

ADDENDA AND CORRIGENDA

SRSJ Volume 4

p. 48. In his *Disputation* (1581), the Roman Catholic controversialist Nicol Burne refers to the Protestant ministers “Brebbenner and Paul Mephuen” as examples of uneducated ministers who were “bot neu cummit fra keiping of the schein or the geise”.¹ The second minister referred to is evidently the well-known Paul Methven but the identity of the first was unclear to the editor, T. G. Law, who tentatively suggested Andrew Braboner, minister of Farnua in 1569. The quotation from the Laird of Panmure, however (*SRSJ*, Vol. 4, p. 48), shows that the first minister was John Brabaner; and Nicol Burne’s reference to him is a further indication of John Brabaner’s importance as a Protestant preacher just before the Reformation.

Nicol Burne’s statement about “the sheep and the geese” would seem to be inconsistent with the identification of John Brabaner as the Aberdeen friar of the same name, but Burne frequently threw out unfounded slanders, so his statement is no strong reason for doubting this identification. Contrary to Burne’s statement, Paul Methven was, in fact, a baker by trade and had studied under Miles Coverdale in England.²

Very little is known about the early life of Nicol Burne, but he was probably born in the late 1550s, was brought up a Protestant “from his tender age”, and matriculated at St. Andrews University (St. Leonard’s College) in 1574.³ His reference to Brabaner and Methven may suggest that he was from Angus, the centre of their preaching activity, and that he had known their names from his childhood. Angus was one of the strongholds of Protestantism before 1560, and thus was a likely place of origin for Burne if his Protestant upbringing predated 1560, as it may well have done.

¹ T. G. Law (ed.), *Catholic Tractates, 1573-1600* (Scottish Text Society, Edinburgh, 1901), p. 151.

² Robert Lindesay of Pitscottie, *The Historie and Cronicles of Scotland*, (ed.) A. E. J. Mackay (3 vols., Scottish Text Society, Edinburgh, 1899-1911), Vol. 2, p. 136; J. Bain (ed.), *Calendar of State Papers Relating to Scotland and Mary Queen of Scots, 1547-1603* (Edinburgh, 1898), Vol. 1, p. 680.

³ J. H. Burns, “Nicol Burne: ‘plane disputation bayth at libertie and in presone’”, *Innes Review*, Vol. 50 (Autumn, 1999), pp. 102-126 (pp. 104-5).

SRSHJ Volume 5

p. 10. J. K. Hewison thinks that it was probably on this occasion, Thursday 29th June 1559, when the Congregation passed through Linlithgow, that John Knox had a public debate with Ninian Winzet, the Roman Catholic master of the grammar school; see N. Winzet, *Certain Tractates*, (ed.) J. K. Hewison (2 vols., Scottish Text Society, Edinburgh, 1888-90), Vol. 1, pp. xxvii-xxix.

The events of the day can thus be reconstructed in considerable detail. The Congregation would have left Stirling and arrived in Linlithgow probably in the early afternoon. A party would have been dispatched to destroy the Carmelite friary and another party to reform the parish church. The palace would have been held for the Queen Regent by a small garrison and would have been ignored. The Lords of the Congregation would have been welcomed by the Sheriff of Linlithgow, James Hamilton of Kincavil (brother of the martyred Patrick Hamilton),⁴ and may have heard a debate between Knox and Winzet, presumably in the Town House. There, too, they would have received the deputation from the Edinburgh Council. Knox, as we have suggested, may have returned with the deputation to Edinburgh and preached that evening in St. Giles, while the bulk of the Congregation came behind and reached Edinburgh at 3 o'clock the following morning. During the afternoon of the 29th, the Queen Regent left Edinburgh for Dunbar, and it was probably also on that day that the Glasgow and Edinburgh friaries were destroyed.

pp. 25-32. The sixth section of the article, entitled "The Magdalen Chapel in 1559", was relying on the records of the Edinburgh Hammermen as transcribed in J. Smith, *The Hammermen of Edinburgh and Their Altar in St. Giles Church* (Edinburgh, [1906]). This transcription is, in fact, somewhat inaccurate, but also omits highly significant material relating to the years 1559 and 1560. The author would therefore like to withdraw this entire section, and also to apologise to Professor Michael Lynch for the criticisms of his work. The rest of the article is unaffected by this change. The author is grateful to Henry Steuart Fotheringham for discussions on this matter.

⁴ D. Shaw (ed.), *The Acts and Proceedings of the General Assemblies of the Church of Scotland, 1560-1618* (3 vols., Scottish Record Society, Edinburgh, 2004), Vol. 3, p. 152. Shaw mentions that James Hamilton was also the hereditary keeper of Blackness Castle. This makes it less likely that the valuables of Glasgow cathedral were smuggled through to Leith by way of Blackness Castle; see *SRSHJ*, Vol. 5, p. 24, fn. 94.

SRSJ Volume 6

p. 15. It was suggested that the account of the exposure of the Loretto miracle was written by someone in the family of Robert Colville (c. 1540-1584),⁵ the son of the hero of the occasion (also Robert, d. 1560). One of the sons of this second Robert, David, followed his uncle, John Colville, into the Church of Rome and moved to France about 1606 and then to Spain where he became an eminent oriental scholar; see J. Durkan, “Three manuscripts with Fife associations: and David Colville of Fife”, *Innes Review*, Vol. 20 (1969), pp. 47-58; “David Colville: an appendix”, *ibid.*, pp. 138-149. The Colvilles were evidently a literary family, which would support the conjecture that one of them was the author of the account.

p. 127. Mention is made of Alexander Wright, pewterer in Edinburgh, who was probably responsible for publishing the second part of James Fraser of Brea’s *Treatise on Justifying Faith* in 1749, and who twice interrupted the proceedings of the R e f o r m e d Presbytery in April 1753. Wright was active as an Edin-



Communion flagon made by Alexander Wright and (right) showing the pewterer’s marks on the St. John’s Kirk flagon.

[Photos: courtesy of Peter Spencer Davies]

burgh pewterer between 1732 and 1777, having a booth in the West Bow in 1752. Some of his pewter work still survives, including a communion flagon which he made for St. John’s Kirk in Perth. See Peter Spencer Davies, *Scottish Pewter, 1600-1850* (Edinburgh, 2014), pp. 56, 73, 75, 252-4, 261.

⁵ For some information on this Robert Colville, see Shaw, *The Acts and Proceedings of the General Assemblies of the Church of Scotland, 1560-1618*, Vol. 3, p. 72.

p. 128. It is stated, regarding the year 1761, that John Howden or Halden, the founder of the Howdenites, “was probably dead by now”. Howden may indeed have died soon afterwards, but it seems likely that he was still alive in that year because in the edition of *Naphtali*, printed at Edinburgh by D. Paterson in 1761, the name “John Hadden” stands at the top of the list of subscribers with sixty copies. It is probable that this is the same man. No one else on the list subscribes for more than twelve copies.