jury land.

How the notion of devotion
These Arabians could disclose,
Whilst his nation in proud fashion
Did prove his mortal foes.

To conclude now, I thought good now
This heroic theme to choose ;
And for its matter, what is better,
Or fitter for our use.

Let us sing then, till heavens ring then,
Whilst the angels concert keep,

To the choicest of whose voices
First did lull this babe asleep.

To be merry be not weary,
But on holy triumph say—
Hallilujah ! hallilujah !
For this is Christmas day.

A SONG CALLED OLD LONGSYNE, MADE BY FRANCIS SEMPILL
OF BELTREES.

Should old acquaintance be forgot,
And never thought upon ;
The flames of love extinguished,
And freely past and gone ?
Is thy kind heart now grown so cold,
In that loving breast of thine,
That thou can'st never once reflect
On old longsyne ?

Where are thy protestations,
Thy vows and oaths, my dear,
Thou mad'st to me, and I to thee,
In register yet clear ?
Is faith and truth so violate
Unto the god divine,
That thou can'st never once reflect
On old longsyne ?

Is't Cupid's fears, or frosty cares,
That makes thy spirits decay ;
Or is't some object of more worth,
That's stole thy heart away :
Or some desert makes thee neglect
Him so much once was thine,
That thou can'st never once reflect
On old longsyne ?

Is't worldly cares so desperate
That makes thee to despair ;
Is't that makes thee exasperate,
And bids thee to forbear ?
If thou of that were free as I,
Thou surely should be mine ;
If this were true we should renew
Kind old longsyne.

But since that nothing can prevail,
And all my hope is vain,
From these rejected eyes of mine
Still showers of tears shall rain ;
And though thou hast me now forgot,
Yet I'll continue thine,
And ne'er forget for to reflect
On old longsyne.

If e'er I have a house, my dear,
That's truly called mine,

And can afford but country cheer,
Or ought that's good therein :
Though thou wert rebel to the king,
And beat with wind and rain,
Assure thyself of welcome, love,
For old longsyne.

FOLLOWS THE SECOND PART.

My soul is ravish'd with delight,
When you I think upon :
All griefs and sorrows take the flight,
And hastily are gone ;
The fair resemblance of your face
So fills this breast of mine,
No fate nor force can it displace,
For old longsyne.

Since thoughts of you do banish grief,
When I'm from you removed ;
And if in them I find relief,
When with sad cares I'm mov'd,
How doth your presence me affect
With ecstasy divine,
Especially when I reflect
On old longsyne.

Since thou hast robb'd me of my heart,
By those resistless powers

Which Madam Nature doth impart
 To those fair eyes of yours,
 With honour it doth not consist
 To hold a slave in pine,
 Pray let your rigour then desist,
 For old longsyne.

'Tis not my freedom I do crave,
 By deprecating pains ;
 Sure liberty he would not have
 Who glories in his chains.
 But this, I wish the gods would move
 That noble soul of thine
 To pity, since thou cannot love,
 For old longsyne.

V. Robert Sempill of Beltrees, only lawful son and heir of Francis Sempill of Beltrees, married Mary, eldest daughter of Robert Pollock of that Ilk, 14th November 1678. By the contract of marriage she was infest in the ten merk land of Thridpairt, reserving £200 Scots to Jean Campbell, his mother, as an annuity. Robert Sempill took upon him the debts of his father, Francis. On the 13th April 1686, he owed 890 merks and £505. Also annual rents amounting to £94. Four other bands for money appear by Robert Sempill of Beltrees. He renewed a band to Robert Chapman, son and heir of the

deceased Robert Chapman, Glasgow, for 4000 merks, over the lands of Thridpairt, 9th June, 1701.* He paid a visit to Ireland, with the view of prosecuting the family claim to the lands of Carberry, of which they had been deprived during the usurpation; but he returned in May 1703, not having met with sufficient encouragement to institute legal proceedings.

Robert Sempill of Beltrees was alive at the Union, as his son, Robert Sempill, *younger*, is mentioned in the Act. But he died before 1717, in which year "John Cochrane, [second] husband to the Ladie Beltrees," was brought before the Presbytery of Renfrewshire, accused of adultery.† Lady Beltrees would be about fifty-six years of age at this time. She had to Robert Sempill of Beltrees:—

1. Robert, his heir, born 8th January, 1687.
2. Jean, born 21st Sept. 1679.
3. Elizabeth, born 12th Nov. 1680.
4. Grizel, born 14th May, 1682.‡

Robert Sempill of Beltrees seems to have died in the

* Beltrees papers.

† Lochwinnoch Kirk-Session Record.

‡ Kilbarchan Register of Baptisms. The witnesses to the baptism of Jean were Francis Sempill of Beltrees, grandfather of the child, and John Sempill, younger, in Bridgend. To that of Elizabeth, Francis Sempill of Beltrees, and John Paton; and to that of Grizel, the Laird of Pollock.

course of 1713. He was, according to tradition, a remarkably handsome man. Two lines of a local song, popular before the middle of last century, allude to Beltrees :—

“ Cum ben Bishoptoun, ben cum Blair,
And ben cum Beltrees, the flower of them thair.”*

There is another fragment of verses, referring to the same period, from which it would appear that Ladie Beltrees was somewhat of a gallant ;—

“ Mathew Orr was awa’ to Glasgow,
As fast as he could ca’,
And whan they speirt whar he had been,
He said, at the Thridpairt Ha’.

“ But I didna see the Ladie Beltrees—
The Ladie Beltrees she fled ;
She lockit hersel’ into the room,
And hid her ahint the bed.

* * * * *

Meg Peock she said she wasna in,
And sae did Jean Cochrane.

“ Dinna ye mind o’ Ladie Beltrees,
Sin I led thee up the stair ?
Thou said I was a bonnier lad
Than bonnie Johnnie Blair.

* From the recitation of Mrs Blackburn, deceased.

-
- “ Hasna thou mind o’ Ladie Beltrees,
Sin’ I kist thee in thy bed ;
Thou said I was a bonnier lad
Than Johnnie Blair or bonnie Ned.
“ Johnnie Blair was a bonnie lad,
And the ladie likit him weil ;
Ned Davison* was a clever spark,
As souple as onie eel.”

VI.—Robert Sempill of Beltrees. He had a disposition and resignation of the lands of Beltrees and Thridpairt from his father, son of Francis Sempill, dated 13th June 1687, when only about five months old. This resignation was no doubt resorted to, the better to secure the property, amid the pecuniary embarrassments to which the family were subjected. He married, 20th June 1722, Elizabeth, daughter of Col. Alexander Cochrane of Mainshill, in Ayrshire, and grand-niece of Lord Cochrane of Dundonald. In his early years he followed a sea-faring life—visiting Russia and various other countries. Amongst the family papers with which we have been favoured there is a characteristic letter of his addressed from Edinburgh to his mother. It is superscribed:—

* One Edward Davidson, in the troop of Lord Ross in 1686, witnessed a paper at the Thridpairt in that year.

“ The Laird of Beltrees, or in his absence to his Lady—
These ”:—

“ Dr

“ Mother I Admire that all this while ye never sent me my
cloaths knowing that I had but one shurt I intreat you to send
them for I am ashamed to borrow I have sent for John Chap-
man and Wm. Clark so being in haste I am

“ Your Loveing sone

“ Robert Sempill.”

“ Edr. June 28 1710.”

Robert Sempill would be in his twenty-third year when
this epistle was penned. His business in Edinburgh at
this period had reference probably to the defence of his
father and himself against the litigation carried on against
them by James Steill, writer in Beith, who attempted to
wrest the estate of Thridpairt from them on the plea of
having claims against his father. We have voluminous
papers before us on the subject, but the following extract
from Fountainhall's Decisions,* will perhaps convey a
clearer idea of the case than we could gather from the
mass of legal documents:—

* Decisions of the Lords of Council and Session, from June 6th,
1678, to July 30th, 1712. Collected by the Honourable Sir John
Lauder of Fountainhall. 2 vols. folio. Edinburgh, 1761.

“ Nov. 29, 1709.—Semple of Beltrees elder, being resting some small debts up and down the country, and trusting one James Steill, a notar and writer in Beith, to purchase in his debts, he taking advantage of his simplicity, buys in about 20 debts, and causes Beltrees renew the bonds, and because he was under a registrate interdiction, he, to shun it makes them of a date some years prior, and then adjudges for the whole, and charges the superiors to infest him, and pursues for mails and duties. Beltrees younger, finding his father over-reached he raises a reduction and improbation of the whole bonds, which were the grounds of the adjudication; and Steill having produced them all but three, there is a certification extracted against these three, as false, for not production; and as to the 17 produced, Beltrees craved he might abide by the verity thereof *sub periculo falsi*. And he compearing refused to abide by 15 of them, but only subscribed his abiding by two; whereupon young Beltrees extracted his decret of improbation as to these 15 simply passed from, which extended to upwards of 25,000 merks; and as to the remaining, he repeated his articles of falsehood, but so as they likewise dipped on the forgery of these 15 passed from, in regard to the darkness of the contrivance, and the length of time, had made the proba-

tion and discovery more difficult, yet vestiges enough still remained of the forgery, such as he was under no necessity to purchase them, and knew old Beltrees was interdicted, and yet he would meddle.

“ Next they (though for considerable sums) are all wrote on half sheets, and such as want the mark of the paper, by which, in the Earl of Haddington’s time, when President of the Session, a forgery of a bond was discovered, and some of them being granted to his own tenants, were afterwards paid and allowed in their rents. And as some sort of men had need of a good memory, so Mr Steill has been here caught in his own snare, for some of the bonds acknowledge receipts of the money from persons that were not then *four years* old, and others of them are dated on *Sunday*, and generally they bear dead witnesses, whereof one of them on his death-bed declared he was never adhibit a witness to any of Beltrees’s bonds, above eight years ago, and yet they bore a much older date; besides they were all of one stile, which evinced that one spirit actuated and informed the whole machine, and proved the contrivance came from one and the same hand; and though a late example was made on Hunter and Strachan, yet it was forgot, and persons were beginning that trade again.

The Lords thought his passing from the 15 bonds did not free him from the *pœna falsi*, seeing he had made use of them in the manner above mentioned; and though he denied any accession, and alledged all he acted was with old Beltrees's consent, yet the Lords discharged the Clerks to give up these bonds passed from, but ordained them to lie till the event, for giving farther light, and issued out a warrant to Sheriffs, Magistrates, and all other Judges, to apprehend him till he were tried either before themselves, or the Criminal Court."

Robert Sempill of Beltrees was made a burgess of Renfrew, 11th July 1716, and was Collector of Cess for Renfrewshire, James Blair being his depute, in 1784. He seems to have been esteemed a person of considerable integrity and judgment. In 1742, he was appointed arbiter in an important dispute between Robert Brodie of Calderhauch, and Mary Buntine, relict of Andro Walker, of the Briglands, and Agnes Buntine, wife of Dr Caldwell, about the property, money and goods left by Walker. Brodie was ordained to pay the Buntines 1048 merks.

About 1755 the Laird of Beltrees seems to have seriously entertained the idea of prosecuting the family claim to the estate of Carberry in Ireland. There is a

letter from Craufurd of Cartsburn, addressed to him, 28th January of that year, stating the reasons he had heard assigned by Sempill's father for not following out steps for the recovery of the property. The substance of it is as follows:—At Sir James Sempill's death, Robert, his son, entered heir to his father, in order to pursue said claim. When about entering upon the prosecution, the first rebellion came on in Ireland, which made him lay aside thoughts of pursuing his design. At last he died, and when his son, Francis, was resolving to go there, the next rebellion broke out; and so soon as that was settled, he died. Afterwards there came people from Ireland, inquiring for these papers from his son, Robert, which he refused, because his own affairs were disordered at home. He took it into his head to go to Carberry himself and family, to pursue his claim; but as he travelled in Ireland to the county of Tyrone, he met with a beneficial lease of lands from Squire Chappell, which he accepted; and after staying some time there, that gentleman took his papers* to Dublin for consultation. When he re-

* The papers consisted of the following:—

- I. Indenture betwixt Sir James Sempill, Sir John Graham of Urchill (Perthshire), and James Hamilton, dated 9th of December, 1606.
- II. Articles of agreement betwixt Donald M'Arthie Roogh of Carberry, Sir James Sempill, Sir John Graham, and James Hamilton, dated 17th Dec 1606.

turned them he said that something might be got for them, but he feared he would not be able to pursue it. A correspondence was also carried on about this time, by Craufurd of Cartsburn and Robert Sempill, with a lawyer of the name of Kennedy, who offered to throw "a cool hundred" into the affair, besides his professional services, if he liked the complexion of the case. The prosecution, however, never seems to have been actually commenced.

The pecuniary difficulties under which the family of Beltrees laboured, seems to have at last compelled the entire alienation of the property. The sale of the Thirdpart to William M'Dowall of Castle-Sempill took place in 1758. The lands comprehended the Hall, or proper Thirdpart, Watersyde, Faulds, Corbets, Drygate, Hardgait, and Margonhill. After the sale he retired to Kilbarchan, where he feued thirty-four falls of ground, part of the Quarry, or Meadow-Park, for 22s. 2d. yearly, from Jean Milliken, widow of William Milliken Napier of Cullcreoch, 12th March 1777, and built there-

III. Patent under the Broad Seal granted by King James to Sir James Sempill, of the village and lands of Kilbrittan, in the country of Carberry, Ireland, with severall other lands, in the 13th year of his Majesty's reign in England, 1615.

on a house called Beltrees Cottage. He disposed this house to his daughter, Jean Sempill, 21st August, 1784.

Robert, the last laird of Beltrees, lived to a very advanced age. He died in August 1789, having completed two years more than a century. Towards the close of his life his memory gradually failed him. Two occurrences, however, remained firmly impressed upon his mind after almost every other had been forgotten. The first of these was the burning of the witches at Paisley, on the 10th June 1697. He was then about ten years of age, and residing, along with his parents, at Pollock House, the residence of his uncle. He wished to visit Paisley on the occasion, but his parents hid his shoes, to keep him from going. He, however, went barefooted. The memorable seven years' famine, when "deaths and burials were so many and common, that the living were wearied in the burying of the dead," prevailed at this time. An immense crowd assembled at Paisley to witness the immolation of the witches, and bread could not be had at any price. The second occurrence was his having seen Peter the Great, Czar of Russia, at Archangel, while amusing himself with some sea animals in a pond. One of them snapped at the Czar, and bit the cock of his hat.

In stature Robert Sempill was not above the middle size, five feet seven or eight inches high ; but remarkably stout and well built. He usually went to bed by ten at night ; rose early, generally before any other member of the family ; was very temperate in his meals—plain diet, pottage and milk for breakfast, broth and meat for dinner, and pottage, or sowens, and milk for supper. In the latter part of his life, when tea became more fashionable in the afternoon, he took a little cheese and bread, and a bottle of porter or strong ale. He never tasted tea in his life. He was somewhat social, and would occasionally take a long seat at the bottle, though by no means a drunkard. When engaged in a company to his liking he was not the first to rise. Spirits and strong ale were his favourites. If at any time he drank toddy, he had not above two-thirds of it water. Mrs Campbell, his daughter, said that his legs were a little swelled ever since she remembered any thing of him ; yet he enjoyed an uninterrupted state of good health, till within ten days of his death. In proof of this, it is said he could perform a journey about twenty miles a-day, as well as many feats of agility, such as leaping, not long before his death.

The lady of Robert Sempill of Beltrees is said to have

been a very elegant woman. She predeceased her husband. They had issue :—

1. James, who died at St Lucie, in America.
2. ———, died young.
3. Robert, of whom afterwards.
4. Ursula, married to William Collins, Esq. Bonaw. He was an Englishman—second son of Thomas Collins, Esq. of Lively Woodhouse, near Durham. They had many children, who all died without issue, except

1. Hamilton Collins, who married Mary Currie, Argyleshire. Issue :—

Hamilton Collins, who, on the death of his grand-uncle, assumed the name of Sempill, born 2d Oct. 1794. He married Susanna Ann Dow, granddaughter of George, eldest son of John Campbell of Otter, Argyle, by Marion, daughter of Sir Collin Campbell of Ardkinlas, whose mother was Marion, daughter of Sir James Sempill of Bel-trees, and has issue.

5. Elizabeth, married to John Gardner, Esq. of Rustle-a'-Thorns and Windyash, Cumberland, and had issue, a son and daughter. *John Gardner* Gardner, the son, married the only daughter of Gilbert Ogilvie, Esq., by

-
- Miss Wright of Broom, and had issue, John Gardner, Esq. of Springbog; Gilbert Ogilvie Gardner, M.D., of the H.E.I.C. Medical Staff; and Robert Ogilvie Gardner, lieut. in the 19th foot, who died at Ceylon.
6. Annabella, born in 1729, was married to Ebenezer Campbell, son of a clergyman in Ayrshire, in 1752. He studied for the Church. He went to the West Indies, leaving his family at Kilbarchan. He died in Jamaica. Annabella Sempill, or Mrs Campbell, died at Kilbarchan, September, 1812, aged 83. She had four daughters, two of whom married, and had issue. The eldest, Elizabeth, married John Stewart, from Paisley, merchant in Greenock.
7. Isabella Sempill died unmarried at Kilbarchan.
8. Jean, born in 1737, remained a spinster at Kilbarchan. Her father disposed to her his house at Kilbarchan, (21st August 1784), which she sold to William Stewart in the Tandlehill, 29th August 1789, about a fortnight or three weeks after her father's death. She died at Kilbarchan, in 1817.

From the hand-writing we conceive Robert, the last Laird of Beltrees, to have been the preserver of the poems by his grandfather, Francis Sempill, which we

have had the pleasure of printing for the first time in the foregoing pages. He evidently had a taste for poetry, there being several other pieces among his MSS. not the composition of his grandfather.* There is some reason to believe that he occasionally wooed the muse himself. The following song, called "Ramillies," is ascribed by tradition to Beltrees. It was composed on a daughter of his neighbour, who left an old man whom she was forced to marry, and ran off with a sailor.

* The following lines occur in the older portion of the MSS. The author of them is not mentioned. The reader is therefore at liberty to conjecture whether they may or may not be the production of Francis Sempill:—

Si tu esses mea res,
 Mea res, mea res,
 Si tu esses mea res,
 Quam bone te amarem!
 E Lundino afferem,
 Galeriarem optimam,
 Sic bene te amarem.

[In Scots as follows:]

If thou were my ain thing,
 Ay ain thing, my ain thing;
 If thou were my ain thing,
 How dearly would I love thee!
 Out of London I would bring
 A silken hat, a golden string,
 And after that some better thing,
 So dearly would I love thee.

RAMILLIES.

My daddie marrie't me too young
To an auld man baith deaf and dumb ;
He laid beside me like a rung,
He wadna turn unto his lassie.

Och ! laddie munt and go,
Dear sailor, hoise and go ;
Och ! laddie munt and go ;
Go, and I'se go wi' thee, laddie.

I'se sell my rock, I'se sell my reill,
And sae sail I my spinning wheill,
And I'se buy thee a kep o' steill,
And thou gang wi' me, laddie.

Och ! laddie, &c.

The auld man he lay fast asleep,
The keys o' the coffer she did keip,
And out o' the wunnock she did creip,
She's muntit and gane wi' her laddie.

Och ! laddie, &c.

They hired a boat at the Ramillies,
To sail to yon fine ship at sea,
To sail to yon fine ship at sea,
To see gif she was wi' her laddie.

Och ! laddie, &c.

And thair they drank the red wyne sae free,
And cuist the glasses in the sea ;
And cuist the glasses in the sea,
Wi' joy that she wan wi' her laddie.
Och ! laddie, &c.*

We have seen that Francis Sempill was the author of the oldest version of "Auld Langsyne." It is evident, however, that there must have been another, which Burns modelled into the present popular set. From statements by the descendants of the Beltrees family, it is not improbable that Robert the last laird was the author of the version amended by Burns. On this subject Mr Alexander Stuart, of Beltrees Cottage, Greenock, says, in a letter dated 11th October 1843, "I have heard Mr H. C. Sempill and my father conversing together about the song of 'Auld Langsyne.' They cannot state who the author is, but maintain it belongs to the family of Sempill. If you compare what I said in my former letter about this, it ought to be, that old Beltrees (VI.) in speaking to my father when a lad, took notice of that expression in the song, "we twa hae paidl't in the burn," as merely in allusion to himself and his sister

* From oral recitation in 1829.

when children. At all events that song is not the composition of the Edinburgh brewer."

VII. Robert Sempill, born at the Thridpairt about 1726. He went to Edinburgh, where he became an eminent brewer. He is mentioned in Williamson's Directory of Edinburgh for 1784—"Robert Sempill, Brewer, Castlebarns." He died at Castlebarns, 5th February 1810, and was buried at Colinton, near Edinburgh. He married an Edinburgh lady, but the union proved an unfortunate one. All his children predeceased him. By his latter-will, dated 11th July 1807, and recorded 10th February 1810, a grand-nephew, therein called *Robert Collins*, was constituted his heir. The trustees were directed "to dispone to Robert Collins, son of Hamilton Collins, my grand-nephew, on condition of his assuming and using the name of Sempill, and to his heirs using the name of Sempill, all and whole my property of Castlebarns, to remain in perpetuity in the family of Sempill of Beltrees, being part of the lands of Brandsfield, formerly called Dalry, lying within the parish of St Cuthberts and sheriffdom of Edinburgh; and in case the said Robert Collins shall be in minority at the time of my decease, the trustees shall not dispone

the said property to him, but retain possession and management thereof till his majority, &c." In case of his dying without issue, the trustees were to "dispose the said property, and profits and rents thereof in their hands, to his own nearest heir-male whomsoever." It would appear that *Robert* was a misnomer. The disposition of the property, according to the will, was effected on 18th January, 1817, "to and in favour of Hamilton (in the said trust-disposition misnamed Robert) Collins Sempill, only son and child of Hamilton Collins, grand-nephew of the said Robert Sempill," &c. Notwithstanding the injunction of the testament, that the "property of Castlebarns should remain in the family of Sempill of Beltrees," it was disposed of by the creditors of Hamilton Collins Sempill to Janet Ingram, *alias* Spence, in 1818.

Mr Sempill left legacies "to Jean Sempill, my sister, residing at Springbog, £50; to Annabella Sempill, my sister, at Kilbarchan, £50," &c.

The residence of the Sempills of Beltrees was originally at Beltrees, where there was a strong stone house, or tower. It is enumerated, among other places of strength in the county of Renfrew, in Monipennie's

“Abridgement, or Summarie of the Scots Chronicles,” printed in 1612.* It is supposed that the tower of Beltrees had become ruinous, or been taken down about 1650, when the family removed to their other seat of Thirdpart. Both residences were in the south of the county, on the borders of Ayrshire.

The arms of the Sempills of Beltrees were the same as those of Lord Sempill. Nisbet says—“Francis Sempill of Beltrees carries, as Sempill, with a gillyflower, for his difference.” In “The Publick Register of the Armes and Bearings in Scotland,” 1676, folio MS., probably a duplicate of the Lyon Register, the arms are thus described:—“Francis Sempill of Beltrees, descended of the family of Sempill, Bears Ar. a chevrone checkie G., and of the first betwixt three bugles Sa. In chiefe three gelliflowers of the second. Crest, a hand holding a pistoll. The motto is *In loyaltie*.”

* Reprinted in the “Miscellanea Scotica: a collection of Tracts relating to the History, Antiquities, Topography, and Literature of Scotland.” Glasgow, 1818, 4 vols. sm. 8vo.

THE following Epitaphs on Sir James Sempill and his son Robert, are copied from the original MSS., which were "found," by Wodrow,* "amongst the papers of Sir James Semple of Beltrees at Thridpairt, in Kilbarchan":—

EPITAPH OF THE RIGHT WORTHIE SIR JAMES
SEMPLÉ OF BELTREIS KNYGHT. .

Give that my mournful Muse wold rest bot for a quhyle
That I might now impart my woe with ane heroik style
Quhair sal I pairt my plaints: quhair sal I confort seik
Since al hes intresse in my losse: and all of sorrow speik
This land has lost such one: one man of men and more
Who was menteinner of Gods trewth (as was that Lord before
His grandfather of worth: defendit by his suord
The gospell of Chryst Jesus still): He with his pen and word
Defendit ay Chrystis caus: against both freind and fo
Whilk makis his fame to live behind: and sall doe ever so
Then mourne all that hes losse: (he is not lost for ever
Ach zit it doeth confounde me heir that I sall sie him never)
Mourne Preachers first of all, for ze hawe lost a piller,
Zea such ane knyght is not behind, so forward a weilwiller,

* Wodrow MSS. fol. vol. xxviii, in the possession of the Church of Scotland.

So zelous in defence, by learning to defend
 Zour caus against all Popish broodis whar ewer they war kend
 For Splint* he was hard flint : for Preasts a learnit Packman
 Thair knaweries he did weil detect and made them to stepe
 bak than

I can not tel zour caus ze hawe to mourne and cry
 Of water ze wil knaw the wse, quhen once the wel is dry
 Sigh nixt thow Pasley sore, for now thy Lott is gone
 Wnto his citie of refuge : Thy day it wil come on
 Bemone him Semples all : zour greife can not be shawne
 The greatest glorie of that name he made it to be knawne
 Let not zour mowrning be : this day unto the Temple
 Bot mowrne ye ewir quhen ze heir the name of SIR JAMES
 SEMPILL.

Mourne ze his Orphanes nyne : lowe wther without stryfe
 The lowingest Father had ze once that ewer leiwit on lyfe
 Ze mournfull Muis nyne, to these his nyne zow turne
 And toone zour strings wnto their cleifs, and helpe them stil
 to mourne.

Zour quintessence is waste : he's dead that made zow leife
 Death hes bereft zow of zour lyfe ze cano not not now bot
 greive

Now let zour laural rot, dic, fade, consume, and wither
 And die ze Muis nyne with him, and be intonbed together :

* More correctly "Sprint," as the reference is evidently to John Sprint, "a grave and pious divine," who published, in 1618, a tract entitled "Cassander Anglicanus: shewing the necessity of conforming to the prescribed Ceremonies of our Church," &c. Sir James Sempill wrote an answer to this tract, under the title of "Cassandra Scotiana to Cassander Anglicanus."

No monumental Tombe his worth can heir inherit
 Let gude report be stil his Tombe, according to his merit.

A. S.*

[ELEGY ON SIR JAMES SEMPILL OF BELTREES.]

ILLUSTRISSIMO VIRO ET NUNQUAM SATIS LAUDATO, DEQUE REPUB-
 LICA LITERARIA OPTIME MERITO D. JACOBO SEMPLIO,
 POSUIT GULIELMUS WALLESIUS.†

Quæ cineri quæ justa tuo, vir magne, parentum
 Debita sinceræ pignora amicitiae?
 An lacrymæ dira infandi Monumenta doloris
 Mœstaque flebilibus carmina fusa modis?
 Vnde mihi tanto lacrymarum æquanda dolori
 Vis, vdo madidas quæ riget imbre genas?
 Aut quis te dignum carmen dabit? Anser olori
 Audeat obstreperos ore ciere sonos?

* Alexander Sempill, a sonnet by whom appears in "The Packman's Paternoster," page 11.

† William Wallace was Master of the Grammar School of Glasgow. Among other Latin verses by him, we may notice a contribution to the "Funerals of Patrick Forbes of Corse, Bishop of Aberdene," in 1635, where he designs himself "M. GVL. WALLAS, Latinae Linguae Professor, et Scholæ Glasguensis Præceptor." Principal Baillie, in May 1660, enumerating some of the eminent men of Glasgow, includes "Guil. Wallace, our late Schoolmaster, a fine poet."—(Letters and Journals, vol. iii. p. 403.)

Aut quis sidereas suetum* volitare per arces
 Ingenium merita tollere laude queat?
 Grandia quid tenues? Vellens mihi Cynthius aurem
 Sic monet: in magnis est voluisse satis.
 Ergo canas tu te ipse, canat te posthuma fama,
 Te Monumenta canant divitis ingenii.

[EPITAPH ON R. SEMPILL OF BELTREES.]

IN HONORATISS. ET CUNCTIS DILECTISS. DOMINUM ROBERTUM
 SEMPELIUM A BELTREES.

Suavis abit virtus, scelus obrepit, en adit astra
 Rectum, proh terris noxia castra locant,
 BALTRISIUS virtutis amans, sic tendit ad astra
 Nostris non precibus proh revocandus, abit.
 Sistere ne poterat? tua dum consortia nobis
 Chara forent, minime me vocitante Deo.
 Prompta nimis sed eras subito tam rumpere filum
 Atrope, crudelitas sed tua fugit atrox:
 Musophilum doleant cuncti, lugete Camœnæ
 Mœreat et lepidus; occidit ille legens.
 Vitæ transactæ celebris nunc præmia carpit,
 Elysiis campis, quam lachrymandus, obit.

* On the margin corrected, "natum."

IN EUNDEM.

Clare SEMPELI petis astra, splendor
Patriæ, Musis decus, et facetus
Semper, absentem doleant amici
Notus et omnis.

Nam sales omnes fuerunt amœnæ
Defuit noxæ jocus, at quis alter
Mœsta (suppleta vice) rebus arctis
Corda levabit.

Fata te charum vocitare, verum
Frustra, discedis Domino vocante,
Ast tuam famam (sine fine) nullum
Eruet ævum.

A. W. T. S.



THE
PACKMAN'S PATERNOSTER,

BY

SIR JAMES SEMPILL,

WITH ADDITIONS BY HIS SON.



A
PICK-TOOTH

For the POPE :

OR

THE *PACK-MANSPATER NOSTER*.

Set Down in a Dialogue, betwixt a
Packman and a *Priest*.

*Translated out of Dutch by S. I. S. and
Newly Augmented and Enlarged by
his Son, R. S.*

*This pious Poeme buy and read
For off the Pope it knocks the head.*



EDINBURGH,

Printed by *Andrew Anderson*, Anno 1669.

TO THE READER.

This Present (for the present) I present,
To you, good Reader, with my small addition,
The which, to imitate is my intent :
To match, or over-match, were great ambition :
I but enlarge it, not surpass ; for neither
I may, can, will, dare parrallel my Father.

I may not ; for I cannot reach unto it ;
And though I could, I will not enterprise it ;
And though I would, could, might, I dare not do it ;
To dare, were with disdain for to despise it.
My Parents Poëme only to expresse,
I presse, of new, to put into the Presse.

A
CONFERENCE

BETWEEN

A PEDLER AND A PRIEST.

OR,

The Pack-mans Pater noster,
Which he learn'd in a Closter :
Whereof he sore repented,
And prays it may be printed.
Not fitting for the Schools, 5
Yet School-master of fools.

A Polands Pedler went upon a day,
Unto his Parish Priest to learn to pray :
The Priest said, Pack-man, thou must haunt the Closter,
To learn the Ave, and the Pater noster. 10

Pack-man.

Now, good Sir Priest, said he, What talk is that ?
I hear you speak, but God in Heaven knows what.

Priest.

It is, said he, that holy Latine-letter,
That pleaseth God well, and our Ladie better.

Pack-man.

Alace, Sir John, I'll never understand them, 15
So must I leave your prayers as I fand them.

Priest.

Tush, tush, says he, if thou list for to learn
The Latine prayers rightlie to discern,
And sojourn but a little with me here,
Within a month I shal make thee parqueer. 20

Pack-man.

Parqueer, said he! that will be but in saying;
In words, not sense, a prating, not a praying.
Shal I, Sir John, a man of perfect age,
Pray like an idle Parret in a cage?

Priest.

A Parret can but prattle for her part, 25
But towards God hath neither hand nor heart.

Pack-man.

And seeing I have head and heart to pray,
Should not my heart know what my tongue does say?
For when my tongue talks, if mine heart miscarry,
How quickly may I mar your Ave Mary? 30
And I, Sir, having many things to seek,
How shal I speed, not knowing what I speak?

Priest.

Because that God all tongues doth understand,
Yea knows the very thoughts before the hand.

Pack-man.

Then if I think one thing, and speak another, 35
 I will both crab Christ, and our Ladie his mother ;
 For when I pray for making up my pack, man,
 Your Ave Mary is not worth a plack, man.

Priest.

Thy Latine prayers are but general heads,
 Containing every special that thou needs ; 40
 The Latine serves us for a Liturgie,
 As medicines direct the Chirurgie :
 And in this language Mass is said and sung :
 For private things pray in thy mother tongue.

Pack-man.

Then must I have a tongue, Sir John, for either, 45
 One for the Mother, another for the Father.

Priest.

Thinks thou the Mother does not know such smal things ?
 Christ is her Son, man, and he tells her all things.

Pack-man.

But, good Sir John, where learned our Lady her Latines,
 For in her dayes were neither Mass nor Matines, 50
 Nor yet one Priest that Latine then did speak,
 For holy words were then all Hebrew and Greek ;
 She never was at Rome, nor kist Popes toe,
 How came she by the Mass, then would I kno ?

Priest.

Pack-man, if thou believe the *Legendary* ; 55
 The *Masse* is elder far then *Christ* or *Mary* :
 For all the *Patriarchs*, both more and lesse,
 And great *Melchisedeck* himself said *Mass*.

Pack-man.

But good *Sir John*, spake all these *Fathers Latine* ?
 And said they *Masse* in *surplices* and *Satine* ? 60
 Could they speak *Latine* long ere *Latine* grew ;
 And without *Latine* no *Mass* can be true.
 And as for *Hereticks* that now translate it,
 False miscreants, they shame the *Masse* and slate it ?

Priest.

Well, *Pack-man*, faith, thou art too curious, 65
 Thy spur-blind zeal, fervent, but furious :
 I'd rather teach a whole *Coven of Monks*,
 Then such a *Pack-man* with his *Puritane* spunks.
 This thou must know, that cannot be deny'd,
Rome reign'd over all when *Christ* was crucify'd : 70
Rome *Ethenick* then, but afterwards converted,
 And grew so honest, and so holy hearted,
 That now her *Emp'ror* is turn'd in our *Pope*,
 His *Holiness*, as you have heard, I hope.
 He made a *Law*, that all the *World* should pray 75
 In *Latine* Language to the *Lord* each day :
 And thus in our *Traditions* you may try,
 Which if you list to read, and shal espy

The Pope to be Christs Vicar, sole and sure,
And to the Worlds end will so endure. 80

Pack-man.

Surely this purpose puts me far aback,
And hath mo points, then pins in all my pack ;
What ever power you give to your Pope,
He may not make a man an Ape, I hope.

R. S.

But good Sir John, before we further go, 85
Resolve me this, since you assail me so :
How, when, and where this Vicarage befell
Unto your Pope ? I pray you briefly tell.

Priest.

Know you not ? Peter when he went to Rome,
He there was execute, which was his doom : 90
And in his latter will and Legacy,
At Rome he left his full Supremacy
Unto the Pope ; which Legacy was given
By Christ to Peter, when he went to Heaven.
And so the Pope (though mediately, indeed 95
By Peter) Christs sole Vicar doth succeed ;
And every Pope sensyne from race to race,
Succeeds each other in the Papal place.

Pack-man.

By your assertion surely I perceive,
You press to prove that Peter then did leave 100

Such Legacy to those who did him murther :
 Think ye such fond conceits your cause can further ?
 That's but a very falsly forged fiction,
 And proves most for your Romish whoors conviction.
 For Rome did falsly fall from Peters faith, 105
 And Burreo-like bereft him of his breath.
 And so your Pope doth merit no preferment,
 But, as an Hangman, Peters upper garment.
 And still, Sir John, ye strive to play the knave,
 Affirming falsly Peter did receive 110
 His Primacy from Christ, when thus he spoke,
 That he would build his Church upon that Rock :
 As if on Peter Christ had only founded
 His Holy Church for ever to be grounded :
 To wrest the Scripture is your whole pretence, 115
 Either into an ill or double sense.
 Christ built his Church on Peters pure profession,
 And on the solide Rock of his confession,
 That he was Christ, which is a firm foundation
 Against all Romish-Popish inundation. 120
 I sory am to see you so unwise,
 For Peter after that deny'd Christ thrice :
 Christ built his Church on faith, which byds a tryal,
 And not upon poor Peters thrice denial :
 On this * a friend of mind did make a Sonet ; 125
 A pretty one, if I could light upon it :
 So here it is, and in it ye may read,
 How your proud Pope to Peter did succeed.

* Alexan. Sempill.

Why should prophane proud Papists thus presume
 To say, their Pope to Peter doth succeed ? 130
 Read we that Peter (if he was at Rome)
 Rode rob'd with triple crowns upon his head ?
 Pray'd ever Peter for the souls of dead ?
 Or granted pardon for the greatest sin ?
 How many Nunces, note we, he did need 135
 Through all the Nations that his name was in ?
 How many Friers had Peter, can we find,
 In sundry sorts so shaven with a shame ?
 Was ever Peter so blasphemous blind,
 As to take holinesse unto his Name ? 140
 The Pope succeeds to Peter in no case,
 But in denial, and in no divine place.

R. S.

Poor Peter, only thrice, did Christ deny :
 Once was too much : but soon he did espy
 How that he rashly had forsworn his master ; 145
 For which Christ shortly did apply a plaster
 To his sick Soul, and plac'd his grace therein,
 Which is the only antidote for sin.
 Christ turn'd and look'd on him, and was content
 To pardon Peter, since he did repent. 150
 But I can prove your Pope, Sir John, to be
 Into a great deal worse estate then he :
 For Popes do dayly both in word and deed
 Deny our Lord, as after ye may read :
 Who derogates from Christ the full perfection 155
 Of mediation, for our Souls election :

And say, his sufferings cannot satisfie
 For all our sins, and cure our misery :
 But mix their humane merite (vile ambition !)
 The foolish brain-sick birth of mans tradition : 160
 And als the works of Supererogation,
 With Christs true merite, our sole consolation,
 Denyes that Christ can be his only Saviour :
 Can ye call this a Christian-like behaviour ?
 No, that ye cannot, for we may espy all 165
 Such dealing is of Christ a flat denyal.
 But this your Pope doth mishently maintain,
 That humane merite mercy must obtain :
 What humane merite means, I have no skill,
 Go ye to Heaven by any means ye will : 170
 I hope in God that heaven I shal inherite
 Through Christ his only mercy-worthy merite.
 Your Pope denies his Lord without repentance,
 For dayly profit ; and draws near the sentence
 Of Judas case ; For when the Lord had told him 175
 He should betray him, then he shortly sold him
 Unto the Jews, and thirty pence did take,
 Too smal a sum his Saviour to forsake.
 Yet after that he fain would have repented,
 But not so soon his sin he had resented : 180
 He forth-with ran in haste, and hang'd himself,
 Who sold his Saviour for vile worldly pelf.
 For Judas one, each Pope may compt five hunder
 For every day, and do not at it wonder,
 Nor think him damnified by such transgression, 185
 For 'tis the richest point of his profession,

And is the finest feather in his wing,
 Which makes him loath to quite such trafficking ;
 And so your Pope not only doth deny Christ,
 But Judas-like, he sels, and Papists buy Christ. 190
 Yet suffer me, Sir John, for to relate
 Some Orders of your Popish Roman state.
 First is your Pope, whom so your Clergy calls,
 Next him ye have your pompous Cardinals,
 Your Prelats, Priests, your Priors and your Patrons, 195
 Your Monks at Mass, and Matins with your Matrons :
 Your Abbots Convents, and your Chaste Abesses ;
 Your Nunries Nuns, your painted Prioresses :
 Your Jebusitish Jesuits, your Friars,
 So ras'd with rasors, and so shaven with shears : 200
 Some of the Order of Dominican,
 Some of the Order of proud Franciscan.
 And, think ye not the Romish Church doth erre,
 When before Christ Saint Francis they prefer ?
 They make Christ (only) but as an Orator, 205
 But make Saint Francis only Exorator.
 Christ but to pray, Saint Francis to prevail,
 And to obtain, when Christ his prayers fail.
 Some of another Order are content,
 Call'd Capuchins, themselves for to torment, 210
 With many mo I may not now rehearse,
 Which would be tedious to put in verse.
 Search all the Scriptures through, see what it sayes,
 If such styles were in Christs or Peters dayes.
 No, good Sir John, I surely do suppose, 215
 Like those you shal find either few or none.

And yet, Sir John, I'll show you what a story
 Your ancient Fathers tell of Purgatory :
 They do affirm that Antichristian Cell
 To be a place next adjacent to Hell ; 220
 Alike in pain, but not alike in case,
 Of the continuance of time and space :
 Wherein are Souls for venial sins committed :
 (For satisfying mortal sins remitted :
 Some souls are likewise for a time tormented) 225
 Until by pray'r Gods anger be relented.
 And the confession hereof is, as saith
 Your Bellarmine, a point of Catholick faith :
 And so must be undoubtedly believed ;
 Where-out, who payes most, soonest is relieved : 230
 Not by good faith, but only by good deeds,
 And prattling Pater nosters on their beads :
 And dayly Sacrifices of the living,
 And weekly rents, and offerings largely giving :
 And by their publick and proclaimed alms, 235
 A silver showr that fyrie furnace calmes.
 And as for me, Sir John, I say no more,
 But this into my heart I heap in store ;
 By faith in Christ Gods grace is to me given,
 That my Soul shortly shal ascend to Heaven. 240
 When this life ends, my ghost shal go to glory.
 Pox on your presupposed Purgatory,
Infantum Limbus, and your *Limbus Patrum*,
 Where-out none comes, but by the *Preces Fratrum*,
 (Ye say) and Masses said for souls departed, 245
 Whereby poor pievish peoples pelf is parted

Amongst your Clergy, making them believe
 Their silly souls then quickly shal relieve
 Out of that pain : And as for them that pay most,
 Creeds, Aves, Paters, Mass, they pray, and say most. 250
 To make their sayings sure, they cite the Scripture,
 But falsely formed with a ragged rupture ;
 Of which, if ye would surely have a scent,
 Read Cartwright against Rhemes New Testament ;
 The which to prove how little they prevail, 255
 Read Doctor Mortons Protestant appeal ;
 Where ye shal find this purpose well disputed,
 And by them both right learnedly refuted.
 It passeth Papists power for to prove it,
 The more I hear, the more I loath to love it. 260
 So since, Sir John, ye have no Scripture for it,
 But meer alleadgences, I must abhorre it ;
 To trust such tales I shal be very sory,
 I'le go to Heaven, go ye to Purgatory.
 In Rome likewise, to hinder fornication, 265
 Your Pope admits a great abomination ;
 They suffer borthels without reprehension,
 For augmentation of their yearly pension,
 Wherein for Clergy-men are Stewes allowed,
 For weekly payment, constantly avowed. 270
 They spare not only to exact a rent,
 From persons willing to live continent ;
 Allowing them their whoors (thus they insist)
 In Stewes ; where the may have them, if they list.
 For Clergy-men they suffer not to marry, 275
 Consenting to a course that's quite contrary

To Gods Law, charging his Church withall,
 There should not be a whoor in Israel.
 But your Pope Adrian, for yearly fewes,
 Did build in Rome (O Rome !) a stately Stewes ; 280
 Behold his godlesse, gracelesse, goodlesse carriage ;
 To build a Borthel, disanulling marriage.
 Now, were I lay, or Church-man, by my life,
 I should renounce your Stewes, and take a wife.
 And last, your Pope, like all devouring dogs, 285
 In Rome allows the Jews their Synagogues ;
 Wherein our Lord and Saviour Christ they curse,
 For yearly payment to enlarge their purse ;
 And yet before a Jew become a Papist,
 Hee'l rather quite his God and turn an Atheist. 290
 Now what profession will they not permit,
 For profit in their Sodom for to sit ?
 Except true Protestants, most Apostolick,
 And pure professors, Christians Catholick ;
 Such they will never suffer in their city, 295
 They persecute them all, and have no pity ;
 But still pursue them both with sword and fire,
 Like mad-men in their fury and their ire,
 And like blood-thirsty raging Lyons roaring
 After their preyes ; like hungry Wolves devouring 300
 The blood of Saints, when they can apprehend them ;
 I hope in God, he dayly shal defend them
 Against their Devilish desperate intentions ;
 And their invective Jesuite inventions,
 And all their wicked wills, and subtile shots, 305
 Their most abominable powder plots.

See from their fountains what sweet water springs,
 To send out tongues to kill their native Kings :
 Both Prince and people, to destroy they care not,
 Man, wife, and child to put to death they spare not. 310

Mark what a vile report Queen Katherin caries,
 For that mad Massacre she made at Paris :
 Should any soul such sakelesse slaughter smother,
 So mishently committed by her Mother?

Who sent out bloody Butchers to cut down, 315
 The whole Protestants present in the town ;
 Both under trust, and under cloud of night ;
 But I repose in Jacobs God of might,

He will undoubtedly ere it be long,
 Both judge their cause, and eke revenge their wrong. 320
 Albeit their bones be buried in the dust,
 In God omnipotent I put my trust :

(As in the sacred Fathers we do read)
 The blood of Saints shal be the Churches seed.

Though ye think your Profession true and pure, 325
 Had ye a spunk of grace (Man) I am sure,
 (Hearing me make so many true relations,
 How Rome maintains so gross abominations)

Her devilish doctrine soon ye would despise,
 And questionless, her courses quickly quite. 330

For Rome, we see, retains into her Treasure,
 Popes, perjury, profanity, and pleasure ;
 Priests, Papists, Pardons, Prelates, Priors punks,
 Mass, matines, matrons mumbling with their Monks ;
 Contentious Jesuits, counterfeit contrition ; 335
 That hellish hole of Spanish Inquisition ;

Earth Epicures, equivocating elfs,
 Puft up with pampering pride of paltred pelfs;
 Terrestrial temporizers, truthless traitors;
 False, fained, faithless, filthy fornicators: 340
 Unhappy hypocrites, unwholsome whoors,
 In beastly borthels, Babylonish bowrs.
 With shameless strumpets in their stinking Stewes;
 Invyous Jesuits, invective Jews.
 Equivocation, mental reservation, 345
 The devil devis'd such doctrine for damnation;
 They eat their God, they kill their King, they cousen
 Their neighbour; is not this a great abusing?
 With many monstrous things I cannot name,
 On which to think it makes me sweat for shame: 350
 As are these Rites maintain'd in Romes theatre,
 And first the casting of their holy water:
 Their exorcisme, their images, their altars:
 Of crosses, cups, and pals, Popes are exalters,
 Of candles, and of Churches consecration, 355
 With vestments in the Church for decoration:
 Their hypocritical hid Hermitages,
 Their pennance and polluted pilgrimages;
 Free will, and humane merite for offences,
 With jugling Jubilees and indulgencies; 360
 And of the Saints their idle invocation,
 And by the Pope their curst Canonization.
 Auricular Confession, vile pollution,
 And for their sins a-pay'd for absolution:
 Their private Masses, and their murmuration, 365
 Their elevation, transubstantiation.

Sir John, if ye would hear me but record,
 Some verses on the Supper of our Lord :
 It was a friend of mine to me did send them,
 Hee's not a Christian will not commend them. 370
 Priests make Christs both body and soul, we need not
 doubt,
 They eat, drink, box him up, they bear about,
 One is too little ; bread and wine
 Holds not him several, so we dine ;
 Thou with thy Christ, I with mine. 375
 Is thy mouth the Virgine womb ? Is bread her seed ?
 Are thy words the holy Ghost ? Is this our Creed ?
 O presumptuous undertaker !
 Never Cake could make a Baker,
 Yet the Priest can make his Maker. 380
 What's become of all these Christs the priests have made ?
 Do these hostes of ostes abide ? or do they fade ?
 One Christ abides, the rest do flie ;
 One Christ he lives, the rest do die ;
 One Christ is true, the rest a lie. 385

R. S.

Into the Gospel, Take ye, Eat ye, Christ saith,
 For which, Receive ye, Swallow ye, your Priest saith.
 See how by Popes the Sacraments are driven,
 Where Christ makes two, they ad five, so make seven.
 For Baptism and the Supper of the Lord, 390
 These only two did Christ to us afford.
 With Christ his institution not content,
 To these two true, five bastards they augment.

A bastards name doth duly them befit; 395
 For they were never reabled as yet;
 Nor ever shal, but still will be abhor'd,
 Because they have no warrant from the Lord,
 As Confirmation, Pennance, Extreame Unction,
 With Priestly Orders to adorn their function;
 And Matrimony they maintain as one. 400

But here's a wondrous thing to think upon,
 How Popes do call themselves, *Servi servorum*;
 Yet in procession keep a strange *Decorum*.
 They tread on necks of Kings upon the street;
 And forcing Emperors to kiss their feet. 405

Doth God the Father in his Law allow
 These vile inventions your Church doth avow?
 Doth Christ his Son into his Gospel give
 Such wayes to walk in, such faith to believe?
 Or doth the holy Ghost in us inspire, 410
 More then the Law and Gospel doth require?

The Father hath prescriv'd to us a Law,
 To keep us in obedience and aw:
 And Christ his Son our Saviour, did provide us
 His glorious Gospel always for to guide us: 415
 The holy Ghost doth from them both proceed,
 To guard us from our sins in time of need.

If we transgress the Law of God the Father,
 Then neither grace nor comfort can we gather.
 If we believe not in his only Son, 420
 Then our belief is doubtlessly undone;
 And if we breath not of the holy Ghost,
 Then is our labour all our life-time lost:

But Gods Commandments your Kirk reverses,
 Some she conjoins, and others she disperses; 425
 She trusts in Saints and Angels many one,
 And should trust in the Trinity alone:
 Wherefore Gods holy Sp'rit Can nev'r attend her.
 Nor in distress or danger ev'r defend her.
 And though she reign a while in pompe and pride, 430
 I hope in God, my good and gracious guide,
 To her the true Religion hee'l advance,
 Ere long, and bring her out of ignorance,
 Wherein she hath these many hundreth years
 Lyen wilfully, which manifest appears, 435
 By her unwillingnesse from thence to part,
 She is so obdurate, and hard of heart;
 So that except God by his mighty hand,
 Her power, her pride, and cruelty withstand,
 And force her from her filthinesse to flie, 440
 Of errors great, and gross idolatric:
 So if she follow not Christs true instruction,
 I fear her final dangerous destruction:
 Which God forbid: I hope in his own time,
 Hee'l both forgive, and purge her of all crime. 445
 Heard ever ye, Sir John, a purpose quicker,
 To prove the Pope to be Christs only Vicar?

S. I. S.

And though he were full Vicar to our Lord,
 Should not his words and Christs keep one accord?

Priest.

Doubtless they do, and never are contrary, 450
 In Pater-noster, Creeds, nor Ave Mary.

Pack-man.

But Christs Disciples when they made their motion,
 To Christ their Master, how to make devotion,
 As I have done to you, Sir John, to day,
 I pray you, in what tongue bade he them pray? 455
 Christ did not one word Latine to them speak:
 Their talk was all in Syriack, Hebrew, Greek.
 He bade all nations pray after one manner:
 But bade not all take Latine for their Banner.
 Your Latine is but one of the Translations: 460
 Why should it then exclude all other Nations?
 And on my Soul, Sir John, if I but say,
 In mine own Mother tongue, when I do pray;
 Lord, help me, Lord, forgive me all my sins;
 Yea, why not, Lord, increase my pack and pins. 465
 And every thing whereof I stand in need;
 For this depends upon our dayly bread:
 I hope in God, to reap more comfort herein,
 Then Latine ye would make me so parquier in.
 And since some tongues have more antiquity 470
 Then Latine, were it not iniquity
 To force all people to pray like the Pope?
 No, good Sir John, yee'l not say that I hope.

Priest.

But, Pack-man, one point would I fain make plain,
 Let us come back to our Ladie again; 475
 And if thou had as much capacity,
 As raving wit, with great audacity,
 The case is clear, that Virgin Mary meek,
 She could all languages perfutely speak.
 Hast thou not heard, man, how the holy Ghost 480
 Came down like cloven tongues at the Pentecost,
 And fild the house where all the twelve were ready,
 And one tongue truely lighted on our Lady?
 And lest thou think I talk of idle themes,
 Consult the reverend Jesuits of Rhemes: 485
 I pray thee, Pack-man, earnestly this note.

Pack-man.

In faith, Sir John, it is not worth a groat.
 Will I believ't, think ye, because they say it?

Priest.

No; but they prov't, as no man can deny it.
 Saith not the Text, that when the Lord ascended, 490
 Unto the twelve he earnestly recommended,
 That from Jerusalem they should not go,
 Untill the Comforter should come, and so,
 Into an upper room they went together,
 Where Marie still was one, ye must consider, 495
 With many mo in number full six score,
 That with the twelve did dayly God adore:

And then he saith, when Pentecost was come,
 They were together in one place, all, and some,
 And (all) were filled with the holy Ghost. 500

Pack-man.

O good Sir John, ye count without your host.
 Now I see well your Jesuitical tongues
 Have cloven the Text even to the very lungs :
 That (all) which first was spoken of six score,
 Is here meant of the only twelve, no more. 505

Nor Mary is not named now, as than ;
 What need I then believe it, holy man ?
 On with your spectacles, Sir John, and read,
 And credit this as a point of your Creed :
 The holy Ghost could fall upon no more 510
 Then he was promised unto before.

Doubtless he took not a blind-folded flight,
 Like fyled Larks, not knowing where to light.
 Now he was promis'd only to the twelve.
 Look on the text, Sir John, and judge your selve. 515
 Speak man, and be not silent ; I am sorie,
 To see you ignorant of such a storie.

And as the stories in themselves are divers,
 Flowing and falling into sundrie rivers ;
 In divers chapters so they stand divided, 520
 So that the case may clearly be decided.
 For when these six score was at first conveened,
 There was another mysterie then meaned ;
 To wit, Matthias free election,
 And so Saint Peter gave direction, 525

That (all) the six score there should bear record
 Of their proceedings then before the Lord:
 The choosing of a Pastor was in hand,
 Which if the Church allow not, cannot stand:
 And so Matthias, through the power of Heaven, 530
 By lot was held as one of the eleven.
 Then says the text, all these were still together:
 What all these were, let any man consider.
 The twelve, say I, in the last verse before;
 And not make Leap-year of eleven verse more, 535
 To draw all back to these hundred and twentie;
 Indeed this way we should have tongues in plenty;
 And as they differ by twelve verse or lynes,
 So are they ten dayes different in times;
 The first upon the day when Christ ascended, 540
 The other when the holy Ghost descended;
 Such glazen arguments will bide no hammer.
 For they are but ill Logick, and worse Grammer:
 So only twelve receiv'd the holy Ghost;
 And so our Ladie all her tongues hath lost. 545
 Now for the holy Ghost its truly tryed,
 His coming down is unto no law tyed,
 Sometimes invisible, and sometimes seen,
 As diversly at divers times hath been.
 His coming needs but to be seen of few, 550
 His works may serve for witnesses anew;
 And so Saint Paul himself I understand,
 But privatly by Ananias hand.
 And so, Sir John, to show you all my pack,
 And let you see my breast as well as back; 555

I wonder ye consider not the end,
 Why God the holy Ghost in tongues did send;
 Know ye not, Tongues were only given for teaching?
 Know ye not, women are forbidden preaching?
 Yea scarce at home have liberty of speach, 560
 But ask their husbands, and they for to teach.
 Since women then in Gods word may not walk,
 What should they do with tongues that may not talk?
 And then, Sir John, what worship do ye win,
 Unto our Ladie, when you bring her in 565
 Jack-fellow-like with others whole six score,
 Who got the holy Ghost, and she no more?
 And where the Pope hath made her queen of heaven,
 Ye make her but like one of the eleven;
 Surely, Sir John, this is an ill favour'd fitching; 570
 Ye thurst her from the Hall down to the kitching.
 And this is also one of the rare Themes,
 Held by your reverend Jesuits of Rhemes;
 That Latine came not with the holy Ghost,
 When the cloven tongues came at the Pentecost. 575
 Now, if it came not by the holy Ghost,
 Whence is this holynesse whereof ye boast,
 That in it only, and none other tongue,
 Both Masse and Matines must be said and sung?
 Your last refuge will be unto the Pope; 580
 So knit up altogether in one rope.
 Then, good Sir John, consider but a little,
 How you gave unto Marie many a tittle,
 Whereof ye have no warrand in the Word;
 And yet pursue us both with fire and sword, 585

As Hereticks, for not doing as ye do ;
 Yet what the Word bids, and no more, that we do.
 Think ye that any man can be so mad,
 As to hold Christ his Saviour ; and so bad,
 As to hold Marie for his Saviours Mother, 590
 And not to love her still above all other ?
 We love her then, though we believe not in her.
 Nor by will-worship think we for to win her.
 We hold her blessed, for Christs flesh conceiving,
 But far more blessed, for Christs faith receiving ; 595
 She is his Mother, and the Church his wife,
 Which was to him more dearer then his life.
 So, if the one could fall out with the other,
 He would respect his Wife, more then his Mother ;
 For this is every Spouses carriage, 600
 But most in this spiritual Marriage ;
 And as she's Mother of his humane life,
 She's but a Daughter of his heavenly Wife ;
 And by his Mother, member of Christs body ;
 Who thinks not so, is but a very Noddy. 605
 All this, Sir John, I do but briefly say,
 To let you see, that ye play us foul play.

Priest.

Well, Pack-man, though thou bear about that trunk,
 I fear thou be but some foreloppin Monk,
 Of Luthers lore, or crooked Calvins crew, 610
 And sent abroad, such business to brew ;
 Transformed in the person of some Pedler.

Pack-man.

Now, good Sir John, in faith I am no medler,
 Nor have I mind nor means so high to mount;
 I can but read a little, and lay a count, 615
 And seek my meat through many an unknown Maison.
 I know not what ye call your Kyrie Laison;
 So help me God, Sir John, I know no better,
 Nor in your Latine can I read one letter.
 I but believe in God, and some times say, 620
 Christ help me, when I wander out the way.

Priest. R. S.

I pray thee, Pack-man, this much for to tell me,
 Since thou presumes so far for to excell me,
 Were't not a very reasonable thing:
 If one were going to an earthly King, 625
 To get forgiveness for some great transgression,
 That he should shortly sute the intercession
 Of some great Favorite, and he for to passe
 To purchase pardon for his high trespasse;
 And not the guilty person to proceed 630
 Presumptuously before the King to plead;
 But use his moyen by his Highnesse Minion.

Pack-man.

Sir John, that motion is not worth an Onion.
 What if the King shal hear the poor mans sute,
 Would he stand silent as if he were mute? 635
 No; he should prostrate, lay his fault before him;
 And he himself for pity should implore him.

For intercessors oft times lurks and lingers,
 Except the pleaders largely fill their fingers.
 There is a Proverb in the Scottish lawes, 640
 A man, a Lyon is, in his own cause.
 Though great abuses lie in earthly things,
 We must not so abuse the King of Kings.
 Such idle tales my mind doth much molest.

Priest.

I pray thee, Packman, hear me out the rest ; 645
 And so this present purpose to conclude,
 Would ye think any man should be that rude,
 To pray to God, without Saints mediation ?
 It would be thought a great abomination :
 The heavens such heinous pride hath ay abhor'd, 650
 So proudly to compear before the Lord.
 Such great presumption God will surely punish ;
 That's not the way his faults for to diminish ;
 He must implore our blessed Ladies aide,
 Then she should shew her son what he hath said, 655
 And so command him go unto his Father,
 That for his sute some comfort he may gather ;
 Or else he must employ some Saint or Angel.

Pack-man.

Such words I do not find in the Evangel.
 Surely, Sir John, such sayings are but idle : 660
 Such blasphemy is not in all the Bible ;
 To trust your words, or Pauls, now tel me whether ?

Priest.

Reject them, if they jump not just together.

Pack-man.

And so I shal, for I can let you see
 In Pauls Epistle unto Timothie, 665
 He plainly sayes, There is one God, and than,
 One Mediator between God and man.
 The same is He, which is the man Christ Jesus,
 And he from death to life can only raise us:
 Since he redeem'd us as our elder brother, 670
 Pray as ye please, I'le never seek another.

S. I. S.

And so what e're I have, what e're I want,
 I neither pray to He, nor to She Saint.
 And as for tongues, I have but one, no more;
 And wit ye well, albeit I had ten score, 675
 I would use all conform to Pauls commanding,
 Pray with my tongue, pray with my understanding.
 Think ye these twelve, when they receiv'd these tongues,
 Did talk like Parrets, or like barrel bungs,
 Yeelding a sound, not knowing what they said; 680
 Idle in preaching, idler when they pray'd?
 No: each of them knew well what he did say.
 And why not we, Sir John, as well as they?
 For since all men have one tongue at command,
 Should we seek tongues we do not understand? 685
 Alace, Sir John, had I been train'd at School,
 As I am but a simple ignorant fool,

An hundred questions more I might have moved,
 But here I cease, fearing to be reproved :
 For these few doubts I learn'd in diverse places, 690
 Thinking the Clergy-men would clear all cases.

Priest.

Now, Pack-man, I confesse thou puts me to it,
 But one thing I will tell thee, if thou'lt do it;
 Thou shalt come to our holy Prior, Pack-man,
 And he, perhaps, will buy all on thy back, man; 695
 And teach thee better how to pray then any,
 For such an holy man there are not many.
 Be here to-morrow, just 'tween six and seven,
 And thou will find thy self halfway to heaven.

Pack-man.

Content, quoth I, but there is something more, 700
 I must have your opinion in before.
 In case the holy Prior have no leasure,
 To speak of every purpose at our pleasure :
 There was but one tongue at the birth of Abel,
 And many at the building up of Babel : 705
 A wicked work which God would have confounded,
 But when Christ came all tongues again resounded,
 To build his Church by his Apostles teaching,
 Why not in praying, as well as in preaching ?
 Since prayer is the true and full perfection 710
 Of holy service, saving your correction :
 So if our Lord to mine own tongue be ready,
 What need I then with Latine trouble our Lady ?

Or if both these my prayer must be in,
 I pray thee, tell me at whom to begin? 715
 And to pray joyntly to them both as one,
 Your Latine prayers then are quickly gone :
 For Pater noster never will accord
 With her, nor Ave Mary with our Lord.
 If I get him what need I seek another? 720
 Or dare he do nothing without his Mother ?
 And this, Sir John, was once in question,
 Disputed long with deep digestion,
 Whether the Pater noster should be said
 To God, or to our Lady, when they pray'd ? 725
 When Master Mare of learn'd Diversitie,
 Was Rector of our Universitie :
 They sate so long, they cooled all their kail,
 Untill the Master Cook heard of the tale,
 Who like a mad-man ran amongst the Clergie, 730
 Crying with many a *Domine me asperge* :
 To give the Pater noster to the Father,
 And to our Ladie give the Avees rather ;
 And like a Welsh man swore a great Saint Davies,
 She might content her wel with Creeds and Avees : 735
 And so the Clergie fearing more confusion,
 Were all contented with the Cooks conclusion.

Priest.

Pack-man, this Tale is coyned of the new.

Pack-man.

Sir John, I'll quyte the pack, if't be not true.

Again, Sir John, ye learned Monks may read, 740
 How Christ himself taught us of his own head,
 That every soul that was with sin opprest,
 Should come to him, and he would give them rest.
 Come all to me, saith he, not to another;
 Come all to me, saith he, not to my Mother: 745
 And if I do all as Christ did command it,
 I hope her Ladship will not withstand it.
 And so, Sir John, if I should speak in Latine
 Unto the Lord, at Even-song and at Matine,
 And never understand what I were saying, 750
 Think ye the Lord would take this for true praying?
 No: that ye cannot; for ye may consider,
 My tongue and heart should pray together.
 And hereupon ye shal hear what befell
 To certain Clerks, that Latine well could spell: 755
 With whom, by chance, I lodged at an Inne,
 Where an old wife upon a rock did spin;
 And towards evening she fell to and pray'd,
 But neither they, nor I knew what she said.
 One said, the Carling counterfeits the Canting. 760
 Another said, it's but the Matrons manting.
 Some call'd it Gibbers, others call'd it Clavers,
 But still the Carling speaks, and spins, and slavers.
 Now good Sir John, what think ye of this Hussie?
 Where was her heart, when her hand was so busie? 765
 In end, one said, Dame, wot ye what ye say?
 No, not, saith she, but well I wot I pray.
 Ye pray, said he, and wots not what? I grant.
 Alace, how can ye be so ignorant?

The Matrone musing little at the motion, 770
 Said, Ignorance is mother of devotion.
 Then Dame, said he, if ignorance be the mother,
 Darknesse must be the daughter, and none other.
 Pray'd ye, said he, when all the time ye span?
 What reck of that? said she, God's a good man, 775
 And understands all that I say in Latine,
 And this I do at Even-song and at Matine.
 Alace, Sir John, was not this wife abused,
 Whose soul and senses all were so confused?
 Ye know these unknown tongues can profit no man, 780
 And one tongue is enough for any woman.
 But when one prayes in true sincerity,
 As God commands, in Spirit and verity;
 The heart sends up the tongue as messenger
 Unto the Lord a pleasant passenger. 785

Priest.

But, Pack-man, here's a prettie little book,
 Wherein if thou wilt listen for to look,
 Set out by a true Catholick Divine,
 And out of doubt will settle thine ingine. 790
 Faith, read it, Pack-man, for it is but little.
 The gadge of the new Gospel is it's title,
 He clearly proves by Zacharies example,
 When he did sacrifice within the Temple,
 And all the people stood and pray'd without,
 They knew not then what tongue he spake, no doubt; 795
Ergo the Masse may both be said and sung
 In other language then the mother tongue.

Pack-man.

Sir John, I see your holy Catholick,
 Upon the truth, hath put a pretty trick.
 Have ye not heard this proverb oftimes sounded, 800
Homo qui male audit male rounded?
 So if the people heard not what he said,
 How could they know in what language he pray'd?
 Since understanding cometh by the ear,
 He cannot understand that doth not hear. 805
 Or how proves this that Zacharie the Priest
 Spake Latine, then the language of the Beast?
 Were Liturgies under the Law, but so
 In such a tongue that all the Jews did know?
 What e'er he spake, himself sure understood it: 810
 And so your Catholick did ill conclude it:
 Because a learned Priest may pray in Latine,
 And mumble o'er his Even-song, Masse and Matine.
Ergo a Pack-man to the Lord may pray,
 And never know a syllable he doth say: 815
 For when you put me to my Pater noster,
 I seek an egge, and ye give me an oster.
 And so, Sir John, I have given you a wadge,
 That's good enough for your new Gospel gadge.
 Last, since we say that God is good to speak to, 820
 Who will both hear our text, and hear our eke to:
 What if he answer me in the Latine tongue
 Wherein I pray, and wherein Masse is sung?
 I must say, Lord, I wot not what thou sayest,
 And hee'l say, Fool, thou wots not what thou prayest. 825

Even, Lord, say I, as good Sir John did teach me,
 Sir John, saith he, a Priest unmeet to preach me,
 Or in your mishent mouths once for to name me:
 With different tongues and hearts, such Jock such Jamie.
 For though I know mo tongues then ye can tell, 830
 False knaves, should ye not understand your sell?
 Gave I not you a tongue as well as heart,
 That both to me should play an a-fold part?
 But like two double devils ye have dissembled.
 At this Sir John he quaked, and he trembled, 835
 And said, good Pack-man, thou art so quick witted,
 Unto the Prior all must be remitted.

And so the Pack-man past unto his lodging,
 Having within his heart great grief and grudging:
 Sometimes he doubted if the Monks were men, 840
 Or Monsters, for his life he could not ken:
 He said, Sir John was a fair fat fed Ox,
 Sometimes he said, he looked like John Knox.
 But Knox was better versed into the Bible,
 A studie that Sir John held very idle: 845
 They dive not deep into Divinity,
 And trouble them little with the Trinity.
 And are more learned in the Legendarie,
 In lives of Saints, and of the Lady Mary.
 The only Idole they embrace and kisse A, 850
 Is to prove servants unto Mistresse *Missa*.
 With such conceats the Pack-man past the night,
 With little sleep, until it was day light.
 And by the peep of day he early rose,
 And trim'd him finely in his holy-dayes hose; 855

And to Sir Johns own chamber straight he went,
Who was attending: So with one assent,
They hyed them to the Prior both in haste,
To whom Sir John began to give a taste
Of all the questions that had past amongst them. 860
He call'd them Hereticks both, and vow'd to hang them.
With that the Pack-Man hurled through the Closter,
And there he met with an ill-favoured Foster;
Who quickly twined him, and all on his Back;
And then he learn'd to pray, shame fall the Pack; 865
For if they have not fred me of my sin,
They sent me lighter out than I came in.
And still he cry'd, Shame fall both Monks and Fryers,
For I have lost my Pack, and learn'd no Prayers.
So Farewel Ave, Creed, and Pater noster; 870
I'le pray'n my mother tongue, and quite the Closter.

FINIS.

POEMS

BY

ROBERT SEMPILL.



THE LIFE AND DEATH

OF THE

PIPER OF KILBARCHAN ;

OR,

The Epitaph of Habbie Simson,
Who on his drone bore mony flags ;
He made his cheeks as red as crimson,
And babbed when he blew his bags.

Kilbarchan now may say alas ! 5

For she hath lost her game and grace,
Both Trixie, and the Maiden Trace :

But what remead ?

For no man can supply his place,

Hab Simson's dead. 10

Now who shall play, the Day it Daws ?

Or Hunts Up, when the Cock he Craws ?

Or who can for our Kirk-town-cause,

Stand us in stead ?

On bagpipes (now) no body blaws, 15

Sen Habbie's dead.

Or wha will cause our shearers shear ?
 Wha will bend up the brags of weir,
 Bring in the bells, or good play meir,
 In time of need ?

20

Hab Simson cou'd, what needs you spear ?
 But (now) he's dead.

So kindly to his neighbours neast,
 At Beltan and Saint Barchan's feast,
 He blew, and then held up his breast,
 As he were weid ;

25

But now we need not him arrest,
 For Habbie's dead.

At fairs he play'd before the Spear-men,
 All gaily graithed in their gear-men :
 Steel bonnets, jacks, and swords so clear then,
 Like any bead.

30

Now wha will play before such weir-men,
 Sen Habbie's dead ?

At Clark-plays when he wont to come,
 His pipe play'd trimly to the drum ;
 Like bikes of bees he gart it bum,
 And tun'd his reed.

35

Now all our pipers may sing dumb,
 Sen Habbie's dead.

40

And at Horse Races many a day,
 Before the black, the brown, the gray,

But yet the man wan hame before him,
And was not dead! 70

And whan he play'd, the lasses leugh,
To see him toothless, auld and teugh.
He wan his pipes beside Barcleugh,
Withouten dread :
Which after wan him gear enough, 75
But now he's dead.

Ay whan he play'd, the gaitlings gedder'd,
And whan he spake, the carl bledder'd :
On Sabbath days his cap was fedder'd,
A seemly weid. 80
In the kirk-yard, his mare stood tedder'd,
Where he lies dead.

Alas! for him my heart is sair,
For of his springs I gat a skair,
At every play, race, feast and fair, 85
But guile or greed.
We need not look for pyping mair,
Sen Habbie's dead.

Wha'll jaw ale on my drouthy tongue,
 To cool the heat of light and lung? 20
 Wha'll bid me when the kaill-bell's rung,
 To board me speed?
 Wha'll set me by the barrel-bung,
 Since Sanny's dead?

Wha'll set me dribbling be the tapp; 25
 While winking I begin to Napp,
 Then lay me down and well me happ,
 And binn my head?
 I need na think to get ae drap,
 Since Sanny's dead. 30

Well did the master-cook and he,
 With giff-gaff courtesie agree,
 While tears as fast as kitchen-fee
 Drapt frae his head. 35
 Alake a day! though kind to me,
 Yet now he's dead.

It very muckle did me please,
 To see him howk the Holland cheese:
 I kend the clinking o' his kies
 In time of need. 40
 Alake a day! though kind to me,
 Yet now he's dead.

He was as stout as was his steel,
 And gen ye'il trow he cou'd fu' well

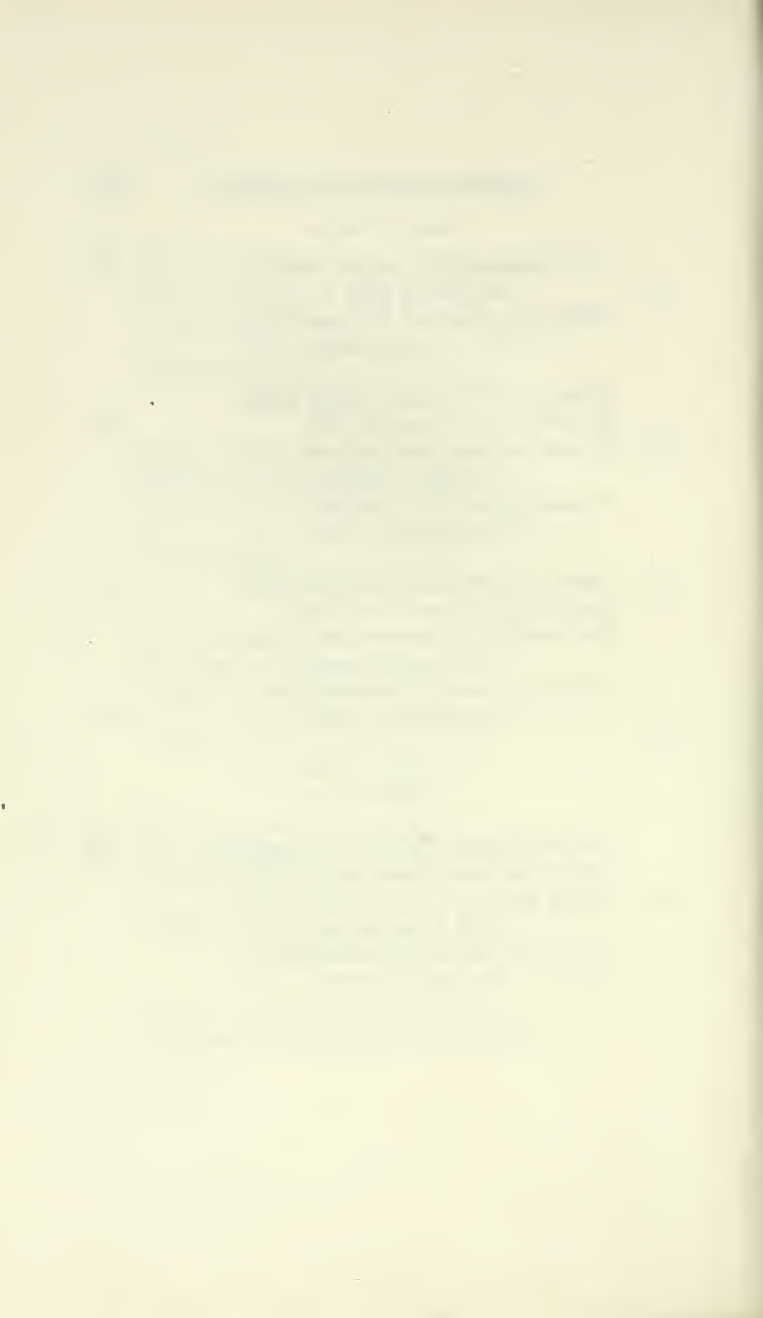
At wapenshaws the younkens dreill, 45
 And bra'ly lead,
 Baith to the field and frae the field,
 But now he's dead.

When first I heard the woeful knell,
 And dool-ding o's passing bell, 50
 It made me yelp, and yeul, and yell,
 And skirl and skreed.
 To pantrie-men I bid farewell,
 Since Sanny's dead.

Fast is he bunn, baith head and feet, 55
 And wrapped in a winnen sheet :
 Now cou'd I sit me down and greet,
 But what's the need ?
 Shou'd I like a bell'd-wadder bleet,
 Since Sanny's dead? 60

POSTSCRIPT.

The chiel came in his room, is bauld; 65
 Sare be his shins, and's kail ay cauld;
 Which gars us ay pray for the auld,
 With book and beid.
 Now Lord hae mercy on his saul,
 For now he's dead.



P O E M S

BY

FRANCIS SEMPILL.



THE BANISHMENT OF POVERTY BY HIS
ROYAL HIGHNESS J. D. A.

TO THE TUNE OF THE LAST GOOD NIGHT.

Pox fa that pultron Povertie,
Wae worth the time that I him saw;
Sen first he laid his fang on me,
Myself from him I dought ne'er draw.

His wink to me has been a law. 5
He haunts me like a penny-dog;
Of him I stand far greater aw
Than pupill does of pedagogue.

The first time that he met with me, 10
Was at a clachan in the west;
Its name I trow Kilbarchan be,
Where Habbie's drones blew many a blast;

There we shook hands, could be his cast;
An ill dead may that custron die;
For there he gripped me full fast, 15
When first I fell in cautionrie.

Yet I had hopes to be reliev'd,
 And fre'ed from that foul laidly lown;
 Fernzier, when Whiggs were ill mischiev'd,
 And forc'd to fling their weapons down, 20

When we chased them from Glasgow town,
 I with that swinger thought to grapple;
 But when Indemnity came down,
 The laydron pow'd me by the thrapple.

But yet in hopes of some relief, 25
 A rade I made to Arinfrew,
 Where they did bravely buff my beef,
 And made my body black and blew.

At Justice Court I them pursue, 30
 Expecting help by their reproof;
 Indemnity thought nothing due;
 The deil a farthine for my loof.

But wishing that I might ride east,
 To trot on foot I soon would tire;
 My page allowed me not a beast, 35
 I wanted gilt to pay the hire:

He and I lap o'er many a syre:
 I heuked him at Calder-cult,
 But lang ere I wan to Snyps-myre,
 The ragged rogue took me a whilt. 40

By Holand-bush and Brigg o' Bonny,
We bickered down towards Bankier ;
We fear'd no reavers for our money,
Nor whilly-whaes to grip our gear.

My tatter'd tutor took no fear, 45
(Though we did travel in the mirk ;)
But thought it fit, when we drew near,
To filsh a forrage at Falkirk.

No man would open me the door,
Because my comrade stood me by; 50
They dread full ill I was right poor,
By my forcasten company.

But Cuninghame soon me espy'd ;
By hue and hair he brought me in,
And swore we should not part so dry, 55
Though I were naked to the skin.

We baid all night, but lang ere day,
My curst companion made me rise :
I start up soon and took my way :
He needed not to bid me twice. 60

But what to do we did advise ;
In Lithgow we might not sit down :
On a Scots groat we baited thrice,
And in at night to Edinburgh town.

We held the Lang-gate to Leith Wynd, 65
 Where poorest purses use to be;
 And in the Caltoun lodged syne,
 Fit quarters for such companie.

Yet I the High-town fain would see,
 But that my comrade did me discharge; 70
 He will'd me Blackburn's ale to prie,
 And muff my beard that was right large.

The morn I ventur'd up the Wynd,
 And slung'd in at the Nether-bow,
 Thinking that truiker for to tine, 75
 Who does me damage what he dow.

His company he doth bestow
 On me, to my great grief and pain;
 Ere I the thrang could wrestle through,
 The lown was at my heels again. 80

I grein'd to gang on the plain-stanes,
 To see if comrades wad me ken:
 We twa gaid pacing there our laines,
 The hungry hour 'twixt twelve and ane.

Then I kend no way how to fen, 85
 My guts rumbl'd like a hurle-barrow;
 I din'd with saints and noblemen,
 Even sweet Saint Gilcs and Earl of Murray.

Tykes test'ment take him for their treat,
I needed not my teeth to pike ; 90
Though I was in a cruel sweat,
He set not by, say what I like.

I call'd him Turk and traiked tyke,
And wearied him with many a curse ;
My banes were hard like a stone dyke, 95
No *Reg. Marie* was in my purse.

Kind Widow Caddel sent for me,
To dine, as she had oft forsooth ;
But ah ! alas, that might not be,
Her house was o'er near the Tolbooth. 100

Yet God reward her for her love
And kindnes, which I fectlie fand,
Most readie still for my behove,
Ere this hells-hound took me in hand.

I slipt my page and stour'd to Leith, 105
To try my credit at the wine ;
But foul a dribble fil'd my teeth,
He gript me at the coffee sign.

I staw down through the Nether-Wynd,
My Lady Semple's house was near ; 110
To enter there was my design,
Where Povertie durst ne'er appear.

I dined there, but baid not lang;
 My Lady fain wad shelter me;
 But oh! alas, I needs must gang,
 And leave that comelie companie. 115

Her lad convoy'd me with her key,
 Out through the garden to the fields,
 Ere I the Links could graithlie see,
 My governour was at my heels. 120

I dought not dance to pipe nor harp;
 I had no stock for cards and dice;
 But I fure to Sir William Sharpe,
 Who never made his counsel nice.

That little man he is right wise,
 And sharp as any brier can be;
 He bravelie gave me his advice,
 How I might poyson povertie. 125

Quoth he, there grows hard by the dyal,
 In Hatton's garden bright and sheen,
 A soveraign herb called Penny-Royal,
 Whilk all the year grows fresh and green. 130

Could ye but gather it fair and clean,
 Your business would go the better;
 But let account of it be seen,
 To the Physicians of Exchequer. 135

Or if that ticket ye bring with you,
Come unto me, you need not fear,
For I some of that herb can give you,
Whilk I have planted this same year. 140

Your page it will cause disappear,
Who waits on you against your will;
To gather it I shall you lear,
In my own yards of Stonny-hill.

But when I dread that would not work, 145
I overthought me of a wyle,
How I might at my leisure lurk,
My graceless guardian to beguile.

It's but my galloping a mile,"
Through Canon-gate, with little loss, 150
Till I have sanctuary a while,
Within the girth of Abbey Closs.

There I wan in, and blyth was I
When to the inner court I drew;
My governour I did defy; 155
For joy I clapt my wings and crew.

There messengers dare not pursue,
Nor with their wands men's shoulders steer;
There dwells distressed lairds enew,
In peace though they have little gear. 160

There twa hours I did not tarie,
Till my blest fortune was to see
A sight, sure by the mightis of Mary,
Of that brave Duke of Albanie;

Where one blink of his princely eye, 165
Put that foul foundling to the flight;
Frae me he banished Povertie,
And gart him take his last good-night.

A DISCOURSE BETWEEN LAW AND
CONSCIENCE

WHEN THEY WERE BOTH BANISHED FROM PARLIA-
MENT. IN THE FIRST PARLIAMENT OF K. JAMES
THE SEVENTH.

Law to Conscience.

How now, my Lord, how is it so,
That thus in sable weed ye go ?
What means this sudden alteration,
That you have lost your veneration,
And due benevolence that ye owe 5
Unto your country, now brought low ?
In yonder Court ye ought to sit,
A free-born member ye're of it,
And well acquainted with the laws,
Go and defend your ancient cause. 10

Conscience Reply.

Alace, said Conscience, well you wit,
In yonder Court I dar not sit,
Unless that I betray my right,
And dictat laws against my light :
Your Parliament it looks awry, 15
For I sat in it yesterday,

And voted never a vote but an,
 And they against me did exlame,
 With lustie words both high and bigg;
 They swore that Conscience was a Whigg; 20
 For him they have no veneration,
 Cause banish him out of the nation;
 And prayed the Clark to word it better,
 Then to put Conscience in a letter,
 To send unto his Majestie, 25
 Who bears a mortal feed at me;
 For treason, which they say, I thought,
 Into the year fortie eight,
 For which I wandred too and fro,
 Even since the year sixty two, 30
 That I was banished from the Court,
 By Lords and Earls of great report :
 Though I should famish, starve and die,
 Yet none of them would harbour me;
 I rapped rudely at their gat, 35
 But never enterance could get;
 I knockt and challeng'd as I can,
 Yet non recev'd a banished man.
 The little shelter that I found,
 Was in the Presbyterians ground ; 40
 Yet many of them me sore abus'd
 And most untenderly me us'd ;
 Some took bonds, some took the Test,
 Some to the Kirk were sorely prest,
 Some with their course untender walk, 45
 Some with their proud unseemly talk,

Some with their giddie wild opinions,
 Would banish me from these dominions ;
 And now since they have serv'd me so,
 To forraign lands I think to go, 50
 To see what residence I find ;
 Pray Brother Law, what is your minde ?

Laws Answere.

Alace ! my Lord, how can I hear,
 Your dollourous and heavie chear ?
 When your afflicted, I do mourn, 55
 We both upon one wheel do turn ;
 If Conscience once do lose the van,
 Law is a broken bankrupt man ;
 When Conscience turns like weather-cock,
 Then they will cut the Nazeren Lock ; 60
 My strength lyes in the Penal Laws,
 Cut they off these, we'll lose the cause :
 Our honours both in this doth stand ;
 A dum man yet wan never land ;
 We will be trusty to our nation ; 65
 An humble sute is my intent,
 That we may sit in Parliament.

Conscience Reply.

My Brother Law, where is your wit,
 Think you of us they will permit,
 To sit in court who thus have us'd us, 70
 And formerly hath thus abus'd us ;

Should I my wrongs denominate,
 Or could my grief demonstrate,
 What I have suffer'd would appear,
 From them above this twenty year ; 75
 It's long since they me cauteriz'd,
 But now they have me stigmatiz'd :
 And for to make me hold my peace,
 They put hot iron upon my face,
 Like Collilian they will me make : 80
 Some suffer'd shipwrack for my sake :
 How can you think that such men minde
 Our Laws, and Conscience to befriend,
 Or ever give a free consent,
 That we should sit in Parliament ; 85
 My dearest Brother then I pray,
 That you may not retard, away.

Laws Answer.

Alace ! my Lord, will you be gone,
 Then I may mourning go alone ;
 If noble Conscience leave the land, 90
 Who then will Popery withstand,
 For Law will prove a broken reed,
 When Conscience goes in pilgrims weed ?
 You Protestants may be agast,
 And may prepair you for a blast, 95
 When Law and Conscience are abus'd,
 And worse then broken merchands us'd ;
 In Abay's they will shelter find,
 But none to us will prove so kind ;

But yet I humbly do you pray, 100
 My dearest Lord go not away;
 To yonder Parliament address,
 Some friends you have will entercess
 Themselves for you, and for you plead,
 Some place at Court may yet be had. 105

Conscience Reply.

My Brother, I would be content,
 T'regain my place in Parliament;
 But for these men they'l never grant it;
 A pick at me they never wanted.
 I know there's severals do pretend, 110
 For to propose me as their end;
 But let them once be contradicted,
 They'l look as if they were convicted;
 If but one Lord should them control,
 They'l swear it was an Hyberbole; 115
 Like as I often have it found,
 Pretended friends give many a wound,
 Have alwayes falsly prov'd to me;
 Farewel Brother, farewell ye.

Laws Answer.

My dearest Lord, my counsel take, 120
 Not for my own but country's sake,
 If you desert these Courts and go,
 To forraign lands and live them so,
 They will establish with their hand,
 That Popery shall overspread the land, 125

Once more I humbly you intreat,
 And begs this favour I may get,
 To signifie you are content,
 To supplicate the Parliament.

Conscience Replies.

Well Brother Law, I am content,	130
To supplicat the Parliament,	
And your to blame Brother, not I,	
If they shal raise the Hu and Cry ;	
Come let us joyn with Veneration,	
For to present this supplication,	135
For to vot freely for the laws,	
Your country, and your ancient cause.	

THE HUMBLE ADDRESS OF CONSCIENCE AND LAW,
 TO THE HOUSE OF PARLIAMENT.

My Lords, and Gentlemen, here lyes	
Two objects low before your eyes,	
Conscience and Law, two nobles born,	140
To whom the country once was sworn,	
But now deserted as you see,	
By horrid perjur'd Treacherie ;	
Yet we're content to pardon that,	
And humbly here to supplicat,	145
Ye would be pleas'd to permit,	
Us in the Parliament to sit,	

To serve our cuntry and our cause,
 And to defend the Penal Laws;
 My Lord, our loyaltie you know, 150
 Some further prooffe we mind to show;
 We shall vot nothing but whats good;
 Our wrong is great to be gainstood.
 My Lord Commissioner, if your Grace
 Would harken to our words of peace, 155
 We would you teach, how you should be
 True to your King, your vows and me.
 And my Lord Chancellour, we would crave
 That Popish tenets you would leave,
 The ancient faith ye would imbrace, 160
 Else you will ne're condol our case.
 And you Lord Bishops, where you sit,
 We little trust to your commit,
 You who betrayed our ancient cause,
 You would take off the Penal Laws; 165
 Conscience nor Law you'l never defend,
 What ever truths you do pretend:
 I know once us two ye lov'd dear,
 But we're foresaken for a Kings ear;
 And for obeying mans command, 170
 Ye are thrust from the Holy Land.
 You honorable house of Commons all,
 For your assistance we do call:
 Keep Law and Conscience in the land,
 And against Popery stoutly stand; 175
 If you refuse so just a thing,
 Then know I am repute a King,

And I will exercise my Law,
On you when you can not withdraw,
And make you, were you better fellows, 180
Like Judas run unto the gallows!
Or else like Spira to discover
Your knavery all the world over;
And for the mischief you have acted,
My terrors make you go distracted; 185
My scepter over you I'll sway,
In Time and in Eternitie.
This to your wisdom we commend,
And on your answer we attend.

-
- And there will be Sow-libber Peatie,
 And plouckie fac't Wat in the Mill,
 Capper-nos'd Gibbie, and Francie
 That wins in the how of the hill, 25
 And there will be Alaster-Dowgal
 That splee-fitted Bessie did woo,
 And sniffing Lillie and Tibbie,
 And Kirstie, that belly-god sow.
 Fy let us all, &c. 30
- And Crampie that married Stainie,
 And coft him breeks to his arse,
 And afterwards hanged for stealing,
 Great mercy it hapned no worse ;
 And there will be fairntickl'd Hew, 35
 And Bess with the lillie white leg,
 That gat to the south for breeding,
 And bang'd up her wamb in Mons-Meg.
 Fy let us all, &c.
- And there will be Geordie M'Cowrie, 40
 And blinking daft Barbra and Meg,
 And there will be blincht Gillic-Whimple,
 And peuter-fac't flitching Joug.
 And there will be happer-ars'd Nansie,
 And fairie-fac'd Jeanie be name, 45
 Glead Katie and fat lugged Lisie,
 The lass with the gauden wamb.
 Fy let us all, &c.

And there will be Girn-again Gibbie,
 And his glaked wife, Jeanie Bell, 50
 And mislie-chin'd flyting Geordie,
 The lad that was skipper himsell;
 There'll be all the lads and the lasses,
 Set down in the midst of the Ha,
 With sybows and rifarts and carlings, 55
 That are both sodden and ra.
 Fy let us all, &c.

There will be tartan, dragen and brachen,
 And fouth of good gappocks of skate,
 Pow-sodie, and drammock, and crowdie, 60
 And callour nout-feet in a plate;
 And there will be partans, and buckies,
 Speldens, and haddocks anew,
 And sing'd sheep-heads, and a haggize,
 And scadlips to sup till ye're fow. 65
 Fy let us all, &c.

There will be good lapper'd-milk kebucks,
 And sowens, and farles, and baps,
 And swats, and scraped paunches,
 And brandie in stoups and in caps. 70
 And there will be meal-kail and castocks,
 And skink to sup till you rive,
 And rosts to rost on a brander,
 Of flouks that was taken alive.
 Fy let us all, &c. 75

Scrap haddocks, wilks, dulse and tangle,
And a mill of good snizing to prie,
When wearie with eating and drinking,
We'll rise up and dance till we die.
Fy let us all to the Briddel,
For there will be litting there,
For Jockie's to be married to Maggie,
The lass with the gauden hair.

SHE RAISE AND LOOT ME IN.

The night her silent sable wore,
And gloomy were the skies;
Of glitt'ring stars appear'd no more
Than those in Nelly's eyes.
When at her father's yate I knock'd, 5
Where I had often been,
She, shrouded only with her smock,
Arose and loot me in.

Fast lock'd within her close embrace,
She trembling stood asham'd; 10
Her swelling breast, and glowing face,
And ev'ry touch inflam'd.
My eager passion I obey'd,
Resolv'd the fort to win, 15
And her fond heart was soon betray'd
To yield and let me in.

Then, then, beyond expressing,
Transporting was the joy;
I knew no greater blessing,
So bless'd a man was I. 20

And she, all ravish'd with delight,
 Bid me oft come again ;
 And kindly vow'd, that every night
 She'd rise and let me in.

But ah! at last she prov'd with bairn, 25
 And sighing sat and dull,
 And I, that was as much concern'd,
 Look'd e'en just like a fool.
 Her lovely eyes with tears ran o'er,
 Repenting her rash sin ; 30
 She sigh'd, and curs'd the fatal hour
 That e'er she loot me in.

But who could cruelly deceive,
 Or from such beauty part ?
 I lov'd her so, I could not leave 35
 The charmer of my heart ;
 But wedded, and conceal'd our crime:
 Thus all was well again,
 And now she thanks the happy time
 That e'er she loot me in. 40

MAGGIE LAUDER.

- Wha wadna be in love
 Wi' bonnie Maggie Lauder?
 A piper met her gaun to Fife,
 And spier'd what was't they ca'd her :
 Richt scornfully she answered him, 5
 Begone, you hallanshaker!
 Jog on your gate, you bladderskate!
 My name is Maggie Lauder.
- Maggie! quoth he; and, by my bags,
 I'm fidgin' fain to see thee! 10
 Sit down by me, my bonnie bird;
 In troth I winna steer thee;
 For I'm a piper to my trade;
 My name is Rob the Ranter :
 The lasses loup as they were daft, 15
 When I blaw up my chanter.
- Piper, quo Meg, hae ye your bags,
 Or is your drone in order?
 If ye be Rob, I've heard o' you;
 Live you upo' the Border? 20

The lasses a', baith far and near,
 Have heard o' Rob the Ranter;
 I'll shake my foot wi' richt gude will,
 Gif ye'll blaw up your chanter.

Then to his bags he flew wi' speed; 25
 About the drone he twisted:
 Meg up and wallop'd ower the green;
 For brawly could she frisk it!
 Weel done! quo he. Play up! quo she.
 Weel bobb'd! quo Rob the Ranter; 30
 It's worth my while to play, indeed,
 When I hae sic a dancer!

Weel hae ye play'd your part! quo Meg;
 Your cheeks are like the crimson!
 There's nane in Scotland plays sae weel, 35
 Sin' we lost Habbie Simson.
 I've lived in Fife, baith maid and wife,
 This ten years and a quarter;
 Gin ye should come to Anster Fair,
 Spier ye for Maggie Lauder. 40

NOTES.

NOTES.

THE PACK-MANS PATER NOSTER. Page 1.

WE print this poem from the Edinburgh edition of 1669, preserved in the Advocate's Library. As stated on the title-page, the original, by S. I. S. (Sir James Sempill) was "newly augmented and enlarged by his son, R. S." (Robert Sempill). These augmentations are distinguished by the initials R. S. From the following lines, by Robert Sempill, in the preface, we should conclude that "The Pack-mans Pater Noster" had been printed in the lifetime of Sir James :

" My Parents Poeme only to expresse,
I presse, of new, to put into the Presse."

We have not been able, however, to lay our hands upon any edition of the poem as published by Sir James ; but this is the less to be regretted, as the one we have transcribed may be regarded as the most complete—emanating as it did from the son, with all his augmentations and amendments.

A fragment of a copy, evidently from the press of John Wreittoun, printer and burghess of Edinburgh, who died in February 1640, in the possession of D. Laing, Esq. of the Signet Library, is the earliest edition known to exist. There were several later editions, particularly one printed at Glasgow, "by Robert Sanders, printer to the Town," in 1669, 12mo.; another at the same place in 1695, 12mo.; and one at Edinburgh, in 1700, 24mo. We have collated three of these editions, and find the variations so trifling as not to call for particular remark.

Of the merits of this once popular poem it is scarcely our province to speak. It is stated on the title-page that the original portion of it—by Sir James Sempill—is a translation from the Dutch; but this may be regarded as one of the pardonable devices to which authors sometimes have recourse—for, in the preface, the language of the son implies that he was more than a translator—

“ To match, or over-match, were great ambition :
 I but enlarge it, not surpass ; for neither
 I may, can, will, dare parallel my Father.”

The poem bears every evidence of having been the production of highly educated persons. It is clothed in good language; and it will be observed that the orthography differs very slightly from that now in use. The aim of the writers was not so much the display of fine writing, as the putting forth of strong arguments in an easy flow of verse, so as to be readily understood and remembered by the humblest of their readers. In this they certainly succeeded; and there can be little doubt that “The Pack-mans Pater Noster” was far more effective

in combating the abuses of Popery, among the bulk of the people, than the most learned and abstruse of all the many works published on the subject. The rhyme is almost faultless; and throughout are scattered many pungent remarks, and not a few happy sallies of humour. The dialogue, perhaps, is not so well managed as it might have been—the Packman having more than his due share of the conference; but this, no doubt, is in accordance with the design of the writers, which was to bring the arguments for and against the Popish mode of worship strongly into contrast.

The great points involved in the discussion are the pretensions of the Pope as the successor of Peter, the saying of mass and prayers in Latin, and the undue exaltation of the Virgin Mary. We can form now but a faint idea of the intense interest of the subject, both prior to and long after the Revolution, and with what delight the reasoning of the victorious Packman would be conned over by our metaphysical ancestors. The winding up of the conference is managed with characteristic humour. There is one obvious inconsistency, however, which the keen wit of the authors failed to discover. While the Packman disclaims all knowledge of any other language than his mother tongue—

“ I can but read a little, and lay a count,

* * * *

So help me God, Sir John, I know no better,
Nor in your Latine can I read one letter”—

And yet, in the course, of the discussion, he glibly quotes Latin phrases by the line!

Lines 1 and 2.

The Pack-mans Pater noster,
Which he learn'd in a Closter.

We need not remark on the words "Pater noster." They are well understood. *Closter*, for *cloister*, was frequently used by Scottish writers in the age to which this poem belongs.

Line 20.

Within a month I shal make thee parqueer.

Parqueer, *perquier*, or *perquer*, is used by Barbour. It signifies accurately; or, *per quair*, according to the book.

Line 55.

Pack-man, if thou believe the Legendary.

The *Legendary*—the traditions of the fathers, upon which rests so much of the authority of the Roman Catholic Church. Originally the *Legendary* was a book containing the lessons to be read in divine service.

Line 58.

And great Melchisedeck himself said Mass.

It was upon this passage of Scripture—Genesis, 14—that the celebrated discussion between John Knox and the Abbot of Crossraguel, held at Maybole in 1562,

mainly hinged.* Knox claimed the victory, but the fact is he had little to boast of, while the advantage lay with the Abbot in having conducted his argument in a spirit of gentlemanly moderation, which it would have been well for Knox to have imitated.

Line 64.

False miscreants, they shame the Masse and slate it.

To slate, as used in "The Palis of Honoure," means to let loose—applied in reference to hunting. In the present case, however, it must be held as signifying abuse—to *slight it*, from the Islandic *sladde*, slovenly, or indecorous.

Line 67.

I'd rather teach a whole Coven of Monks.

The "dule-tree"—a large tree invariably to be found in the front of old Scottish mansions—is in some parts of Scotland called the "covin-tree." Here the owner used to meet his visitors; hence, we may presume, the meaning of "Coven of monks." Here also the heads of the family used to assemble on occasions of sorrow—hence its designation of the "dule-tree."

* Imprinted at Edinburgh by Robert Lekpreuik 1563, and reprinted by Sir Alexander Boswell of Auchinleck in sm. 4to. 1812.

Line 106.

And Burreo-like bereft him of his breath.

Burreo-like, hangman-like. From the Fr. *Bourreau*.

Line 125.

On this a friend of mine did make a Sonet.

This friend is named on the margin "Alexander Sempill." There is a small work by A. S. entitled "ΦΥΛΛΟΝ ΕΛΛΙΑΣ Carolo Regi. Antichisto Brontia." Edin. 1643. 4to. Six leaves. There were a great many families of the name of Sempill in Renfrewshire and Dumbartonshire, all more or less directly connected with the noble house of Sempill; and, from the expression of Sir James Sempill, "a friend of mine," it seems probable that the author of the sonnet belonged to one or other of them.

Line 135.

How many Nunces, note we, he did need.

Nunce, the Pope's legate, or nuncio.

Line 138.

In sundry sorts so shaven with a shame?

Priors were called shavelings, on account of their using the tonsor, or shaven crown—hence "shaven with a shame."

Line 167.

But this your Pope doth mishently maintain.

Mischantlie, meschantlie, or mishently, wickedly.

Line 206.

But make Saint Francis only Exorator.

Exorator, Lat., entreater.

Lines 227-228.

And the confession hereof is, as saith
Your Bellarmine, a point of Catholick faith;

Robert *Bellarmin*, an Italian Jesuit, was one of the most celebrated controversial writers of his time. Born in Tuscany, 1545. Died, 1621. In 1599 he was honoured with a Cardinal's hat. No author ever defended Popery to more advantage.

Lines 243-4.

Infantum Limbus, and your *Limbus Patrum*,
Where-out none comes, but by the *Preces Fratrum*.

Infantum Limbus, the place assigned to children who die in infancy. *Limbus Patrum*, said to be Abraham's bosom, where repose the saints who lived before the coming of Christ. *Preces Fratrum*, prayers of the brethren.

Line 254.

Read Cartwright against Rhemes New Testament.

Thomas *Cartwright*, a celebrated English Puritan divine, whose "Confutation of the Rhemish Translation of the New Testament, 1618," was much in repute, and is still worthy the attention of the curious. He was born in Hertfordshire, 1535. Died, 1603.

Line 256.

Read Doctor Mortons Protestant appeal.

Thomas *Morton*, Bishop of Durham, was another of those English divines who took up the pen against the statements put forward by the writers of the Rhemish Bible. He was born at York in 1564, and died in 1659. He wrote a great many treatises.

Line 267.

They suffer borthels without reprehension.

Borthel, a brothel. The Pope licensed a brothel at Rome in 1471—the prostitutes paying him a weekly tax, which, it is said, amounted to 20,000 ducats a-year.

Line 306.

Their most abominable powder plots.

The well-known "Gunpowder Plot," to blow up the

English Parliament, was discovered on the 5th November, 1605.

Lines 311-312.

Mark what a vile report Queen Katherin caries,
For that mad Massacre she made at Paris.

Catharine de Medicis.—This massacre, so horrifying in its details, occurred at Paris, on Saint Bartholomew's day, in the year 1572.

Line 347.

They eat their God, they kill their King, they cousen.

Simon, a monk of Swinstead, poisoned John, King of England, in 1216.

Line 402.

How Popes do call themselves, *Servi servorum*.

The title of *Servant of Servants* was brought in by Pope Gregory.

Line 404.

They tread on necks of Kings upon the street.

Pope Alexander, in 1164, trode on the neck of Frederick Emperor of Germany.

Line 609.

I fear thou be but some foreloppin monk.

Foreloppin, fugitive.

Lines 616-17.

And seek my meat through many an unknown Maison.
I know not what ye call your Kyrie Laison.

Maison, Fr., a house. *Kyrie Laison*, Kyrie Eleeson, the two first words of the Roman Catholic Litany—Lord have mercy upon us, &c.

Line 632.

But use his moyen by his Highnesse Minion.

Moyen, means.

Line 726.

When Master Mare of learn'd Diversitie.

Probably alluding to John *Mair*, or *Major*, a scholastic divine and historian, who wrote with "great liberty of spirit, not sparing the usurpation of Rome, and taxing in divers places the laziness and superfluity of the clergy." He was born at North-Berwick in 1469. Died, 1549.

Line 731.

Crying with many a *Domine me asperge*.

Domine me asperge, Lord preserve us.

Line 863.

And there he met with an ill-favoured Foster.

Foster, an adopted person, such as a foster-brother. In this case a foster brought up in the priory.

THE PIPER OF KILBARCHAN. Page 41.

IT has been stated that this poem was written about 1640; but as the writer was then young—not probably more than twenty—it may, from the style of the verses, be considered a later production. It has also been remarked that no evidence exists of its having been printed before it appeared in “Watson’s Collection,” in 1706.* This is a mistake; as there is in the possession of D. Laing, Esq., a broadside of “The Life and Death of the Piper of Kilbarchan,” with the use of which we have been kindly favoured, evidently printed before the year 1700. Mr Laing possesses another broadside copy, apparently printed in the year 1698. In addition to the typographical indication of their priority, both copies want the second last verse to be found in the version of Watson, which is not likely to have been omitted in any subsequent copy.

As remarked in the “Paisley Repository,”† Robert

* “A Choice Collection of Comic and Serious Scots Poems, both Ancient and Modern, by Several Hands. In Three Parts.” Small 8vo. Edinburgh, 1706-9-10.

† Edited by Mr John Millar, schoolmaster at Giffen, parish of Beith, Ayrshire, 12mo. 1808, who also published “A History of the Witches of Renfrewshire, who were burned on the Gallowgreen of Paisley.” 12mo. 1809.

in the field while the reapers were at work, with a view to stimulate them in their labours.

Lines 18-19.

Wha will bend up the brags of weir,
Bring in the bells, or good play meir.

Who will bear up the boasts of war; and bring in the pastime of the bells, or good play-mare.

Line 29.

At fairs he play'd before the Spear-men.

Spear-men, the ancient guard of the authorities, or city officers, as they were latterly styled.

Line 35.

At Clark-plays, when he wont to come.

Clerk, or stage plays, were performances upon platforms in the open air. Simson is said to have often played at these exhibitions in Edinburgh when the author was present.

Line 41.

And at horse-races many a day, &c.

As illustrative of this line, Mr Millar states that "at Paisley Saint-James'-day Race, the horses run for silver bells, and the horse which is so fortunate as to win the

race is led to the town in triumph, with the bells he has so meritoriously gained, hung round his neck; afterwards the bells are sold back again, for a fixed value which was set on them. It is very probable that something similar was the case here: that Habby, proudly playing on his pipes, would usher the victorious horse with the bells into the town."

Line 47.

He counted was a weil'd wight-man.

Wight-man, a strong man; *weil'd*, probably should be *waled*, meaning that he was the *wale*, or choice, of strong men. In the broadside copies of the poem possessed by Mr Laing, the word is printed *wall'd*, and *wail'd*.

Line 59.

He was convoyer of the bride.

It was the custom at Kilbarchan, in former times, says Mr Millar, "for the bride and her maidens to walk three times round the church before the marriage was celebrated, led on by the piper, who played, some peculiar tune on the occasion, which got the name of the *Maiden-tracè*."

Lines 65-66.

So well's he kept his *decorum*,
And all the stots of *Whip-meg-morum*.

Stot, a quick motion in dancing.

He that tynes a *stot* o' the spring,
 Shall pay the Piper a pennie.—
The Country Wedding.

In one of the broadside copies, however, we find the reading, *And all the steps of, &c.*

Line 67.

He slew a man, and wae's me for him.

This is explained in the following account of Habbie Simson, drawn up by Robert Sempill of Beltrees, grandson of the author :

“ This (Epitaph) was made by Robert, son to Sir James Sempill, and father to Francis Sempill of Beltrees. But before we write the Epitaph it is necessary to inform the reader of some things, which will make it better understood. Know then, when Habbie was a boy he herded at a place called Barr, where there was a heugh, or coal-pit, and played as other herds upon the stock and the horn : and at that time there was a man lived in the town, who made bagpipes, and sold them at four pounds Scots ; and Habbie having got so much for herding, he went down to the town and bought a stand of them, and began to play ; and in process of time he became a good player, married, and had a son, and kept a servant. Both of them he taught to play, and came that length, that on a wedding day he played the newest tune, and then laid them by, and ordered his son and servant to play the rest, and himself sat down at the bride's table ; and after dinner, in those days, they had a fashion that

He wan his pipes beside Bareleugh,

which ought, probably, to be printed *Barheugh*, there having been coal-pits in the vicinity; although anciently *cleuch* and *heugh*, a precipice, were synonymous terms. In "Watson's Collection" it is printed *Borcheugh*. The Barrhill, as it is now called, is near the town of Kilbarchan. There are the remains of a rude encampment of stones upon it, of unknown antiquity.

It is not known when Habbie was either born or died; but from the "Epitaph," which says he was "teethless, auld, and teuch," it may be inferred that he lived to a long age. "His tombstone," says the *Paisley Repository*, "in Kilbarchan parish churchyard, is so much defaced with time, that there are scarce any characters legible except H. S., the initials of his name, and a figure, resembling a flesher's chopping knife. Some think it the remains of a bagpipe. Tradition says he was a flesher as well as bagpiper. Amongst the Craighends papers there is a tack by Craighends, "To James Simson, *flesher*, at Kilbarchan, as Kindlie Tenant of that House and Year, with the Chalmer, heigh and laich, possess last be Kathrein Pollik, his mother, lyand within the merkland or Kirktoon, during the lyfetye of the said Laird of Craighends, for sixtein merk Scots monie, yeirlie, daitit 28 Apryle, 1682." This James was probably the son of Habbie. If so, "Kathrein Pollik" must have been the wife of the piper. There was one William Simson, at the Kirk of Kilbarchan, whose name occurs as witness to a law deed in 1630.

“ In Kilbarchan (1st October, 1808) there is a family of the name of Anderson, who are related to Habbie Simson by the mother’s side. That Habbie Simson had at least a son, is evident from the following anecdote:— Francis Sempill, son of Robert, the author of Habby’s Epitaph, had upon some occasion offended his father, who for a long time would not speak to him ; but by the intercession of some friends, the father agreed to forgive him upon condition that he gave a verse of poetry extempore. The youth asked his father upon what subject. His father desired him to make another verse to Habby’s Epitaph. Without hesitation Francis repeated—

“ It’s now these bags are a’ forfairn,
 That Habby left to Jock the bairn,
 Tho’ they were sew’d wi’ Hollan’ yairn,
 And silken thread,
 It maks na, they were fill’d wi’ shairn,
 Sin Habby’s dead.

“ I have seen the first two lines of this stanza of Francis Sempill altered thus :

These pipes whereon poor Hab did learn,
 He left them unto Jock the bairn.”

Fowler, in his “ Sketches of the Towns, Villages, &c., of Renfrewshire,” says, that “ in the middle of the town is a schoolhouse, to which a steeple is attached, and in a niche of the said steeple there was placed, in 1822, a statue of Habbie Simson, the famous piper. It is considered an excellent piece of statuary, and highly creditable to the talents of the sculptor, Archibald Robinson, in Greenock.”

A painting of Habbie Simson was in the possession of John Buchanan, Esq. of Greenock, in 1843.

EPITAPH ON SANNY BRIGGS. Page 45.

WE are not aware that this poem is anywhere set down as the production of Robert Sempill of Beltrees; but there can be little doubt that it is an emanation from the same muse that composed the well-known and inimitable Epitaph on the Piper of Kilbarchan. It is similar in construction, spirit and humour, and by no means inferior. Whether it was printed before the existence of "Watson's Collection" is a question which we cannot solve; but it is there placed immediately after the Epitaph on Habbie Simson, which, of itself, may be regarded as indicative of its paternity. Chalmers, author of *Caledonia*, was of opinion that Robert Sempill was the author.*

"Sanny Briggs, the hero of the poem, was, we are told, "Nephew to Habbie Simson, and Butler to the Laird of Kilbarchan." But who was the Laird of Kilbarchan? The church and church lands of Kilbarchan belonged to the Abbey of Paisley. The revenues, at the time of the Reformation, were let to William Wallace of Johnstoune, "whose lands, along with the patronage

* MS. notes in the possession of D. Laing, Esq.

of the church, were purchased in 1733, by Major James Milliken:" but the Laird of Kilbarchan would appear to have been Cuninghame of Craigends. He was at all events proprietor or superior of the kirk lands of Kilbarchan, on which the town of Kilbarchan is built. This property he acquired in 1574, as the following document shows:—

“ Renunciatioun be Maister Robert Conynghame of Wolyeart of all right and kindnesse to the Kirklands of Kilbarquhan, In favours of Alexr. Conynghame Laird of Craganis, 13 Nov. 1574; or the Resignation and Dischaireg gevin be Maistr. Robert Conynghame of the cotrall lands at Kilbarchane.

“ Me, Maistir Robert Conynghame, in Wilzart, grantis me to haif rasavit fra the handis of Alexr. Conynghame, Laird of Craganis, the soume off Fourtie Pundis money, in compleit payment for my rycht, Kyndnes, Entres, Propertie, and Possessioun of the Kyrklands, Housis and Orchards, lyand at the Kyrk off Kilbarquhan, perteinand to me in Tak and Assedatioun, and occupyit be Marioun Nickcaw, my subtenant yrof., and siclyik of the Letter of Bailzerie of the haill Cottralls* occupyars of the said Kyrklands, maid to me be Maistr. Johne Macquhen, wicar of ye samen for the tyme, and off Thomas Merschalls House, Landis, and all vtheris the rest of the Coittralls* dwelland on ye said Kyrklands, perteinand to me be Tak, Sett of Bailzerie, &c. I sell the, &c., quytelamis and dischairegs

* This term is evidently the same as the modern word “cottar.”

the said Alexr. C., Laird of Craganis, his airis, for now and ever," &c.

The following appears to be a minute of the first holding of the new Laird's Court :—

“ The Act of Court quhair the Tenantis of the Glyb and Kirklands at Kilbarchan, compeirit in the Lairdis Court, and confessit to pay thair Dewtie, conforme to his Infestment, the xiii of November, 1574.

“ The Court of the Gleib and Kirklands of Kilbarquhan, halding at the samen the xxiii day of November, 1574, be ane Honourabill man, Alexander Cunynghame of Cragans, and Heritor and Fewar of the said Glybe and Kirkland, and James Conynghame, Chalmerlane of Kilwyning, his Bailye: The suittis callit: The absentis nottit: the Court confirmit in dew tyme withall of Court in forme as effeiris.

“ The quhilk day the Tenantts callit, compeirit, viz. Maister Robert Conynghame, James Dowgall, James Fleming, James Walkinschaw, Thomas Merschell and James Andro, and confarit in to the said Court without onie obstakill, or impediment, and grantit in Judgement to ansuer, obey, and mak payment of thair Maillis and Dewties to ye said Alexander; conforme to auld use and wont and his Infestment maid.”

The now thriving town of Kilbarchan appears to have consisted, in 1574, of six houses only, including the manse.

The property, or superiority, of the Kirklands of Kil-

barchan continued long in the possession of the Craighends family. In 1688, the Laird of Craighends agreed, along with the other heritors, to build a dissenting kirk, or meeting-house, under the Act of Toleration, "at the Kirktoone, upoune the terms, viz. Alexr. Cuninghame of Craighends he hes condescendeit to tack wponne him the chairg and oversight of the heall work, and is to build anc Hous, of ffyve Bays* of length, with thrie Bays of ane ell, or tofall,"† &c. The Revolution occurring soon after rendered the meeting-house unnecessary. The Session Clerk, in the record, says—"Upon the 16th day of June 1689, we left the Meeting House and took up the Church." In 1704, Alexander, Laird of Craighends, obtained a charter from Queen Anne, erecting his village of Kilbarchan into a burgh of barony, with power to hold fairs, and to exact all the profits and duties thereof.

Craighends would thus appear to have been the Laird of Kilbarchan; yet it is rather singular that the poet should have designated him otherwise than by his proper title.

In the poem itself there is little to call forth particular remark. The language must be familiar to most readers of Scottish poetry. Burns had probably the following couplet in his recollection when he penned his "Address to the Toothache":—

* A BAY is the division betwixt one couple and another in the rigging or the roof.

† A TOFALL is a smaller building, the roof of which rests on the wall of the principal one.

“ O'er buffet-stools, and hassocks tumble,
O how he gart the jutters jumble.”

Hassock, a besom ; *jutters*, tipplers.

THE BANISHMENT OF POVERTY. Page 51.

THIS poem is to be found in “ Watson’s Collection.” There were, however, several earlier editions. We print from a broadside in the possession of James Maidment, Esq., advocate, without a date, but bearing evidence of being an earlier production than 1706. We have carefully collated it, not only with “ Watson’s Collection,” but with two other broadsides, in the possession of D. Laing, Esq., one of them supposed to have been printed about 1680, the year in which the poem was written. It was also printed in a small collection by the Foulises, Glasgow, in 1751.* The variances in the different editions are chiefly verbal. As a whole, perhaps, Watson’s is the most correct ; but it contains sundry emendations which we certainly do not consider improvements. We have therefore chosen to abide mainly by the broadside copies, adopting Watson’s improvements where they seemed to be confined to the correction of obvious blunders.

* Entitled “ The Speech of a Fife Laird newly come from the Grave ; The Mare of Collingtoun ; The Banishment of Poverty, Three Scots Poems.” Sm. 8vo..

“The Banishment of Poverty, by His Royal Highness J. D. A.”—James Duke of Albany [and York], afterwards James VII., tells its own tale, and seems to be a narrative of certain real passages in the life of the author, quaintly and humorously told. He unhesitatingly intimates the embarrassments and even poverty into which he was brought by becoming security:—

For there he gripped me full fast,
When first I fell in cautionrie.

Francis Sempill sold the Beltrees property, retaining the superiority, in 1677. This sale is supposed to have been occasioned by the “cautionrie” here alluded to.

Line 1.

Pox fa that pultron Povertie.

Poltron, Eng. coward, scoundrel, &c.

Line 14.

An ill dead may that custron die.

Custroun, a low-born fellow.

Lines 19-20.

Fernzier, when Whiggs were ill mischiev'd,
And forc'd to fling their weapons down.

Fernzier, *fernyear*, the preceding year. The battle of Drumclog, the skirmish at Glasgow, and the insurrection of Bothwell Brig, occurred in 1679. It therefore follows that the poem was written in 1680.

Line 22.

I with that swinger thought to grapple.

“*That swinger*,” alluding to Poverty. *Sweyngeour* is synonymous with *dyvour*, a bankrupt.

Line 24.

The laydron pow’d me by the thrapple.

Laydron, a lazy knave, sloven, &c.

Line 28.

And made my body black and blew.

This circumstance is referred to in the Memoir of Francis Sempill. As Sheriff-Depute of Renfrewshire, he was at the capture of one Walter Scott, a late magistrate, and “ring-leader of conventicles,” when his party were de- forced, and himself wounded to the hazard of his life.

Line 44.

Nor whilly-whaes to grip our gear.

Whilly-whae, a cheat.

Line 52.

By my forecasten company.

Forecasten, neglected.

Line 65.

We held the Lang-gate to Leith Wynd.



“*The Lang-gate*” seems to have been the path skirting the margin of the Nor'-Loch, which now forms Prince's Street.

Line 71.

He will'd me Blackburn's ale to prie.

Blackburn was a celebrated brewer of ale in Edinburgh in the days of Francis Sempill.

Line 84.

The hungry hour 'twixt twelve and ane.

The citizens of Edinburgh were in the habit of dining between twelve and one o'clock. This, indeed, was the dinner hour throughout the country generally.

Lines 87-88.

I din'd with saints and noblemen,
Even sweet Saint Giles and Earl of Murray.

“The meaning is, that he *walked* his dinner in St Geil's Kirk, where some Earl of Murray has had a monument. St Paul and Duke Humphrey were celebrated in London for a similar species of hospitality.”—*MS. Note by Motherwell on a copy of Ritson's Caledonian Muse.*

The monument referred to was that of the celebrated Regent Murray. It stood on the west side of the south transept. It was “surmounted with his arms, and bore on the front of it a brass plate, with the figures of Justice and Faith engraved thereon, and the epitaph com-

posed by Buchanan for the purpose. * * * Underneath the coat of arms was the motto."*

Line 89.

Tykes testament take him for their treat.

Tykes testament—dog's testament, an old saying, meaning that there should be nothing left.

Line 93.

I call'd him Turk and traiked tyke.

Traiked tyke, lounging or fatigued dog.

Line 97.

Kind Widow Caddel sent for me.

Who this kind lady was does not appear. She seems to have been an inhabitant of the Luckenbooths or Lawnmarket, from her too near vicinity to the Tolbooth.

Lines 109-110.

I staw down through the Nether-Wynd,
My Lady Sempole's house was near.

It would thus appear that the noble family of Sempill had a house at Leith at this period [1680]. The house in Sempill's Close, in the High Street of Edinburgh, described in the "Traditions of Edinburgh" as the town

* Wilson's "Memorials of Edinburgh." 1848. 4to.

residence of the Sempill family, was not purchased till 1743, by Hugh, twelfth Lord Sempill, although it has the date 1638 upon it.*

Line 123.

But I fure to Sir William Sharpe.

Fure, went. Sir William Sharp of Stoniehill, brother of Archbishop Sharp. He was for many years Cash Keeper to the Treasury, and afterwards Master of the Mint. He died previous to 1693. Stoniehill is situated about a mile from Musselburgh, and now belongs to the Earl of Wemyss. †

Lines 161-2.

There twa hours I did not tarie,
Till my blest fortune was to see.

In "Watson's Collection," these two lines are printed thus:—

I had not tarried an hour or two,
When my blest fortune was to see.

We have retained the reading of the broadside editions, because it seems preferable, and accords best with the rhythm of the verse.

* Wilson's "Memorials of Edinburgh."

† Scottish Elegiac Verses, M.DC.XXIX.—M.DCC.XXIX.; with Notes, and Appendix of Illustrative Papers. Edinburgh: Thomas G. Stevenson, 87 Prince's Street. M.DCCC.XLII. This volume contains an elegy "On the Death of Sir William Sharp of Stoniehill," in which he is lauded as "faithful, wise, and just."

Lines 163 to 106.

A sight, sure by the might of Mary,
Of that brave Duke of Albanie;

Where one blink of his princely eye,
Put that foul foundling to the flight.

This supposed grant of money must have proved of great service to the Laird of Beltrees in his distress. The passage has been held to contain an example of the author's sagacity in trimming to the various religious systems then warring against each other—"Sure by the might of Mary," being regarded as complimentary to the Roman Catholic Duke of York and Albany, although probably the exclamation was adopted simply because it afforded a ready rhyme to "tarie." "Be our Ladie," "Be Sanct Marie," &c., were common oaths in the days of Sir David Lyndsay.

A DISCOURSE BETWEEN LAW AND CONSCIENCE. Page 59.

MR LAING, in his "Fugitive Scottish Poetry,"* attributes this poem to Francis Sempill, and following the suggestion of one so competent to form an opinion in

* "Various Pieces of Fugitive Scottish Poetry, principally of the Seventeenth Century." Small 8vo. Edinburgh, 1825.

matters of this kind, we were led to adopt it. The fact, however, struck us as somewhat questionable; not only from the manner in which the supposed writer speaks of James the Seventh, his former patron—"the brave Duke of Albanie"—but from the inferior character of the poem; and now, from closer inquiry into the affair, it seems that our suspicions were well founded. The "Discourse" has reference to "the first Parliament of K. James the Seventh," and of course must have been composed after the accession to the throne of that monarch. This event took place at the death of Charles II., on the 2d of February, 1685. Francis Sempill, the presumed author, died before that period. The precise day or year of his death has not been ascertained; but as his *relict*, Jean Campbell, grants an assignation to her son, dated 21st January, 1685, it is evident that he died before James the Seventh became king. Francis Sempill, therefore, could not be the author of the "Discourse," and the poem has no proper claim to appear in this collection.

THE BLYTHSOME WEDDING. Page 67.

THIS truly graphic and humorous song has been long and generally attributed to Francis Sempill. Of late years, however, it has been claimed as the production of Sir William Scott of Thirlestane, in Selkirkshire, ances-

tor of the present Lord Napier. Various notices have appeared on the subject, in more than one publication; but the substance of the whole is comprised in the following statement by Mark Napier, Esq., in his very interesting volume entitled "History of the Partition of the Lennox:"*—

"The information which the late Lord transmitted to myself on the subject is as follows: 'Sir William Scott was author of that well known Scots song, 'Ewe let us a' to the bridal, for there will be liltin' there,'—a better thing than Horace ever wrote. My authority was *my father*, who told me he had it from *his*, and that he had it from *his*, who was Sir William's son.'†

The claim in favour of Sir William Scott thus rests simply on a family tradition. It is supported by no corroborative fact, and has the disadvantage of having been put forward late, and in the face of the almost universal belief that Francis Sempill was the author.

The claim of the latter is also founded on family tradition—the statement of Mrs Campbell, daughter of Robert Sempill of Beltrees, who died at Kilbarchan in 1789, aged 103. So far, the claims of both parties may be regarded as equal; and in forming an opinion on the subject the reader must be guided by other circumstances.

First, It cannot be shown that Sir William Scott of Thirlestane, who died in 1725, ever wrote anything in the Scottish vernacular, least of all anything akin in style

* Edinburgh: William Blackwood and Sons, 1835, 8vo.

† Letter to the author, dated Thirlestane, 15th December 1831.

or humour to "The Blythsome Wedding." A number of *Latin* poems, written by him, were published in a small volume printed at Edinburgh in 1727.

On the contrary, Francis Sempill, who died between 1680 and 1685, was the author of various pieces, which have been preserved, and no doubt of many others that are lost, written in the Scots dialect, displaying a capacity for broad humour and graphic description, which points him out as the only man of his age capable of producing such a song as "Fye let us a' to the Briddell."

Secondly, The internal evidence of the song itself is perhaps worth attention. Mr Napier, in the work already referred to, quotes a letter from the late Mr Allan Cunningham to Lord Napier on the subject of the song, in which he says, "Your Lordship was the first who drew my attention to the sea-side flavour of the feast, and to the north of Scotland sort of air of the words;" but in what respect this discovery tended to strengthen Mr Cunningham's belief, that it was "the lyric of a Napier" [Scott he should have said], we really cannot imagine. It could have no reference to the locality of Sir William Scott's residence, as Thirlestane is situated in a pastoral district. If it has a leaning at all it is in favour rather of Sempill, who had much intercourse with the west coast, through his relations there, and had in consequence every opportunity of becoming acquainted with sea-side feasts and manners. He was related by blood to the Campbells of Ardkinlass, in Argyleshire, and married his cousin, Jean Campbell, of that family; hence we might account for the introduction of such a West Highland name as "Alaster-Dowgal" into the song.

Still farther—what are we to make of the rather plain spoken lines—

“ And there will be fairtickl'd Hew,
 And Bess with the lillie white leg,
 That gat to the south for breeding,
 And bang'd up her wamb in Mons-Meg?”

Bess went to the *south* to acquire manners, and *there*, in the south, got herself into the condition described. This, we think, is the obvious reading of the verse. If Sir William Scott was the author of the song, and writing at Thirlestane, the *south* would obviously mean *England*. Now, we know that the large piece of ordnance called *Mons-Meg*, to which the author unquestionably refers, was not removed to London from the Castle of Edinburgh till 1754,* consequently the circumstance described could not have taken place in England. But if the author was Francis Sempill, writing at the Thridpairt, or Ard-kinlass, it would not have been inconsistent with the usual meaning attached to the terms *south* and *north* in Scotland, to have said that Bess had gone south [to Edinburgh], and at the same time been perfectly accurate in point of chronology. When the song was written, whether by Scott or Sempill, the Union between England and Scotland had not taken place, and Edinburgh, as the seat of the Scottish Executive, was regarded, as it still is to a great extent, the source of genteel education.

By these remarks, we do not mean to aver our positive

* It was restored to the Castle in 1829. The occasion was quite a gala day in Edinburgh.

belief that Francis Sempill was the author of "Fye let us all to the Briddell;" but we put them forward as good reasons for not abandoning the traditionary claim of the latter, simply because another traditionary claim has been set up. We have every respect for the punctilious accuracy of the noble family of Napier; but in a matter of this kind, it is not at all impossible that a mistake may have occurred.

So far as is known, "The Blythesome Wedding" was first published in "Watson's Collection." It next appeared in Ramsay's "Tea-Table Miscellany,"* and subsequently in "Herd's Collection."† In more recent times it has been included in most of the numerous collections of Scottish songs which have teemed from the press—not, however, without undergoing sundry changes. We have printed the song literally from "Watson's Collection," discarding the various readings to be found in other versions, as spurious.

Most readers of Scottish poetry will be able to peruse it without the aid of a glossary. It was customary in former times, as it still is in the more remote districts of England, to designate individuals by some personal characteristic, such as "capper-nos'd Gibbie," or "plouckie fac't Wat." The parties were frequently, in fact, as the criminal records amply testify, better known by their *nick-name* than their Christian—hence the peculiarly

* "The Tea-Table Miscellany, being a Choice Collection of English and Scotch Songs." 12mo. 1724.

† "Ancient and Modern Scottish Songs, Heroic Ballads," &c. 12mo. 1769, and again in 2 vols. 12mo. 1776.

motley aspect of the gathering at the wedding. Were assemblies in our own day to be similarly described, a poet of equal humour with the author of "The Blythesome Wedding," would have little difficulty in portraying a very ridiculous group. The song is valuable as furnishing an imperishable record of bygone manners, and of the *dainties* which used to garnish the tables of the peasantry, on occasions of festivity, a century or two ago—for, although these are enumerated with quizzical breadth and levity, it is easy to discover in the incongruous medley, not a few dishes of good substance as well as flavour. It is here that the reader stands most in need of a glossary. From line 55 to 78, the catalogue is truly formidable:—

"With sybows and rifarts and carlings," &c.

Sybows, onions; *rifarts*, radishes; *carlings*, pease *birsled* or broiled;* *tartan-purry* a pudding of red colewort mixed with oat-meal; *dragen*, perhaps from *droggis*,^x confections; *brachen*, perhaps *brochan*, oatmeal boiled to a consistency thicker than gruel; *fouth*, abundance; *gappocks*, gobbets, as much as can be swallowed at once; *Pow-sodie*, sheep's-head broth; *drammock*, meal and water mixed in a raw state; *crowdie*, this word, as here used, probably means curds with the whey pressed out, otherwise it would be a repetition of *drammock*; *scadlips*, fat broth or soup, the scum or fat of which keeps in

* "Hot pease and beans" used, until lately, to be a nightly 'cry' in Edinburgh.

x *draggies* (French) *dragées*

the steam; *swats*, new ale; *castocks*, the core of a stalk of colewort or cabbage; *skink*, drink in general, &c.

SHE RAISE AND LOOT ME IN. Page 71.

“THE late Mr Ritson asserted that this was an English composition which he had seen printed, with the music, in a publication in or about the year 1600, that belonged to the late Major Pearson. Ritson states this from memory, and probably alludes to the celebrated Collection of Ballads and Songs, printed on broadsides, and bound in two large folio volumes, which belonged to Major Pearson, and afterwards to the Duke of Roxburghe, who added a third volume. Ritson may have seen a copy of the song on a broadside in one of Major Pearson’s two volumes, most of the pieces in which, though without dates, appear to have been printed in the latter part of the seventeenth century and early part of the eighteenth century. The song appearing in such a collection can be no proof of its being English, or of its not being written by Francis Sempill.

“In fact, a Mrs Campbell, the daughter of Robert Sempill (grandson of Francis) of Beltrees, was possessed of several poetical pieces in MS. by Francis Sempill, and among others of this very song—“She raise and loot me in,” in MS. This lady was living at Paisley (Kilbarchan) in 1797.—*Campbell’s Introduction to the History of Scottish Poetry*, 1798, 4to. p. 362.

“ This song, ‘ She raise and loot me in,’ was reprinted, and probably retouched by Ramsay, in his ‘ Tea-Table Miscellany.’* It contains several words that shows its Scotch origin, as ‘ yate,’ for door or gate; ‘ bairn,’ for child; and ‘ Nelly’ is the name of the heroine.” †

The original Scotch words are to be found, with the music, in Playford’s ‘ Choice Ayres and Songs,’ 1683. A copy of the air, “ in square-shaped notes,” was “ inserted in an old MS. original book in the possession of the editor [of Johnson’s *Musical Museum*], ‡ where it was entitled ‘ Shoe roasse and leit me in.’” The same air, together with the song, appeared in Thomson’s *Orpheus Caledonius*, 1733. There can be no doubt that the song was originally written by Francis Sempill. The heroine is said to have been a Miss Craufurd of Auchinames. § William Craufurd of Auchinames, who died in 1695, had, by his first marriage, a daughter named *Ellen* (Scots *Nelly*). She might have been, in point of age, heroine of the song. She was married to Patrick Edmonston of Newtown, but left no issue.

* See edition 1733, p. 133; and edition 1753, p. 123; and see it in Herd’s *Ancient and Modern Scottish Songs*, 1776, v. i. 280. It is not in Ritson’s *Scottish Songs*.

† MS. notes by the late George Chalmers, Esq. author of ‘ *Caledonia*,’ &c. in the possession of D. Laing, Esq.

‡ “ The Scots Musical Museum, consisting of upwards of Six Hundred Songs, with proper Bases for the Piano Forte, &c.” 6 vols. 8vo 1787-1803. This very valuable work was REPRINTED with Notes and Illustrations of the Lyric Poetry and Music of Scotland, by W. Stenhouse, Charles Kirkpatrick Sharpe, and David Laing, Esqrs. in 1839, by Messrs Blackwood, Edinburgh.

§ Tradition communicated to Dr A. Craufurd, Johnshill, Lochwinnoch, by the late James Semple, merchant, Kilbarchan, in 1830.

“What may be called the Anglified version [of this song] first appeared in Johnson’s *Museum*.* Burns was mistaken in thinking that Ramsay was the author of this version, for Ramsay gives the original words, with all their warmth and high colouring.”*

We print from the “*Tea-Table Miscellany*.”

MAGGIE LAUDER. Page 73.

MR STENHOUSE, in his notes to Johnson’s “*Musical Museum*,” says—“this comic ballad was written by Francis Semple of Beltrees, Esq. in the county of Renfrew, about the year 1642.† This fact is stated on the joint authorities of two of his descendants, viz. the late Mr Semple of Beltrees, who died in 1789, and his relation, the late Mr Semple (brewer) of Edinburgh.”

Notwithstanding this very positive assertion, the authorship has been questioned, amongst others, by Robert Chambers, in the introduction to his collection of *Scottish Songs*,‡ who thinks it not so probable that he wrote the excellent song of “*Maggie Lauder*,” as that he was the

* *Book of Scottish Song*. Blackie and Son, Glasgow. Sq. 12mo. 1843.

† It was more probably later, as Francis Sempill must have been very young in 1642.

‡ “*The Scottish Songs; Collected and Illustrated by Robert Chambers*,” &c. 2 vols, 18mo., 1829.

author of "Fy let us a' to the Briddell." "Was it likely," he says, "that a song possessed of such popular qualifications should have escaped Ramsay, if it had been written before his time?" and upon this slender negative he proceeds to consider it more likely that Lieutenant William Hamilton, author of an elegy on "Bonny Heck, a famous Fife Greyhound," published in "Watson's Collection," was the writer. And why? For this very cogent reason, that "some of the verses in 'Bonny Heck' relate to the very spot of country which may be said to form the scenery of 'Maggie Lauder';" forgetting that Hamilton was a west country man, and had as little to do with Fife as Francis Sempill!

Mr Chambers, at the same time, is more inclined to give the credit of "Maggie Lauder" to some local poet or other, and he discovers that "towards the middle of the (last) century, when it is most probable that 'Maggie Lauder' was written, 'the East Neuk of Fife,' as the district is called, was a perfect nest of poetical wits; the chief of whom was *Clerk Dishington*, of Crail." And so he is ready to ascribe it to Clerk Dishington. There is no end to conjecture; and we regard it as very improper to attempt to disturb "unvarying tradition" in matters of this kind, without some strong circumstance or fact to rest upon.

But unfortunately for the pretensions of Clerk Dishington, it is known that "Gay introduced the air of 'Maggie Lauder' in his musical opera of 'Achilles,' printed in 1733. The same air had previously been used for a song called 'Sally's new Answer, set to the tune of

Moggy Louthier," a sort of parody on Carey's 'Sally in our Alley,' as well as for a song in the Quaker's Opera, written by Thomas Walker, and acted at Lee and Harper's Booth in Bartholomew Fair, anno 1728."*

The song of "Maggie Lauder," though it is not in the "Tea-Table Miscellany," must therefore have been known in the time of Ramsay. That the air should have found its way to England so early may be accounted for by the traditional fact, that Francis Sempill was intimate with many of the English officers in the army of the Commonwealth at Glasgow, who are said to have highly appreciated his acknowledged wit and humour.

But, curiously enough, Mr Chambers himself furnishes an anecdote of "Maggie Lauder," showing that the heroine, if not the song itself, was of the age of the Commonwealth:—

"While I am upon the subject of 'Maggie Lauder,' I may be permitted to introduce a very curious and interesting anecdote of the lady herself, which I had the good fortune to discover in an old manuscript volume of genealogical collections in the Library of the Faculty of Advocates. It occurs in the shape of a note to an account of the family of Lauder of the Bass; to which family, it thus appears, we are indebted for at least the name, if not also the character, of the heroine.

"Note. There hath been a tradition in the Burgh of North Berwick, and country about, handed down to this time from father to son, that when Oliver Cromwell, that usurper, hypocrite, and great wicked man, lay with his army encamped about Dunbar, before the battle of Downhill, that he had sent a party to North Berwick, where Sir Robert Lauder, then of

* Stenhouse's Notes.

Bass, had his house with barn-yard and other office-houses. The party entered the barn, where the corn was sacked up, ready to be carried out to be sown; the party having offered to cary off the corn for the use of their master, the Lord Protector (as they called him) his army, Sir Robert's servant went into the house, and acquainted Mrs Margaret alias Maggy Lauder, Sir Robert's sister, who had the management of his family and affairs. She immediately ordered the sharpest knife and flail to be brought to her, and went into the barn, where, after upbraiding the party, she ripped up the sacks, and managed the flail with such dexterity, that she beat off the party; for which she most deservedly may be accounted amongst the greatest and most glorious heroines of that age. Sir Robert was obliged at that time to abscond, because he was a loyalist, as all of that and other families of that name have almost always been, and still continue."

Francis Sempill was in the hey-day of manhood when this exploit of Mrs Margaret Lauder occurred; and although, as Mr Chambers observes, he "was a gentleman of Renfrewshire," yet we know that he spent much of his time in Edinburgh, and, no doubt, was familiar with all the *on dits* of the day.

But the song itself furnishes evidence of its having been written long before the time of Clerk Dishington—

" Weel hae ye play'd your part ! quo Meg ;
 Your cheeks are like the crimson !
 There's nane in Scotland plays sae weel,
Sin' we lost Habbie Simson."

Robert Sempill of Beltrees, author of the *Elegy on Habbie Simson*, died before 1669—probably some years previously—and there can be little doubt that the poem itself was written between 1640 and 1650. Is it pro-

bable, then, that Clerk Dishington, writing *a hundred* years afterwards (about 1750) would make use of the expression, "*Sin' we lost Habbie Simson*"? Considering the long lapse of time between the two periods, the allusion would have been ridiculous. But if we look upon Francis Sempill as the author, the expression becomes felicitous; for he wrote, we may safely presume, while his father was alive, and while the memory of Habbie Simson was fresh in the recollection of all.

The similarity between the line in the elegy—

"He made his cheeks as red as crimson"—

and that in the song—

"Your cheeks are like the crimson"—

may also be considered favourable to the claim of Francis Sempill as the author of "*Maggie Lauder*." No one could be better acquainted with the language of the elegy than the son of the author.

The song is printed from "*Herd's Collection*"—no earlier copy having fallen into our hands. If written, as we believe, by Francis Sempill in the seventeenth century, and if only preserved orally until it found a protector in David Herd, the probability is that it has undergone not a few verbal changes. These it is impossible, however, to point out; and we shall not surmise in the absence of proof. The orthography is modern Scots. *Hallanshaker*, (line 6) almost the only word at all puzzling to the ordinary reader, signifies a sturdy beggar. The *hallan* is described in Jamieson's "*Scottish Dic-*

tionary" as the space, in old cottages, partitioned off by a wall from the fire-place, running backwards, to shelter the inner part of the house from the door: but Allan Ramsay gives a more correct idea of it. He says "a hallen is a fence (built of stone or turf, or a moveable flake of heather) at the sides of the door in country places, to defend them from the wind. The trembling attendant about a forgetful great man's gate or levee, is also expressed in the term *hallenshaker*."



APPENDIX.

APPENDIX.

No. I.

ACTA PARLIAMENTORUM MARIÆ

XVI DIE APRILIS, 1567.

14.

JOHNNE SEMPILL RATIFICATIOUN, &c.

THE QUHILK DAY ffor samekle as oure souerane Lady takand regard and respect to the lang and continnall faithfull seruice not onlie done one the ane parte to hir Maiestie and umqle. hir derrest Moder Regent of hir Realme for the tyme be hir weil belouit cousing William Lord Levingstoun Bot alessua be his sister germane Marie Leuingstoun hir hienes familiar seruitrice And one that vther pairt be hir daylie and familiar seruitour Johnne Semple sone to Robert Lord Semple during all the youth heid and minoritie of hir hienes seruitouris foirsaidis And beirand gud mynd and fauour as hir hienes dewetie requyrit To hir said speciall seruitouris the said Johnne Semple and Marie Leuingstoun to knytt thame togedder in lauchfull marriage: And for maintening and setting fordwarttis of thair honestie and estimatioun in lauchfull marriage with prouisioun of ane ressonable leving for thair estait Quhairthrow that thair myt. the mair ferventlie and reddelie continew and perseueir in thair obedient and faithfull seruice in all tyme cuming It hes plesit hir Maiestie of hir liberalitie in recompance and reward of

thair said service and for marriage to be completit betwix thame,

To infest the said Johne Sempill and Marie Leuingstoun his spous And the langar levand of thame tua In conjunctfeftment and the airis lauchfullie gottin or to be gottin betuix thame quhilk failyeing to returne agane to hir hienes and hir successouris be hir hienes charter vnder hir gret seill In alland hail the landis of Over Drumdelgie, Bogmoyne, Nether Drumdelgie, and in diueris and vtheris landis specifit and contenit in the said infestment quhilkis pertenet to George sumtyme Erle of Huntlie And be ressoun of his foirfaltour disponit to the said Johne Sempill and to his said spous be hir hienes And in speciall securitie and warrandice thair of infest thame in hir hienes townis and landis of Auchtermuchtie with the mylnis multiris few males partis pendiclis and pertinetis liand in the lordschip stewartrie and shereffdom of Fyff And in all and hail the landis and lordschip of Stewarttoun with the few males partis pendicles and pertinentis of the samin liand in the baillierie of Cunynghame and sherifffdom of Air The yle of Littil Cumray liand in the sherifffdome of Bute The landis of Yethie The landis of Blawarthill occupiit be Knox the relict of umple James Patersoun and landis of Kingis Medow of Renfrew occupiit be Robert Spreull with all thair few males parttis pendicles and pertinetis of the samin liand in the sherifffdom of Renfrew Tokedder with ane annuell rent of the sowme of thretty pundis four pennysis money of this realme yeirlie to be vpliftit and tane at twa termes in the yeir witsunday and martynemess in winter be equale portionis of the landis of Bancref and few maillis of the samin liand within the shereffdome of Edinburgh and constabularie of Hadingtoun To be haldin of hir hienes and hir successouris and that ay and quhill her hienes and hir successouris infest thame heretabillie in alsmekill and gud lewing as extendit to five hundreth pundis be yeir As at lenth is contenit in the Charter and Infestment vnder hir hienes gret Seill of the dait at Edinburgh the ix day of Marche the yeir of God J^{oo} v^c lxiij yeiris maid thairupoun

And now hir hienes takand consideratioun that hir richt traist cousing and counsallour George Erle of Huntlie is or to be in this present Parliament restorit and reponit agane to his landis and leving And speciallie to the landis foirsaidis principallie disponit be oure said Souerane Ladie to the said Johnne and his said spous quhairthrow thai will be denudit of the heretable richt and propirtie of the samin be ressoun of the said reductioun and restitutioun notwithstanding the infestment foirsaid granttit be hir Majestie to thame thairupoun: yit nottheles hir hienes being movit of petie and takand consideratioun of the premissis

And being of ferme mynde and gud will that hir saidis seruitouris be not alluterlie disheresit: And put fra thair sobir leving gewin be hir Majestie to thame in recompans and reward foirsaid hes thairfore thocht expedient and being bundin of hir dewetie that the landis foirsaidis viz townis and landis of Auchtermuchtie Stewartoun Yle of Littil Cumray the landis of Yethie the landis of Blawarthill and landis of Kingis Medow with pairtis pendiclis and pertinentis thairof and threttie pundis foure pennie annual rent foirsaid furth of the landis of Bancreif quhairintill thai ar infest in speciall warrandice and securitie of the saidis vtheris landis quhilk pertenet to the said Erle of Huntlie of befoir be maid sicker and sure to thame and thair airis specificit and contenit in the said Infestment siclike as the samin had bene principall in the said Infestment And the samin to be corroborat And of sic strenth and effect to thame as may or can be devysit

THAIRFORE hir hienes with deliberat mynd and with consent autoritie and assent of the thre estaitis of this present parliament conventit hes ratifiit be the tenour of thir presentis ratifiis appreis and confirmis the foirsaid Chartour and Infestment aboue specificit in sa far as extendis or may be extendit to the heretable infestment and richt of the foirsaidis landis of Auchtermuchtie Stewartoun and vtheris landis following thairupoun quhilkis wer gewin in warrandice of the vtheris landis of the Erledome of Huntlie foirsaid And all pointis articles and clauses contenit thairintill sa far as concernis the samin.

Willing and declaring be the avyss of the thre estatis foirsaidis that the said former Infeftment maid be hir hienes to hir seruitouris foirsaidis of the foirsaidis landis of Auchtermuchtie Stewartoune and vtheris abouwritten To be as vailable and of als gret strenth force and effect as and the consent avyss and auctoritie of the three estaitis of Parliament with thair decrete irretant had been had thairto foirsaidis in plane parliament from the begynning And forder gif neid beis hir Maiestie with awyss and consent foirsaid off new gevis granttis and disponis to the said Johnne Sempill and his said spous and thair airis All and sindrye the foirsaidis landis of Auchtermuchtie Stewartoun &c. (exceptand the landis of the Erledome of Huntlie) To be bruikit joissit and possedit be thame and thair airis perpetuallie conforme to the samin Infeftment withowt ony revocatioun contradictioun reductioun or agane calling quhatsumeuir renunceand the samin and all actioun and clame that hir hienes may haif or pretend againis the samin in ony tyme heirefter &c.

Oblissand hir hienes and hir successouris in this hir plane parliament Verbo Regio neuir to cum incontrar the tenour of the said infeftment &c. And the extract thairof drawin furth of the bukis of parliament be the clerk of Regr. subscrivit with his hand sall haif passage throw hir hienes gret seill And of als gret strenth to be warrand to hir hienes chancellor for deliuering and putting of the samyne throw hir gret seill to the said Johnne and his spous as the samin had past throw hir signet and privie seillis of befoir to the effect aboue writtin.

Thomson's Acts of Parliament of Scotland.

No. II.

ACTA PARLIAMENTA JACOBI VI.

XXIV DEI OCTOBERIS, 1581.

70.

THE REUOCATIOUN OF THE COLLECTORIE.

EXCEPTAND and reservand always furth of this our reuocatiounis the infestment maid and gevin be the quene our darrest Mother to vmquhill Johne Semple of Bultreis and Marie Leuingstoun his spous of all and hail the toun and landis of Auchtermuchtie with mylne multuris fewfermis and pertinentis lyand within our sherefdom of Fyiff and vtheris specifeit in the said Infestment And for the said Maries securitie thair of during hir awin lyif onlie As in the same at mair lenth is contenit Reseruand always to ws of the said Maries consent sex chalders aittis with hail pultrie fowllis and geiss with all thair canis to be vpliftit yeirlie be our Comptrollair his factouris and servitouris in his name furthe of the saidis toun and landis of Auchtermuchtie Providing always that efter the said Maries deceis thir presentis sall not preudge ws of our rycht and titill to the saidis toun and landis with mylnis multuris and pertinentis thair of except and &c. &c. &c.

No. III.

HORNING.

MAXWELL AND PATOUN *contra* SEMPILL.

17 April, 1677.

CHARLES KING OF GREAT BRITAIN, &c. To our Lovits, &c. meant and shewen to us be our lovitts Robert Maxwell and

James Patoun burgesses of Glasgow, that quhairas Francis Sempill of Biltrees be his band daitit 8 October 1675, grantit him to have barrowit from the Compleanars, ane £150. 10. 0, Scots, to be payit at Mertymes then nixt to cum, but is not payit, &c.

Our will is heirby, &c. ye pass to the dwelling House of said Francis Sempill, to command him to pay the said £150. 0. 0, &c. under the payne of rebellion and putting of him to our horn, &c. &c.

Gevin vnder our Signet att Edinr. 5 Apryll, 1677.

Ex deliberatione dominorum consillii.

WILL. HONEYSTONE, Clk.

17 Aprilis, 1677.

No. IV.

MS. NARRATIVE OF HIS FAMILY, DRAWN UP BY ROBERT SEMPILL, FIFTH OF BELTREES.

“ In the year 1660 Cromwell* went over to Ireland and reduced the whole countrie and made a settlement of the confiscated estates for the pay of the undertakers for the Irish War and of the Officers that had served in it. Yet though that was done he could not forfait my predecessor Sir James who was over lord of the lands of Carberie and I think if any of his Vassalls were in the Rebellion there estates should have faln to him and his heirs and not to the crown of whom he held it and by this time was long dead and his sone at the Kings Restoration and before it still loyal, and his sone† my grandfather was out for the King and though the King when

* Cromwell died in 1658.

† Robert, the author of Habbie, as this Narrative shows, must have been an officer in the loyal army.

at Breda had by his letter promised to confirm Cromwell's Settlement of Ireland, and as the English interest there had gone in unanimously to the design of the King's Restoration and had merited much on that account. So my predecessors had merited in proportion to his interest there having gone out for him here and had suffered for him.

“ My predecessours were sure they had done noe thing either against King or government but reather lost their meens at home, by their avowedly appearing for His Majesty. So they thought they had noe thing to fear. And though they sent over men from England and set up a Court of Claims to examine the Pretensions of the Irish yet my authors had noe thing to fear it was thought as they were always loyal and in the meen while Sir James his sone dyed, and his sone my grand father* was assisting the King's Restoration here.”

No. V.

INSTRUMENT OF SASINE.

MARIE POLLOCK spous to ROBERT SEMPILL of Beltreis of the Lands and otheris within mentd. provydeit to hir in Lyfrent. *vt infra* Deatit the 9th Decr. 1678.

Ane discreit Gentleman James Sempill in Parks of Castellsempill leat servitor to the deceist Robert Lord Sempill, Bailie in that part To Francis and Robert Sempills of Biltreis.

And Robert Caldwill elder in Maines of Thridpairt attorney for Mary Pollock eldest dochter of the deceist Robert Pollock of that ilk now Spous to the said Robert Sempill of Biltreis haveand and holding in hier hands ane certaine contract of Matremoniall, &c.

Francis S. and Jean Campbell living parents of the said Robert of Biltreis.

* Robert Sempill, third of Beltrees.

Marie Pollock with advyse of her mother—Jean Crawford Relict of Robert—Robert Pollock now of that ilk hir eldest brother; Hew Crawford fiar of Jordanhill, Thomas C. of Crawfordsburne hir Unckles, Lowrance Crawford eldest sone to said Hew, and Thomas Crawford eldest sone to the said Thomas C. of Crawfordsburne Contractors with her.

On the other Pairt
of 14th Novr. 1678 and for the mariag then agreit upoun and solemnizat

To infest Marie Pollock in the £5 Land of Biltreis, Glenheid, and Brunthills—the 4s. 8d. land of Clechrodicks, and these pairts of the Ten mark land of Thridpairt with the Walkmill the Manor place, the Maines (except certain parts of &c. possessit by Francis &c. in liferent)

Written be John Hamiltoun servitor to John Crawford Wryter in Glasgow Befoir these witnesses Thomas Pollock of Balgray, Robert Spens Writter in Glasgow &c.

After Publicke reading &c. the Infestment was done before James Orr in Drygat, James Scherar in Murgeon-hill James Allasone in Burnfoot of Clochodrick, James King wright in Meikell-Gauen, and Androw Adam seruitor to the said Francis Sempill.

Et ego vero Joannes Speir clericus, &c.

Registrat att Glasgow 8 Jan. 1679 by me James Sempill
Clerk to and Keiper of the Register.

No. VI.

INSTRUMENT OF SASINE.

Seasing, 15 —— 168 [torn]

SEASING MARIE POLLOCK of the Ten Mark Land of Thridpairt 15 day of —— 168 .

Compeired ane discreit man Robert Semple Travlyler to Ireland now residenter att Earskein as attorney for Marie Pol-

lock spous to Robert Semple of Biltrees as also compeired Francis Slaeman Sheriff Officer Baillie in that pairt.

Holding a Dispositione made be Robert S. of Biltrees to in-
fett Marie Pollock his spous in liferent in the Ten Merk land
of Thridpairt reserving out &c. in favors of Jean Campbell his
mother, ane Annualie of £200 Scots of the Lands of Drygat
and portioners of Third pairt called Braeneock and Water-
syde &c.

Written be John Ure Wryter in Glasgow, att Glasgow 15 day
of — 168— Befoir Robert Hall of Fullbarr, John Maxwell
of Ouermaines.

Post &c. the Infettment was done befoir thir Witnessis
Robert Fork elder lait Baillie of Pasley. William Stewart
Stationer thair, James Patoune Messr. thair, and John Fork
Wryter thairof.

Et ego vero Joannes Fork Clericus &c.

No. VII.

LYFERENT OBLEISTMENT

L. Biltrees younger To L. Biltreis Elder and his Ladie 1680.

Be it Kend me Robert Sempill Fiear of Biltreis, as Francis
Sempill of Biltrees and Jeane Campbell his spous my Parents,
be thair Letters of Dispositioun and Renunciatioun vizt. they
sauld to me All and Hail their Lyferent of the pairts and
portions of the Thridpairt with Manor Place yairds, corn and
Walkmilns &c. lyand in Kilbarchan Paroch, Lordship of Sem-
pill teinds. And seing the Disposition is grantit upon condi-
tion of my making thairfor wit ye me said Robert Sempill
with the advyce of Hugh Crawford ffeiar of Jordanhill Thomas
Crawford of Crawfordsburne, and of Francis Sempill my fa-
ther to whom I stand interdicted to be bund and oblist to in-
fett and sease Francis Sempill of Biltrees and Jean Campbell
in Lyferent in All and Hail in my 46s. 8d. Land of Clocho-

drick. As for the Principall the Ten Merks land of Thridpairt, In speciall Warrantice and Securitie to them in Lifetime the 46s. 8d. Land of Clochodrick &c. in caise of eviccion of the samin fra them be ony Francis his Creditors for ony debts dew by him to them, Whairof I of ane band relative to my contract of marriage ame bund to relieve him at their hands or Be Marie Pollock my spouse Lyferentrix of sd. Clochodrick be virtew of her Lyferent infestment thairof.

Moreover wit ye me to be bund to pay to the said Francis his Creditors the following somes vitz.

To Thomas Crawford of Crawfurdsburne		500 Merks
To Do.		200 Do.
To John Caldwell in Risk	£233	6 8
Jo John Gillies in Castelsempell	100	0 0
To Jonet Orr in Braenook	200	0 0
To the Taylzours of Pasley for the use of the Poor of the sd. trade		100 merks
To the Bairns of John Marschall Laitelie of Clochodrick	£266	0 0

Wrytten be Robert Spens, Wryter in Glasgow at Glasgow 15 June 1680. Witnesses John Crawford Wryter in Glasgow and said Robert Spens.

No. VIII.

ANE ACCOMPT of the DEBTS endew be me ROBERT SEMPILL of Beltreis to the persones under written to be payed be Mr JOHN SEMPILL my Factor in maner specificit in the Factorie made be me to him of the date of thir presents vitz. (13 April 1686).

To the Representatives of umqle. Mr John Stirleing minister
£100 Scots.

To John Sempill at Bridgend ane 100 merks

-
- To William King at Achindennan of bygane a. rent of Three
Score Sex pundis
- To Agnes Marshall at Park bygane a. rent of £18
- To Issobell Hunter a. rent of £40
- To Robert Speir in Kilbarchan 50 merks
- To James Arthure 60 merks
- To James Steill of Moorstoun 100 merkes
- To Alexr. Cochran in Thridpart 50 merkes
- To Robert Orr in Barr 10 merks
- To John Riddell ten merkes
- To James Connell at Achindennan 50 merkes
- To James Brydine in Bridgehouse 5 merkes
- To John Love in Ward end 20 merkes
- To Robert Blackburne in Barbury 20 merkes
- To David Cochran in Corsfoord 5 merkes
- To Hugh Miller in Forehouse 5 merkes
- To Hugh Walker in Hallhill £4
- To Ninian Tarbert in Lamarnock £4
- To Mr John Sempill above designed £14, 8s.
- To Robert Chapman merchand in Glasgow £300
- To John Orr in Glasgow merchand 100 merkes
- To Anaple Dick £8
- To William Henderson Pror. Fiscal in Paysley £12
- To Michael Baird in Paysley 5 merkes
- To Jean Gordon in Glasgow £30
- To John Thomson in Glasgow £10
- To Janet Tulloch there £10
- To My Lord Glassfoord 300 merks
- To Certan other Persones not mentioned £13

In Witness qrof. I have subd. thir presents at Castlesemple
13 Aprill 1686 Befoir thir Witnesses—Mr Alexander Duncan
Minister at Kilbirnie and the said James Steill.

(Signed,) ROBERT SEMPILL.

No. IX.

DISCHARGE be MAGDALEN SPENCE To ROT. SEMPILL of
Billtrees 24 Jany. 1688.

Said Magdalen relict of John Sempill merchant in Edinburgh received from Robert Sempill now of Belltrees eldest sone to umquhill Francis Sempill of Billtrees The soume of £23 Scots owing to umquhill Robert Sempill merchant in Edinburgh who assigned it to me, and £5 for a law plea to recover it &c.

Writtin be Hugh Hamiltoun Wryter in Edinburgh son of umquhill Mr Robert Hamiltoun W. S.

Att Edinburgh 24 Jany. 1688.

Witness John Sempill my sone and said Hugh Hamiltoun.

No. X.

BAND by Biltreis and his Leadie To JAMES COCHRANE of £22
Scots. 20 Decr. 1688.

Robert Sempill of Biltreis and Marie Pollock grant to be indebted to James Cochrane in Howood of £22, failing him to pay the same to John Young in Howood.

Writtin be John Speir of Wardhouse At Hall of Thridpairt.

No. XI.

BAND bee Beltreise and his Ladie, To JONET KERR : Daitit
30 May 1689.

Robert Sempill of Beltreise and Marie Pollok spouses burrowit fra Jonet dochter to Johne Ker in the Brumeheid of Lochineuch, All and Hail the soume of £50 Scots, &c.

Wrytine bee the said Robert Sempill of Beltreise at Thridpairt, 20 May 1689.

Witnesses Alexander Cochrane in Maines of Thridpairt, and James Ore in Drygait.

No. XII.

BAND be Beltreis and his Leadie, To JAMES COCHRANE of £29. 9. 0, Deatit the 19 July, 1689.

Robert Sempill of Biltreis and Marie Pollock, spouses, Grant us to be adebted to James Cochrane in Howod, the soume of £28. 9. 0. Scots for the pryce of certaine guidis and sufficient Ait meill bocht be us, &c. We bind use to pay the said James Cochrane, &c. failying, be deceise, &c. To John Young in Howwud, my son-in-law, &c. 1 August, 1689.

Writtin be John Speir of Wardhous 19 Julie, 1689. Witnesses James Connell our servitor and Alexr. Cochrane in Maines of Thridpairt.

No. XIII.

PRECEPT OF CLARE CONSTAT in Favours of JOHN CHAPMAN in Beltrees, 9 June 1701.

Robert Sempill of Beltrees, superior, &c. made clear to me (Beltrees) that the deceased Robert Chapman, merchand, in Glasgow, father to John Chapman, wrytter thair, bearer of thir presents, died sesed, &c. In all and Hail The Ten Merk land of Thridpairt with the Maner-Place, &c. lying within the Lordship of Sempill, &c.

A Wodset be umquhill Robert Chapman, &c. of 4000 merks to me (Beltrees) over the Thridpairt, &c.

(Writtin be James Steill of Muirstown wryter in Beith,) I have subscryved thir presents, at Cameroch in Donachodie in Ireland, 9 June, 1701. Thir witnesses John M'Connell, undweller, in Cameroch, and James Sempill merchand in Donchadie.

No. XIV.

INSTRUMENTUM SASINÆ in favorem ROBERTI SEMPILL junioris de Biltrees, 6 Mar. 1710.

John son of John Niven in Yairdfute, actornie and pror. for Robert Sempill eldest son of Robert Sempill of Biltrees.

Compeired also James Houston weaver in Thridpairt Baillie in that pairt.

Said Robert Sempill having in his hands a certain Charter granted by Lady Ann Sempill Lady of Sempill, superior, &c. with consent of Francis, Lord of Glasfoord, her husband, &c.

With regard to the Ten merk land of Thridpairt, &c. Reserving liferents of Robert Sempill senior and Mary Pollock spouses of certain Parts of the samin.

Reserving to the said Lady Sempill, &c. her airs, &c. aquæ obstructionem molendini Fullonis, vulgo, Lie Walkmiln dam, or Inlayer of Thridpairt, cum aquæ ductu de Kert, vulgo The Channels of the Water of the Kert, cum libertate effodiendi et abducendi aquæ Obstructionem et aquæductum Lie Walkmiln Dam, and Channell of the Water of Kert, tam profundum Dominæ Annæ Sempill melius visam fuerit in omni tempore futuro in perpetuum secundum tenorem Literæ Dispositionis fact. dat. et concess. per dictum Robertum Sempill in illorum favore earumque dedata 13 April 1687.

Writtin be James Steill of Muirstoun : Apud Castrum nostrum (Lady Sempill) de Sempill, 14 June, 1687.

Witnesses James Abercrombie, James Leishman, and Mr John Davidson, my servitors.

Post, thir things were done, &c. Coram James son of Ninian Tarbat in Lawmarnock and John White junior in Paisley.

Et ego vero Gulielmus Tarbat, clericus &c.

No. XV.

An ADVENTURE at Edinburgh by the LAIRD of BELTREES, without date, found in the Charter Chest of Beltrees.

Ane accompt of the circumstances.

Upon Tuesday last betwixt 12 and ane o'clock in the morning came ryding to the West Port, where I fund two men standing without the Port, I desired them to knock at the Port, or call for ony within to speake to me. Upon which a person cam and told me the key was at the Town-Guard. So I intreated that person within to goe to ony of the Captaines of the Guard and tell them my name, and that I had necessar busines called me to ryd so late, besyds that I choosd to travell in the coule of the evening, rather as in the heat of the day. The persone went to the Guard and it seems the Captaine was so discreet as to send the keys to open it and let me in. Bot staying so long till they went the round I was weary being soe late and I advised and perswaded the two persones I met without to go round by the south syd of the wall and I wold get in at the Neather Bow, and prayd me to go becaus then they wold get in when the Port was opened to me. They told me they wer sojeres. I asked wher they wer quartered, and they said at the West Port. I asked what was the busines that tyme of night, not only to be out of ther quarters, bot to seek to gett in to the Town and so go from ther quarters wanting their sojog coat; to qch. they wavered, and gave me no satisfing answer. Therfor I was vpon my guard both of them said they knew me after they heard my name, and pretended kyndness to me. One of them which was discretest dropt his way and I understood and conceived he was gon about the wall, yet lest they might prove roges I waited yet a litall longer bot mounted my horse again to be upon my garde, and at last when no apearance of any of the guard coming with the keyes I went about ryding a good space befor the sojor that stayed, lest the other that I supposed might be befor, or any els by the way might start out upon me; the sojor behind calls me to ryd softly till he cam up

and he wold shoue the way, and so get in with me. Bot by no means wold I let him come up untill I find no person by the way. And that we wer at the entrance Cyety Port and so to go throw first on and in another narrow way betwixt two walls by the Pleasans. Then I mad him pass befor (being still vncertain of his design) till we comes to the Naader Bow Port that I supposed then when we got in he might be honest. In gratitude to the gentleman that opened the Port so quickly I delighted and thanked him and took one drink of ale with him and then mounted my horse and bid the sojore go tak a drinke of the ale, having bid the Gentleman and sojor farewelle: I went down Blackfriar-Wynd and about the midle of the Cowgate in the narrow Port therof. It seims the sam sojore that cam in at the Port with me came down some or other close or way for he comes upon my back and having no shoes on bot his stocking I could not heir his feet till he takes hold of my horse brydle vpon which I putt my hand to draw my pistoll to defend myself and beat him from the horse bot he catches hold of my hand and the pistoll when I was drawing it therfor with one hand I kept him from drawing that pistoll and so endevores to draw my other pistoll bot with his other arme he catches hold of the other and threatened he wold pull me off my horse and take my own arms to foyl my selfe. All this tym I asked what he meant? he said I was a rog and a knaue he wold have money I pray him to quit my horse brydle and cary himself civilly and go to my quarters with me and I wold give him some thing to drink. [A few words are blotted out] in my pocket and tooke out a 5 p or 7 f piec and bid him go drink and meit me another tyme. Bot then he rages and wrestes to draw one or both of my pistolls bot with each hand I secured his hands from drawing the pistolls. And leaned down with my armes to secure them the better. And so when no argument could prevaile I cryed for any of the guard or any els to assist, for he was a rogue seking to robe me and to disarm me. Then when he see a maid upon the streit, and some look out at windows, he cryes out, that I was a Robber and he had

apprehended me. Bot presently comes then one of the Town Guard that was providentilly neir by us I desired his help to get the sojore to quit my bridle and tak his hands off my arms which he prayd him to do and with great difficulty (after our intreating him to go with me to my quarters or come another tym and I wold give him something to drink) not for any obligation, bot it seems it was all my money and armes he wold have, we at last got to my quarters; and if that person of the Towns Guard had not assisted he had done more prejudice even then all which I referr to him and the other witnesses ffor when carying him to the Guard led and commanded he gave me a severe blow with his fist on the cheik that cutt my lip throw and so thought to get away, bot we catched him and with much adoe and more help got him to the Guard: many other circumstances may be added which for brevity I leive out.

The people on the Streets and at my qrters and the main garde can witness of his rude and violent cariedge with attempts on my person, if he had not been hindered.

No. XVI.

LETTER TO SIR JAMES SEMPILL OF BELTREES.

Righte Honorable Sr, havinge vnderstoode the aunswere which Sr Robert Cicill gave to yor. Lordshippe towchinge my libertie I did wrighte therevpon to the Frenche Imbassidor requesting him most humblie if his honor did intende any thinge against mee tendinge to the hindrance of my liberte that yt would please him to cause mee be called to my examination to the end that beinge eyther founde guiltie or innocent I might be intreated accordinglie. Whose answer was that as towchinge his Mr. the King of Fraunce he never had any thinge to laie to my charge. And as for himselfe he had spoken sondrye tymes in my favour bothe to Mr Secretarye and to some others of the Councell, and that he was readie to

pleasure mee in all that he coulde. Whiche thinge being soo as yt ys indede his Lordshippe maie easilie perceyve that there shalbe no great a doo to obtaine my deliverye from this loathsome lodginge where I have lingered soo long without any cause yf so yt will please him of his kindnesse and curtesie to take the paines to bringe to an ende that which he hath so ffavourable begone to the furtherance whereof his Lordshippe may be advanched yf yt would please him to vnderstande that the onlie cause of my cominge from beyonde the Seas and joinge into Scotlande was the earnest desier I had to visite my fiather George Campbell of Duckett Hall or Stinston Bretheren and other ffrinds from whose desired presence I have bine withdrawne the space of x yeres by my so-iourninge and travelinge in forraine and strange contries partie in Italie partlie in Germainie Loraine and ffrance where I have not bine resident these ix yeres but onlie since the last Christemes. And being there in Parrice sundrie and divers tymes intreated of manie of my ffrinds. And also earnestlie requested by letters from my Parentes to returne into my native contrye assuring mee of their goodwills and favour. Wherevppon havinge obtayned licence of my Superiors to accomlishe their desiers I began my voiage the monethe of August goinge from Parrice to Newhaven with my ffellowe compaignion religious of my owne order who was appointed of our Superiors to accompany mee in my voiage suche being the custome of our Order to goo two and two togeather thinkinge there to have had the commodytie of some Scottishe Shippe therein to have sailed into Scotlande but beinge there for wante of Shippinge frustrated of our desiere from thence wee wente to Depe and so forthe alonge the cost syde to Callice where at last findinge no Shippinge for to serve our turne wee did conclude to goo from Callice to England and from thence straighte waie into Scotlande And before God this was our onelie mynde and intencion entendinge no waies to sojourn or remaine in this Realme much lesse to meddle with matters of estate. Wherefore I most humblie crave his Lordships favourable ffrindshippe to be

contynewed towards mee in followinge forthe the sute of my wonted liberty and in sendinge mee to my Native Contrye where I wilbe readie to stande to the Lawes and gracious will of my Sovereigne Prince the Kinge of Scotelande nothings els but here takinge my leave of your Lordshippe I praie God of his goodnes graunt you the perfect accomplishment of all your good desires ffrom the Marshalsea the xxijth of Novembre 1599.

Your Honors most humble Orator

JHONE CAMPBELL.*

(Indorsed)

To the Right Honorable
SR. JAMES SEMPLE
of Beltrees Imbassidor
for the Kinge of Scotlande.

No. XVII.

LETTER TO SIR JAMES SEMPILL.

SIR,—If I douted no more the daungers of our frequent Intelligences, then the cooling of thair affectiouns to the honest man yow wrote of, I had long synce prevented your importuning of me with the lyk impeshments not of papers only, but even of my owen presence: but suche is the tyme, that as itt eclipseth boith, it must excuiss boith; a tyme (as yow wrote) for captions, that those of whome this tyme is not worthie, are therein captivat; and (if men myght in such tym vss liberall speaches) I wolde say no les, then my affectiouns wer thereby captives: But ineugh of this.

I thank yow hartly for yowr Tragicall, Frenshe, Satyre, and Salt, Frenshe Tragoedie: and also of yowr occurences of Sr

* From the Wodrow MSS.

Anthonye Sherley.* God grant all galand spreits such galand fortunes.

I wold vss the berar often towards yow if I had purpoiss, but fayling the necessitie of mater, I wold not one man wer marked to haunt muche boith our companyes in ordinarie manner, your honorable affectiouns I most hartly embrace, and (as occasioun shall present) shall not fail to aquyte thame. Your services to him who is capable of thame, and hath alreadye found the fruits thereof, and (as I hope) shall never forget thame. Burne, or returne the presents, as yow best pleass, least thess ill masked cyphers decyphre their maister, and so I end.

Yours euer one.†

* The famous Sir Anthony Shirley, who, according to Lord Hailes, was a partisan of Spain, able, insinuating, false. His negotiations with King James are understood to be still in MS. His Travels in Persia, Russia, Turkey, Spain, &c., were printed in 1601, 1607, 1609, and 1613, and an interesting review of them will be found in the "Retrospective Review," vol. ii. pp. 351, &c.

† From the Wodrow MSS.—Wodrow says in a MS. note—This seems A. Boyd, Bishop of Argyle, To Sr. Ja. Semple.—[Andrew Boyd, natural son to the Lord Boyd, was Bishop of Argyle from 1613 to 1637.]







157-net

