

A free newsletter to all who share our interest in these fascinating and often enigmatic pieces. Please send the editor at least one 300 dpi JPEG scan, or a sharply focused photo print, of any interesting leaden token or tally in your collection. Send images as email attachments to mail@leadtokens.org.uk Please note that the old david@powell8041.freewe.co.uk address advertised on earlier versions of LTT is no longer active.

A 17th Century Selection



Precise dates are always a delight on elderly lead tokens, and they do appear with moderate frequency, especially in the 18th cent; however, back in the days of the mid-17th cent, when flans of 13-15mm diameter severely limited the amount of data which could be accommodated, one could be forgiven for wondering whether more important data could have been chosen instead. If one depicts the familiar triad of initials on the second side, that means that the issuer's shop sign, and any reference to the nature of his trade, has to be omitted. Surely it is of greater priority to know where to find him, and what he sells when you get there? Yet, the square set of numerals illustrated by Figs.1-2, can be found for almost every year during the period 1647-1665, and others with the numerals in a line, as per Figs.3-5, similarly. It is not that scarce a subtype.

The question of whether there is any given category of issuer who chose such a design, denying link to a trade or shop-sign, has therefore to be asked. The first idea which comes to mind is that maybe such pieces have a civic function, such as the administration of charity to the poor and sick; however, whilst the authorising officer might reasonably put his initials on such a piece, one questions why he would need to add his wife's in the manner of a trader's triad. Further suggestions welcome!



A variety of other mid-17th cent pieces, now, which do depict shop signs or indications of profession, although it is not always possible to determine which; some design choices have trade-dependent significance, others do not. Giovanni Forlino's Fig.6 shows one of the many quadrupeds whose identities are not fully certain, and which is almost certainly a shop sign. The somewhat stylised reverse of Mark Iglesias' Fig.7 is probably an armorial guild device, rather than a flower, indicating the issuer's profession. I am not particularly well up on heraldry, but I'll guess at an apothecary; if anyone knows better, please mail in and say.

Caroline Nunneley's Fig.8, probably intended to be a stag, has rather higher probability of being a shop sign but could also be a personal emblem; some gentrified landowners featured animals both real and mythological in their family arms, and these appear on some other series of tokens {e.g. hops, mining}. No doubt about the trade practised by the issuer of Dave Hiddleston's Fig.9, however; the arms of the tallow chandler loom large and bright. The above selection illustrate a good cross-section of the many colours in which these 17th cent pieces appear, and which are influenced by a combination of the differing alloys employed by the makers and the chemistry of the ground in which fate chanced them to lay.

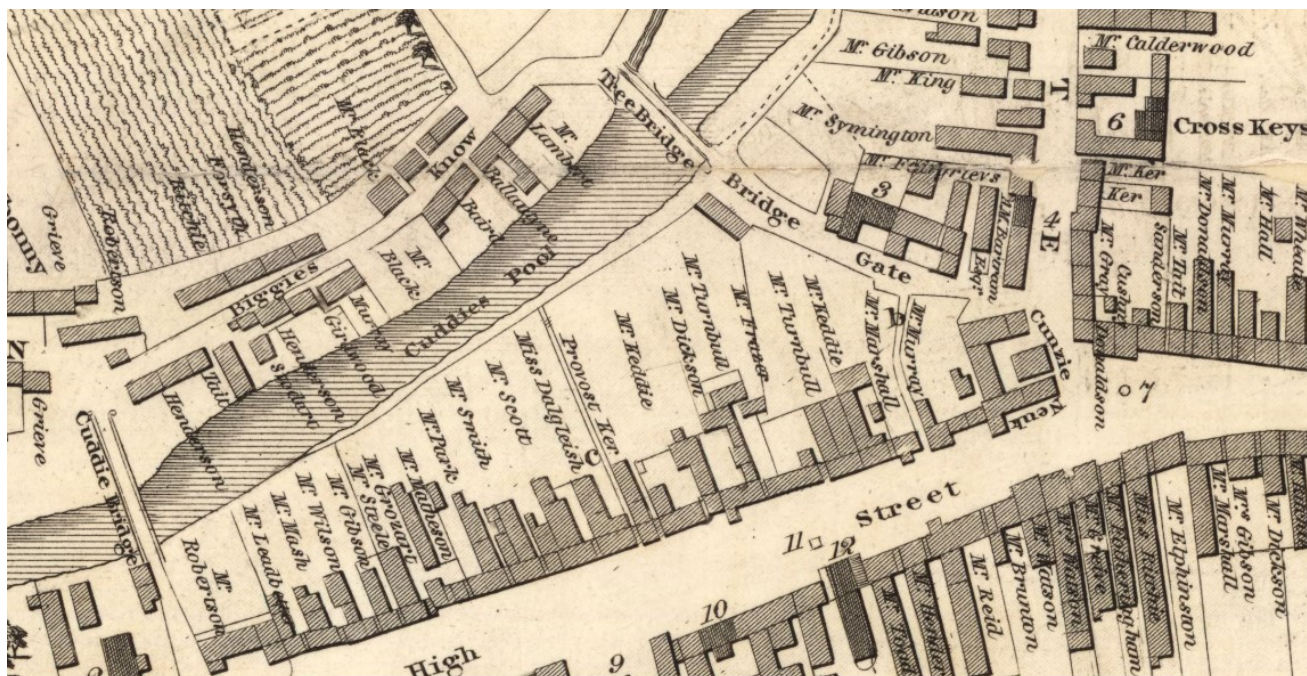


Reader's Correspondence - Some Scottish Items, and more

Reader David Bartholomew has written in concerning the unknown Peebles token on page 6 of LTT_145, shown again here as Fig.1; since which, a second specimen has appeared at auction. This piece has no name on



it and therefore presumably has a purely municipal function. The only known commercial lead token for Peebles in Dalton & Hamer's early 19th cent series is that of Robert Frazer, dated 1813; a specimen of which, David recently found whilst detecting near the village of Drumelzier, in the same county {Fig.2}. Below is an illustration from one of a fine set of Scottish town plans by the mapmaker John Wood {c.1780-1847}, dated 1820, in which Frazer's premises can be seen, marked by name, on the north side of Peebles High Street. The National Library of Scotland has a whole set of these online at <https://maps.nls.uk/mapmakers/wood.html>, and readers interested in the tokens of other towns may be interested to explore similarly.

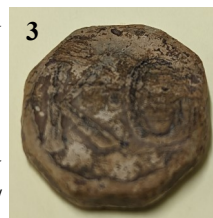


Both pieces look of approximately similar date, but which is earlier is debatable. David feels that the anonymous piece might have been a pattern for Frazer's, although I incline to think that they were probably separately authorised issues and that the maker of one may have drawn on the other for inspiration.

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The latest reference work on communion tokens {CTs} is Burzinski, published in 1999, but although it is extensively illustrated there are quite a number of pieces which he was unable to find specimens of to photograph. One such is Fig.3, diameter 21mm, unearthed by reader Mark Turner in Kinneff, Aberdeenshire and depicting the initials GK.. Burzinski knew of four GK pieces, all lead and uniface, of which only one, Burz.3633 and known to be from Garvock, was octagonal. His description fits Mark's piece and, guess what, Garvock is only a couple of miles down the road south-west from Kinneff.

It is always worth looking round the findspot locality for names which fit your token's initials and abbreviations, and for the purpose, maps like the National Library of Scotland's "Boundary Viewer", available as a top-level option on <https://maps.nls.uk/index.html>, are there to help.





Also looking very CT in style are Figs.4-5, from Andrew Aitchison....except that rural Derbyshire is not the most likely place to find a Scottish communion token. OK, Scots migrated all over the place, and there are one or two affiliated churches in most unlikely parts of inland England, but even so this feels a bit unlikely. I am not fully sure whether the upper characters are crosses or initials; I, possibly for J, being the most likely if they are. The pieces are not in Burzinski, but that means nothing, as new ones are turning up all the time. Suggestions, please!

Gavin Doig's Fig.6 was found in the Dundee/Angus area and depicts shields on each side, albeit made by scratching on blanks, rather than engraving and casting. The shields are different, both in size and design, and one is shown in different lighting conditions {Figs.6a,6c} by way of contrast. Commercial lead tokens are unusual in Scotland, and indeed most lead apart from communion tokens, but I guess that this might be an estate piece, with a crude attempt at the arms of a gentrified landowner. The second shield is clearly intended to be different from the first, however, even allowing for the crudity of manufacture, and its presence invites questions. A joint issue between by two adjacent but unrelated parties? A partnership? Personal arms on one side and professional ones on the other? Anyone's guess.



By chance we have another example of a scratched shield this month, in the shape of Lee Ruck's Fig.7; it is only about two-thirds of the size of a modern 5p, so I have magnified it a bit. I'll guess that its use is not dissimilar to what I suggested above. One would think that some gentry might consider the use of lead tokens beneath them, and that it would be demeaning to have their heraldic arms depicted on such humble objects. Doubtless a few did, to judge by copper pieces such as appeared on the front of LTT's last issue, but if you delegated the practical minutiae of estate management to others, why should they not? The usual reason for scratching on blanks was that local availability of skilled resources was limited. A longer article on the subject is destined for LTT_160 shortly, so hopefully these two examples will have whetted your appetite!



Next up another armorial piece, Anthony Mahoney's Fig.8; this time, manufactured in the more usual manner. At first glance one might think that this merely features geometric shapes: wavy lines round the outside, square with a rather blobby pellet in the middle. Allow me to suggest, however, that maybe this represents an attempt to imitate a mid-17th cent mercer's token by someone of very limited reasons: the wavy lines being the inscription, the square the outline of the shield, and the pellet/blob the Mercer's Maiden, which was the heraldic emblem of the guild. With a diameter of about 16mm, the lead piece is almost exactly the right size to be contemporary with the main Williamson series, on which the Mercers' Arms feature more numerous than any other trade bar one {the Grocers}. An example from the Williamson series, dated 1666, is shown as Fig.9 for comparison.

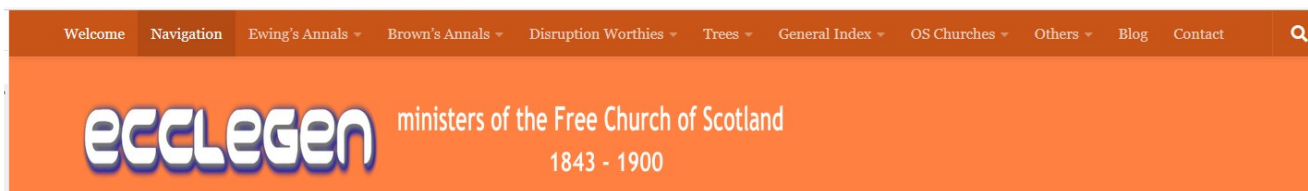


Fig.10, sent in by Richard Wingett, depicts two designs which probably seem familiar enough to most lead token enthusiasts: the obverse being two interlaced triangles (the Star of David) plus other markings. whilst the reverse is a standard eight-petal rosette. However, it was found in a masonic museum containing masonic artefacts from all over the world. Richard writes:

"The current thinking is that it is a token or seal used as identification in the transmission of important secrets or papers and perhaps used in the journeys from Israel to Rome. Indeed, there are many aca-

Ecclegen: A New Tool for Tracing Communion Tokens

The mechanism for using Fasti for identifying communion tokens {CTs} has been previously discussed in LTT_124; records of ecclesiastical alumni, they can provide help with the identification of parishes and ministers whose names often appear abbreviated, or only as initials, on the tokens. They can also point to what other parishes are adjacent to that of the findspot, should the latter look not to fit the location in question. Apps.B and C of the LTT index discuss the various sources and hyperlinks to them, but for those who feel this unwieldy, or would like an alternative method, a new resource has recently appeared: namely, Ecclegen, available at <https://www.ecclegen.com/>



The title on the homepage is, to me, misleading in that the site covers considerably more than the single denomination and time period that it suggests. The CTs of the post-1843 Free Church are mainly white metal pieces which are large enough to say all that they need, but certain of the other options reference the older period whose pieces, because they were smaller, were often more cryptic. I can't say that I have really got used to the Ecclegen site in its entirety as yet, so I will just direct attention to the parts most likely to be of frequent use, namely the options under the "General Index" tab which reference ministers and congregations.

The "Congregation" option produces the following, after which you can either click on the relevant initial letter or page down the entire list as you like. This is useful if, for example, you only know the first three or four letters of a parish name or its critical consonants, as is quite often the case; it helps you to identify, and eliminate, the various possibilities. The foot of the following illustration shows the first three lines of a long parish list. For each there are two hyperlinks, the first to the main entry and the second to a list of additions/corrections published in 1950.

Fasti Ecclesiae Scoticae, Volumes 1-8

Searching by Congregation

Here we have all the congregations in the *Fasti*, arranged alphabetically, with links to the *Fasti*. For example, "Abbey St Bathans: 2,1; 8,115" means that information on that church is found on page 1 of Volume 2, on page 115 of Volume 8 of the *Fasti*.

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#)
[I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#)
[P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [W](#) [Y](#)

[A](#)

Abbey St Bathans: [2,1](#); [8,115](#)
 Abbotrule: [2,118,120](#); [8,138](#)
 Abdie: [5,123](#); [8,437](#)

Abernethy (Perth): [4,196](#); [8,360](#)
 Abernyte: [5,397](#); [8,485](#)
 Abertarff [4,126,131](#); [8,343,344](#)

Ardehattan: [4,81](#); [8,331](#)
 Ardclach: [6,430](#); [8,647](#)
 Ardentinny: [4,21](#); [8,316](#)

UPGRADE

This page was last updated on: Nov 27, 2018 @ 12:33 pm

Development

This web-site started out life as a means of supplementing the information that is provided by Ewing's *Annals of the Free Church of Scotland, 1843-1900*.

A small gap has been filled in recently in regard to the later life of those Free Church ministers who went into the Union of 1900 and became ministers of the United Free Church. Formerly I gave no details of their ministry thereafter but simply gave a page number in Lamb's *Fasti of the United Free Church (FUFC)* where that information could be found. Now I have given the places and dates of ministry of these ministers in the United Free Church with the corresponding reference in the *FUFC*. This will especially be of use to those who don't have immediate access to that reference book. As I say, a small gap has been filled.

But the filling of one gap only reveals others. Some Free Church ministers

{Article continued overleaf}

The following shows an example of the sort of query which Fasti is able to resolve. We have a CT from a Gaelic Chapel in Glasgow; except, the chapel is not named and the word “Galic” on the token is not the usual manner of spelling. A quick peep at Ecclegen’s index of parishes or presbyteries {regional groupings} reveals that Glasgow is in the last part of Fasti Vol.3, whereupon you can select that file and search it for “Gaelic”, or alternative spellings if necessary, and arrive at excerpts like the illustrated ones from pages 436-437 which reveal both the name of the chapel and the identity of “A.McI”. In early 1793 Mr.McIntosh was fresh in office, and no doubt arranged to purchase a fresh

ST COLUMBA'S (Q.S.).
 [The Synod of Argyll caused money to be collected within its bounds for building a place of worship for the Gaelic-speaking people of Glasgow. This resulted in the erection in 1770 of a Gaelic Chapel in Ingram Street. To this chapel the General Assembly granted a constitution on 31st May 1834. In 1839 a new chapel for the mission was built in West Nile Street. On 3rd Dec. 1851 St Columba's Parish was erected.]
HUGH M'DIARMID, called 3rd Dec. 1772 1771; ord. 14th May 1772; trans. to Arrochar 11th May 1780.

set of tokens to advertise the fact. For those who are interested in the man himself, maybe for family history reasons, Fasti also tells you where he went next {which you can follow up on the genealogical sites, if so inclined}, and in some cases also, details of his wife and children.

JOHN FRASER, elected 8th Aug. 1782; 783 appointment sustained by the Presb. 11th June 1783; trans. to Kiltarlity 9th May 1792.
ANGUS M'INTOSH, elected 31st July, 792 and ord. 18th Oct. 1792; trans. to Tain 11th May 1797.



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Another type of question is the one posed by this next piece; what does “AC / KWM “ mean? “AC” is a standard abbreviation for “Associated Congregation”, commonly used, but “KWM” is rather less obvious; probably either the parish name contains KWM as its most conspicuous letters, or “K” stands for “Kirk” and only the “WM” represents the parish. In this case we have an added advantage, if we recognise the style, of knowing that the location is most likely to be Perthshire or adjacent. A bit of ferreting around in the “K”s and “W”s of Ecclegen’s index reveals that Weem looks rather likely, and, on looking the relevant page up {Vol.4, p.191} you find

that, lo and behold, the minister just happens to have the initials “AC”. So, maybe in this case, not Associated Congregation after all., a reminder that we have to be ever aware of possible ambiguity.

ALEXANDER CAMPBELL, pres. by 1741 Sir Robert Menzies of that ilk, Bart., Dec. 1740; ord. 8th Sept. 1741; trans. to Dull 25th April 1769.



The above examples relate to reasonably common pieces which are catalogued in Burzinski, and would easily be found by referring there as a first resort; however, if you do not have access to Burzinski, or discover {as is still frequently done} a piece which is not in it, it is worth knowing alternative techniques. I must confess to finding Ecclegen a little curious in some particulars, most noticeably because the minister list under general index does not reflect all the names found in Fasti, but maybe it is too large a task and/or is just a work in progress. Those of you north of the border who find CTs, give it a look, and if it works for you, all well and good. There is no doubt that Ecclegen does a service in making available online material from some of the old denominational annals which have long been out of print.

W		
Walkerburn: 1,298; 8,65	Wemyss: 5,419; 8,434	Whitern, or Withorn: 2,378; 8,197
Walls: 7,254,317; 8,698	West Calder: 1,178; 8,33	Whiting Bay: 4,68; 8,327
Walls, North, St John's: 7,257	West Kilbride: 3,127; 8,235	Whitsome: 2,63; 8,128
Walston: 1,262; 8,56	West Linton: 1,298; 8,66	Whittingehame: 1,425; 8,114
Wamphray: 2,224; 8,161	West Wemyss: 5,121; 8,435	Whitton Chapel: 2,80
Wandel: 1,264; 8,56	Wester Ugie: 6,226; 8,582	Wick: 7,140; 8,679
Wanlockhead: 2,328; 8,186	Westerkirk: 2,239; 8,164	Wigtown: 2,381; 8,198
Wardlaw: 6,473; 8,653	Westray: 7,276; 8,700	Wilton: 2,142; 8,142
Wardlawhill: 3,492; 8,311	Westruther: 2,165; 8,147	Winchburgh: 1,237; 8,50
Waterside: 3,33; 8,216	Whalsay: 7,319; 8,707	Wishaw: 3,282; 8,264
Watten: 7,138; 8,679	Wheelkirk: 2,230; 8,162	Wiston: 3,321; 8,272
Wauchope: 2,236,238; 8,164	Whitburn: 1,235; 8,50	Woomet: 1,336; 8,80
Weem: 4,190; 8,359	Whitekirk: 1,422; 8,113	Wormit: 5,245; 8,470
Weisdale: 7,290,293	Whiteness: 7,290,293; 8,703	