

(1517) near the bottom corner, which there is great reason to believe is spurious. The tradition which used to be told when the writer attended Cavers school was, that the occupant of the grave, before death, declared his will to be buried in this position, with his head as near as possible to the gate, that at the rising he might be the first to run down the avenue—a tale, which peculiarly commended itself to the schoolboy mind, which considered it a great boast to be the first to cross the threshold when the bell of dismissal rung.

The ancient village or town of Cavers, so often mentioned in Border history, extended from the present houses near the church, to near the junction of the avenue with the new church road, where the name has been in modern times revived by the erection of a cottage called Cavers Town-foot. The square, or market-place, was at the head, in the centre of which the village cross still stands, betraying all the traces of a venerable antiquity. Tradition states that the size of Cavers was so considerable as to contain at one time no fewer than nine inns or public-houses. When Sir Archibald succeeded to the barony of Cavers, he, in 1382, granted the lower part, consisting of Denholm and Spittal, to Thomas Craunstone, ancestor of the Cranstones of Teviot side, celebrated in the "Lay of the last Minstrel." In 1658, Sir Archibald purchased these lands, and added them again to the barony, either building anew or altering the castle of the Cranstones in Denholm, which still exists as the west end of the village, bearing the date of 1664 above the doorway, and the united arms of Sir Archibald and Rachael Skene, his wife, rudely executed in bas-relief above what is now the kitchen fire-place. This building is known as the Westgate Hall to distinguish it from another ancient building, known as the Castle or East Castle, which formerly stood at the other extremity of the village on the Jedburgh road.

The grounds surrounding Cavers House are well wooded, and traversed by hilly ridges, in the valleys between which are numerous small lochs, the remains of extensive marshes in former times. A part of the "demesne" still retains the name of the Deer Park, though the "noble game" were all sent away in the latter portion of the last century. A very aged man, now dead, has told how many of them ran for a while unclaimed in the neighbourhood, till they were all shot or captured. The woods, which resounded with the "deer-hound's bay," or the louder and more dreadful din of bloodshed and strife, now slumber in peaceful beauty, adorned by the fairest flowers of summer, and made vocal by the melody of the winged songsters that woo their shade, while the long and brilliant train of associations that cluster round Cavers and its occupants, makes the visitor feel every step as "charmed ground."

APPENDIX—THE CONFESSION OF FAITH AND BOND OF UNION.

This celebrated document, dates to the period when Charles I., having determined to subvert the liberties of the Scottish Church and thrust Episcopacy upon the nation, provoked

the first outburst of that civil war, which afterwards extended to England, and finally overthrew the demented king. It was on the 23rd July, 1637, that the liturgy was introduced into the Scottish churches, and the emeute of Jenny Geddes took place in the cathedral church of Edinburgh. "The insurrection soon became general. The excited peasantry collected in Edinburgh from all the surrounding districts, and 'presbyterianism or death' became the rallying cry of 60,000 determined opponents of prelacy. At length four tables or committees, composed of the higher nobility, the gentry, the clergy, and the burgesses, drew up the famous covenant, and all who subscribed it, bound themselves to defend the true religion, to oppose every error and corruption, to unite for the defence of the king, his person and authority, for the preservation of the religion, laws, and liberties of the kingdom. The people assembled in crowds to sign this manifesto, and then rushed to arms, to defend their liberties with their blood." A General Assembly met at Glasgow, which proceeded forthwith to repeal every law and ordinance favourable to Episcopalianism, and pronounced sentence of excommunication against all who should refuse to sign the covenant. Of this great manifesto, different copies were prepared for each district, each, however, bearing the signatures of the great nobles and lords of parliament favourable to the cause. The copy preserved at Cavers House is endorsed "Confession of Faith subscribed at first by the kingis majestie and his household in the year of god 1580. Thair-after by persons of all rankis in the year 1581 by ordinance of the Lordis of Secret Counsall, and actis of the General Assemblie, subscriybed againe by all sortis of persones in the year 1590, by a new ordinance of counsall, at the desyre of the General Assemblie, with a general band for maintenance of the trew religion, and the kingis persone, and now subscriybed in the year 1638 by us noblemen, barons, gentlemen, burgesses, ministers, and commones underscrybeing, togidder with our resolution, and promeis for the causis efter specified to mentein the trew religion, and the kingis majestie, according to the confession foirsaid and actis of parliament the tenor qu-of folloueth." The confession is signed first by the great lords, as Montrose, Lennox, Balmerino, Drumlanrig, &c. Then follow the members of Scottish Parliament, after which the local and more interesting portion of the signatures begin, headed by Sir William Douglas of Cavers, Sheriff of Roxburgh. As has been already mentioned, this baron took a lively interest in the side of the party of liberty, and to him, as Sheriff of the County, and favourable to the cause, was no doubt entrusted the preservation of the sacred document. Among the local names which have been subscribed are the following, among which it is interesting to observe so many whose representatives still exist:—

- W. Douglas Schereff Rxb and fiar of Cavers.
- Geo. Douglas off Bunjedward.
- G. Elliot off Stobbes.
- Gt. Elliot off Cregend.
- William Scott of Harden.