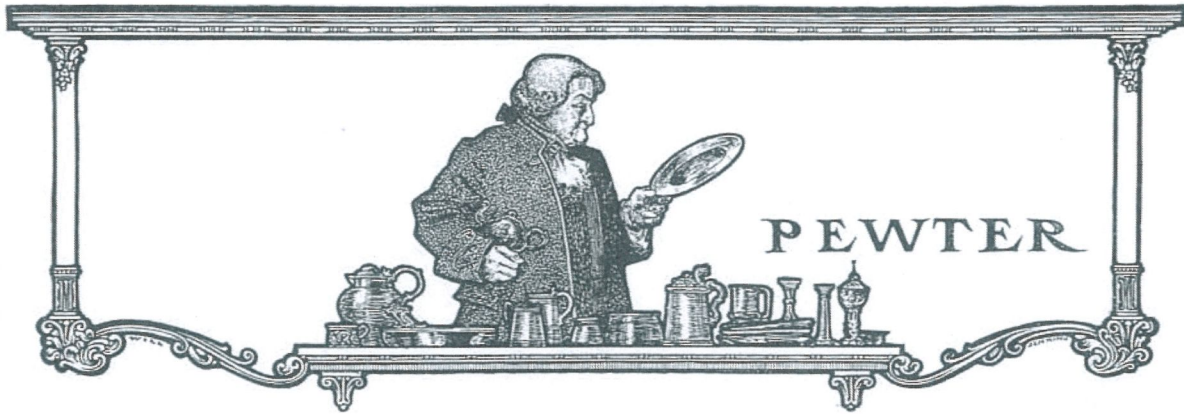


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by Lewis Clapperton
Jun Commisarius
 March 1909.



Loan Exhibition of Old Pewter (Ecclesiastical and Domestic), Principally Scottish, in Provand's Lordship, Glasgow

An interesting Loan Exhibition of old pewter was opened on January 1st in Provand's Lordship, Glasgow, and remains on view till March 31st. The building known by this name, the only pre-Reformation

house remaining in Glasgow, was erected by Andrew Muirhead, Bishop of Glasgow, 1450-1473, whose shield can still be traced on the lowest "corbie-step," and was probably at first the house of the Preceptor



Whittingham Kirk, 1724. Abbey Church, Paisley, 1775. Biggar Church. (Pre-Reformation.) Dazell Church. Originally belonging to Bridgeton Relief Church.
Collection Plate, 13½ in. Unlidded Flagon from Lurgan, Edinburgh, 1688. Bothwell Kirk, 1720. 9 in. Flagon with spike. Linton Kirk, 1767. S. E. Parloch, Edinburgh, 1688. Communion Plate, Govan Church, 1793. Unlidded Flagon from Lurgan. Maker: Roger Fort.
Two Communion Plates, 20 in., Cathedral of Glasgow.
Old St. Paul's, Edinburgh, 16½ in. Cathedral of Glasgow, 17½ in. Govan Church, 18½ in. Old St. Paul's, Edinburgh. Maker: Durand, 1683. 15½ in. Flagon with flat lid and spike. Maker: St. Maxwell, Glasgow, 11 in.

The Connoisseur

or Master of St. Nicholas' Hospital, founded by him in 1460 for twelve indigent old men and a priest in charge. The revenues of this charity, now very small, are still administered by the magistrates and town council of Glasgow; the last vestiges of the hospital itself vanished in 1808. Some considerable time before the Reformation it became the "Manse" or official residence of the Prebendary of Provand, one of the thirty-two prebendaries of the cathedral.

was therefore probably written within the walls of Provand's Lordship. After passing through many vicissitudes, the building was in 1906 in danger of demolition, but a club was formed to lease, and if possible ultimately buy, this the most interesting piece of domestic architecture in Glasgow, and the exhibition has been organised by the Provand's Lordship Club with the view of promoting local interest in the movement. With its thick stone walls,



<i>Kilbirnie.</i>	<i>Callander, 1765.</i>	<i>Kilbirnie.</i>	<i>The Ilmenau Jug.</i>	<i>Associate Congregation in East of Fife, 1743.</i>	<i>Associate Congregation at Leslie, 1762.</i>	<i>Yetholm Church.</i>
<i>Paten, 8 in.</i>		<i>Paten, 9 in. Old St. Paul's, Edinburgh.</i>		<i>Paten, with deep centre, 8 in.</i>	<i>Paten, 8½ in.</i>	<i>Paten, 9 in.</i>
<i>Chalice and Cover, Old St. Paul's, Edinburgh.</i>	<i>Chalice, St. Laurence, Laurencekirk.</i>	<i>Chalice, St. Andrew, Banff.</i>	<i>Cruet. Communion set and case.</i>	<i>Pocket Cruet.</i>	<i>Chalice, St. Andrew, Banff.</i>	<i>Chalice, St. Laurence, Laurencekirk.</i>
	<i>Basin and Ewer, Drumzier, 1781.</i>		<i>Communion Cup, XVIIth century.</i>		<i>Ewer and Basin, Kirk of Balfron, Aug. 16, 1742.</i>	<i>Communion Cup, Second Relief Church, Cupar, 1831.</i>

King James IV., who fell at Flodden, was a secular canon of the cathedral, and held the appointments of "Prebendary of Barlanark and Lord of Provand," and on his visits to Glasgow would probably take the Provand stall in the choir at Mass, and occupy this his official dwelling.

There are strong grounds for the belief that Mary Queen of Scots occupied the house in 1567 when she came to Glasgow to visit Darnley, who lay sick in his father's Glasgow house, the site of which is only a few yards higher up Castle Street (so named from the Bishop's Castle which stood close by). The most incriminating of the casket letters, if genuine,

small windows, and rough oak ceilings, supported by heavy oak beams, as sound to-day as when they were put in, it forms an admirable environment for such a show.

The exhibition contains among its seven hundred items much interesting pewter from private collections, but the most striking feature is the magnificent array of ecclesiastical plate lent by over thirty churches, from Banff and Ellon in the north to Yetholm and Linton in the south. Among the finest pieces from parish churches are the Biggar flagon of amphora shape and pre-Reformation date, described at length and figured in Mr. Ingleby Wood's *Scottish Pewter*;

Loan Exhibition of Old Pewter

the two plates of 20 inches diameter, and three flagons, 18 inches high, lent by the Kirk Session of Glasgow Cathedral; the two large flagons from the Tron Church, Edinburgh, engraved "For the Use of the Holy Sacrament of our Lord's Supper in the South-east Paroch of Edinburgh, Anno 1688"; the flagons and plates of Paisley Abbey, engraved "For the Abby Church, Paisley, 1775"; and the

especially those from Lochwinnoch and Kilbirnie, both with wrought-iron bracket, and the basins and ewers of Balfron (1742) and Drumelzier (1781) parishes. In several instances these vessels have been recently recovered by the Kirk Session after being in private hands and lost sight of for many years.

From Episcopal churches there are some fine



<i>Porringer.</i>	<i>Bleeding Bowl.</i>	<i>Papboat.</i>	<i>Quaich.</i>	<i>Inkstand.</i>	<i>Bleeding Bowl.</i>	<i>Bleeding Bowl.</i>
<i>XVIIIth Century Tankard.</i>	<i>Loving Cup. Spirit Lamp.</i>	<i>XVIIIth Century Tankard.</i>	<i>Cupping Dish.</i>	<i>XVIIIth Century Tankard.</i>	<i>Loving Cup. dated 1690.</i>	<i>XVIIIth Century Tankard.</i>
<i>Tankard. Bewdley mark.</i>	<i>Wine Cup. Bewdley mark.</i>	<i>Guild Cup. Circa 1700.</i>	<i>Salt Cellar.</i>	<i>Jug, 15½ in. (Scotch.)</i>	<i>Salt Cellar.</i>	<i>Guild Cup. Circa 1700.</i>
					<i>Wine Cup. Bewdley mark.</i>	<i>Gallon Tankard.</i>

flagons of Whittinghame (1724), Govan (1793), Bothwell (1720), and Linton (1767).

There is a fine collection of Presbyterian communion cups, among which may be specially mentioned four from Kilbirnie parish, and two from Callander, engraved "By the Minister and Kirk Session of the Parish of Calander in Monteith for the use of the Said Parish, August 3rd, 1765"; but the finest example of this class is probably the seventeenth-century cup of short-stemmed type, 4½ inches high, with very wide bowl and rough pellet ornamentation on brim and base, lent by a private collector. There are also on exhibition many baptismal basins,

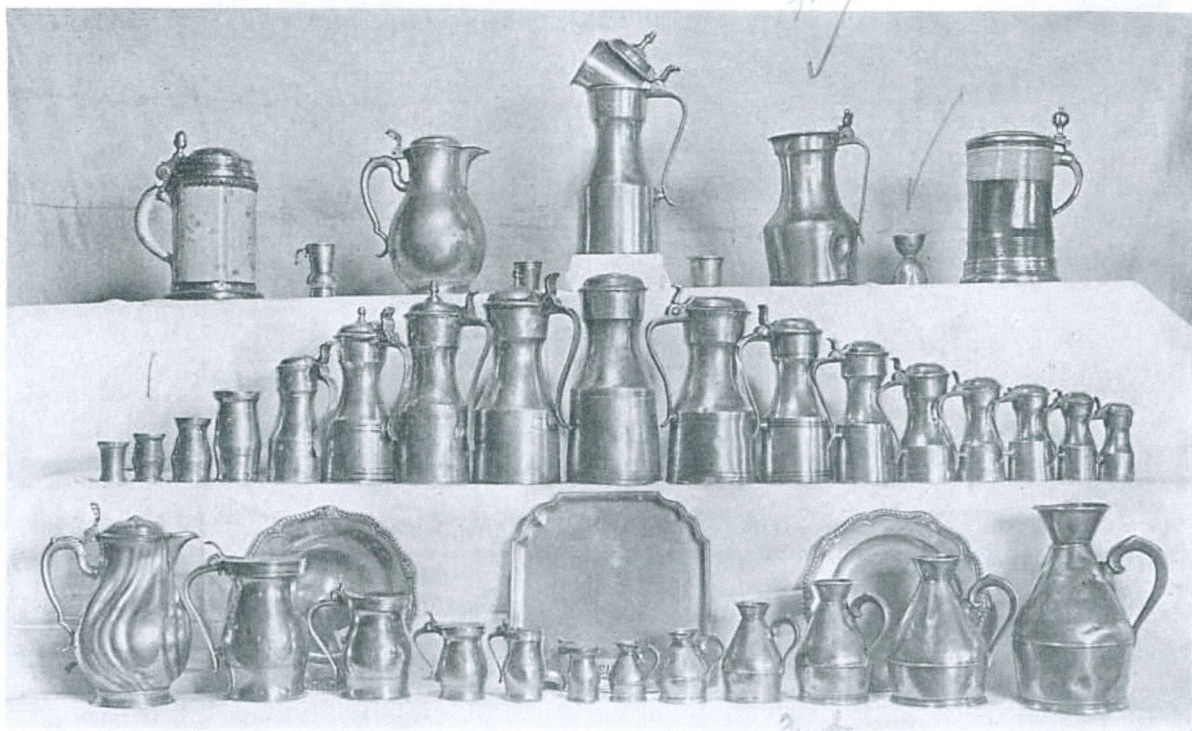
examples, such as the two very uncommon chalices from the church of St. Andrew, Banff, with flat bottoms, double handles, and scalloped edges; the set of sacramental vessels from the church of St. Laurence, Laurencekirk, the chalices being of a beaker or tumbler type; and the flagon, by Durand, dated 1683, from Old St. Paul's, Edinburgh.

Among the notable pieces from private collectors are a pocket communion set in a roughly carved wooden case; a baptismal jug originally belonging to the church at Ilmenau, near Weimar, and afterwards to the Bürgermeister, and used at the christenings of his large family, at several of which Goethe was

58

The Connoisseur

French



3rd

German Tankard.	Thistle-shaped Measure.	Jug.	Thimble-shaped Measure.	Tappit hen with Cup.	Thimble-shaped Measure.	Jug.	Double Whisky Measure.	German Tankard.
Set of 4 Irish Measures.	Uncrested Tappit hen-shaped 3-gill Measure, dated 179—.	Set of 3 Crested Tappit hen-shaped Measures.						
Coffee Pot.	Plate, Gadroon and mask edge.	Set of 5 flat-topped Scots Measures, temp. George IV.	Tray, wavy edged.				Plate, Gadroon and mask edge.	Set of 6 Irish Measures. Cork mark.

Handwritten notes and signatures, including 'W.A. ...' and '7'.

present; three German guild cups, circa 1700; a seventeenth-century spoon-mould, of which only four examples are known; a fine pair of large tankards with the Bewdley mark; several seventeenth-century covered tankards; a pap-boat; a loving-cup dated 1690; a quaich (only two examples were known to Wood, both being in museums); a barber-surgeon's cupping-dish; three bleeding-bowls (graduated in 1 oz., 2 oz., and 4 oz. spaces respectively); many sets of measures, including a set of nine tappit hen-shaped measures of different capacities, the

largest one, of 4½ English pints, being probably unique; and a collection of eighteen beggars' badges. These were pewter medals given to the respectable poor of a parish, and worn on the outer garment as a sign that the bearer was a licensed mendicant. The wearers were known as "gaberlunzie-men." Many other exhibits of great interest are to be found in the cases, and are described in the carefully prepared catalogue, but space does not permit a more detailed account.

