

Scottish History Society. *Miscellany of the Scottish History Society: Volume XVI* (Series 6). Woodbridge, Suffolk: The Boydell Press, 2020. 403 pp. \$130.00. Review by NATHAN JAMES MARTIN, CHARLESTON SOUTHERN UNIVERSITY.

The sixteenth volume of the *Miscellany of the Scottish History Society* provides hitherto unpublished sources for wider access and availability for researchers, students, and those interested in Scottish history during the early modern period generally. The compilation of the five interesting and varied sources contained within this volume allows for a deeper understanding of the political, cultural, and religious history of Scotland during the seventeenth century. The Scottish History Society has been dedicated to producing publications of sources related to all periods of Scottish history, but the sixteenth volume focuses on the late 1500s to the early 1700s. For more than 130 years, the society has been engaged in publishing works focused on different topics and subfields of history, and the volume at hand significantly contributes to the corpus of published volumes of the society.

Being a miscellany, the included sources lack a cohesive theme or connection, other than the fact that they are from the same general era and the last four do connect to the religious history of Scotland. Still, historians interested in economic history, political history, or even social history will find value in the volume. Each source has been edited, and each editor has provided a thorough introduction for each source, providing sufficient background information and interpretive guidance for a deep understanding of the source. The editors have also established a history of provenance and chain of custody analysis of the included documents.

One of the unique qualities of the first source, “James VI’s English Subsidy and Danish Dowry Accounts,” edited by Miles Kerr-Peterson and Michael Pearce, is the clever editing and juxtaposing of various sources from different archives including the British Library and the National Library of Scotland. Though the items will appeal to those interested in royal finance, which as the editors relate, was particular and more informal during this period than at others in Scottish history, the items within these sets serve as a supplement to the larger historical narrative of James’s marriage and political dealings. For

example, in the appendix of the third set of documents, the editors have included two letters from Anne of Denmark to James as she was unable to travel across the North Sea to Scotland. James famously set out for Norway, where Anne had taken refuge, to meet her. One of the major emphases of the subsidy records surrounds James's voyage to meet Anne, the marriage itself, and the subsequent 'honeymoon' they had in Denmark, where James spent lavishly. The bulk of each of these sets present the account records of John Maitland of Thirlestane, Lord Chancellor of Scotland from 1586–1595, and of Thomas Foulis, an Edinburgh goldsmith and financier. The reason these two figures and others are so significant in James's financial structure, as the editors point out, was that it demonstrated "one major feature of James' finances was the 'hived off-debts,' long-term debts resting with financial officers, out with the scope of the exchequer, which were to be repaid at unspecified times, if at all" (3). So, then, Kerr-Peterson and Pearce's compilation give a more complete picture of the spending habits and patterns of James VI beyond the official royal accounts. What these sources demonstrate, though, as is noted in the introduction, is a shifting practice of the system of 'less formal' finance. Using royal officers as vectors of royal debt was giving way to the use of private subjects, such as Thomas Foulis and Robert Jowie, an Edinburgh cloth merchant cited in the third set of documents.

Kerr-Peterson and Pearce's editing does much to enhance the sources, though they also do well to faithfully replicate the content of the original. For example, they do not alter or amend the values of the currency of the different records of account. The first two sets rely on the Scottish pound, with some of the Danish expenditure listed in dalers, and the third set using the English sterling more favored by the merchants. In other places, though, the editors do well to include additional footnoting and provide descriptions of the original manuscripts. One footnote provides information about the condition of the source page; another gives an identification of a key historical figure. This type of editing constructively benefits the entries in the work.

The next piece in this collection, "The Principal of Glasgow Against the Covenant," adds much to the volume's richness and significance. The editor of this source, Salvatore Cipriano, argues that the treatise written in 1638 by John Strang, the university principal,

is an “underutilized source whose title has perhaps prevented further inquiry into its contents” (95). Only one historian has provided a detailed account of Strang’s work. Therefore, the inclusion of this source holds substantial value for religious historians. Cipriano further shows in the introduction that the misconception of this source regarding Strang’s allegiance indicate that his views, like many others in Scotland, “occupied a grey area between support for and opposition to the Covenanting Movement” (96). The context of the work was the Covenanting Crisis of 1638; the National Covenant opposed the ‘innovations’ of religious worship imposed by the Stuart king. The content of the treatise is presented in four parts, each with a separate heading. Cipriano includes informative footnotes within the text itself and faithfully preserves the original manuscript by including markings from the draft, for example, including strike-through deletions and superscripts. Since this work is now accessible in publication form, researchers will certainly be given new avenues of insight within this topic.

Though the third item in this collection is short, it is nonetheless important and intriguing as a work of Scottish religious history. “An Account of a Confession of Raising the Devil at Irvine on 10 February 1682” runs only three pages, but relates the testimony of a woman, Margaret Dougal, who admitted to summoning the Devil. The uniqueness of this case, which was investigated shortly after the admission and prosecuted by a committee, was that “it was possible that the committee was actively trying to avoid prosecuting Dougal for witchcraft” (144–145), according to the editor Ciaran Jones. It seems that theme of a summoning of the Devil was rare in Scottish witchcraft narratives. The confession has received a fair amount of historical attention due to its detail, description, and unique qualities already mentioned. Jones presents this short source with minimal alterations to the original source, but does include an adequate number of footnotes to elucidate the text.

In ‘Angels, Ghosts and Journeys to the Afterlife,’ editor Martha McGill includes three letters of James Cowan from 1709–1710 which contain ‘two apparitions of angels; an encounter with a ghost; and the case of a woman who died, journeyed to Heaven, and subsequently revived’ (159). As McGill points out in the well-crafted introductory

essay, the significance of these letters is “because the stories ranged from being theologically dubious to outright heretical by the standards of Calvinist orthodoxy” (159). Further, the study of supernatural phenomena described in Cowan’s letters has received more interest and focus in recent years. The stories that Cowan related were unusual also for the fact that theologically questionable stories rarely made it into print. One of the problematic stories focuses on the apparition of angels. McGill provides a thorough examination of the ambiguous understanding that existed in the Reformed views of angelic encounters.

The final source in this collection, “The Canongate Lists of Parishioners,” is also the longest. It runs over 150 pages and includes examination rolls from one half of the parish from 1661, 1684, and 1687. The settlement of Canongate was connected geographically to the development of Edinburgh, though the neighborhood in the seventeenth century “remained a red-light district of the capital region” (197). As a result, these lists, which include names of parishioners at Canongate, have value for understanding social history and familial arrangements in the area. One of the impressive aspects of this work is the painstaking effort that Alice Graze has shown in trying to preserve the contents of the original lists by providing detailed notes on marginalia, graffiti, and conditions of the sources. For example, when a new hand is recognized, Graze has inserted a footnote describing the change. Since this was a ‘working document,’ abbreviations and shorthand markings were common. Graze has done well to interpret these features of the lists. As a consequence, this source holds significant value for those who require a faithful reproduction of the original source. Graze has also included a thirty-nine-page index of all of the various names, listed in alphabetical order, as an aid for those trying to access specific names within the lists.

In aggregate, the sources included in *Miscellany XVI* succeed in presenting significant primary sources related to early modern Scottish history. The editors have provided background, context, and interpretation for each source in order to allow for a deeper understanding of each source. This work will be of great interest to researchers who are involved in research related to religious, political, and social history.