

examination, 5th May 1657, when he "handled his commonheid." After further trial, he was admitted to that parish, 3rd June 1657, Clark presiding.

Mention is made at Thurso of a "suspected witch," called Gun, who was, however, then declared to be fugitive.

In September 1658, an attempt was made to get Davidson to become parson of Wick. Reasons were given by the Canisbay people at Thurso, 8th Feb. 1659.

At Watten, 9th March 1659, Davidson preached, and Mr James Dunbar was admitted minister of that parish. The Presbytery were not unmindful of charity. Help was given "to ane distressed Ingleshe Knight, called Sr. Anthony Haviland."

On 12th April 1659, at Thurso, "Mr Wm. Abernethie, haveing desyred ane testificat of his conversation since his deposition, the moderator is to draw up the same."

The appointment of Davidson to Wick appears to have been stopped by a message from the Earl of Caithness, "he being informed that there was a well qualified young man in Murray called Mr Wm. Geddes," and desires him to be invited there, that all may "have a hearing of him." He was subsequently taken on trial, Sept. 13, 1658, and after handling his thesis on the power of the civil magistrate, *in rebus ecclesiasticis*, is admitted to the church of Wick on 23rd Nov. 1659, Davidson presiding on that occasion. On April 10, 1660, Geddes has "leave to Murray" in regard to a call from the parish of Odrig to Mr William Campbell, minister at Alves. John Smart, who had been parson of Wick before the great rebellion, had been living in retirement, evidently in or near that town. On Aug. 18, 1659, when a visitation of the parish of Bower was ordered, it was also part of the business to see "to the opening of Mr John Smart his mouth, according to the appointment of the last synod." Patrick Sinclair of Ulbster and others depone that Smart had "walked Christianlie as became him," and that they "knew nothing scandalous in him." He was subsequently settled at Dunnet, and received a grant from

a huge folio, a Latin commentary on the Epistle to the Ephesians, by Boyd of Trochrig, principal of Glasgow University, and runs to the great number of 1300 pages.

The work, learned indeed, and now rather rare, is scarcely "suited for the table of a modern divine." The copy bears the inscription, "Mr Andrew Monro aught this book." Like many others of the best divines in the Church of Scotland, Monro refused the Test in 1681, but though trained as a Presbyterian, did not refuse the oath of canonical obedience to Bishop Forbes of Caithness. An account of this matter is to be found in the Presbytery Register, and is as follows:—"Nota, forasmuch as Mr Andrew Monro his declaration anent the present government was not insert in the proper place, because the said declaration was in the bishop's custody when the Register was filled up, and now at the bishop's command the brethren thought fitt to insert the same in this place as followeth:—At Thurso, 3rd May 1663.—The said day the Bishop, with Mr Wm. Davidson, Mr Jon. Smart, Mr Alexander Gibsone, Mr David Munro, and Mr William Campbell, being assembled in presbyterie, after Incalling the name of God, compeared Mr Andrew Monro, minister at Thurso, and judicially declared himself before the presbyterie in these express terms:—' I promise to meet in all church meetings, to continue and act therein, and to give due obedience to Patrick, bishop of Caithness.'"

Some extracts from his Session Record have been given.

21st Aug. 1662.—"No session, expecting further orders from the bishop."

On 13th Dec. 1662.—"No sermon, the miur. haveing retyred himself upon grounds and reasons known to himself." Notwithstanding this entry, which probably refers to some difficulty as to his acknowledging Episcopal order, service appears to have been performed each Sunday. No doubt Monro afterwards continued his services. He died in 1693, aged about 65.

The Rev. William Geddes was settled as minister of

Wick on 23rd Nov. 1659. He married Catherine, daughter of John Dunbar of Hempriggs and Anna Fraser, his wife, daughter of Andrew Fraser, commissary of Inverness.<sup>1</sup> Her sister Anne married her cousin, George Sinclair, first of Barroch."<sup>2</sup> Geddes was formerly schoolmaster of Keith, and governor to Hugh Rose of Kilravock. He was a graduate of Aberdeen.<sup>3</sup>

At Thurso, Nov. 29, 1662.—“The Bishop and the Brethren of the Presbyterie convened. The said day Mr William Geddes, minister at Wick, compeered, and declared himselfe in order to the present Episcopall government,” and promised obedience thereto. Soon afterwards he is made clerk to the presbytery.

He went for a time to Urquhart, near Elgin, where he demitted on account of the Test, but subsequently returned to Wick, where he died in 1694, aged about 64. Mr Geddes seems to have had the entire confidence of the people and magistrates of Wick. The earliest book of records of that burgh commences 6th January 1660, being prefaced by the devout invocation, “In the Name of the Father, the Sone, and the Holie Ghost.” One of the first entries, 18th October 1660, notes an order that it is agreed that the “Evidents” of the burgh be “put in the custodie and keeping off Mr Wm. Geddes, minister,” until of good cause they be required of him.<sup>4</sup>

Geddes was also an author. He published in 1683 at Edinburgh, in quarto, “The Saint’s Recreation, third part, upon the estate of Grace,” in verse, of which a second edition appeared at Glasgow in 1753, 8vo. Some account of these and other works by Geddes will be given in the appendix to this chapter.

The first sign of the Restoration changes appears in a minute of the presbytery, dated Thurso, 29th May 1660. The Earl of Caithness requests the Presbytery to appoint a day of thanksgiving “for that mercie to the land in

<sup>1</sup> Henderson, 221.

<sup>3</sup> Scott, Fasti, v. 174.

<sup>2</sup> Scott, Fasti, v. 370.

<sup>4</sup> MS., Register of date.

restoring our King in such a peceable way." This the Presbytery refers to the Synod, which was about to meet. At Thurso, on 24th May 1663, intimation made to the congregation "that the 29 of May should be a day of thanksgiving for his Majestic's restauration to his royale dignities and his three kingdoms."

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### APPENDIX TO CHAPTER XIII.

#### *The Rev. William Geddes of Wick as a Writer and Author.*

On the 15th March 1683, the Scottish Privy Council, by a special privilege, which narrates that "Mr William Geddes, late minister at Urquhart," represents that he has been at great care, pains, diligence, and expenses in compiling the books following, and which are now in the press, viz. :—'Memoriale Historicum,' and the 'Saint's Recreation,' and these other books which he intends for the press, viz., 'Geographical and Arithmetical Memorials,' 'Memoriale Hebraicum, for facilitating the Hebrew Language'; 'Vocabularium Latino-Hebraicum in Hexameter verse,' and 'Familiæ Famigeratæ,' do recommend all these books as worthy to be published, and gives him the copyright for nineteen years. The Laird of Brodie<sup>1</sup> refers to Geddes, 28th June 1684 :—'Mr William Geddes cam heir with som of his books. I had promised him som encouragement.'

The only book really printed seems to be "The Saint's Recreation, Third part, Upon the State of Grace, containing and methodically delineating a Christian's Progress, Priviledges, Comforts, and Duties, beginning at Conversion; describing also the blessed Redeemer Jesus, both absolutely and comparatively; and all these in Spiritual Hymns and Songs, suted to Grave, Sweet, and Melodious Tunes; Together with a plain Paraphrase upon the margent, confirming all by Scriptures, explaining difficulties and methodizing the Songs. Compiled by Mr William Geddes, minister of the Gospel, first at Wick, in Caithness, and

<sup>1</sup> Diary, 491.

after at Urquhart, in Murray." Motto, Col. iii. 16 ; Edinburgh, 1683 ; 4to pp. 93.

This edition has three dedications:—"To the truly noble and Right Honourable Lady, Dame Lilius Drummond, Lady to the Right Honourable Lord James Drummond, Earle of Pearth, Justice General of Scotland," &c.

The second to "The Right Honourable, most pious and virtuous Lady, Dame Margaret Lesley, Countess Dowager of Weems." She was made "ane happy and successful instrument in that wonderful restauration of our Royal Sovereign, the King's Sacred Majesty." This she did, it is added, by influencing "with Christian advice" the Duke of Abermarle. In religion she had kept "a golden mediocrity of solide, sober, and substantious Christianity."

The third dedication is to "The most excellent, eminently pious, and virtuous Ladies, Dame Jean Rose, Lady to the very Honourable Sir Robert Innes of that ilk ; Dame Mary Forbes, Lady to the right worshipful Hugh Rose of Kilraick ; and Mrs Elizabeth Sutherland, Lady to the much Honoured Hugh Rose of Clova."

The preface to the reader follows:—Taking example from Moses, David, and Habbakuk, the Blessed Virgin, and Elizabeth, and the heavenly halelujahs of angels and saints, he had long desired to reclaim "our profane vulgar from obscene, bawdy songs, to more Christian-like divertisements." "Many of our ayres or tunes are made by Angels, but the letters or lines of our songs by Devils." The third part is issued first. The other two parts, on "Innocency," and the "State of Sin and Corruption," are, however, ready for the press.

Then follow "approbations to the book, in Latin—"Ornatissimo et Dilectissimo fratri Pastori Wickensi in Cathanesia"—from the Rev. William Rait, pastor of Dundee, dated Aug. 5, 1673 ; from Colvill, "Primar of the College of Edinburgh" ; from M. W. A., "The impartial judgment of a sincere friend" ; from "Mr Will. Annand, Dean of Edinburgh" ; and Mr Ninian Paterson, parson of Liberton ; a great Latin scholar of those times. He says—

" Good Master Geddes, it is sweetly done,  
To cheer thy heart with Zion's spiritual songs,  
Whilst we with Gog and Magog fiercely run  
Against each other with our wounds and wrongs."

The first song treats of "Christ's Expostulation with a

Straying Sinner"; secondly, "The Sinner's Conversion and Recovery."

The second song, "The door of Hope, or a Cordial for a fainting Soul"

The third song, "The Pilgrim's Panacea, or Balme of Gilead."

The fourth song, "'The Holy Triplicity, or a Description of Christ's Three Offices.' . . . To the Tune of 'The New Blackbird.'"

\* \* \* \* \*

" Three Persons there are in Essence Divine ;  
Of angelic orders, thrice three, that is nine ;  
Twice three did the Creation-dayes complect ;  
God then did all finish he found to be meet.  
Four threes are the twelve  
Tribes in Israel,  
So were the Apostles in truth that excell.

\* \* \* \* \*

" My exercise is to adore, and to sing  
Sweet songs of high praises to Jesus, my King ;  
The more I do praise, more reason I find  
For this finit vessel cannot comprehend  
The glory that's there,  
That's free of all fear.  
Come quickly, Lord Jesu, and cause me draw near.

Then on my Redeemer I'll sweetly rely,  
With comfort reposing untill that I dye ;  
Disclaiming, denying the world and all,  
I'll give no repulses when He gives a call.  
And for every thing,  
I'll joyfully sing  
A high Hallelujah to Jesus, my King."

The next poem is "'The Blessed Bethlehemite ; The Fountain of Life : or Christ's Excellency,' . . . to be sung to the Tune of 'I will go seek my Saviour,' 'The New Jerusalem,' 'The blessed Bird,' or any other grave tune."

\* \* \* \* \*

" The Blessed Babe in Bethlehem born  
For me his blood did spend ;  
Beloved of the Father, hence  
Love doth to man descend.  
The Bishop of our Souls, to watch  
The silly, straying sheep ;  
In Gospel's net our souls to catch,  
And in his wayes to keep."

The next part, "Typus Typorum, or a Table of the several Types, Titles, and attributs of Jesus Christ"; then

follows song sixth, “ ‘The Saint’s Delight, or Pearle of Price,’  
 . . . to be sung to the Tune of ‘ You minor beauties,’ &c.”

\* \* \* \* \*

“ You stately Firre, and Cedar tall,  
 You fruitful Vine, and Apple rife,  
 You Myrtle, Cherrie, Cypress all,  
 And Laural that decids the strife :  
 What are yee ? What are yee ?  
 What are you to the Tree of Life ?

“ You Violet and dainty Rose,  
 Solsequium, and the Lillie fair ;  
 You fragrant flowers fitt for the nose,  
 Delighting eyes with colour rare :  
 What are ye ? What are ye ?  
 Our Sharon’s Rose surpasseth farro.”

The next is song seven, “ ‘ Honey Drops, or Chrystal-  
 Streams,’ containing a Bundle of precious promises.”

\* \* \* \* \*

“ Shall His brave angels me surround,  
 And guard me from all ill ?  
 O this great mercie Hath no Bound,  
 Sing praises then I will.  
 O then, my soul, let all thy strength,  
 And faculties each one,  
 Be consecrat to God at length,  
 For His Salvation.

\* \* \* \* \*

“ Yet sure will He, most tenderly,  
 His preci-ous saints embrace.  
 In spite of hell, they shall prevail,  
 And see His glorious face.  
 I’m grav’n upon His Palmes, Therefore  
 I’ll not forgotten be ;  
 Though I were e’en at death’s dark vale,  
 It shall not terrifie.

\* \* \* \* \*

“ Faith, Hope, and Charity will he  
 Into my heart infuse ;  
 With Righteousness and piety,  
 So his way will I chuse.  
 The Rubies ar but Rubish, naught ;  
 The Saphir s not so fine,  
 As is the saint from Heaven taught,  
 Adorn’d with grace Divine.”

Then song eighth, “ ‘The Pathway to Paradise, or the  
 Portraiture of Piety by Patterns and precepts,’ . . . to be  
 sung to the Tune of that which is called ‘ Cronlicks.’ ”

\* \* \* \* \*

“ With true Nathaniel,  
 That saint inded,

In uprightnes I'll deal,  
 So shall I speed.  
 For thou requires the heart,  
 Which is that noble part.  
 O do not thou depart,  
 My chiefest good.

“ With the Centurion,  
 I'lle fast and pray ;  
 Almes will I joyn,  
 Then will I say,  
 Do thou this offering take,  
 Though it perfection lack.  
 O do not me forsake,  
 Nor cast away.”

The next, “ ‘ Christian Memento's, Memorandum's, or Meditations,' To be affixed to several parts of the House, as a help to Mortification and Continual Communion with God, Deut. 6 ; 6, 7, 8, 9.”

“ These are to be affixed to the Door, the Window, the Head of the Table, the Study-house door, the Chimney, on the bed. . .

“ TO BE AFFIXED ON THE WINDOW.

“ The sunlight's glorious to our mortal eyes,  
 When from the Heav'ns He doth dispense His rayes.  
 If such a light the creature doth transmit,  
 How glorious then is He who formed it ?  
 If Heav'n's pavement be so richly deckt  
 With precious gemmes, O what may we expect  
 In upper roomes, where is the dwelling-place  
 Of Seraphims and Saints ? O great Solace !  
 Light of the world take thou to be thy guide,  
 In light for ever then thou shalt abide ;  
 Where Christ, our light, our life, our joy and peace,  
 Shall with transcendent glory crown thy grace.”

“ FOR THE CHIMNEY.

“ If thou wouldst shun the fire of Hell,  
 Then seek the Godly fire of Zeal.”

In complete copies, a large folding table is found between pages 48-49. The copies do not appear always to be the same. In a copy in the British Museum “ the second dedication, which in the foregoing is addressed to Dame Margaret Lesley, is addressed to Dame Lilius Drummond.”

A second edition, revised, to which were added other items, edited by G. Park, 8vo, pp. 116, was issued at Glasgow—J. Bryce and D. Paterson, 1753.

Although expressed in stiff and rather unpoetical rhyme, Geddes' verses are full of expressions of the warmest piety, intense devotion to the Divine Master, and thoughts both just and sublime. Their earnestness and style is not unlike the prose of Bishop Abernethy's "Physicke for the Soul." Both show the Episcopal clergy of Caithness at different parts of the seventeenth century to have been devoted, earnest, true followers of the most evangelical writers (in the best sense) of the earlier ages of the Church.

Geddes' volume is rare, and the author acknowledges the kindness of the librarian of the New College, Edinburgh, in lending the copy from that collection.

[counties, to give so] much of the readiest of the funds for [a bursar] of divinitie and philosophie, and that Mr Wm. Gray, [stu]dent in philosophie, be recommended to the justices of peace [for Suther]land.

“[A] petition being entered be Mr James Thomson for [ane extract] of his process of deposition, It is recommended to the [presbytrie] of Sutherland to search their presbyterie book to [find] out, and let him have it.

“[The] Bishope and Synod delays all process against Mr Hew Monroe, Mr David Monroe, Mr Wm. Geddes, and Mr John McCulloch, untill the 22 of December nixt, or the first of Januarii, sixty-three; That they may be dealt with, and no fair means unassayed to bring them to a submission to the present church government.

“The nixt presbyteriall meeting of Caithnes to be att Thurso, the 26 of Novr. nixt, and of the presbyterie of Sutherland [on] said day, when Mr Andrew Anderson is to preach, and Mr Wm. Gray to moderat.

“The next synodical meeting to be kept at Thurso the [sec]ond Wednesday of Appryle 1663, and so with [Pra]yer the meeting dissolveth.”

Bishop Forbes, unlike Bishops Abernethy and Wood, held no parochial charge *in commendam*, so was most frequently resident at Scrabster, and regularly preached in Thurso parish church. His activity and zeal were constant, and he succeeded in gaining not merely the affection of the clergy and people, but in preventing any schismatical meetings. On the 4th November 1674, the presbytery note that “the said day compeered the Earl of Caithness as ane of his Majesties honourable privie councill, and by veirtue of ane commission granted to his lordship by the said honourable Councill, enquired if there was any conventicles kept within the presbyterie and shyre of Caithness, and the brethren of the presbrie showed his lordship there was none, neither did they fear any to be, for quhilk they blessed God.”

his wyfe, Christian Smyth, to cohabit with him, who separat from him upon her alcagance of Impotence, and both parties being heard, the case is found so doubtful and full of Intricacie that they cannot determine therein at present, onlie remits the same to friends to use diligence for composing the matter, if possible.

“Anent the reference of the presbytery of Caithness, concerning the delinquents in the parish of Durness, the Bishop and brethren of the synod, considering the great distance of that paroch from the presbyteriall seat, do hereby recommend it to Mr Hugh Munroe to admit them to pnblick satisfaction of Discipline, but not to receive them till they appear before the presbyterie.

“The report being made by the brethren appoynted for the revising of the presbyteriall books of Caithnes and Sutherland, they are approven by the Bishope and Synod, and with prayer the meeting closeth.

“Sessio 3<sup>o</sup>. Appryle 21.—This day mett the Bishope with the Brethren, and after incalling upon the name of God, Mr Jhon Gray, Student in divinitie [whose mouth had been stopped for insufficiencie (?)], petitioned the Bishop and Synod to have his mouth opened for exercising of his gift where occasion should offer, he is referred to the presbyterie of Sutherland for tryall of his qualifications in order thereto.

“This day, Rorie Dow, in the paroch of Creich, excommunicat for obstinacie and disobedience to church discipline, supplicating the Bishope and Synod to be relaxed from the sentence of excommunication, upon satisfaction to discipline, whereunto he professed himself very willing, he is referred to the presbyterie of Sutherland and minister of Creich to receive his satisfaction to discipline, and upon his obedience and his exhibition of a commission from the Bishope for his relaxation, to be relaxed thereupon.

“This day, the Bishope, representing to the Synod that Mr James Dunbar, minister att Watten, haud celebrat the

marriage of Mr Wm. Geddes at Wick without proclamation, contraire to order, which the Bishope and Synod, taking to their serious consideration, did so censure the said Mr Wm., being present, with a sharpe rebuke, which he submitted unto, and the said Mr James, being absent, was referred to the presbyterie of Caithnes to be rebuked, and both of them referred to the Bishope's further pleasure; and hereby also it is ordained that no brother within the diocie take upon him to marry any persons without the orderlie proclamations of their marriage bands, without a speciall license from the Bishope, under paine of deposition.

"Compeired Mr Ian Riah, in the paroch of Kildonnan, suspect of adulterie with Christian Nianalastar Gow, being summoned, cited, and compeiring, and standing to a denyall, is remitted to the presbyterie of Sutherland for further tryall thereanent.

"This day compeered Margaret Nianwilliam McRob, in the parish of Golspie, and presenting a petition to the Bishop and Synod, desyring that hir husband, Donald McAngus, might be ordained to cohabit with hir, the matter is referred to the synod [? presb.] of Sutherland to use diligence therein. The next meeting of the Synod is appoynted to be at Thurso the third Wednesday of Junii 1665, and so with prayer the meeting dissolveth." [Three blank leaves follow.]

"No. 43. Tack of the parsonage and vicarage teinds of the parishes of Farr, Kintail, and Durness, by Patrick Forbes, Bishop of Caithness, to John, Lord Reay, 5th May and 1st June 1665:—At Dornoch, 5 May and 1 June 1665.—Pa., B. Cathness; Will. Davidson, Dean; Alexr. Gibsoune, Archdeacon; John Dempster, Chanter; William Macky, Chancellor; Mr D. Monro, Tresourer of Caithness. Hugh Monro [minister at Ardures], witness."<sup>1</sup>

This deed was probably executed at or after the meeting of Synod at Dornoch. Of that meeting we have no record.

<sup>1</sup> Book of Mackay, 436.

## CHAPTER XVI.

### BISHOP PATRICK FORBES, 1665-1680.

**Letter of Thanks from Parish of Farr—Latheron—Alexr. Ross settled there—Neill Beaton, Schoolmaster of Thurso—On Trials—Other Clergy—Synod at Thurso, 1668—no Record—John Gray, Assynt—George Gray, Loth—Synod at Dornoch, 1669—Bishop Ordains George Gray at Thurso for Loth—Shilpes—Schoolmaster at Wick—afterwards in Orkney—Oswald Family—Synod to be held at Loth, 1670—Visitation of Canisbay, 1671—Bishop ever busy in Diocese—Robert Munro—Desolate Condition of Sutherland—Young Men pushed on for Ordination—MacCulloch—They are Ordained at Thurso—McIntosh—Farr—Fullartone—Bishop visits Orkney—His Daughter, Lady Russland—Preaches in St. Magnus Cathedral—Bishop MacKenzie—Scapa—Earl of Caithness—Died, 1676—Glenorchy—Earl being Sick, asks Prayers of Church—Cumming—Marriage Connections—Holy Communion Administered at Thurso, 1679—Death of Bishop Forbes, 1680—Legacy to Thurso—A Mortcloth of Velvet—Forbes observant of Political Duties in Parliament—Attendance—Earl of Sutherland—Lord Reay—Much at home—Puritan Refugees—Sir John Cunningham, a native of Caithness—One of the Noblest Churchmen of this period—Character by Bishop Burnet.**

- APPENDICES.**—1. Notes as to Bishop Forbes' Family.  
2. Story as to the "Swearing bishope."  
3. Bishop's Seal.

**ON** 3rd February 1664, the bishop and clergy acknowledge a letter of thanks from the people of Farr "for their diligence and care in provyding them with a minister, Mr John Munro, with whom they declare their satisfaction."

The vacancy in the parish of Latheron next demanded attention. Aug. 2, 1665:—"Anent the paroch of Latheron (being now vacant), the presbyterie, taking to consideration

the desolat and deplorable condition, ordains Mr Wm. Geddes, Minister at Wick, to repair thither to give them sermon upon a Lord's day, and to desyre the Gentlemen and elders ther to appoint James Sutherland to be Clerk for keeping and ordering a Regester," &c. On Octr. 14th, it was reported that Geddes had obeyed the "presbyterie's" ordinance, and had "repaired to Latheron." On Dec. 6th, 1665, the bishop being present, "The Laird of Forse, supplicating the Bishop and Presbyteries for Supply of Sermon to the Parish of Latheron, was desyred to employ Mr Alexr. Ross, a stranger expectant of good report"; if he failed, Mr. Gibsone was "ordained to repair ther." Mr Rosse, a native of Moray, and graduate of Aberdeen, was eventually settled there. In 1680, he was removed to Dornoch, where he survived the Revolution and Dis-establishment.<sup>1</sup>

We next have a notice of another clergyman, who, also, long survived the changes, Neill Beaton, then schoolmaster of Thurso. He entered on his "tryalls" on July 4, and was "approven" Aug. 8, 1666. On Dec. 5, he had a "popular sermon on Hab. ii. 4." In 1667, proceedings are ordered to be taken against any who consult with excommunicated charmers. Such are to "stand in sackcloth." In autumn of 1667, Tarras, Innes, and Rosse, are on "tryalls." At Thurso, Feb. 5, 1668, the bishop being present, Tarras' sermon on Coll. iii. 16 is approven. The Earl of Caithness petitions to have Beaton settled as minister at Dunnet. Smart had died before May 6, 1668, when mention is made of "Johne Smart, writer in Edinburgh, second lawful son to the late Mr John Smart, Minister of Dunnet."

A Synod was held at Thurso on Oct. 7, 1668. Of it we have no record, but next day a meeting of Presbytery is held, when, the bishop being present, Mr John Gray is the subject of a petition from Assynt. The matter was put by the bishop to the vote of the Presbytery, when it was

<sup>1</sup> Scott, v. 363.

am certainly informed he enjoyed his benefice till his death.

2. Mr Neil Bethune, minister of Latheron ; liv'd till after 1715, and died possessed of his Benefice.
3. Mr Wm. Geddes, minister of Wick ; died betwixt Whit. and Michaelmas 1692, as I see by an acct. of stipend pd. by Lord Breadalbane to his widow.
4. Mr James Oswald, minister att Watten ; liv'd several years after 1690, and died possest of his Benefice. His sons, Mrs. Richard and Alexr. Oswald, merchts. in Glasgow, can inform the time of his death.
5. Mr William Cumming, minister att Halkirk ; liv'd till after 1705, and died possest of his Benefice.
6. Mr Robert Tarras, Parson of Olrick ; liv'd till 1699 or 1700, and died possest of his Benefice.
7. Mr James Innes, Parson of Canisby ; liv'd some years after the Revolution, and died possest of his Benefice.

*N.B.*—None of the above seven, as I am informed, did ever *conform*, but died in the Christian Faith.

8. Mr John Munro of Craigton, minister of Reay ; was so prudent as to conform to the times, and turn'd Presbyterian ; he died about ye year 1719.
9. Mr Andrew Munro, minister att Thurso, as I was informed, turned Presbyterian also, and survived the 1690 several years. Mr Wm. Munro, Bookseller, his son, or Mr Albert Munro of Coull, his Grandson, can give more certain Information of the time of his death, and if he turn'd Presbyterian ; but the one will be apt to contradict the other as to the last of these facts.
10. Mr James Munro, Parson of Dunnet ; soon after the Revolution retired to Ireland, being accus'd of Adultery.

Soon after the Revolution, a Committee of Inquisitors were sent from the Venerable Assembly of the Kirk to Inquire into the lives and conversations of the Clergy, in

this and the Neighbouring Country's, But having upon their arrival in Caithness found that both the Gentry and people stuck by their old ministers, and had no relish for Cant, Hypocrisy, and Nonsense; They therefore thought it most prudent not to proceed to violent measures; and indeed it is highly probable that if Providence had prolonged the lives of their old ministers to this day, Presbytery would have been as little known in Caithness as it is in the New Testament.

## II.—*The Diocese of Caithness.*<sup>1</sup>

The Right Reverend Dr Andrew Wood, Bishop.

<i>Parishes.</i>	<i>Presbytry.</i>	<i>Comisariot.</i>	<i>Shire.</i>	<i>Clergyman.</i>
Dornock....	Dornock...	Caithness .	Sutherland...	Mr John Rose.
Creich .....	Dornock...	Caithness...	Sutherland ..	Mr Hugh Rose.
Golaspie.....	Dornock...	Caithness...	Sutherland...	Mr Hugh Rose.
Laig .....	Dornock ..	Caithness...	Sutherland...	Mr John Dempster, d.
Rogart.....	Dornock...	Caithness...	Sutherland...	Mr Walter Rosey, c.
Clein.....	Dornock...	Caithness...	Sutherland.	
Loth .....	Dornock...	Caithness...	Sutherland...	Mr Wil. Paip, c.
Kildonan..	Dornock...	Caithness...	Sutherland.	
Assint.....	Dornock...	Caithness...	Sutherland...	Mr Alex. Gray, c.
Thursoe....	Thursoe....	Caithness...	Caithness ....	Mr And. Monro.
Leathern ..	Thursoe ..	Caithness...	Caithness ....	Mr Noel Beaton, c.
Durness....	Thursoe....	Caithness...	Sutherland.	
Farr.....	Thursoe....	Caithness...	Sutherland.	
Reay.....	Thursoe....	Caithness...	Caithness ....	Mr Jo. Munro, xP.
Halkrig....	Thursoe....	Caithness...	Caithness ....	Mr Wil. Cumming, c-d.
Bowar.....	Thursoe....	Caithness...	Caithness ....	Mr Alex. Gibson, c-d.
Wattin.....	Thursoe....	Caithness...	Caithness ....	Mr Ja. Oswald, c-d.
Olig.....	Thursoe....	Caithness...	Caithness ....	Mr Rob. Tarras, c-d.
Dunnet.....	Thursoe....	Caithness...	Caithness ....	Mr Ja. Monro.
Wick .....	Thursoe....	Caithness...	Caithness ....	Mr Wil. Geddes, c-d. '92.
Cannisby ..	Thursoe....	Caithness...	Caithness ....	Mr Ja. Innes, c-d.

Dornock, vid. No. 1st. [List of Epl. minrs. dep. by Comr. of Estates in May 1689 (Ridpath's "Epl. Innocence," 4to, 1694): —Acquitted by Council—Mr John Rose at Dornock.]

Creich, vid. No. 1st. [List of Epl. minrs. continued and not called—Mr Hugh Rose at Creich.]

Golaspie, vid. No. 25th. [No particulars of 25; highest num., 22.]

Laig, vid. No. 1st. [Turned out of the Council.]

Rogart, vid. No. 1st, 2nd. [Continued and not called—Mr Walter Rose at Rogart.]

Loth, vid. No. 2. [List of Epl. minrs. who enjoy benefices, 1710 :—Green-shields' Remarks—Mr Wil. Paip at Loth.]

Assint, vid. No. 2. [List of Epl. minrs. :—Mr Gray at Assynt.]

<sup>1</sup> MS., Episcopal Chest, No. 202.