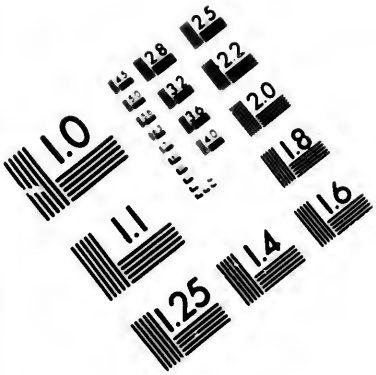

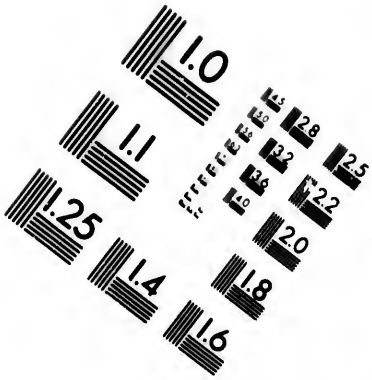

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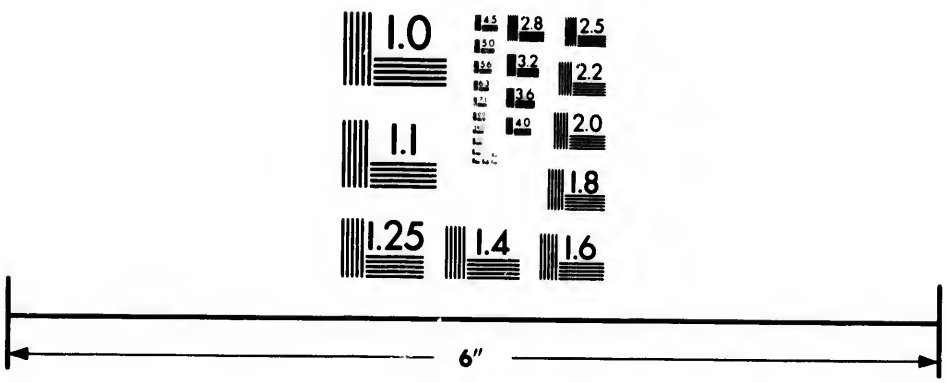

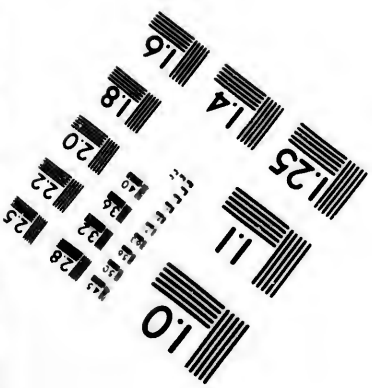

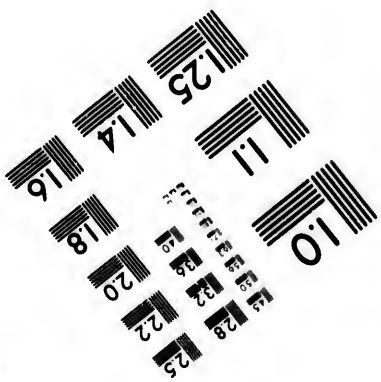

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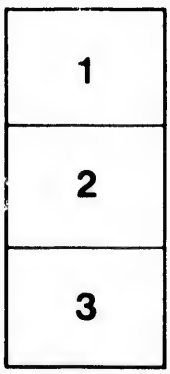

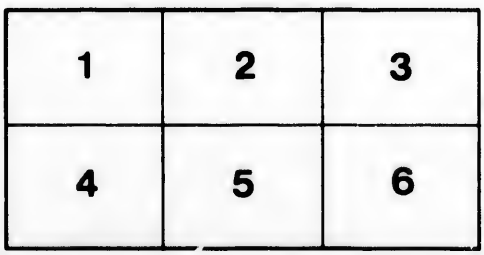

STRATHMORE: PAST AND PRESENT,

BEING

TOPOGRAPHICAL, ECCLESIASTICAL, AND HISTORICAL SKETCHES OF THE PARISHES IN THE CENTRE OF STRATHMORE; WITH PARTICULAR NOTICES OF THE ABBEY OF CUPAR AND THE PRIORY OF ROSTINOTH.

BY THE

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PREFACE.

THESE Articles were originally written, at the request of the Proprietor, to appear in the columns of the *Perthshire Advertiser*. They were meant for the general readers of a newspaper. Accordingly, my object was to make the sketches interesting, in some way, to all: accurate enough for the ecclesiastical and historical student, yet readable and instructive for those who have less liking for antiquarian lore.

Some friends, whose opinions have always a considerable influence with me, have at last persuaded me—though after no little reluctance—to acknowledge the authorship, and collect them in the more permanent shape in which they now appear. And, though I have carefully revised the Articles, they are reprinted, to a great extent, in the same order, and with the same style and aim, as in their first appearance in the *Advertiser*.

The first Article is the History of the Abbey of Cupar,

and its influence on the religion, education, and agriculture of the district; then follow sketches of the sixteen parishes in the "Howe of Strathmore;" and the volume concludes with the History of the Priory of Rostinoth, in Forfar. It has been impossible to get for the volume a title which would give an exact idea of its object, and the ground gone over. It is more than a series of dry statistical accounts, though each parish has been made a separate study. Special attention has been given to the Ecclesiastical Antiquities: I have ransacked the Registers of the Abbeys and Priories—especially of Cupar, Arbroath, Dunkeld, St. Andrews, and Lindores—and have examined for myself the original, contracted, Latin charters, to ensure accuracy. The history of the several Churches has been traced from their foundation, with occasional characteristic extracts from the Parochial records. The Topographical Sketches are from personal observation; descriptions of the landscape from several points being given. The most interesting *fauna* and *flora* to be found, the characteristic climate, and the physical features of each parish, are specially described. The Secular History deals with facts and carefully-sifted traditions; the several Castles being the centres of the narratives. The Antiquities of the district are full of interest, not only to those living in the Strath, but to all Scotland. The development of the manners and customs, the vicissitudes of agriculture and

trade, and the prominent social features, are described and freely commented upon. Illustrious persons born in, or connected with, the district have not been forgotten. Occasional anecdotes and poetic illustrations have been introduced to lighten the reading.

I have, I think, acknowledged, throughout the work, the valuable authorities to which I am indebted. Besides the Registers already mentioned, I would especially notice Chalmers' *Caledonia*, Lord Lindsay's *Lives of the Lindsays*, Jervise's *Land of the Lindsays* and *Memorials of Angus*, the two well-known *Statistical Accounts* of the Parishes, Skene's *Celtic Scotland*, Wilson's *Pre-historic Scotland*, the *Proceedings* of the Royal Society of Edinburgh, Edward's *Angus*, Ochterlony's *Shyre of Forfar*, Myln's *Bishops of Dunkeld*, Robertson's *Agriculture*, Scott's *Fasti*, Billing's *Ecclesiastical and Baronial Antiquities*, Grose's *Antiquities of Scotland*, Stewart's *Sculptured Stones*, Browne's *History of the Highlands*, Cunningham's *Church History*, Allan's *Abbots of Cupar*, Duncan's *Ecclesiastical Law*, Forbes' *Saints*, Keith's *Scotch Bishops*, Laing's *Catalogue of Seals*, Hooker's *Perthshire Illustrated*, Gardiner's *Flora of Forfarshire*, Douglas' *Peerage*, and the Spalding and Bannatyne Club Miscellanies.

A pleasant part now remains. I sincerely thank the ministers and session-clerks who have, with considerable trouble, assisted me. And I specially thank the Rev.

George B. Lunan, B.D., Minister of Newtyle, for having carefully revised the proof-sheets, so as to make the volume as accurate as possible.

To me, this has been a work of special pleasure. The Publishers now offer it at a very reasonable price; and my object will be consummated if it affords interest, instruction, and a fresh thirst for research to those who peruse its pages.

J. G. M'PHERSON.

RUTHVEN MANSE, *March*, 1885.

CONTENTS.

STRATHMORE: PAST AND PRESENT.

THE ABBEY OF CUPAR.

In many rock-systems there are singular formations, called Drusic cavities. One of these stones would not excite the attention of an inexperienced man. He might observe the peculiarly flat rounded form; but that would be all. To him it would be an ordinary stone, and nothing more. But to a geologist such a stone would be different. When found he would split it up with interest, for he knows from experience that the plain-looking stone is not solid, but hollow. With one stroke of the hammer he can lay open to view a marvellous sight: innumerable amethyst crystals gloriously shine before his entranced eye—a fairy-like transformation has passed over the plain stone. Many familiar things are similar to these Drusic cavities. The ordinary matter-of-fact man sees nothing in them; his attention is never attracted by them. But when the experienced and interested eye observes them, they appear very different indeed.

Throughout the town of Cupar are here and there to be seen in the walls of houses pieces of carved stones; at the south-west corner of the churchyard stands an archway, partly old, and partly repaired "within the memory of man;" and some old stone coffins and sepulchral

monuments, some fragments of pillars and ornamental masonry, are within the church or churchyard. The casual visitor sees nothing in these. The ordinary passer-by has no interest in them, though he has been told something about them. But to the antiquarian and historian these tell a different tale. Close inspection reveals to him, in the wall opposite to the church, a stone on which is engraved a shield bearing the royal lion of Scotland. The fragments of mouldings and pillars and archway are evidences of the workmanship of the early English and Decorated styles of architecture, which carry his mind back for centuries to some magnificent edifice of primeval glory, which once stood there. The place to him seems hallowed by accumulated associations. In imagination he rears a building of costly grandeur, and peoples it with living, earnest workers in mediæval times. The Abbey of Cupar stood there seven centuries ago, and the cultured man, familiar with historic lore, carefully informed about the results of antiquarian research, and deeply observant of the style of the ruined Abbeys throughout the length and breadth of Scotland, can, from these fragments, create in imagination a stately Abbey, with its cloistered cells, which reveals to his mind the noble words of Milton :—

"But let my due feet never fail
To walk the studious cloisters pale,
And love the high embowèd roof,
With antic pillars, massy proof ;
And storied windows, richly dight,
Casting a dim religious light ;
There let the pealing organ blow
To the full-voiced choir below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstacies,
And bring all heaven before mine eyes."

Though such relics tell us of the fact, there is no accurate evidence of the size or outward appearance of the Abbey.

A century ago a working mason in Cupar made plans of the edifice, including details of its construction. But these were pure creations of fancy; for, a century before that, Spottiswoode, a trustworthy local writer, states in his miscellanies that the Abbey was "nothing but rubbish." The sad deficiency of authentic records regarding the Abbey of Cupar also prevents us from giving anything like a complete history of a place full of so much associated interest. Yet from the records before us we shall endeavour to give a correct, though necessarily fragmentary, account of the ancient building which once adorned the centre of Strathmore.

At the beginning of the twelfth century a wave of deep religious revival passed north over Great Britain. The effect of the work of St. Ninian and St. Columba had died away. Christianity had again mainly yielded to heathenism. The churches ceased to gather within their rude walls the willing worshippers. The lonely life of the anchorite seemed to be the ideal of the religious devotee. The desolate cell of St. Cuthbert on his uninhabited island, or the ocean-lashed cave of St. Regulus, implied a harder and more self-sacrificing life than did the wattled huts, where many assembled for common worship. In contrast with the assembled Christ-worshippers, there arose a body of God-worshippers, who in their solitary devotions considered themselves especially the people of God. But the comfortless caves of the first "God-fearing" anchorites through time grew into comfortable cottages, where (celibacy being unenforced) each Culdee dwelt separately with his wife and children. The temporalities of the Columban Church had been seized by laymen. Much spiritual error was mingled with the teaching of the times. Though what was outwardly called the Scottish Church had existed for

two centuries, yet there was a deadness in its work. The clergy were secularised. For that age and that race the system had been in great degree a failure. Everything called for religious reform. And in God's Providence another organisation came. The monastic rule gathered together the dying embers of religious zeal, and succeeded where the secular rule had signally failed. From England the sainted Queen Margaret brought the much required reform. The country was divided into parishes; Diocesan Episcopacy was established; and the monastic orders were everywhere introduced. The whole country was aroused by the remarkable religious revival. Those who did not themselves assume the monkish garb eased their consciences by contributing to the endowment of a religious house. Kings as well as nobles gave large grants of money and lands for the building of costly edifices for religious services. The people were stirred by the deep religious feeling. They regarded the monks with veneration and affection, and believed in the literal efficacy of their prayers. Spasmodic piety and timorous superstition combined to influence the donors' minds; and soon throughout the land above a hundred Abbeys reared their heads in stately munificence.

Soon after the death of the saintly King David I., who commenced the grand work, the Abbey of Cupar was founded by King Malcolm IV., surnamed the Maiden. In 1164, even before the more famous Abbey of Arbroath was founded, did Cupar receive the royal charter for the religious edifice which was to have for centuries such an influence in the centre of Forfarshire. Very strangely, the Reverend Robert Edward in his "County of Angus," written in 1678, puts down the date erroneously as 1144, though he mentions the Abbey as "dedicated to the blessed Virgin by Malcolm IV., King of Scotland." Three

centuries afterwards, Andrew Wyntoun, Superior of the Priory of Lochleven, in his "Orygynale Cronykil of Scotland," thus accurately relates the fact:—

"A thousand a hundyre and sexty yhere
And fowre till thai till rekyne clere,
Malcolme Kyng of Scotland,
And pesybly in it rignand,
The elevynd yhere of his Crowne
Mad the fundatyowne
Of the Abbay of Culpyre in Angws
And dowyt it wyth hys almws."

The origin of the name of Cupar is as uncertain as the correct way of spelling it. Jervise thinks it may be derived from the Gaelic *Cul-bhar*, "the bank, or end of a height or bank," referring to its situation on the south of the high bank on the left side of the Isla. Mackay remarks that the "name may have come from the Gaelic *Cobhair*, a sanctuary or place of monkish retirement." Other learned etymologists do not consider the name Celtic. It has been suggested that as David, Malcolm, and William brought to the North traders from England who had originally come from the Continent, the name may be derived from the Flemish *coper*, meaning one who exchanges or barters articles. And this suggestion derives some support from the more modern forms of spelling the name, Coupar, Cowper, and Couper. From the Archives of Douai, a list has been found of religious houses in Great Britain that in the thirteenth century sent wool to Flanders, one of which is entered "Cupre." Other forms of spelling in old documents are Culpar, Culpyr, Cupar, Kupre, Cuper, Cupir, Cupyr, and Cubre. This last form, according to one antiquarian, suggests a derivation in the Scotch *coo-byre*, pointing to the rich pasturage and the cow houses studded here and there on it, which is surely very far-fetched.

It was, we think, in connection with the foundation of

the Abbey that the name Cupar was given; it was not known before, at least there is no record of it. Is it not very probable that the name was given in honour of the famous Saint Cuthbert, monk of Melrose? Though St. Cuthbert lived in the seventh century, twenty-three churches were already consecrated to his name. One of his churches in Cornwall was called Cubert, very near the spelling of Cubre, the early form of Cupar. King David had before his death founded Melrose Abbey, and given it to the Cistercian Monks; and Wyntoun tells us that the monks of the Abbey of Cupar were of the same order:—

> "All lyk to Cystwys in habyt;
> We oys to call thame Mwnkis qwhyt."

What would be more likely, then, than that Waltheve, Abbot of Melrose, the adviser of the good King Malcolm, should have advocated the erection of a religious edifice in honour of his own patron Saint in such an appropriate situation as the centre of the finest Strath in Scotland?

The first charters tell us that the Abbey was dedicated to the Virgin Mary, and according to Wyntoun, the monks who first possessed it were Cistercians. These took a high place among the score of monkish sects, being very moderate in their religious views. The two great Orders were the Augustinians and the Benedictines, the followers of the rule of Saints Augustine and Benedict. The Cistercians were among the latter. They were all dressed in white, except the cowl and scapular, which were black. They were bound by the three rules of poverty, chastity, and obedience. The Abbot over them was Fule, whose name appears shortly after the foundation of the Abbey, as a witness to a charter of William the Lion, of the Church of Forgan, in Fife, to the Priory of St. Andrews.

Think a moment of the immense boon this foundation

was to the people of Strathmore! It is only the utmost prejudice, founded on the utmost ignorance, which denies the good work done by these pure, energetic, and self-devoted monks. A strong centre was needed there for the development of Christian truth. We know that for the success of any mission in a great heathen district, a strong centre, supported by earnest men, is still needed. And there was no place where human nature more urgently demanded the strength and comfort of the companionship of men with the same fixed religious purpose, than in the district to which King Malcolm brought, from a more cultured and sympathetic community, these earnest-hearted Cistercians. In the midst of semi-heathenism a Christian colony was formed. Rude natures softened under the benign influence. Round the precincts of the Abbey a zone of land, broken up from the morass and forest, soon yielded its due increase of golden grain. In the calm eventide, when the long grass waved in the western breeze, how awe-inspiring would the saintly Abbey appear to those conscientious workers, quietly musing on their day's work and their souls' weal! Tempests may rage beyond, but here was the "city of refuge." Precarious though life was in that half savage age, the dread of turmoil and strife and uncertainty was banished by the sense of holy calm, which dwelt within the Abbey's portals. Ignorant though the people were, even though nobles prided themselves on their ignorance, yet, within the cloisters of the Abbey, education was diligently cultivated: the midnight oil was burned for the acquisition of learning, as well as for the celebration of the rites of religion. It was the only school in Strathmore. Carefully and laboriously the monks wrote out copies of the Holy Scriptures, and but for this noble though arduous work of love and duty,

the Bible might have been lost in the land. Within the Abbey walls were many devout and earnest hearts, training for future statesmen and judges on the Bench. It was the base of operations for aggressive Christianity.

As when, in a clear frosty night, we look steadily upon the crescent moon, we see the grey form of the darkened part, but cannot distinctly make out what it is; while, when carefully examining this unilluminated part with a powerful telescope, we see a few bright points, which show that there are mountain-peaks in the moon's surface so lofty that they catch the sunlight; so in that early age of darkened Scotland, amid the general gloom of heathenism, here and there the Abbeys rose in their majesty to catch heaven's holy light, to manifest the hearty life which still burned within the heart of the land; the careful eye detects such bright points, that it is able to fill up the picture, and gain a real insight into that period of our country's history. Richly endowed by royal benefactors and wealthy nobles, the Abbey of Cupar was a centre for encouraging the cultivation of the neighbouring farms, which have long held a high place for grain and stock. These monks were the first to grant long leases of their land on easy terms to tenants. They encouraged peace; they were the friends of the poor and the helpless; their door was open to the outcast as well as to royalty; a magnetic solemnity dwelt within the portals. In the wide Strath, from great distances on the Sidlaws or the Northern hills, could be descried the tall pile, whose ancient pillars reared their heads to bear aloft its arched and ponderous roof, by its own weight made steadfast and immovable, looking tranquillity; and this sight would keep alive the spirit of religion, would make rough, hardy, martial breasts swell with holy joy at the happy prospect

of living for ever where war would be no more: truly the Abbey of Cupar was

> "A fit abode, wherein appeared enshrined
> Their hopes of immortality."

* * * * *

On a dull spring morning we have often observed a dense rain-cloud obscuring the brightness of the rising sun. We only knew that the sun was there behind the thick vapour-mantle by the faint streams of light that now and again appeared through some thinner, rarer portion, which only made the gloom more visible. But soon, we have sometimes noticed, as by some powerful hand, the veil was torn asunder, and the full blaze of the rising sun swept away the clouds, which hung darkening and saddening, to vivify the early blossom, to make all nature smile, and to enlighten and gladden all on which it shone. So before the twelfth century, a dark veil of error and superstition obscured the light of truth from the religious consciousness of the people of Scotland. Now and again had faint gleams of the revelation of Divine truth appeared, as in Saints Columba, and Ninian, and Cuthbert; but these gleams in darkness, convincing men of the glorious light of truth, which was shining bright and pure behind the veil, only saddened them the more, and made their own superstitions appear the more obscure. But the time came when a strong religious revival began to clear away the mists of heathenism and religious ignorance, and to let the everlasting truth flash upon men's minds, to vivify the seeds of truth which were sown in their consciences at their birth, to make the land embrace with gladness what till then was only an instinctive yearning in occasionally better moods, and to enlighten their darkened souls with the effulgence of the heavenly revelation.

Wordsworth thus expressively indicates the divine mission:—

> "In the antique age of bow and spear,
> And feudal rapine clothed with iron mail,
> Came ministers of peace, intent to rear
> The Mother Church in yon sequestered vale."

The sudden outburst of religious feeling from kings to peasants soon took practical effect in the building and endowing of an hundred Abbeys and other religious houses throughout the land, one of the earliest being the Abbey of Cupar. Well did these Kings—David, Malcolm, and William—know the boon they were establishing for the Scottish people. No system could have so efficiently met the wants and intelligence of the people. The monks were the only scholars of the land, and in the Abbeys were trained in the useful and mechanical arts those youths who afterwards designed and erected the most gorgeous piles which were an honour to the land. The trafficking interests began to make steady and healthy progress; roads and bridges—the precursors of civilization—became common; and at no period of the nation's existence, down to the Union of the Parliaments, was it in a more prosperous condition than it was at the unfortunate death of Alexander III. It is only giving these kings their due and honourable place, to acknowledge frankly how much Scotland is now indebted to them, for their earnest and manly grappling with the intellectual and moral difficulties of their times, and through the mists of ages to recognise their honest endeavours to advance their country's weal, as truly

> "The great of old! the dead
> But sceptred sovrans who still rule
> Our spirits from their urns."

Malcolm IV. founded the Abbey of Cupar in the centre of a Roman camp, which had been formed by the army of Agricola in his seventh Expedition. From the

vestiges of this camp, still visible, it appears to have been nearly a regular square of twenty-four acres. Here the half of Agricola's forces encamped, while the other remained at Campmuir, two miles south-west. Thus in the place where, eleven centuries before, Roman mythology was establishing itself, Malcolm marked the religious progress of the land by erecting and dedicating to God and Saint Mary a Christian house of prayer, and endowing it by Royal charter.

It is from the fragment of the abbreviated Register of the Abbey, now in the library of Panmure, that its early history is chiefly derived. In this are named two charters, both dated from Tresquere (Traquair), and witnessed, among others, by the Abbot of Kelso, the Bishop of Glasgow, the Chancellor of Scotland, and the Earl of Angus. By one of these deeds, Malcolm granted to the Abbey all his lands at Cupar (*tota terra mea de Cupro*); and by the other, certain leasements of all his forests in Scotland and fuel for the proper use of the monks. His successor, William the Lion, confirmed these grants by a charter issued at Roxbrughe (Roxburgh); and by several charters gave the monks valuable privileges. From Cherletone (Charleston) he gave fifty acres for an extended site for the Abbey, as well as the King's chase and all the waste land belonging to it. From Perth he endowed the Abbey with the lands of Aberbothry and Kethet (Keithock), as they were possessed in the time of King David. From Edinburgh he granted the lands of Parthesin (Persie) and Kalathin (Cally) held by Mack Holffe except that part on the south side of the water of Ferdil (Ardle) opposite to Clony (Cluny), which was retained for his own use. From Jedworth (Jedburgh) he gave the monks freedom from tollage, passage, markets, and other customs, with power to buy and sell throughout the

whole kingdom. In four charters, he liberated the monks from all secular exactions; gave them power to search for goods stolen from them; protected them from being distrained for debt; and enforced payment of all debts due to them, on pain of forfeiture. By a charter at Kinross he granted to the Abbey two hundred acres of land in the district of Rettrefe (Rattray); and by a charter at Forfar the whole moor of Blair (Blairgowrie.)

The noble munificence of the King roused up his wealthier subjects to make handsome donations to the Abbey. And this is one of the blessed prerogatives of royalty. Let the sovereign heartily espouse a cause, by heading an appeal in support of it with a handsome sum of money, and the enthusiasm spreads, like fire in wood, kindling as it goes; soon the wealthy vie with each other in showing their loyalty in furthering the good work. The royal seal seems by a charm to stamp the character of the object, for no one then is heard to say (as is too often the case with contributions for missionary objects now-a-days), when an appeal is made to the wealthy public for pecuniary help to families rendered destitute by some sudden calamity, or for a contribution to some noble object, in the sordid spirit of the type of human selfishness, "To what purpose is this waste?"

William of Hay, cupbearer to King William the Lion, had signed as a witness to three of the royal charters; and the royal munificence so influenced him that, after receiving from his sovereign the Manor of Errol, in the Carse of Gowrie, he granted to the Abbey the lands of Ederpoles, and got the charter confirmed by the king at Streuelyn (Stirling). It will be afterwards seen that, either for extent or value, the gifts of the Hays of Errol were the greatest that were made to the Abbey by any

individual family. David, successor of his father, William of Hay, granted to the Abbey a net's fishing on the river Thay (Tay) between Lorny (Lornie), one and a-half miles west of Errol (now part of Hill Farm), and the Hermitage, a place occupied by a hermit called Gillemichel, on whose death the monks were to have all his privileges and easements; and this was confirmed by King William at Kinghorn. The entire lands in the Carse of Gowrie which David gave to his brother William for homage and service, were conferred by William on the Abbey. Richard of Hay granted a toft and acre of land in the town of Inchture; and Richard de la Battel, a tenant of the Hays, granted the land lying between Ederpoles and Inchmartyn.

Stephen of Blair gave the lands of Letcassy, and William of Ougelby (Ogilvie) the east half of the land which he held in Dunkeld; both charters being confirmed by King William. Alan, the second steward of Scotland, gave a toft in Renfrew and the right of a salmon net in the Clyde; Adam, son of Angus, an acre of land in Balgally; Ranulpf, the king's chaplain, a tenement in the burgh of Forfar; Sir Hugh Abernethy, two acres of arable land in the "undflate" of Lur (Lour) near Forfar; John Gyffard of Polgaven, a right of way through his lands at Inchture; John of Gillebar, a stocked toft and bovate of land at Kinnaird; Thomas of Lundin, royal usher, one merk of silver annually from his land of Balelmeryremath (Balmerino), on condition that his body be buried in a spot chosen by him at the door of the church in the Abbey; Adam, Abbot of Forfar, his whole possessions, if he died *without children* (*proles*); Sir William of Montealt, a stone of wax, and four shillings annually out of his manor of Ferne in Forfarshire; and Malcolm, second Earl of Athole, timber for all time for the construction of

the Abbey, and other easements through the whole woods of Athole.

Soon after his accession to the throne in 1214, Alexander II. became a generous benefactor of the Abbey, and thereby, like his father, stimulated the nobles to follow his example. At Stirling, he granted a charter conferring on the Abbey the lands of Glenylif (Glenisla), Belactyn, Frehqui (Frenchie), Cragneuithyn, Innercharia-dethi (Inverquharity), Fortuhy, and others, to be held in free forest; at Kinclaven, a charter empowering the monks to recover their fugitive serfs (*nativi*) at Glenisla; at Kelchow (Kelso), a charter compelling all, who are justly indebted, to pay the Abbot and Convent without delay; at Edinburgh, a charter bestowing the Church of Erolyn (Airlie); at Forfar, a charter allowing a right-of-way through the royal forest of Alyth to their lands at Glenisla; at Traquair, a charter giving two hundred and fifty acres of land in the feu of Meikle Blair, in exchange for the common Muir of Blair granted by his predecessor; at Scone, a charter confirming two and a half poles of land in Perth, bought by the monks from William, son of Lean, with other titles of confirmation; also another at Scone, relieving the monks from a payment (*annua waytinga*) which they used to make to the royal falconers from the lands of Adbreth; and at Kinross, a charter bestowing ten pounds of silver, the rent due to him by the Abbot for land at Glenisla, of which ten merks yearly were to be given to two monks for celebrating Divine service in the Chapel of the Holy Trinity on the island in Forfar Loch, and the remainder for lights in the Abbey; also bestowing the common pasturage on the land of Tyrbeg for six cows and a horse. More in all likelihood King Alexander would have done; but, when yet a young man, he took suddenly ill on his way to quell a

rebellion in the West, and died in the beautiful island of Kerrera, which closes in the fine bay of Oban, the modern Scottish Brighton.

But what he did stimulated his subjects to follow his good example. Gilbert of Hay, eldest son of David, granted a common road through his estates, and confirmed the pasture and fishings of Ederpoles, with the standing, as well as the running, water of these lands, together with the mill. Nicholas, his son and successor, gave a bovate of land in the Carse of Gowrie. John de Hay of Adnachtan, granted one yare on the water of Tay and a toft (Galuraw) in the district of Adnachtan. Thomas of Hay granted a net's fishing in the river Tay. Roger, son of Banditus, granted a bovate of land in the Carse on the south side of Grangie (Grange). Philip of Vallognes, Lord of Panmure, granted a house, an acre of land, and a right to fishings in his part of Stinchende (East Haven). Cuming, son of Henry, third Earl of Athole, granted the privilege of his woods at Glenherty and Tolikyne. Sir William Olifard (Oliphant) granted the lands of Imath, which was confirmed by his superior, Thomas, Earl of Athole. At Raith in Athole, Isabella, Dowager Countess of Athole, granted her lands of Mortholow (Murthly), which she had in her free gift as "lawful heir of Athole." Sybald, son of Walter *hostiar*, of Lundyne, gave half-a-merk of silver annually. William of Montefixo (Mushet) granted the common pasture in his town of Kergille (Cargill). Allan, royal *hostiar*, gave two pieces of land in Lintrathen, viz., Clentolath and Balcasay. Gaufrid gave twenty shillings annually from Glendunock. Simon granted the land between Grange of Balbrogie and Migell (Meigle). Henry of Brechin bestowed the toft of Innerkey, which yielded annually two horse-halters and one girth. Sir Alexander of

Abernethy granted the lands of Kincreich, in the barony of Lour, the mill and pertinents, right to the mill multures, twenty loads of peats to be taken out of the Moss of Baltedy, and the advocation of the Kirk of Meathie Lour. Henry of Neuith gave two merks of silver.

The young King, Alexander III., who was crowned in his eighth year, did not directly endow the Abbey; but during his reign Michael of Meigle granted the Marsh of Meigle; Sir Duncan Sybald gave annually one stone of wax and four shillings, for light at the Mass of St. Mary; and the Countess Fernelith granted the lands of Cupar.

For several years after the unfortunate death of Alexander, the country was kept in a state of dreadful commotion by the civil broils in connection with the claims for the crown of Scotland, and the aggressive conduct of Edward I. of England; and when the English Sovereign had made Scotland for a time a province of England, in his universal course of spoliation and destruction, he ordered the furniture and silver of the Abbey of Cupar to be confiscated and sold. But by the glorious victory of Bannockburn in 1314, King Robert the Bruce restored tranquillity and freedom to his sorely harassed countrymen. At Arbroath King Robert granted a charter giving, by special favour, the privilege of fishing for and taking salmon, at times prohibited by statute, in the Thay (Tay), Yleife (Isla), Arith, and North Esk.

During the reign of The Bruce, Sir John of Inchmartyn granted his lands of Murthly in Mar; Sir David Lindsay of Crawford granted the lands of Little Pert and Blair; Sir Gilbert Hay gave two acres of land, and the advocation of the church of Fossoway (the last grant of the generous house of Hay); Sir Adam of Glenbathlack

granted the lands of Duntay and Drymys; Marjory, the Dowager Countess of Athole, granted the patronage of the Church and the Church lands of Alveth in Banffshire; Sir John of Kinross in different charters granted the lands of Camboro, Dunay, and Elarge in Glenisla, two merks of silver annually from the lands of Achinlesk, with the right of way through all his lands; Nessus, the king's physician, granted the land of Dunfolemthim, which had been conferred on him by David, Earl of Athole; Sir Robert of Montealt granted one stone of wax and four shillings annually; and Sir William of Fenton granted the lands of Adory (Auchindore) in the district of Rethy (Reedie) with free passage to the servants of the monks. According to the fragment of the Register of the Abbey, there are no more grants of any consequence; and after this date no reliable information concerning the grants to the Abbey can be obtained.

The exact value of the property of the Abbey at that early period cannot be found, but from the "Book of Assumptions," prepared in 1561 by royal order, it is found that then the total rental was in money £1238; and in victual, wheat 7 chalders 12 bolls; bear, 75 chalders 10 bolls; meal, 73 chalders 4 bolls; oats, 25 chalders 4 bolls; and if the price paid for articles and the wages to labourers be considered, it would be as good as £8000 a year in our day. Besides, before the compiling of the return, Abbot Donald had given away the estates of Balgersho, Arthurstone, Keithock, Denhead, and Croonan, to his five *sons;* so, had these been included, the income would have been very high indeed.

Being thus wealthy, the Abbey of Cupar was made the occasional residence of the King and Court; King Alexander II. in 1246 dated a charter from the Abbey, by which he granted a hundred shillings to the Abbey

of Arbroath. From the Abbey also, in 1317, King Robert the Bruce granted a confirmation-charter to Sir John Grahame of the lands of Eskdale. In 1378 Robert II. made two visits to the Abbey, and enjoyed the hospitality of the monks. And in 1562 the unfortunate Mary Queen of Scots visited the Abbey when on her well-known journey to quell the rebellion of the Earl of Huntly.

Sad is it to think that such a magnificent edifice should have been ruthlessly destroyed! Grieved is the just mind to know that money and lands, thus given so frankly and honestly, should have been inexorably confiscated and diverted from their proper and originally intended object. The donors left what to us appear sentimental conditions, that mass be said for the souls of the dead, and that their bodies be reverently buried within the precincts of the sacred place; but yet, in those days the purpose was devout, and their intentions should have been respected. Such raids upon lands doted for religious purposes surely cannot be uniformly justified; but, alas, for the grasping nature of the human heart and the jealous character of the human mind, when such opportunities come within their reach! And when we tread the ground where once that noble Abbey reared its head into the heavens, we will be excused for such reflections—we will not be condemned for our reverence for the hallowed associations:—

> "We never tread upon them, but we set
> Our foot upon some rev'rend history;
> And questionless, here in this open court,
> Which now lies naked to the injuries
> Of stormy weather, some lie interr'd,
> Loved the Church so well, and gave so largely to't,
>
> They thought it should have canopied their bones
> Till doomsday: but all things have their end;
> Abbeys and cities, which have diseases like to men,
> Must have like death that we have."

* * * * *

Some years ago we visited with a friend the ruins of the oldest Scottish Cathedral in the island of Iona. And what struck us most was the ill-designed and grotesque figures which were sculptured on the tops of the four massive pillars. One represented an angel weighing the good deeds of a man against the evil ones, while the spirit of evil is pressing down one of the scales with his claw. Another represents the temptation of Adam and Eve; the apples hanging temptingly from a widespread tree, with the serpent's body coiled round the trunk, and its head facing Eve's in the attitude of tempting her. These two rudely carved designs showed us that even in the earliest Christian times men of religious thought were endeavouring to grapple with the chief difficulties of our faith; and, when unable to explain them, they simply represented them in symbol, as the Scriptures did in myths and allegory. Even then, those who introduced Christianity into Scotland, rejoiced in the fact that man was not originally depraved, but that righteousness is man's true nature. They made this representation of the Temptation and the Fall and bias to sin, to show that the time was when man had not sinned. And as we studied those rude figures, surrounded by the honoured dust of many Scottish kings and early Christian martyrs, our mind most solemnly realised the great facts of man's responsibility and immortality; and in some measure were our hearts stirred with the feeling, so memorably recorded by Dr. Johnson on his visit there:—"That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer amid the ruins of Iona."

Such a feeling should possess us when we tread in imagination the sacred courts of the Abbey of Cupar in

its earliest and palmiest days. For then purity, charity, devotion were the paramount traits in the character of the dwellers in the cloisters. Not then had luxury-fed grossness debased their minds and tarnished the brightness of their sacred office. Not then had the master passion in their breasts, like Aaron's serpent, swallowed all the rest. And though we must lament the sordid worldliness which occasioned in Scotland, as elsewere in Christendom, the religious revolution of the Reformation, yet we must not blame the early monks. After three centuries of noble self-devotion to the good of men, the monks of Cupar fell from the high ideal of moral worth which they had so long rejoiced in; and when they did evil, they followed the universal law of individuals, communities, and nations; and went down and were swept away. But never let us forget that the abuse and degradation of a thing, which is in itself good, is not peculiar to any age or system; let us shut our eyes to the wickedness of those who called down John Knox's anathemas upon them; and let us think of the Abbey of Cupar at its best, when it was an undoubted blessing to all around, and when it was laying those foundations of intellectual, moral, and social good which have had their lasting effect upon the inhabitants of Strathmore.

> "From kirk and choir ebbed far away
> The thought that gathered day by day;
> And round the altars drew
> A weak, unlettered crew."

Established by the Royal Charter of Malcolm the Maiden in 1164, and richly endowed for many generations by kings and nobles, the Cistercian Abbey of Cupar took a high place among the Abbeys of the land. Dressed in white, except the black cowl and scapular, the twenty monks who settled in the North from Melrose must have had an imposing appearance in the eyes of those who

were living the semi-savage life, "like a beast with lower pleasures, like a beast with lower pains." Their poverty, chastity, and obedience must have had a powerful effect. Their time was carefully scheduled out for different duties. Seven times together they worshipped daily in the Abbey Church. Seven times together they daily met in the Chapterhouse for discipline. During their meals—strictly regulated, and frugally indulged in—one of their number by turns read aloud to the rest the Scriptures or pastoral counsels. The rest of the day was occupied with some useful work, such as copying manuscripts for the good of the people; illuminating passages of Holy Writ with devotional cheerfulness; decorating the Monastery and ornamenting the buildings; practising gardening and engaging in agriculture. Under the supervision of the Abbot, the monks divided the labour, taking appointed duties by arrangement—carrying on the work with co-operation and hearty mutual effort.

To a great extent the Corporation was independent of the Bishops, acknowledging by permission of the Pope their subservience to the head of their Order alone—the Abbot of Citeaux in France. In social rank, the Abbot was next to the Bishop, and maintained due dignity and state. With two country seats, one at Cupar Grange (two miles north), and the other at Campsie (three miles south-west), he kept up a high position. The latter was the Abbot's principal country seat, the former being generally occupied by the steward, who, managing the affairs of the Monastery, often in troublous times prepared there a retreat for his brethren.

The domestic affairs of the Abbey were seen to by the cellarer. This functionary originally held high rank, for one of them was raised to the office of Abbot. He generally got the name of "Lord Cellarer." Next to him was

the porter, who lived at the Abbey-gate and was the distributer of alms. The "Cuningar" looked after the game-covers and rabbit-warrens. The forester-general superintended the foresters in protecting the plantations, which were considered useful for providing shelter, beneficial for checking malaria, and beautifying for improving the appearance of the country. The superintendent of the fisheries had extensive work in looking after the various net fishings, and getting the salmon kippered. The gardener looked after the orchard, fruit, and vegetable gardens.

The Abbey workmen bore as family designations the names of their handicrafts, such as Wright, Mason, Slater, Millar, Smith; and the gatekeeper for many generations had the same name, Porter. For the management of their secular business, a certain number of lay brethren, called *converts*, were admitted.

From what we will afterwards show in the details of some of the leases in the Rental Book of the Abbey, preserved in the General Register House, it will be seen that the monks were very careful and shrewd and far-seeing in their arrangements with their tenants. Their practical godliness—"diligence in business and service of God"—is thus expressed by Wordsworth :—

> "Who, with the ploughshare, clove the barren moors,
> And to green meadows changed the swampy shores?
> The thoughtful monks, intent their God to please,
> For Christ's dear sake, by human sympathies."

They were the originators of leases, which have made Scotch farming what it is, holding now the highest place in the world, if we consider the generally comparatively poor nature of the soil on which our farmers have to work. These leases were, according to circumstances, generally from seven to nineteen years. Rents were paid in produce, service, and

to a small extent in money. Produce consisted of poultry, pigs, calves, lambs, meal, barley, oats, and straw; and, in some cases, butter. Service was exacted in casting and driving peats, harvesting, making nets and fishing-tackle. There was occasionally a strict clause, that any tenant, believed to be smitten with an infectious disease, had to remove from his farm till he was considered quite better. Interest in looking after the morals of their tenants may be seen in some leases, which require sobriety, temperance, and kindly intercourse with their neighbours. Decency of apparel was exacted from some tenants, the monks condemning "ragyt clathis," and requiring that their tenants "sal be honest in thar cleything." All the tenants had, when called, to defend the Abbey neighbourhood from wolves, robbers, and sturdy vagrants.

There were two classes of tenants—farmers and cottars—the former having not less than thirty-three acres of arable land, and the latter from one to twelve acres. The monks, considering wisely that vegetables were essential to keep the blood from becoming too heated by the constant use of oatmeal at all diets, ordered the cottars to have "green kail in their yards;" and this exemplary precaution is carefully attended to by all the ploughmen and country people still. Not long ago a young medical man, who began practice in a country district, one day, in conversation with the beadle, was remarking that the people were very healthy there. "Aye," said the beadle, "ye'll find that tae yer cost ere lang; the yaird's (churchyard) dune very little for 'ears, for a'body, ye see, gangs in for big kail-yards."

The monks carefully proportioned the number of cottars to each farmer, thereby keeping down pauperism.

Tenants were required to take in a certain part of marsh, proportioned to their holdings. Pasture lands had to be regularly watered from adjoining streams. A system of rotation of crop was rigidly enacted in most cases; and very strict injunctions—under threats of severe penalties—were given to keep down the troublesome wild marigold in the fields. Specific regulations were made about the number of pigs to be kept by the tenants, and about their being watched from wandering into the woods and hunting grounds. The farmers were enjoined to plant ash trees, saughs, osiers, hedges, and broom; as these were admirably adapted for shelter, highly ornamental, and practically beneficial.

The Abbot instituted three grades of Court for the preservation of order and justice. The inferior was the Court of Burlaw, a self-elected jury of neighbours (like that still to be found in St. Kilda), who met weekly to regulate ordinary matters. Next above it was the Baron-bailie Court, the official being generally appointed, with certain dues, for a succession of years, by the district Baron. Both of these Courts were subordinate to the Court of Regality, presided over by the Abbot himself, who, however, at times delegated his work to a deputy-bailie. This bailie-depute ultimately became hereditary, the last receiving £800 as compensation for quitting the office.

For cases of severe or continued illness the Abbey owned an hospital in Dundee, where proper medical treatment could be conveniently obtained.

The Abbot had the patronage and drew the rents (except a small portion allowed to the half-starved incumbents) of the Church of Alvah in Banffshire; the Churches of Airlie, Glenisla, and Meathie (afterwards united to Inverarity and now suppressed), in Forfarshire;

and the Churches of Bendochy and Fossoway in Perthshire.

It is not in our power to give anything like an accurate account of the successive Abbots of Cupar, owing to the very limited information which we have about them; nor would any detailed account of many be of any general interest. Major-General Allan has taken a very great deal of trouble to procure sufficient data for weaving together a historical account of them. We have read the whole of the notices; but out of the 120 pages we will only mention the prominent and useful facts.

According to a valuable little work, "Chronicon Anglo-Scoticum," the first Abbot was Fulc, who, like several of his successors, was a Cistercian monk of the Abbey of Melrose; one of them, William, returning, after two years, to Melrose as its Abbot. William was a particularly pious man; for at his death he was esteemed worthy of being buried near his sainted predecessor, Waltheof; and a strange story is told about this burial. While the grave was being made, some of the monks looked in and removed the cover of Waltheof's tomb; when, by the lighted taper — it being evening — they saw the body of the holy man as it lay uncorrupted, and clothed in garments apparently fresh and beautiful.

Several Abbots are mentioned as witnesses to royal charters. During Alexander's incumbency, the Conventual Church of the Abbey was dedicated to Saint Mary in 1233; and a very protracted dispute took place between the monks, as Cistercians, and the Papal legate, about their non-adherence to his order, to cease from the celebration of Divine service during the existence of the Papal interdict.

Abbot Andrew was at the Convention assembled at Brigham, near Roxburgh, in 1289, which consented to the proposed marriage of their infant Queen Margaret, in her eighth year, with Prince Edward of England. Twice did he pay homage to Edward I.—first in the church of the Friars' Preachers at Perth, and next at Berwick-on-Tweed. He built a chapel at the expense of the Abbey, in the island of Karuelay (now Kerrera, near Oban), and engaged three monks to celebrate divine service there in memory of King Alexander, for a certain sum of money, which the Abbey had received from the King. The earliest known seal of an Abbot of Cupar is one of the year 1292, now in the Chapter-House, Westminster; it is a small counter-seal, with the design of a hand vested issuing from the left side and holding a crozier between two *fleurs-de-lis*. Andrew appears to have been the only Superior of Cupar Abbey who was raised to the Episcopate; for his high character and virtues he was made Bishop of Caithness. King Edward I. of England, in his general spoliation of Scotch Abbeys, in 1296, seized all the jewels and silver-plate of the Abbey of Cupar, to be broken up and made into new vessels for the Lady Elizabeth, his daughter, "against her passage to Holland," details of which are still extant in the Wardrobe Account in the British Museum. Abbot Alan was a member of King Edward's Privy Council in Scotland; and sat in the Parliament of King Robert the Bruce. Dr. William Blair was an Abbot of learning, ability, and importance; and was appointed visitor of the Cistercian Order in Scotland. Abbot Thomas of Livingston was nominated Bishop of Dunkeld by the anti-pope Felix V.; but, though consecrated, he never obtained possession of the see. By a Papal Bull from Pope Paul, in 1464, Abbot David Bane had the privilege of using the mitre and pontificals, and

the right of consecrating churches and cemeteries. From an agreement signed in 1500, between the Convent and Andrew Liel, about the lands of Redgorton, it is seen that there were in all seventeen members of the Convent Chapter of Cupar, the second member taking the title "superior." Abbot John Schanwell, being appointed by Papal authority the Commissioner from the general Chapter of Citeaux, visited and reformed the Cistercian Monasteries in Scotland; when, on account of the sad neglect of discipline, he deposed the Abbots of Melrose, Dundrainan, and Sweetheart Abbey. Such a sweeping condemnation showed the terrible signs of decay in the beginning of the sixteenth century. Though during the preceding century three Universities had been founded, and a wonderful revival of learning was seen throughout the land; yet the Abbeys, seeing that thereby much of their work was not required, became effeminate by indolent luxury, and their members began to receive the popular names, derived from their over-fed and over-indulged appearances, which too often attach to our modern idea of monk. Living instances were they of the fact, doubted too readily by money-enslaved and luxury-hunting mortals, that a man of the world can be found in the seclusion of monastic life. Man carries in his breast the source of his glory or his misery; of his rest or his dispeace. And more pointedly do such terrible examples show us the truth of the reflection of the Apostate Angel after he overthrew the harmony of the universe, thus fixed in poetic form by the immortal genius of Milton, who, believing in the freedom of the will, held that man was the creator of his own world :—

> "The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven."

* * * * *

The last and most noted of the Abbots of Cupar was Donald Campbell (1526-1562), the fourth son of the Earl of Argyll. He was one of the twenty who composed the secret Council of the Regent Arran, and was for some time Lord Privy Seal to Queen Mary. King James the Fifth nominated him one of the senators of the College of Justice at Edinburgh. Already the reformed doctrines of Luther were finding their way among the Scotch laity, and the Abbot was suspected of leaning to them; for, when nominated Bishop of Brechin, the Pope would not confirm his appointment, and he never assumed the title. In 1560 he attended the Parliament when the Reformation of religion received the first legal sanction. During his tenure of office three different Abbey seals were used. The principal seal, appended to a tack of the lands of Murthly, is of a rich design; within a Gothic niche is a figure of the Virgin in a sitting posture, her right hand holding a branch of lilies, her left supporting the infant Jesus, who stands on a seat beside her; below is an Abbot with a crozier kneeling at prayer, with a shield on either side, the one bearing the arms of Scotland, and the other the arms of the family of Hay, who contributed so much to the endowment of the Abbey. To his five sons he gave the fine estates of Balgersho, Arthurstone, Keithock, Denhead, and Croonan, all in the neighbourhood of Cupar;—for his lineal descendant, the late Lord Chancellor Campbell, asserts that he was married before he was made Abbot;—to James Ogilvy, heir of James, Lord Ogilvy of Airlie he gave the lands of Glentullacht and Auchindorye; and to other relations similar grants from church lands.

From the Rental Book and Register of Tacks we find that the Abbots were exceedingly careful in their letting

of the church lands. The first entry in 1443 is the tack of a croft of two acres and a house for five years, paying yearly three hens and finding two harvest men in autumn with usual service. Five years seems to have been for a long period the general extent of the lease; yet we have several instances of four years, seven years, and nine years. Some farms were taken by shareholders, in eighths or twelfths; the tack restricting (under pain of forfeiture), the holder of an eighth to the employment of three cottars, and the holder of a twelfth to two. The agreement contained the conditions that cottars without kailyards were to be at once ejected; that calves found in the blade-corn after the Feast of the Nativity of St. John the Baptist, and more than one pig found on each twelfth of the farm, were to be forfeited to the monastery; and that at reaping-time any one, who introduced sheep into the corn before all had made a full leading in, had to pay a fine.

It was Abbot David who in 1462 introduced the most particular details into the leases. In one tack the tenants shall duly sow all the parks for two years together, according to ancient customs; and after sowing they shall restore and fence the parks, satisfying the keeper of the fields of the monastery; at their own expense the tenants shall keep in proper order the principal barn of the grange and seedhouse; those remaining shall recompense those retiring for the houses, according to common law and custom in such matters; the tenants shall have the manure of the great stable and of the yard of the brew-house; also the ashes of the bake-house and oven, and of the peats in the kitchen. Particular attention is to be directed to draining and recovering the marshes. In most of the 240 tacks, tenants are required to weed their lands carefully, and especially to destroy the wild marigold, taking a change

of seed as often as possible. For keeping and governing the whole farm, where there are several tenants, an oversman chosen by the Abbot shall see that "gud nycht-buryt (neighbourhood or neighbourliness) be kepit." Five land officers, with districts allotted, were empowered to see that the tenants fulfilled the conditions of their leases, to keep an account of the sheep belonging to the monastery fed on different lands, and of the rent in kind paid by the tenantry. He commenced the system of giving life-rents, which was almost universally carried out by Abbot Donald in his time; and, if the tenant thought that he would be better in another place, he should have the free consent of the Abbot, on condition that he gave in six months' warning before the term of Whitsunday. In some cases a tenant had liberty to sub-let part of his farm. If one of the shareholding tenants left his land unlaboured, the others were to labour it and be paid compensation. The old custom of riding the marches is mentioned; in one tack, the tenant of Auchindore shall "kep and defend our marches as thai war redyng at the last ridyng and declaracioun." Security had to be found in many cases; and grassum was exacted in renewing tacks. Fines were levied on those who did not keep their lands clean according to the lease.

A curious grant was given by Abbot William in 1508 "to Sir Alexander Turnbull, chaplain, of all and whole the chaplainry of the Chapel of the Aisle of St Margaret, Queen of Scots, near Forfar, for life, providing that he shall make personal residence in the ministry of the said chapel, and rule in priestly manner accordingly to the rule of the sacred canons; that he be diligent and earnest in building and repairing the chapel and buildings thereof; and that he do not receive temporal lords or ladies or strangers of whatsoever kind or sex to stay there without

leave asked and obtained by the Abbot, and that no women dwell there except those lawfully permitted; also that the said chaplain plant trees without and within, and construct stone dykes for the defence and preservation of the loch." Contracts were made with the several tradesmen. In 1492 a mason was hired by the Abbot in presence of three monks, for five years, at five merks yearly and his dinner daily (half-a-gallon of convent ale, and five wheaten cakes with fish and flesh), with a stone of wool for his bounty; also free house and toft of 2½ acres, with the Abbot's old albs reaching to the ankles. In the same year a slater was hired for one year on similar terms, but if he should happen to fail at any time, for every day's failure he had to work two days beyond the year. At the same wages two carpenters were hired for one year, taking an oath to be faithful both in skill and work. A smith was hired for a year for the common smithy-work of the Abbey at the same wages, receiving extra his daily quart of better beer. Apprentices were indentured for from six to nine years; they must not murmur at the common and usual service in victual and other things; their wages being from one to two merks during service. A contract was made in 15[illegible]2 with an Edinburgh plumber, "ane honourable man," for his lifetime, that for £5 6s. 8d. Scots he shall uphold, mend and repair water-tight the Abbey, Kirk, choir, steeple, and all other leaden work within the Abbey, well and sufficiently, as he did at St. Andrews (he and his servants receiving board when engaged in work), and that he must come as often as required on eight days' warning.

Above a hundred carefully drawn out leases are signed by Abbot Donald, most of them being for life, and even including the life of the eldest son, or next male heir. Feu-titles were completed by the Bailie-depute attending

on the land and giving the feuar some earth or thatch to prove possession. The privilege of brewing ale and selling it with bread and wine was granted to a portion of the tenantry. Corn mills driven by water power were in every district; and "thirlage" to the mill was enforced, being put in the leases as "doing debt to the mill," which debt was the twenty-first sheaf of corn in the fields. Walk-mills for pressing and fulling cloth were established in several places; but there was no thirlage attached to them. On the death of a tenant of a farm, the best horse or ox was claimed by the Abbot. Muirland tenants had to keep hounds to hunt the fox and wolf, and to be ready to pass to the hunt when the Abbot or his bailies required them. Tenants, whose farms touched the Isla, had to provide a boat and fishing-tackle for the monks. All had to cut, dry and drive a certain quantity of peats to the Abbey; and all carriages had to be willingly attended to.

As the buildings were now much in need of repair, the Abbot exacted in life-leases a composition of from one to two hundred pounds Scots in cash, for the fabric of the Abbey. Due provision was very considerately made for aged tenants; to keep such from being paupers, those succeeding to their leases were bound to provide them in meat and clothes and other necessaries. Orphan children of deceased tenants were assisted by the Abbey funds and had guardians appointed for them. In some leases it was made a condition that cottars were not to be removed. The principal tenants were required to provide two armed horsemen for the service of the Queen and Abbot in time of war or civil broils.

Leases after 1544 had a heresy clause inserted, and "give it happinnis, as God forbeit, at the said to hald ony oppinnionis of heresies and byde obstinatlie thairat, it

sall be tinsall of the tak but [without] ony forder proces of law." In one tack the exact heresy is mentioned (1550) :— "If they shall fall into the Lutheran madness (rabies) and heresy, or if they shall obstinately hold new opinions contrary to the constitutions of the Church the said feu shall revert to the Abbey."

The records of the Abbey of Cupar contain more details about Scottish husbandry and rural affairs during the fifteenth and first half of the sixteenth centuries than any other to be found. Most chartularies of the Abbeys are chiefly valuable in connection with the history of landed property. But from these we can judge of the shrewd, practical interest which the Abbots of Cupar took in administering their estates and conducting their affairs; their fairness to their tenants; their reasonable, sympathetic co-operation with those who were, by manual labour, supporting them; their care in securing the proper training of workmen in their several professions; their consideration for the farmers' dependants; their sense of responsibility in making the best use of the land for the common good; their encouragement of cleanliness, economy, and the spirit of honour, charity, and courtly kindness in the household under them; and their honest endeavour to *live* religion as well as to *preach* it.

Whatever may have been the faults of the Abbots of Cupar, they cannot be considered as fit subjects for the bitter sarcasm which John Skelton, in 1550, expressed against most of the ecclesiastics of his time :—

> "The laymen call them barrels
> Full of gluttony
> And of hypocrisy,
> That counterfeits and paints
> As they were very saints,
> For they will have no loss
> Of a penny nor a cross

Of their predial lands
That cometh to their hands,
And as far as they dare set
All is fish that cometh to net."

In 1553 Donald and the fifteen monks signed a solemn bond in which they all resolved, "God being their guide, to lead a regular life, and to order their manners according to the reformers of the Cistercian Order; each of them to have sixteen ounces of wheaten bread, and a like quantity of oaten bread, two quarts of beer daily, besides an annual allowance £13 6s. 8d. Scots, for flesh, fish, butter, salt, and other spices; and figs, soap, and candles for the refectory, hall of grace, and infirmary; and an allowance of 53s. 4d. annually for clothing; the cellarer and bursar to give in a statement of accounts twice a-year, and any surplus revenue to be disposed of as they shall then see fit." The monks of Cupar were of a purer and higher character than the average of the age, and came nearer to the training and tone of those thus described by Tennyson in Harold:—

"A life of prayer and fasting well may see
Deeper into the mysteries of Heaven."

Yet to a great extent the simple arrangements of three centuries had over Scotland begun to show unmistakable signs of deep-seated corruption. The grand mediæval organisation was losing its motive power and was helplessly decaying. True devotion was supplanted by grovelling worldliness. Seven hundred of the working churches were held by the Bishops and Abbots; the poor working vicars being almost as ignorant as the people to whom they preached. Benefices were sold at the Roman Court. The monks no longer had their hereditary right to elect their Abbots, nor Cathedral Chapters their Bishops. The Sovereigns sold these offices for needy cash to men in most cases unworthy of them and unable to perform

their required duties. The spiritual interests of the people were disregarded. Still did the monks of the Abbey preach, but all else was spiritually dead. The nobles were hankering after the wealth of the Abbeys. The celibate system—which had, when revered, unmistakeable advantages over the semi-starved, family-burdened, care-worn Protestant clergy of our day—was being abused, and was producing humiliating and disastrous results. The intolerance of the Roman Catholics to give due respect to the reformed doctrines which culminated in Luther, and the bitter obstinacy to reform the Church from within, could not fail to turn the tide against them. Tradition had greater weight than the written Word. Departed saints were honoured as unmistakeable mediators. Penances were enough to make men righteous.

Doubtless, Abbot Donald and his brethren in Cupar Abbey wept in secret over these abominations, and longed for the dawn of a better day; for he, though appointed to the See of Brechin, was not inducted on account of the suspicion of his leanings to the reformed faith; and this in the face of the heresy clauses, which, by Papal Authority, he had to put into the leases of the Abbey tenants. But for his association (as Lord Privy Seal) with the Roman Catholic Queen Mary, whose fascinating powers made almost all ecclesiastics, who came into her presence, yield their better judgment rather than be on unfriendly terms with her, Abbot Donald of Cupar might have been one of the staunchest reformers. He tried in his own limited way to do what would have saved the Church, had it been universally adopted over Europe, *to reform it from within.* And it is to some extent a pity that so many noble minds abandoned the old Church, and did not persevere in their efforts for its revival. For with all the glorious results of Protestantism to the indi-

vidual, it has not been a success in the world. The unity of the Church was sacrificed. Freedom of thought is a blessing which is dear to man, yet it was dearly bought; for it is no doubt the root principle of all the sects and schisms which must split up and weaken the Protestant Church. Intolerance is not confined to the Church before the Reformation. Heresy-hunting and hair-splitting of religious tenets have not yet died out in our enlightened age. And there is often felt the want of that authority, which at times would be very desirable, from the consensus of religious thought. Abbot Donald saw that, and regretted the want of energy and life in the Church around. Those who burned the martyrs had no sympathy from him. And among the members present at the Convention of Estates in Scotland, held in Edinburgh in August, 1560, assenting to the ratification of the new "Confession of Faith" as the standard of religion in Scotland, and the annulling of all authority and jurisdiction within the realm of the "bischope of Rome callit the Paip," and prohibition of saying or hearing "the messe," under pain of death for the third infringement, was "Donald Abbot of Coupar."

* * * * *

Some two thousand years ago there was in Athens a wonderful collection of broken fragments of most exquisitely-formed human statues, brought from all parts of the known world. One day a stranger entered the hall, where the artists were wrangling about which of the fragments bore the evidence of being a part of the ideal statue of man. He looked at them as no other man looked; and they were awed by his presence. And he said, "Sirs, why strive so among yourselves? Put these bits together, and you will find that they fit into each

other." They did so, and all the parts fitted in exactly; but the head was awanting. They were sorely saddened at this crowning loss. But the stranger, without a word, drew from beneath his cloak the head which had been so long lost, and crowned the statue. The perfect thing was now before them. The pure ideal was now before the Grecian artists' eyes. In a similar way, men had been puzzled with the fragments of religion which they collected from the different nations of the world. From the fragments they wove several religions; they wrote and argued about them; but where was the man who could unite them all into one ideal of religion, yet living and practical in its bearings? All could be influenced by the great "Light of the world," yet who could show men the embodiment of the ideal religion? At the Reformation, Luther, Calvin, Latimer, and Knox thought that *they* had realised it; and that thought carried them and their followers through much difficulty and danger. Yet the hold it took on them drove them to the same intolerance which they condemned in their adversaries. The demolition of all the finest ecclesiastical edifices in the kingdom cannot now be defended. In fanatical zeal they thought of extinguishing the Catholics by tearing down their "nests;" and not long were they in accomplishing the destruction. This is one of the unfortunate blots in the life of him whom Froude has pronounced to be the "grandest figure in the entire history of the British Reformation."

The reformers then obtained the mastery of Scotland. The poor clay, which, a generation earlier, the haughty barons would have trodden into the gutter, had been heated in the red-hot furnace of the new faith; but their convictions were fixed by a very fierce intolerance. Yet they had to live. How were they to be provided with

money ? Knox soon saw that something had to be done to keep the Protestant preachers from positive starvation. The nobles had seized upon many of the rich benefices of the Church. Accordingly, the Privy Council allowed the Catholics to retain two-thirds of their benefices during their life-time, and appropriated the remaining third for the Reformed Church and the Crown. All the beneficed clergy and the Abbeys had to produce their rent-rolls to ascertain the true value of the livings. This seemed honourable by the Protestant nobles to the vanquished Catholic ecclesiastics. But the generosity was only skin deep. They had planned to take to themselves and the Crown the largest slice as the pensioned Catholics died. Knox saw through it and denounced it ; but to no effect. And of the thirds of the benefices which were to be divided between the Reformed Establishment and the Crown, the Church received only about one third, *i.e., one tenth* of the endowments given absolutely over by the old Catholic nobles for the special purpose of religion. Queen Mary, accustomed with the extravagance of joyous France, acquired in this way a good deal of ready money to keep up her pageantry.

Leonard Lesley was appointed Commendator of Cupar in 1562, to report upon the revenues of the Abbey, already mulcted to some extent by the "unjust steward" Abbot Donald. Lesley, becoming Protestant, was free to marry ; so the Abbot-Commendator for the first time had a wife and four children occupying the once hallowed dwellings of the celibate monks. What a contrast was this new home-life to the recreations of the celibate monks of old, thus described by Dr. Walter C. Smith in his "Raban :"—

> "And some would pore over vellum books,
> And some would feather the sharp fish-hooks,
> And some would see to the sheep and kine ;

Some went hunting the red-deer stag,
Some would travel with beggar's bag,
And some sat long by the old red wine."

Lesley sat in Parliament in 1574; and in 1585 was a Commissioner for the settlement of the stipends of the Parish Kirks. It is interesting to notice that, in the Chamberlain's Account, John Knox received part of his stipend as minister of Edinburgh from the "thirds" of the Abbey of Cupar, to the amount of £66 14s. 4d. At this time, the Chamberlain says that the Abbey buildings were very much out of repair. Once it was a commanding edifice, partly built in the early English or first-pointed style of architecture, characterised by the pointed arch, long, narrow, lancet-headed windows, clustered pillars and projecting buttresses; and afterwards completed in the second pointed or decorated style, which gave full scope for the ornamental genius of the Cistercians, with its mullioned windows, flowing tracery enriched doorways, and elaborate mouldings. But in 1563 the chapel was so completely wrecked that, with a view to preserve the timber, its two doors and the undermost door of the steeple were built up; the roof slates were thrown together in the cloister; iron framework was put into the shattered windows; and the stables, granaries, and storehouse, which the year before, under the name of the "quenes stables," accommodated the royal stud, had now to be thoroughly put to rights.

This dilapidation is supposed to have been the result of the general demolition of the rabidly excited reformers throughout the country. When Queen Mary, on her journey North, to quell in person the rebellion of the Earl of Huntly, rested for several days at the Abbey, she despatched from it a letter to the Town Council of Edinburgh (contained in their Burgh Records), directing them to re-elect Archibald Douglas of Kilspindie, Provost

of the city, "for oure will and mynde is that the same be done."

But what a sight for Mary! The once noble building tottering, and allowed to totter—a ruin, spreading wide, and no check put on the progress of the ruin! To the young, deep-feeling and full-trusting Catholic, who made even the iron Knox quiver as an aspen by the spell of her unrivalled beauty, such a desolation must have been all-depressing! What? Can the benign Being, who gave to His children the revelation of His will in the sacred volume, be heartless enough to desert the Church of His well-beloved Son, by Himself inspired, because some have, Judas-like, betrayed the noble trust confided in them? Communism, rampant in its hideous, dragon-like visage, seems to threaten her throne when she beholds "the cross she loved so well" thus desecrated, and her beauteous countenance blanches with a holy dread. She enters, however, the time-honoured and faith-consecrated yet dilapidated building; and with the devout interpretation of her life-training, the accumulated associations of the sacred worship, so purely offered for centuries there, raise her spirit from earth and its cares to the peace of heaven; transform her from the "uneasy head wearing the crown" to the simple child of God; and warm consolation—beyond the world's ken—beams into her sore-wrung soul, when on her with realistic soothing power, reminding her of her beloved France—

> "O'er the high altar a meek face shone,
> A virgin-mother and baby-son,
> Fashioned by art beyond the sea."

In 1583 there was a decree before the Lords of Session, at the instance of Andrew Leslie, student (one of Leonard's sons), "against the Commendator and the other feuars, for payment of ane pension of £50 out of the rents of the Abbacy of Cupar." Another son, Alexander,

by a Privy-Seal grant, received from the Abbey's revenues "the monks' portion of the deceast John Fago."

In 1593, Leonard, having failed to pay to John Abercromby, Edinburgh, "certaine monkis portionis," was denounced a rebel for having remained under "proces of horne attor the space of yeir and day," and was deprived of his commendatorship, to which George Hallyburton was appointed, who held it till 1603, when Andrew Lamb, royal chaplain, succeeded. But Lamb was appointed Bishop of Brechin four years afterwards, and an Act of Parliament was passed dissolving the Abbacy and erecting it into a temporal lordship in favour of James Elphinstone, son of the secretary, Lord Balmerino, with the title of Lord Coupar. In this Act of Parliament, dated December 20th, 1607, King James VI., anxious to "suppress and extinguish the memories of the Abbacie," gave a charter of all the lands to Baron Coupar, a weak man of a mean capacity, who went by the epigrammatic cognomen of "that howlit Cowper."

In 1618, the spirituality of the benefice was under the Great Seal transferred to the Protestant minister, and a new kirk was erected, the patron being Lord Coupar. In the same charter the remaining Abbey-lands were erected into "ane haill and free lordship and barony called the lordship and barony of Coupar, and the Abbey Place of Coupar to be the principal messuage; to be holden of the Crown in fee and heritage, free lordship and barony, and free burgh of barony, forever." Cupar gave for this the service of a baron in Parliament with 300 merks; and paid yearly to the minister 500 merks Scots, and to the ministers of the Churches of Airlie, Mathie, Glenisla, and Fossoquhy the yearly rents and Communion-elements' allowance. Lord Coupar took the part of the Covenanters, and thereby excited the wrath

of the Marquis of Montrose, who, in 1645, gave orders to 200 Irish soldiers to wreck and plunder the Abbey. In the assault, during Lord Coupar's absence, the parish minister took the leadership of the defence, which he conducted very bravely, falling mortally wounded in his endeavour to repel the invaders. In 1654 Lord Coupar was fined by Cromwell £3000 (afterwards reduced to £750); and in 1660 he was again fined £4800 for not conforming to Episcopacy. He died, without leaving children, in 1669; and, in terms of the entail, the title and estates devolved on his nephew, the third Lord Balmerino. The sixth Lord Balmerino took part in the rebellion of 1745, and was beheaded; and, along with the rest of his property, the Abbey lands were confiscated. These were held by the Barons of Exchequer for ten years, when they were sold to the seventh Earl of Moray, and nephew of the last Lord Balmerino. In course of time the Hon. Archibald Stuart, brother of the Ninth Earl of Moray, succeeded to them, and held them till 1832, when his eldest son, Francis Archibald Stuart, became possessor. This gentleman died in 1875, and the constabulary of the Abbey, extending to 145 acres, devolved by succession on his nephew, Edmund Archibald Stuart Gray, now the heir presumptive to the Earldom of Moray.

But, although the Lordship of Cupar Abbey has descended in this line, the office of Hereditary Bailie of the Regality of the Abbey had been previously vested in the Ogilvies of Airlie (as formerly mentioned), James, Lord Ogilvy, having been appointed in 1540. When, however, the hereditary jurisdictions were abolished in 1747, the Earl of Airlie received £800 in compensation for the loss of that office. The Ogilvies also became Hereditary Porters of the Abbey, by charters still preserved in Cortachy Castle. Abbot John, about 1500, gave John

Porter the office, with the use of a chamber near the gate, a monk's portion from the cellar, a dwelling-house at Batechel, then inhabited by him, six acres of land free from all "garbal teinds," grass for seven cows and two horses. This hereditary office was partly commuted in 1563, when the Monastery was secularised. In 1589 a contract was entered into between William Ogilvy of Easter Keilour and John Faryar, "principal porter of the *utir yet* of the Abbey of Cupar in Angus," disposing of all his rights and allowances for the sum of £400 Scots. In 1609 Archibald Ogilvy sold these to James, Lord Ogilvy; the instrument of sasine mentioning that the privileges of the hereditary office included "a small cell or chamber within the outer gate of the Abbey, and monk's portion of food, now paid in the form of an annual pension of fifty-five merks; and of a mansion, with garden, in the town of Kethik, and six acres of land in the burgh of barony thereof."

Gradually has the fine Abbey of Cupar been allowed to fall into ruins. For three centuries it stood in all its glory and dignity; then the original structure began to decay. The ruthless hands of the reformers terribly disfigured it, and demolished its finest parts. At the establishment of the temporal lordship all except the residence was left uncared for; even that was rudely destroyed by the anti-covenanting Irish soldiers; till, in 1682, it is described as "nothing but rubbish." Thus two centuries ago we can imagine the informer, Ochterlony of Guynde, in looking on the ruins of the once majestic Abbey, saying, in the words elsewhere written about Netley Abbey:—

"I saw thee, Cupar, as the sun
Across the western wave
Was sinking slow,
And a golden glow
To thy roofless towers he gave;
And the ivy sheen,

With its mantle of green
That wrapt thy walls around,
Shone lovely bright,
In that glorious light,
And I felt 'twas holy ground.
Then I thought of the ancient time,
The days of the monks of old,
When to matin and vesper and compline chime,
The loud Hosanna roll'd,
And thy courts, and 'long-drawn aisles' among,
Swell'd the full tide of sacred song."

Now, alas! little remains to tell the once revered tale. Many years ago the ruins were made a quarry, out of which several houses and garden-walls were built. The Parish Church and Churchyard now occupy part of its site. Still hallowed, therefore, are the associations of the worshippers there; and through the twilight of the autumnal years of the religious history of that spot, how sweet can yet be made to us the back-look on the youth-world of the Christian faith! A few remains are still to be seen preserved in the church. These are three sarcophagi hewn out of single stones, found near the high altar. A large red sandstone tablet, bearing the rudely-incised effigy of a priest, tells of the death of a monk of Cupar in 1450. Another tablet, bearing a plain Calvary Cross, raised on steps, with the cup and wafer at the base, is the tombstone of Archibald Macvicar, who died in 1548. In the vestibule of the church is the mutilated stone figure of a warrior, represented in mail armour, corresponding in style to that of the effigies of the fifteenth century. There are also preserved two tablets or stone panels, resembling chimney-pieces, each representing three erect male figures cut in bold relief, presenting very curious features, both in costume and attitude. Among the *Errol Papers* is included the "Copy of the Tabill quhilk ves at Cowper of al the Erles of Errol, quhilk ves buryd in the Abbey Kirk thair," from 1346 downwards.

Such then is as accurate an account, as can be well given in short notices, of the Abbey of Cupar. We have had to wade through a mass of matter to pick out what was authentic and interesting. But it is hoped that these notices have been instructive and entertaining to our readers, giving a present historical reality to the religious development of the dwellers in Strathmore, showing that "through the ages one increasing purpose" is running, beauty growing out of decay, and the thoughts of men widening with the process of the suns. Gone are these old monks who trod the sacred courts of the Abbey in the dark ages, gleams of light in the darkness all around; but not gone is their work! To-day men are benefitting by their labours. The farms for miles around it show the character of the early tillage, and the care in producing from the soil only what common sense and the spirit of a commonwealth require—the greatest good to the greatest number of men. Even a hundred years ago, we read in the Satistical Account of Scotland of the high character of the people of the district, from their hereditary training. "They were sober, frugal, and industrious; hospitable and obliging to strangers, and charitable to the poor; in their dealings, open, unsuspecting, and sincere." It was not from their high wages, but from strict economy and religious integrity, that this character could be sustained; for we find that a ploughman's wages were then £9 a year, a female servant's £2 10s., a mason's wages 1s. 2d. a day, a tailor's 8d., a man's hire for the harvest 22s., a woman's 15s. May that character for integrity and economy and charity long continue to prevail among the working-classes of our country! Long may they be in idly and meanly succumbing, after a mis-spent life, to the "Insurance Society" of Scotland's weakest act of Parliament—the Poor Law's pittance! The monks of old taught strict

economy, dignified honest labour, and carried their religion into all their life's duties. In the advance of thought and experience, we ought not to judge of them with too high airs of superiority, for they did their duty; and we now reap the fruit of their work. Every system has its day—national life has changing phases like individuals. Yet such a work as these monks inaugurated established a national personality which has still a commanding influence. May that influence be never weakened by our work! May we be grateful to the sovereigns and nobles who, in a semi-heathen age, saw before their times, and endowed the training places for future good to the nation, and to those early religious educators who unselfishly and judiciously moulded the nation's mind!

Politically, morally, mentally, even spiritually at times there can be no rest for man. "Onwards" is the watch-word, "Excelsior" is the motto. The whole world has been moving, and continues to move, to that far-off Divine event, about which the Abbots of Cupar tried hard to teach those around them:—"the Parliament of Man, the Federation of the World." And woe betide those who stand in the way of the march of true progress!

"For we are a stage too—not the end;
Others will come yet our work to mend,
And they too will wonder at our poor ways.
But 'tis God who guides the world's affairs,
And ever it rises by winding stairs,
Screwing its way to the better days."

BLAIRGOWRIE.

NATURE has been particularly favourable to the inhabitants of East Perthshire—for they live in the most magnificent valley that Great Britain contains. Strathmore (or the Great Valley) is an almost uninterrupted plain of from one to sixteen miles in breadth, stretching for eighty miles from Aberfoyle to Stonehaven. But the Strath proper, from Methven to Brechin, can be easily taken in by the eye on a clear day from any of the lesser heights on the northern slope; whereas the "Howe of Strathmore," to which we are to confine ourselves in these articles, may be considered generally as extending from Kettins, Cupar-Angus, Bendochy and Kinloch on the west to Kirriemuir and Forfar on the east; the lower Grampians bounding it on the north and the Sidlaws on the south; altogether, according to Edward in 1678, "the most plain pleasant and fruitful part of the whole of Strathmore."

What an enchanting panorama is before one, when he looks at Strathmore from Barry Hill in Alyth Parish! How beautifully variegated with wood and pasture-land among the highly cultured fields—in front the wooded Sidlaws; behind the heaven-kissing Grampians! With all his passion for Nature, Christopher North could not have exaggerated the varied beauty and fertility before him. Studded with small towns, its teeming population —with all the wild dance of insect life in late spring—lends enchantment to Nature's beauty. Elegant mansions, embedded in warm, wooded spots, give evidence of the numerous proprietors who love to dwell in this

picturesque plain. Well could Nature's poet, Thomson, have written of Strathmore:—

> "Enchanting vale! Beyond whate'er the Muse
> Has of Achaia or Hesperia sung!
> O vale of bliss! O softly swelling hills,
> On which the power of cultivation lies,
> And joys to see the wonders of its toil!"

And beautifully conspicuous in this earthly Paradise lies the lovely town of Blairgowrie. Approaching it from the east on a clear June evening, we know no more enchanting scene. Virgil has some descriptions of natural scenery which, in his matchless harmony of song, seem aptly fitted for this rural scene. The harsh grandeur of the Northern and Western Highlands is here supplanted by a cheerful mildness and a sylvan joy. The giants of Highland story give place here to the elves and fairies who ever trip about from dewy morn to heaven-flushed eve. Rich pasture-lands with lowing kine; lusty swains and laughing maidens in mutual labour at the hearty haymaking; knots of wood with their unscorched green foliage; extensive fields of freshly-shot corn and darker-hued potato, surround the happy town, basking in the golden light, which the western hills have mellowed and cheered and freshened by the constant flow of Ericht's rapid stream.

The name of Blairgowrie is by some derived from the Gaelic *blar—ghobhar* "the plain of the wild goats;" but we think more simply and more reasonably by others from *blar*, a place where moor and moss abound, and *gowrie*, the ancient name of the district possessed by that unfortunate family. The contour of the parish (*quoad civilia*) is very irregular, being frequently intersected by the parishes of Kinloch, Bendochy, and Rattray; and its area is about 16½ square miles. Since the Highland portion of Persie and the south-western portion of

St. Mary's have been removed as new *quoad sacra* parishes, the original parish has become more regular and manageable. In the original parish the upper division extends for several miles along the west side of Glen Ericht, a marvellously romantic glen, through which, in the stormy wars between the Highlands and Lowlands, many a chivalrous band passed. The Marquis of Montrose went through this in his hostile descents from the Highlands. The Ericht, called "Ireful" on account of its rapidity, flows through the glen, in a very rocky channel. About two miles north of the town the rocks rise perpendicularly to the great height of 300 feet, and stand like hewn walls of 700 feet in extent. The place where this phenomenon is presented is called Craiglioch, or "The Eagle's Crag." At the base of this rock is a cave which seems to have been cut out by the violent removal of masses of rock. Here the scenery is awe-inspiring, one of the most grandly romantic in North Britain. Suddenly at this precipitous point the scene changes with kaleidoscopic variety. Strangely savage does Nature now appear. The rocks, commanding and irregular, overhang a deep and sombre chasm, at the bottom of which the Ericht forms a sullen and inky pool of great depth. No wonder that, in the strongly imaginative mind of the Highlander, these weird associations created a mysterious legend to charm the romantic scene. On the very edge of the precipice, and on the angle of the rock, the remains of a circular tower are still discernible; ruins which show that the building must have been of great strength and height. It went by the name of Lady Lindsay's Castle. According to the legend, some centuries ago a daughter of the valiant house of Crawford had committed some deep and deadly sin. Nothing but the expiation of His Holiness at Rome could restore her

peace and the honour of her house. And this pardon was granted only on condition of a life-time's penance. The lady submitted, and was confined within that gloomy tower for the remainder of her life. On the other side of the river is the mansion-house of Craighall, to be described in the article on Rattray.

Close to the town, the Ericht has a considerable descent to the valley of Strathmore, and forms a natural cascade, considerably improved by art, called the "Keith." This is peculiarly adapted for obstructing the salmon in their ascent for spawning. The river then flows on, bounding the parish, till it joins the Isla on its course to the Tay. The Hill of Blair is the first of a series of elevations which rise steeply from the plain. On its summit is finely situated the Parish Church, which commands a grand view. Close behind is a deep ravine, finely wooded, descending precipitately to the bed of the river. Again there rises higher another ridge, called Knock-ma-har, partly cultivated and partly planted with Scotch fir, sloping abruptly to the Lornty burn. Beyond this is a still higher and more extensive ridge, called the Maws, on which are well-cultivated and good grain-producing farms. West of this lies the ancient lairdship of Drumlochy, the ruins of whose fortress are still seen in the enormous thickness of the loopholed walls. Above this again is the great peat moss of Cochridge, which, in the "dry year" 1826, was accidentally set on fire, and continued to smoulder underneath the surface till extinguished by the following snows. The northern extremity of the parish is called Kingseat, on the west side of the Hill of Colliemore, 1000 feet above the level of the sea. The lower division of the parish stretches south of the town to the middle of the Strath, where

there is an extensive tract of flat moor, called the "Muir o' Blair," partly wooded, and partly laid out with fields of strawberries, for the Dundee and Glasgow markets.

There is a chalybeate spring in the Cloves (cliffs) of Maws called the "heugh well," the water of which has been found very beneficial for skin diseases and derangement of the stomach. Six lochs adorn the parish, especially Stormont Loch, which in winter is the scene of many a tussle at the "roaring game." On an island in the middle of it are the remains of an old building, in which tradition says treasures were concealed in perilous times, thus acquiring its name. Some antiquarians are of opinion that the battle between the Romans under Agricola, and the Caledonians under Galgacus, was fought in the Stormont in A.D. 84. Skene, in his "Celtic Scotland," considers the Mons Grampius of the Roman historian to be the Hill of Blair, 690 feet high. There are many places called "Cairn," as Balcairn, Cairn Butts, &c.; and as it was a custom with the ancient Britons to raise these cairns or heaps of stones as monuments for their fallen chiefs, it is not improbable that these antiquarians are correct. Moreover, early in the last century, there was dug up, out of a moss bog in the neighbourhood, the body of a Roman soldier in full armour and in an upright position. There is no doubt, at anyrate, that many of the Highlanders, when forced to yield to superior weapons and discipline, were killed in their flight through the parish.

On a wooded knoll, about a mile west of the town, near Ardblair, are the remains of a building which has some tradition connected with it. Newton Castle is a good specimen of the seventeenth century mansion-house, with a fine prospect, occupying an ele-

vated site, and visible for a great distance. It was rebuilt on the foundation of the old house, said to have been burnt down by Oliver Cromwell. Many gentlemen were miraculously saved in a vault of the old house while it was being burnt down. Superstition makes a ghost haunt the apartments of the Castle. It is in the shape of a lady dressed in green silk, who, as "the green lady," has scared many more than children from the ancient building.

"For still, at the darksome hour past e'en,
When lurid phantoms fly,
A hapless lady clothed in green
Illumes the earth and sky."

Close beside the Manse there is a circular mound, where, according to tradition, the Earls of Gowrie and their predecessors held their regality courts. A quarter of a mile to the west was the necessary concomitant, the "gallows bank," where the condemned criminals were immediately executed. From remains of charred wood and ashes and unctuous-looking mould, found at the circular mound, it is supposed that witches were formerly burned there. About 1832, a coin of the Roman Emperor Hadrian (in the beginning of the second century) was found in the garden of the parish schoolmaster, which is situated near one of the large cairns before mentioned.

Historically there is little to say about Blairgowrie. In 1634 it was made a burgh of barony by Charles I., in favour of the proprietor of the estate of Blairgowrie. In 1809, by a charter from its feudal superior, it was made a free burgh of barony, with power to elect a Bailie and four Councillors. At the time that the Militia Act first came into operation, the lower ranks there, in common with others, were so greatly discontented with the balloting of the Justices (Macpherson of Blair and Ramsay of

Bamff), that they confined these dignitaries in the inn, till a bond was signed to exclude the men of Blair from being pressed into the army. On their release, however, the Justices got the military to seize the ringleaders, regardless of the quasi-bond. George Drummond, who was born in Newton Castle, was the Provost of Edinburgh when the North Bridge, the Royal Infirmary, and the Royal Exchange were projected.

Ecclesiastically we are not in possession of many important notices. In 1170 William the Lion granted the Marsh of Blair to the Abbey of Cupar. In 1201, at the Synod of Perth, an agreement was entered into between the churches of Blair and Cupar. King Alexander II. in 1235 exchanged for the Marsh of Blair two and a half ploughgates of land in Meikle Blair. In the *Taxatio* of 1250 the church of Blair gave 24 merks to the Priory of St. Andrews. King Robert the Bruce in 1309 confirmed to the Abbey of Cupar a charter by Sir David Lindsay, bestowing upon it the lands of Blair. Under Cupar there was a chapel of St. Mary at Caille (Cally). In 1473 the tacksman of Cally churchlands had to be forester of all the woods of Strathardle. In 1474 the Abbot of Cupar had a mansion at Campsie (in Cargill); and in 1479 the tenants of the church-lands there had to "cultivate the land of Blar and of the Forest within the walls as much as they can, sowing annually sixty bolls of corn." In 1508 "the hale Blair abone the wod of Campsy is set," and in 1517 "the quarter of Blare is set." Before the Reformation, Blairgowrie is said to have belonged to the Abbey of Scone. In 1605 John Ross was minister, who, going to the meeting of Assembly in Aberdeen, arrived after they had met and risen; "yet he approved of

their proceedings." He was afterwards summoned before the Privy Council and confined in the Castle of Stirling, but was soon liberated. Many good stories are told of him. He was a very athletic man, using force to compel his people to go to church. Failing in this, he adopted the strange method of establishing a market at the Kirk-gate every Sunday afternoon after divine service, when household necessaries were sold. This plan proved more successful. However, young men were in the practice of playing at shinty on Sunday between sermons; and often he warned them of their bad conduct, but to no effect. One Sunday, however, he appeared, and taking off his coat and placing it on his staff, which he had stuck into the ground, he solemnly exclaimed:—

"Stand ye there,
As minister o'Blair,
While I, John Ross,
Get a game at the ba'."

Keenly then did he enter into the contest, but, instead of striking the ball, he, under pretence of being exceedingly blind in his aim, struck the *shins* of the youths, till he sent them all limping home. There was no more desecration of the Sabbath with this game. In 1689 Gilbert Blair was deprived of his office by the Privy Council, for not reading the Proclamation of the Estates.

There are some curious entries in the old Session Records, illustrative of the strict discipline of those days. These go back to 1647, but from 1658 to 1702 there is a blank. In a very late harvest in 1648 three men were summoned before the Session for shearing corn on the Sabbath, though after sunset; and were made to do penance for such an awful (?) sin. The elders were good financiers, for, in order to raise funds, they proclaimed in the same year that "every taverne keeper, or seller of aile, quho runs aile in tyme of sermon, or ye whole day

in ane excessive manner to any, sall pay hereafter as much as ye drinkers, *toties quoties*, it sall be found they are guiltie therein." One seller of "aile," being dealt with for his absence from church, naively gave the excuse that "he had but ane playd betwixt his wife and him, and that she had the use thereof that day;" but it was of no avail, he was reproved and "ordained to keep the kirk in tyme cumand, under ye paine of censure." On August 16th, 1649, the records bear that "we are to mourne for the continuance and increase of sinne and provanitie, especallie of the abominable sinne of witcheraft." On the 10th of October, 1652, intimation is given of a collection "for the sadd condition of the toun of Glasgow, being half-brunt." Under the date of 12th December, 1653, "There was na Sessione, in respect the elders were withdrawin in attending some of Glencairne's souldiers, who were ranging throu the paroch." On the 12th August, 1649, in the case of an unfortunate, who had appeared twenty-four times before the Session in public penance for adultery, the minister "aggravat his sinne and exhorted him to sorrow and griefe of heart for the same, and continued him to give farther evidence of ye truth of his repentance." A remarkable case of charity is here recorded, "Feb. 17, 1650—Given this day, to Sir Robert Mubray, sometyme laird of Barnbougall, now become, through indigence, ane poor supplicant, twentie-foure shillings." The Sabbath following has this entry:—"The Presbyterie Act anent brydalls, ordaining thair sould not be above eight persons in ye syde, that thair sould be no debaucht pipars nor fiddlars, nor promiscuous dancing, nor excessive drunkennesse, was lykeways intimate out of ye pulpit." And on the 19th July, 1650, it being reported to the Session that a certain person had "most despytefullie and devilishlie railed against ye Ses-

sione, cursing minister and elders," the common practice of "nailing be ye lug" was changed for the more honoured (?) "put into ye jouggs," till the culprit obeyed and repented.

A very great change has within the last fifty years come upon Blairgowrie. An insignificant village of mean thatched houses has become a town with good streets, good houses, and the stirring business of ten mills employing two thousand hands. Half the land is now under cultivation. A railway is up to its door. Three first-class hotels invite visitors. A weekly newspaper, printed in it, gives it some social importance. Eight or nine churches show some strong religious energy. Auction markets draw excellent specimens of cattle. Banks are thriving. The old complaint of ague, occasioned by the bad drainage, is now little known; though the rheumatism, in the low rimy parts at times shows itself. Rents have very much increased; the valued rental being now £26,378. The population has in little more than a century increased from 1596 to 5000. Now it is a grand start-point for the Royal drive to Braemar; and an excellent and healthy resort for summer visitors from the sea coast. It is to be feared that, as with all other country parishes, the morals of the people have not improved with corresponding social and economic improvements; but we must wait patiently till the waves of heathenism and pessimism, now sweeping over our whole land, have departed and given place to better times.

RATTRAY.

RATTRAY is a small parish wedged in between Blairgowrie and Bendochy, with the exception of a small portion (Easter Bleaton), which is now included in the *quoad sacra* parish of Persie. In the old charters it is also spelled Ratre, Retra, Retrey, Retre, Retref, Retrife, Retriffe, Rettra, Rettray, Rettref, Rettrefe, and Rethrife. The name has belonged to the parish and the principal proprietor for a very considerable period, as there are records which bear it as far back as the days of William the Conqueror. The river Ericht flows along its west and south side, separating it from Blairgowrie; and the general slope of the long narrow strip of the parish is from north to south. Thus facing the sun, and under the shelter of the several ranges of the Grampians, it is very mild in climate. The soil, too, is dry and light, over a gravelly subsoil, which renders the parish very healthy.

The Ericht (*i. e.*, the rough or rapid stream) is formed by many small rills that precipitate themselves from the mountain sides; but it receives its most powerful ally from Glenardle, the Ardle joining it at the Strone of Cally. Often in heavy rains, or after the thaw of severe snow-storms, these streams get suddenly swollen; and by the time the Ericht reaches the low land in the south of the parish, it is in flood, which in autumn is often very destructive, sweeping away entire fields of cut grain. In 1847, when in full flood, the Ericht destroyed two arches of the Rattray Bridge. It is one of the most picturesque and romantic streams in Scotland; and its associations

have made the district specially noted. It is the one matter worthy of note in the whole parish, but it is enough to let the parish never be forgotten; as the poet says of the songsters of the grove, that, though the subject and prime mover of all their song is "only love," yet "that only love is theme enough for praise." Three miles north of the village of New Rattray the course of the river lies for nearly two miles through a deep ravine, the sides of which are often like parallel perpendicular walls of hewn stone, at other times steep banks clothed with copse and hazel, here and there relieved by tall and graceful trees. One of the most remarkable of these precipitous conglomerate crags is on the Blairgowrie side, called Craigliach or "The Eagle's Crag," and is a huge rock with a vast grey front, so unbroken on its surface as to resemble the hewn walls of some gigantic fortress; relieved, however, of the awful barrenness of the southern Skye-rocks by the fringe of forest trees upon its summit. No description can tell the effect of this scene; for it is grand and savage beyond the power of words. The rocks above, lofty and threatening; the chasm below, deep and gloomy; the river at the bottom, gliding into a deep and sullen pool, black as midnight, and sombre in the deepest degree; all entrances the spectator. Vivid is the poetic description of W. L. Bowles:—

> "'Frown ever opposite,' the angel cried,
> Who with an earthquake's might and giant hand
> Sever'd these riven rocks, and bade them stand
> Sever'd for ever."

Occupying a commanding position on the summit of a precipitous cliff on the Rattray-side of the Ericht, stands the mansion-house of Craighall. Sir W. Hooker describes it as "clinging like a swallow's nest to the craggiest summit of the eastern bank, and harmonizing

perfectly with the adjacent rocks;" and Pennant, in his tour through Scotland, thus particularises the magnificent position of Craighall—"The situation of it is romantic beyond description; it is placed in the midst of a deep glen, surrounded on all sides with wide extended dreary heaths, where are still to be seen the rude monuments of thousands of our ancestors who fought and fell." The whole of this scenery has been moreover, invested with a new and powerful interest since Mr. Lockhart published to the world in the life of his father-in-law, Sir Walter Scott, that Craighall was the prototype of the Tully-Veolan of Waverley. Sir Walter having visited this part of the country in the course of a highland excursion, Mr. Lockhart thus mentions it:—"Another resting-place was Craighall, in Perthshire, the seat of the Rattrays, a family related to Mr. Clerk, who accompanied him. From the position of this striking place, as Mr. Clerk at once perceived, and as the author afterwards confessed to him, that of Tully-Veolan was very faithfully copied, though, in the description of the house itself and its gardens, many features were adopted from Bruntsfield and Ravelstone." Thus looking down we have a rare combination of

> "The gleam,
> The shadow, and the peace supreme."

The Rattrays of Craighall are the lineal descendants of the ancient Rattrays, the ruins of whose fortified mansion may still be traced on the summit of a rising ground, which is south-east of the village of Rattray. This mound still goes by the name of the Castle-hill. It is oblong, something resembling the shape of an inverted ship; but the eastern corner of it is circular, as if sucked up by the action of a whirlpool when the waters were retiring from the earth. The family must have removed

from this hill to Craighall during some of the perilous times, when they considered it safer to have some better natural protection from the sudden incursions of their enemies. Standing upon a precipitous rock of 214 feet in height, it could not be attacked on the west side; and ditches were on the north and east. It is only accessible in front, which is from the south; and on each side of the entrance, a little in advance of the house, are two round buildings, evidently intended for protection, with some openings for the archers. Here young Waverley in 1745 heard the half-crazed simpleton, David Gellatly, sing to his dogs this song, with its local allusions:—

"Hie away, hie away,
Over bank and over brae,
Where the copsewood is the greenest,
Where the fountains glisten sheenest,
Where the lady-fern grows strongest,
Where the morning dew lies longest,
Where the black-cock sweetest sips it,
Where the fairy latest trips it;
Hie to haunts right seldom seen,
Lovely, lonesome, cool and green,
Over bank and over brae,
Hie away, hie away."

Above the river, south east of the village, in a beautiful situation, are the remains of a Druidical temple. The principal stones have been carried off; but a few still appear in the field of a farm, which goes by the name of the "Standing-Stanes Farm."

A very large earthwork (already referred to as the Castle-hill, but also called the 'Hill of Rattray'), consisting of a mound of earth and resembling a ship with its keel uppermost, occupies several acres of ground. It is similar to the one in the parish of Dunning called Terrnavie, *i.e.*, *terrae navis*, or earth-ship, on account of its form. Superstition has conferred a sacredness on it, by the association of legends of a primitive character. It is

said that a profane clown, when cutting turf on the side of it, was suddenly appalled by the vision of an old man, who appeared in the opening he had made; and, after demanding with an angry countenance and voice, why he was *tirring* his house over his head, as suddenly vanished.

After passing between New Rattray and Blairgowrie the "Ireful" Ericht impetuously rushes down and forms a cascade of water 10 feet high, called the Keith, which was heightened by artificial means in order to secure the salmon on their progress up the river from the sea in the spawning season. Of course the salmon netting on the Tay has now entirely deprived the proprietors up the water of the chance of getting salmon at the Keith cascade; but a hundred years ago the fishing at Rattray was very keen, as we may conclude from the description given in the first Statistical Account of the parish last century: "The mode of fishing is curious. They make what they call a drimuck, resembling thin wrought mortar, which they throw into the pool to disturb the clearness of the waters. The fishers stand on the point of the rock with long poles, and nets upon the ends of them, with which they rake the pool, and take up the fish."

In the civil history of the parish Donald Cargill deserves the first place according to authentic records. Born in 1610, on the estate of Hatton, in Rattray, he was educated at St. Andrews for the ministry, and became minister of the Barony in Glasgow. This situation gave him an opportunity for carrying out his innate religious enthusiasm, and, joining the Covenanters, he got involved in their troubles. Apprehended for his fanatical zeal in 1680, he was tried at Edinburgh, and sentenced to be hanged; but such was his confidence, that when about to

mount the ladder to the scaffold, he nobly said, "The Lord knows that I go on this ladder with less fear and perturbation of mind than ever I entered the pulpit to preach!" Tradition says that a little above the village, at a narrow part of the Ericht, bounded on each side by huge overhanging rocks was the scene of "Cargill's loup." This he leaped, when, as a Covenanter, he was flying for his life from a troop of dragoons. Long after the event, some one is said to have remarked to Cargill:—"That was a guid loup ye took, when ye loupet the Linn o'Ericht." "Ay," was the hero's reply, "but I took a lang race till't, for I ran a' the way frae Perth!" Tradition also says that the Earl of Argyle halted his men in July 1640 for the night in the haughs at the village of Rattray when on his way to demolish "the bonnie house o'Airlie."

In its ecclesiastical history, the references are very few indeed. We observe (in the lives of the Bishops of Dunkeld), that Bishop Gregory of Dunkeld (1127-1169) gave the church of Rattray (which was in his diocese), to a certain Succentor, called Quasdub. In 1170, King William the Lion, by a charter signed at Kinross, granted two ploughgates of land in the district of Rethrife to the Abbey of Cupar, and that shortly after Eustace of Rattray granted Drimmie. William Lacock, chaplain of St. Peter and vicar of Rattray was an exemplary man, "sweating intensely at the repairs of the chapel and its pertinences, which otherwise would have been reduced to ruins."

The temperature of the atmosphere during winter is rather higher than in the districts north or south of it; but it is subject to frequent and sudden variations. It may interest our readers, who were lately startled with the accounts of the sudden earthquake in Sussex in England, to know that in Rattray and neighbourhood, a

violent shaking of the earth took place on October 23rd, 1839. According to one who experienced the shock (Mr. Souter of Blairgowrie), "it was accompanied by a noise resembling distant thunder, or the rapid passage of a heavy loaded vehicle over a newly mettled road. In some houses the shock was so severe as to excite very great alarm in the inmates; in one case the motion forced open the doors. Several people who were asleep were wakened by the shaking of their beds; and one thought the bed had been heaved up, and pushed first to one side and then to the other, and afterwards shaken violently, accompanied with a loud noise. The river Ericht fell several inches below the level it had attained during the day, although the rain had, in the interval, continued with unabated violence."

The Parochial registers have been kept with commendable care since 1660, and contain several interesting comments on the moral and spiritual history of the parish, similar to those of Blairgowrie. In connection with the Glebe-feuing Act (1866), in the case of Rattray (1868), where two offers from conterminous proprietors (within the statutory time of the process) were made for the same portion of the glebe, the Court of Teinds preferred the the second offerer in point of time, he being the higher in point of value.

The population has increased from 500 in the beginning of the century to 3000 now. During that period an entire village—New Rattray—has been built. The increase is owing to the mills which have been set to work in the parish and neighbourhood. There are three churches in the parish, which, strangely, is in the Presbytery of Dunkeld, whereas it should naturally fit into the Presbytery of Meigle. The famous artist Robert Herdman, R.S.A. was born in the Manse; his father and

two brothers being successively the Parish ministers. Many tourists pass through Rattray on their way to Braemar, by the royal route made under the direction of Prince Albert; for there are few healthier and more pleasant drives than this thirty-six miles' drive past Craighall, Strone of Cally, Persie, the Spittal to Braemar, the highest situated village in Great Britain, and within a few miles of the mountain home of our beloved Queen.

BENDOCHY.

MANY have puzzled their brains trying to find out the correct name, and the accurate meaning of the name, of this quiet semi-highland parish. The two most celebrated ministers of the parish differ widely in their views. Mr. Playfair in 1797 and Dr. Barty in 1843, in the two valuable Statistical Accounts, have their own theories, which we cannot pretend to comment upon. The former adheres to the name Bendothy, as the Communion cups were thus inscribed in 1786. The latter styles this spelling as clearly unwarrantable and without authority. In 1760, it took the name which it still retains, and which we cannot trace exactly beyond 1595, when the teinds were granted to Leonard Leslie, the Commendator of Cupar Abbey. Although the popular pronunciation has always been Bennethy, probably its derivation is from *ben*, "a hill," *do.*, a verbal particle prefixed to the future in Gaelic, and *chi*, the future of the verb to see, thus meaning, "the hill with the good view." This is borne out by the situation; for the rising ground, on the southern base of which the church and manse stand, is midway between the Grampians on the north, and the Sidlaws on the south, of the great valley of Strathmore; and here the view is extensive, varied and beautiful.

This parish lies near the eastern boundary of Perthshire, the Church being two miles from Cupar-Angus, fifteen from Perth, and seventeen from Dundee. Originally it consisted of a Highland and a Lowland portion. The former is now, along with parts of the

neighbouring parishes, within the *quoad sacra* parish of Persie; the latter is divided into two nearly equal parts by the Ericht; the part which lies west of the river, and in which the Church, Manse, and Schoolhouse are situated, being separated from the parish of Cupar-Angus on the south by the river Isla, and bounded on the west and north by Blairgowrie; the other stretching north between Rattray and Alyth across the main road which joins Dunkeld and Kirriemuir. The Ericht has, before joining the Isla, lost its rapid flow; and silently the Isla glides on, unless swollen by heavy rains or melting snows. The Isla is here about 225 feet in breadth and 10 feet in depth; but in high floods it has reached half-a-mile in width and 24 feet in depth. In 1774, the river rose within six inches of the top of the lowest arches of the Bridge of Coutty; and it took nine years to let the land recover its soil and vegetable powers. Some farmers used to drag their corn in harvest-time to higher grounds; others trusted to the season. Two neighbours had adopted these respective methods; one jeered the other for want of faith in Providence; but in a few days the "rain descended and the floods came," and the provident farmer retorted, "Whaur is your faith now, neighbour? It's doun the water wi' your corn." This reminds us of an occasion when the late Drs. Norman Macleod and Archibald Watson (the two extremes of physique), were boating in a western loch. The wind rose suddenly and fiercely. A nervous old maid in the boat asked the clergymen to beseech the protection of Providence. But the shrewd old boatman retorted, "The little ane can pray if he likes, but the big ane mun tak' an oar." Generally, however, the Isla meanders gently at its own sweet will,

> "In many a winding bout
> Of linked sweetness long drawn out.

The low haughs on its banks are composed of transported soil, being the alluvial deposit of many centuries. When the Isla overflows, a fine sediment of the nature of virgin earth is deposited, forming with the natural clay a soil of great fertility, and adding annually to the staple of the soil. The principal property in this locality is Cupar-Grange, which at one time was one of the country seats of the Abbot of Cupar. According to the Rev. Dr. Robertson in his "Agriculture of Perthshire," published in 1799, "there was discovered at Coupar-Grange some years ago a Druidical temple of a construction similar to the greatest one in the County of Kirkmichael, and nearly of the same dimensions. The diameter of the inner circle was sixty feet, the wall itself was five feet high. At the distance of nine feet, an outer wall of the same height was carried round. The space between these concentric circular walls was filled with ashes of wood and bones of different animals, particularly sheep and oxen. A paved way led across the area, from west to east, to a large free stone, standing erect between the circles and rising 4½ feet above the pavement. This stone, which seemed to have been the altar, was flat at the top and two feet square." At Cupar-Grange the Abbot's steward resided, who, managing the affairs of the Monastery, often in troublous times prepared there a retreat for his brethren. A century ago it was celebrated for a particular quality of seed-oats, which for a long time went by the name of the Cupar-Grange oats; and which rose cleaner, whiter, and more substantial from kindly soil, sometimes three feet in depth. The principal property in the other portion of the parish, east of the Ericht, is the Grange of Aberbothry. It is all level, manageable ground, with a gentle ascent north-eastward. Most of the lands are of clay of a whitish nature

in the bottom, but enriched with dark vegetable deposit, excellent for producing oats. Here and there through the parish are singular ridges of natural formation, called drums, from *dorsum* (Latin), the back; all having a parallelism to one another, and declining eastward. Whatever cause may have produced the mountains and the strath, these drums appear to have been produced by the tides of the ocean, of which Strathmore was then a channel, and to have been formed (like banks in channels of the sea), by the tide of the flood. They are in length nearly perpendicular to the line of ascent of the Grampian ridge, and are most prevalent in that part of the ascent which is flattest. Several subterraneous buildings, supposed to be of Pictish origin, were about a hundred years ago discovered in the grounds of Mudhall. When cleared of the ashes and earth with which they were filled, these were found to be about six feet wide within walls, five feet deep, and upwards of forty feet long; built in the sides and paved in the bottom with unhewn whin-stones. They answer to the description which the Roman historian, Tacitus, gave of some buildings of the Germans:—"They dig in caves in the earth, where they lay up their grain and live in winter. Into these they also retire from their enemies, who plunder the open country, but cannot discover these subterranean recesses." Mr. Playfair, in referring to this, quaintly remarked, "If people were obliged again to creep into a hole, they would know the value of good government by the want of it."

Ecclesiastically, Bendochy has all along, up to the Reformation, had very intimate connection with the Abbey of Cupar, and it was the Parish Church of Cupar before the Reformation. In 1165, Persie (under the name Parthesin) and Aberbothry were granted by William the Lion to the Abbey. We add a few notes from the Cupar

Registers which will show the connection and give the varied forms of spelling the name. In 1443, the revenue of the church of Benachty, along with the small teinds of Keithock, were let for £20 Scots yearly, and the tenants of Aberbothry were restricted by the Abbot to two hogs each, on account of the recurrence of some pestilential disease. In 1462, Abbot David Bane let the church of Benachty to David Blair for £20 Scots annually. Aberbothry was let eleven years after this for 42 merks, 2 dozen capons and 2 hens. In 1477, a commission was granted by the Abbot of Dunfermline to David Rush to grant a piece of land belonging to the Monastery, and contiguous to the south part of the cemetery of the Parish Church of Bennachty for the enlargement of the said cemetery. Two years afterwards, John Coul, clerk of the office and church of Bendachy, resigned said office. In 1508, Abbot William of Cupar petitioned the Bishop of Dunkeld to confirm the presentation of Sir Paul Brown, chaplain to the vicarage of Bendachi. In 1542, £25 were given for the rent of the vicarage of Benethy. Seven years afterwards the tenants of Aberbothrie were bound to do "their dewities lelelie and trewlie, but [without] fraud or gyle to the lady-priest and paroche clerk of Bennothy." The years following, similar injunctions were given, when the name is spelled Bendoethie, Bendochty, Bennethe, Benathe, and Benathy. In 1558, the tenants were to do "their det to oure miln of the Blacklaw, boitman of Ilay, lady-priest and paroche clerk of Bennathy;" but immediately afterwards the last part is altered to "the dominical chaplain and the chaplain of the blessed Mary and the parish clergyman." The teinds of Bennethie were valued in 1561 at 68 chalders (two-thirds meal and one-third barley), and the vicarage £6 13s. 4d. Scots. In 1569, this parish and Kettins were conjoined with a stipend of £22 4s 5d.

Collace was afterwards added—James Anderson being the minister of the three charges. In 1663, Henry Malcolm, minister of Bendochy, was clerk of Synod. In 1692, David Rankin, author of several works, was minister. In 1740, James Ramsay dissented from the resolution of the General Assembly to depose the eight seceding brethren.

A century ago, the seats of Keithock in Cupar parish stood in the Church of Bendochy. The walls of the Church are understood to be very old. The pulpit is in the style of John Knox's, to be seen in the Museum of St. Andrews University. In the back wall of the church is a stone erected, in 1587, to the memory of Nicol Campbell, proprietor of Keithock, son of Donald, Abbot of Cupar, and grandson of the Earl of Argyle. Another, in the west passage, was erected, in 1584, to the memory of his brother David, proprietor of Denhead, in Cupar parish. There is also a stone to Leonard Leslie, Commendator of Cupar Abbey, who died in 1605, aged 81. And there is a figure in the wall, of date 1606, representing John Cummin, proprietor of Couttie, in Bendochy parish, dressed in a coat of mail, and standing on a dog. On account of the inconvenience of crossing the Ericht, especially when in flood, there was in the good old times a chapel at St. Fink, under the name St. Findoce, for the people on the east side. The houses near it are called the Chapelton; and the ruins of the foundations still remain. Around the chapel there had been a burying-ground; for on several occasions skulls without a body, each enclosed between four square stones fitted to hold the head, were dug up, evidently of soldiers who had been slain at a distance. Below a cairn of stones, among the loose earth, which was black with burnt ashes, were found human bones half burned; and further down two

inverted urns, adorned with rude sculpture and containing human bones, both in perfect preservation. This chapel and another at Callie gave evidence that, so far at least as providing religious accommodation for the people was concerned, the Abbots of Cupar had done their duty. For the last few years the minister of the parish—the Rev. George Brown—has been doing something to meet the wants of the old and the convenience of all, by having a place fitted up for occasional services on Sunday evenings. This laudable movement deserves all encouragement, and the great numbers, who avail themselves of this opportunity of attending Divine service, satisfactorily prove that there are chapels planted and supported in less necessitous places by our Home Mission Committee. To show the attachment that the people of Bendochy parish had to the work done by the Catholics and Episcopalians, they retained the Episcopal minister twelve years after the Revolution, and adhered to him even after the settlement of his Presbyterian successor. It was in Bendochy Church that the deputation from the Tron Church of Glasgow heard Thomas Chalmers, then minister of Kilmany, who was awakening from the sense of failure of his work, when conducted with the nicety of mathematical exactness, to the broad evangelical life which so marvellously stirred the souls of a generation. For nearly half-a-century the parishioners had the rare privilege—rare in a small country parish without even a village—of having as their minister Dr. James Barty, a man of distinguished scholarship, legal acumen, and preaching power, who was raised to the Moderator's chair of the General Assembly. With indefatigable energy he set about improving the position and strengthening the work of the preacher at Persie chapel, which had been erected in 1785, by having a manse built, a glebe allotted, and the parish endowed;

and all this he lived to see accomplished according to his best wishes. The old ecclesiastical hauteur, blended with poetic taste, was strongly marked in his countenance and manner, which can be easily inferred from this note in his article in the New Statistical Account of the parish:—"The manse is sweetly situated on the banks of the Isla, snugly embosomed in its own little grove of wood, and oh! ye my successors, lift not up the axe against the trees. Touch not the old ash that has stood for a century the sentinel of the manse, guarding it from the eastern blasts, and protecting from the storm the graceful birches that weep and wave their branches below." The highest prize for entrant students of divinity at the four University seats—the Barty prize—is derived from the interest of money raised after his death, by his well-wishers, as a memorial of his worth. Principal Playfair of St Andrews was a native of the parish of Bendochy; and for a time the Rev. J. Honey was minister, a man of gigantic stature and remarkable strength (the true type of muscular Christianity), who will be long remembered for his daring and heroic feat, when a student at St. Andrews in 1890, in rescuing from imminent death five shipwrecked sailors by successively swimming with them—one by one—through the boiling surf, at the hazard of his own life; for which he had the honour of the freedom of the City conferred on him.

The Parochial registers are contained in seven volumes, from 1642. They give the usual ample proof of rigid discipline and inquisitorial surveillance exercised by the kirk-sessions of those days. One offender "the session thouyat fitt to bring in sackcloth, till he acknowledge his guilt on his knees." Another female delinquent appeared for the twentieth time before the congregation on the stool of repentance. A young lad having struck a

boy on the Sabbath day for throwing a stone among the children, confessed that "he went out, and only shot him over; the members, after discoursing of it, thought fitt to dismiss him with the session rebook." A laird was rebuked for going out with his gun on the Fast-day "only to fleg the tod from his sheep." The session accepted four pounds nine shillings from a farmer "as satisfaction for his daughter's resiling from purpose of marriage after the publication of banns.' The elders used to go through the parish during divine service to pick up any straggler who should have been at church; but with all their supervision, the parish statute-book shows the occasional black marks of the secret sin, engendered by the old Adam.

According to the report by a Committee of the Presbytery of Meigle in 1808, two acres of ground were being set apart for "minister's grass," when some of the heritors protested, that, as the minister then had been in possession (from time immemorial) of the right of pasturage for his cows and horse over kirk-lands in the parish, belonging to the Hon. Stuart Mackenzie, therefore no recourse should be had against the other heritors for the grass ground so set apart; and that at one time £20 scots was set apart by decreet of the Presbytery in lieu of grass for the minister. In the Government Return issued on the 6th October, 1884, we observe that the unexhausted teinds belonging to this Parish amount to £22.

As could be at once inferred from its fore-lying situation, the parish is on the whole healthy and of a fine climate. The lowest reading of the thermometer during last century was 8 degrees Fahr. in December 1794. The hoar-frost on the ice of the river was half-an-inch long (reminding us of the marvellously fairy-like appearance of the hoar frost of December 1882); but for all the

frost, there was a pool of still water in the Isla (100 feet above sea level), that did not freeze. According to Dr. Barty, on the 15th February 1838, the thermometer read 8 degrees below zero (or 40 degrees of frost); when water spilt in a bedroom, in which there had been constant fire night and day for ten days previously, almost instantly congealed. The crop of 1795, which followed the intense cold of the winter before, was so deficient that the price of grain was doubled. In March of that year there was rain with a flood; on May 9th it was snowing heavily—the thermometer never rising above 48 degrees during the whole month, nor above 60 degrees during the whole summer; so that, on account of very broken weather, the ears of the uncut oats sprang, standing upright in the fields, and the harvest was not taken in till the 24th of October, when from Loch Brandy (due north) a reeving wind helped the husbandman's labours.

The state of agriculture has altered very materially since the accounts of 1750. Then it was conducted in the runrig system, *i.e.*, each field was divided into as many parts or ridges as there were farmers in the village. In Cupar-Grange alone there were fifty families, having its brewer, carrier, miller, and shop. It was a self-protection policy to ward off the Highland depredators. In these ridges the good and bad land was equally divided among all, but the pasturage was common. They ploughed with eight oxen; and their corn was very good in quality. They used tumbler sledges for carts. There was no glass in the windows, but only wooden boards; and the houses were vile with smoke for want of vents. All the time of harvest a piper was kept for playing to the shearers at the usual harvest fee, the slowest shearer having always the *drone* behind him. The population of the parish was therefore very much higher than now,

when there are no small pendicles, but all is absorbed in large farms. In 1750, the population was 1293; while, in 1811, after the change in the farming system, the population was 748. Now it is 499, but this excludes the part in Persie. In 1630, the valuation of the parish was (according to the minutes of the Presbytery), equal to 115 chalders of victual, which then would be worth about £1000; now it is £12,075. At the beginning of the present century a ploughman's wages were £10 (though some years before they were only £5), a woman's wages £4, a day labourer's 8d. to 10d. a wright, mason, or smith's 20d. to 22d. per day; the price of a new cart was £6, and new harrow 7s.; a fat ox, 40 Dutch stone weight, £10, and a good horse £12.

Things are now vastly changed for farmers, with the lower prices and higher expenses and rents. We agree with Dr. Barty's experienced remark in 1843, equally applicable now—"It is in his byre that the farmer looks for his rent." He would need now to do so. For unless grain rises in value, or some latent productive power in the soil be discovered, or the farmer's outlay be diminished, it is not easy to see how he can continue long to pay his present rent." The poor are now very indifferent, being more so on account of the working of the mistaken Poor-Law Act; the old spirit of independence is dying out. In the beginning of the century the poor—even the deserving poor—only received from two to five shillings a month; and, as Mr. Playfair quaintly remarked, "That is only 2d. a day, which cannot detain them long from that country where 'the weary are at rest.'"

As already remarked, there is no village in the parish. In 1840, Mr. Archer erected a farina-work at Coutty Bridge, which is occasionally a great boon to farmers when potatoes are either diseased or plentiful; and nothing can

be finer or more beautiful than the flour there manufactured. The Coutty Bridge over the Isla was built by the Government in 1766; but it is now inconveniently narrow for the increased traffic. The parish is purely agricultural; but few parishes can equal it in the value of its stock or the weight of its grain. Quietly, in general, do the people live. Daily viewing the Creator in His works, they contemplate the Divine economy in the arrangement of the seasons; "away from the madding crowd," their natural affections are cherished more purely than in the bustle of town life; their habits become their principles, and they are ready to risk their lives to maintain them. Long may this continue, without the contamination of the foul disease of Communism which is being generated in the great centres of population! Virgil's inimitable description of the pleasures of a rural life may aptly suit Bendochy :—

"An easy, quiet, and a safe retreat,
A harmless life devoid of foul chicane,
And home-bred plenty the rich owner wait,
With rural pleasures sporting in her train.
Unvex'd with quarrels, undisturb'd with noise,
In peaceful industry time glides away;
He, living lakes and flow'ry fields enjoys,
Woods, hills and dales, and streams that thro' them play."

CUPAR-ANGUS.

In the very "Howe" of Strathmore lies the parish of Cupar-Angus. The greater part is situated in Perthshire, but the original part is in Forfarshire, hence it is designated "of Angus." The origin of the name of Cupar is as uncertain as is the correct way of spelling it; but this has been fully discussed in our article on the Abbey (on page 5). More than likely the name was given in honour of the famous Saint Cuthbert, monk of Melrose, who is said to have had twenty-three churches consecrated to his name. According to Skene, in his "Celtic Scotland," Cubert was one of the four royal manors or thanages of the division of Gouerin (Gowry), which paid "Can" to King Malcolm the Fourth.

The river Isla separates the parish on the north from Bendochy. From the *Taxatio* of the Abbey of Arbroath (1275), the river is called Uliffe, which means a flood, or inundation; and this is characteristically appropriate, for the haugh-land, of considerable extent, was, before embankments were erected, very often subject to sudden submersion, which often occasioned very great loss to the crops, especially during harvest-time. These embankments average in height above seven feet, and in breadth, thirty-six feet at the base, and three at the top. Rising in Canlochan Glen, the Isla winds its serpentine way for forty miles; and, fed by the Fricht and Dean, falls into the Tay three miles beyond the western boundary of the parish.

North-east of Cupar lies the parish of Meigle, which now *quoad sacra* contains Kinloch and Balmyle, formerly in Cupar parish, and still *quoad civilia* in it. Kettins

bounds Cupar on the south-east, and Cargill on the south-west. The whole parish, about five miles long and two miles broad, is divided by a ridge of some height, along which runs the great road from Perth to Aberdeen. The soil in the lowlands is of a clayey or loamy nature, producing excellent crops of grass and grain. In elevated parts the soil is light and gravelly, more suitable for potatoes, when well manured. There was a common of 250 acres, called the Watton Mire, to which in olden times the parishioners used to go for turf and sods to eke out their fuel; but since the railway has given facilities for the conveyance of coal up to the very door, no advantage is now taken of this. Dr. Robertson in the "Agriculture of Perthshire," in 1799, mentions that the common then belonging to Cupar consisted of sixty Scotch acres.

The view from Beach Hill, north of the town, is singularly beautiful. On the one side, you see the Isla meandering through a fertile plain, "like a wounded snake, dragging its slow length along." On the other side, you are entranced with the grand panorama of the majestic Grampians, towering in their cold beauty into the clouds; the prominent peaks of Ben More, Schiehallion, and Ben Voirlich being quite distinct on a clear, hard day. Looking south, you have the wooded Sidlaws and Dunsinane, on which, in Macbeth, Shakespeare has thrown a tragic charm.

In quiet nooks and secluded dens some rare plants are to be found, especially the Water Soldier, which throws out from the mud, near stagnant water, rigid prickly leaves, like those of an aloe, and in July a six-inch stalk with delicate white flowers at its summit. It is said that this very rare plant (though common in ditches in the east of England), was planted in Forfar Loch, by the enthusiastic and talented discoverer of Forfarshire flora, George Don; and found its way by the Dean to the Isla.

The rare plants, tufted Loosestrife (with its small yellow whorl), Henbane (dangerously narcotic), and the dwarf Elder (with its herbaceous stem), are found in the parish; but in these days, when any mention made of the favourite haunts of noted ferns causes a "Sennacherib" rush for specimens, which sooner or later extirpates them, we will not name the *locus* of these plants.

The remains of a Roman camp are still visible immediately to the east of the churchyard. Maitland describes it as nearly a regular square of 1200 feet, fortified with two strong ramparts and large ditches. It is said to have been formed by the army of Agricola in his seventh expedition. Here the half of his army encamped, while the other half remained at Campmuir, in Lintrose, two miles south-west from this place. These camps commanded the passage of Strathmore, and, according to Wilson in his "Pre-historic Scotland," guarded the passages leading down Strathardle and Glenshee. Wilson also states that, in 1831, a spear-head was found in the lands of Denhead belonging to the Archaic period, made of bronze, 19 inches long, and extremely brittle. One of the fractures near its point shows that a thin rod of iron has been inserted in the centre of the mould to give additional strength to this unusually large weapon. A Roman urn was found on Beach Hill, where, according to legend, justice was strictly administered in ancient times. We are unable to trace any instances of summary execution on Witch Know, opposite to Cronan.

But what made Cupar most famous in the middle ages was its Abbey. This was built on the centre of the Roman camp by order of King Malcolm IV., in 1164, for the Cistercian Monks. As a very exhaustive account —considering the limited materials in the hands of the

historian—has been already given of the Abbey at the beginning of this volume (pages 1-46), it would be out of place to give again an outline sketch. The parish church and churchyard now occupy part of the fifty acres of its original site. The Abbey was well endowed by kings and nobles, and at the time of the Reformation its income was as good as £8000 a year in our day. In 1489, Dempster of Careston, with the two profligate sons of the first Duke of Montrose, carried off "twa monkis" and some horses belonging to the Abbey; and for this "husting of the privilege and fredome of hali kirk" was ordered to place himself in ward in the Castle of Dumbarton. In 1618, the spirituality of the benefice was transferred to the Protestant minister, and a new church was erected. In 1645, two hundred soldiers attacked the town by order of the Marquis of Montrose; and Robert Lindsay, the parish minister, took the leadership of the defence, but at the cost of his life. His widow wrote to Parliament about this attack of Alister M'Donald, *alias* Collkittach, stating that her husband "was murdered by a number of merciless rebels for his zeal and forwardness in the cause of God." In the year following, an Act of Assembly recommended her for charity, which was readily responded to by many congregations in various parts of the Church. Henry Guthrie, Bishop of Dunkeld (1600-1676), was a native of Cupar. In 1679, George Haliburton, minister of Cupar, was promoted to the Bishopric of Brechin. On the 26th of May 1689, "there was no Session, the town being in a confusion with Englishmen" (General M'Kay's dragoons being then quartered in the town). In the same year George Hay was deprived by the Privy Council for contumacy. On the 16th June 1742, James Spankie (who had been ordained on the 10th of March 1741), was, on the casting

vote of the Moderator of Presbytery, deposed for his irregular marriage and dissimulation; but this judgment was reversed by the Synod, who ordered him to be solemnly rebuked. He was parish minister for thirty-seven years. There were for many years in early times two other chapels in the parish—the chapel of the blessed Mary at Balbrogy, and the chapel of St. Ninian at Keithock.

Two important decisions were given by the Court of Session in connection with ecclesiastical and parochial matters in Cupar. *In re* Hill *v.* Wood (1863), it was decided anent churchyards (1) that long-continued possession of burial ground in the churchyard will be held to presume, and will be practically treated as equivalent to, a formal allocation of it; (2) that an allottee of ground in a churchyard, whether he be an heritor or merely a parishioner, does not by the allocation acquire a right of absolute property in it, but of use merely, though from the sacred nature of the use (*i.e.* burial accommodation to successive generations of the parishioners), the allocation confers on the allottee a right to the exclusive possession of the ground so long as it is tenanted by the dead, or while unallocated ground exists in the churchyard which can be assigned as a place of burial; (3) that the right of sepulture may be acquired by a family or a number of individuals in ground not belonging to them (including the churchyard), in virtue of possession thereof by way of burial therein of their relatives for a period of forty years; and (4) that the site for the erection of a vestry for a church will not be sanctioned if it involves an encroachment on the existing churchyard. And *in re* Scot. N.E. Railway *v.* Gardiner (1864), anent ecclesiastical assessments, it was decided (1) that the term "heritor" applies to a *corporate body*, such as a railway company;

(2) that as to real or valued rent for such assessment the rule of liability is not regulated by the Valuation Act (which is not a taxing statute, but merely one for valuing properties), but by the rules of law in force prior to its date (1854).

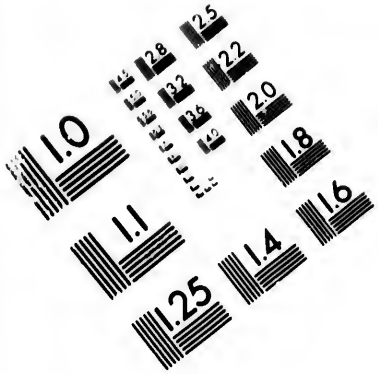
In 1618, the town of Cupar was erected into a "haill and free lordship and barony," being originally, like Arbroath, what was called an abbot's burgh, to distinguish it from a royal burgh, like Forfar, or a bishop's burgh, like Brechin; for towns and villages gradually acquired their dimensions round the seats of kings, bishops, and abbots. Stuart Gray, Esq., of Gray and Kinfauns, is now the superior of the burgh.

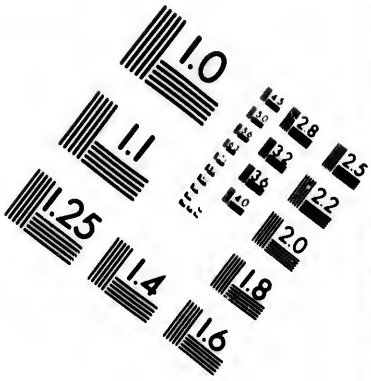
The date of the oldest of the Parochial registers is 1682. These carefully written volumes contain entries of rigorous discipline similar to those of Blairgowrie and Bendochy. We lately examined them in the Register House, Edinburgh, where all parish records, which contained notices of births or baptisms in the ordinary minutes (baptisms being then in the church) are now collected; but we found nothing specially calling for notice.

The parish has always been noted for the longevity of its inhabitants. At the end of last century a well authenticated case is given of a woman who died at the age of 116 years; and the three venerable clergymen, who, for upwards of half a century, walked the streets of Cupar, gave ample evidence of this happy trait in the climate. For sixty years did Dean Tory officiate, with a mind which remained fresh to the end; for about half a century Dr. Marshall sustained with indomitable vigour the Voluntary principles; and Dr. Stevenson, for fifty-two years, with the honour and respect of the whole

community and Presbytery, carried on his unobstrusive but powerfully lasting work, in the development of liberal theological thought.

As in the neighbouring parishes, vast changes have taken place in Cupar, in agriculture and manufactures and the living of the people. In 1750 the population of the *quoad civilia* parish was 1491; it is now 3000. Then the valued rent was £556; now the real rent is £16,297. Then the runrig prevailed, with ploughing by oxen; now farmers have large farms, with vastly improved implements. Then lint seed formed a considerable part of the produce; now it is unknown. Then on the principal road any house could sell spirits and ale without a licence; now it is attempted to have entire prohibition. Then there was but one minister; now there are half-a-dozen, endeavouring to work out in religious polity Darwin's theory of "the survival of the fittest in the struggle for existence." Then there were ten carriers; now they have the Caledonian Railway. Then there were four whisky stills and nine brewers, forty-five public housekeepers and nine butchers to a third part of the present population. Happily what a contrast now! The teacher's salary was £11, as the writer in the "Old Statistical Account" says, "not equal on an average to that of the meanest mechanic or day labourer." The turf and divot and cruisie-lamp now give place to coal and gas. The handloom-weaving is supplanted by machinery. A tannery was built in 1781, wherein 2600 hides were dressed annually. Now there are three linen-works, a tannery, a farina work, a brewery, and steam sawmills. To further the linen manufacture, George Young, a Cupar merchant, and a man of uncommon capacity for business, endeavoured, by petitioning the Board of Trustees for the "Forfeited Scottish Estates," to procure a survey for a canal between





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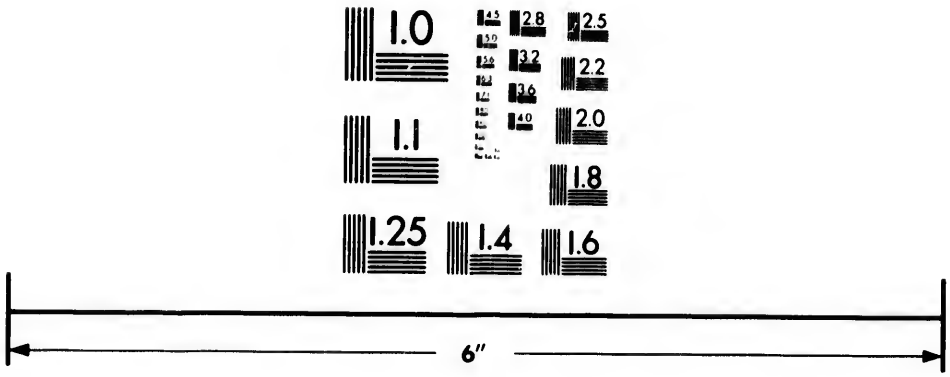

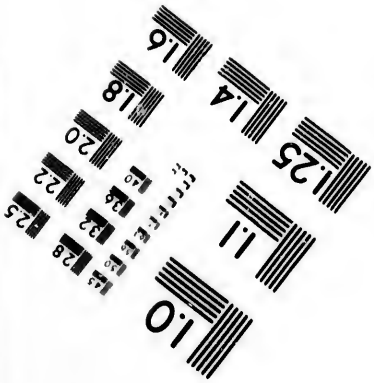

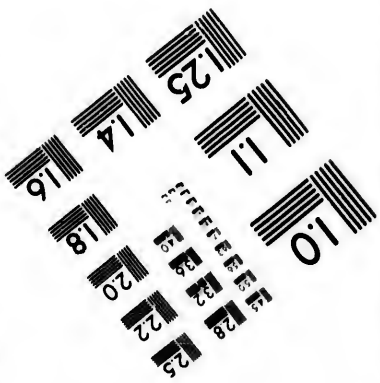

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Perth and Forfar by Cupar; but the expense was too heavy and the plan was laid aside.

The steeple, which marks the town at a distance, but is not connected with the church, was built in 1762 by subscription among the inhabitants. It stands on the spot where the prison of the Court of Regality stood; and the lower part of it is still employed as a temporary place of confinement. A few years ago Mr. Lowe, a native of Cupar, after his arrival from Winnipeg in North America, most handsomely repaired the partly dilapidated steeple at his own expense. Justice of Peace Courts and Circuit Small Debt Courts are regularly held here. There are several banks and hotels in the town; but the weekly farmers' market, on Thursday, is dwindling down. Still, there is a regular auction mart for selling and buying cattle; and fair attendances are occasionally seen on the third Monday of six of the months of the year.

The chief improvement in agriculture consists in draining—an ingenious plan of the late Lord Hallyburton being thus described by Dr. Stevenson in his "New Statistical Account of the Parish:"—"In heavy rains the standing water could not find any vent, the only drain—a small stream skirting the land—serving to increase the evil. In these circumstances his Lordship planned the following remedy:—A level was brought up from a point in the bed of the stream, 1180 feet 8 inches below the farm subject to inundation. In dry weather the stream was confined to one side of its usual channel, and a conduit of 18 inches square, well built, flagged, and puddled on the top, to prevent any water getting in, was constructed below the bed of the burn. Above that, a complete coating of broken metal was laid to render the conduit more secure, and the burn was then allowed to run in its former course. The rise is one inch in 42 feet

2 inches. The cost of the whole was £220. It was constructed in 1831, and has been found, with occasional trifling repairs, completely to answer the purpose for which it was intended." Cupar Parish, like Kettins, has been famed all over the country for its breeding of cattle. Some years ago we saw at the Shorthorn sale at Keithock (Mr. Fisher's) the finest specimens of that breed which Scotland possessed; and the very high prices realised by Mr. Thornton's sand-glasses from purchasers from all parts of the world testified to the rare qualities of the stock. At Balgersho Farm, Mr. Ferguson the other day realised a very high figure for some of his prime Aberdeen Angus breed. Messrs. Macdonald and Sinclair, authors of the history of that excellent stock, give him a very complimentary but well-deserved notice. Having secured several of Mr. Watson of Keillor's best cattle, he blended the valuable blood of "the first great improver" with his own herd, which consists of the descendants of the famous Vines of Mr. M'Combie.

In 1874 a much-needed water supply was introduced into the town. Her gracious Majesty Queen Victoria has driven three times through Cupar—on the 11th September and 1st October, 1844, and on the 31st August, 1850.

We cannot close this article without making reference, in a word, to the princely gift by Peter Carmichael, Esq., of Arthurstone, of a very handsome church, with suitable endowment of £200 a year for the minister, in connection with the Church of Scotland, at a cost of £10,000. The parish of Ardler *quoad sacra* is to be taken from the parishes of Cupar, Meigle, and Kettins; and after the necessary legal process of disjunction by the Court of Teinds it will be added to the Presbytery as a fitting and beautiful memorial of Mr. Carmichael's deceased children. The design

of the Church, as well as of the Manse, does great credit to the architect, Mr. Johnstone of Greymount. May the people, to whom this convenient and beautiful place of worship has been given, show their life gratitude to the generous donor by regularly availing themselves of the religious services there !

LETHENDY AND KINLOCH.

QUITE separate parishes until 1806, and topographically distinct, Lethendy and Kinloch now form a united parish. Lethendy is separated from Blairgowrie on the east by the Lunan Burn, is bounded on the south by Caputh, and on the west by Clunie. It is five miles long, and about one and a-half broad. The surface rises gently westward for a mile, then falls suddenly from less productive soil to a fine black mould. A hundred and twenty years ago the best lands were under sheep pasture, but owing to a bad breed and unskilful management the yield was poor, both to the proprietor and tenant. From that time sheep were entirely banished, marl was extensively used, the waste lands were cultivated, and by industry and good management the rents soon trebled, the condition of the tenants improved, and the face of the country entirely changed. And so much has the parish progressed that from the old valued rental of £105, the assessed rental now is about £2352.

The Tower of Lethendy is a very old building, supposed to have been a fortalice in times preceding the invention of gunpowder; but, on the whole, it was far from being impregnable, especially from the east and south. About fifty years ago a pot was found, six feet below the surface, in the peat moss at Blackloch, where it is supposed a Roman camp was pitched. This Roman camp-pot—made of a compound metal, like bell metal—stands upon three feet, is 17 inches high, 40 inches in circumference, and capable of holding six Scotch pints.

The population of Lethendy in 1750 was 346 which,

is about the same as at present. The registers commence in 1668, and incongruously mix up matters of Church discipline, collections and distributions for the poor, marriages and baptisms, &c. Some have been well kept, but others have suffered from the damp. A hundred years ago the people were described as very simple in their manners, frugal, industrious, and contented with their situation. Their religious ideas were narrow and imperfect, but their morals were little short of the dwellers in St. Kilda. The writer of the "Old Statistical Account" would have been a staunch opponent of the last Franchise Bill, for he complimented the parishioners on their being nearly ignorant of political creeds:—"The speculations of this nature, which have lately so much engaged the attention of mankind, and which have been discussed by all parties with so great warmth and uncharitableness, are here treated with much indifference. They indeed hear and talk of reforms and revolutions, and plots and conspiracies, and armed associations; but without being the least alarmed, and without feeling themselves disposed to take an active part in support either of the one or of the other." What a contrast—for better or for worse, time will tell—when the Franchise Act comes into action!

Ecclesiastically the parish of Lethendy, before being united to Kinloch, was remarkable for its being the subject of several lawsuits, one of which is of great importance. According to the Act of Parliament of 1649, it was provided that "where competent manses are not already built, the heritors of the parish, at the sight of three ministers and three ruling elders to be appointed by the Presbytery, build competent manses to their ministers, the cost and expenses thereof not exceeding £1000 Scots (£83 6s. 8d. sterling), and not being beneath 500 merks

(£27 15s. 6d. sterling); and where competent manses are already built, the heritors of the parish are hereby ordained to relieve the present minister of all cost, charges and expenses for building and repairing of the manses." Mr. Williamson, the minister of the parish in 1786, applied to the Presbytery, who ordained the heritors to build a new manse in lieu of the old one, at a cost of £120 sterling, because a competent manse could not be built cheaper. Mr. Mercer, the principal heritor, brought this deliverance before the Court of Session, who ultimately increased the allowance to £195 sterling. Against this judgment Mr. Mercer appealed to the House of Lords, who affirmed the decision of the Court below, giving as their reason that "the Court of Session had gone according to the spirit of the statute." This decision in the Lethendy case has now all the force of a direct Act of Parliament. With the interpretation put on the statute by the house of Lords, "competent" manses are to be provided without any minimum limit to the expense. The statute is to be modified by custom, as has been pointed out in the Aberdour and Elgin cases since; "for the keeping up of a manse (even to rebuilding) must be considered as repairs, and the expense of such repairs falls under the clause in which there is no limitation." The Court has since allowed upwards of £2000 sterling for the rebuilding of a manse. In 1789 the same heritor, Mr. Mercer, took the minister to the Court of Session for digging peats from the glebe for the use of his family, on the ostensible plea that the operation involved a considerable diminution of the soil; but the Court decided in favour of the minister. And again, in the same year, Mr. Mercer challenged the right of the minister to have more than the statutory four Scotch acres of a glebe; but the Court ruled that after the lapse of forty years, the heritors can-

not challenge the state of possession of the glebe enjoyed during this period, although it is more than the statutory allowance; because such continued possession was conclusive evidence of the original extent of the glebe. The church of Lethendy was supplied from 1574 to 1580 by John Mories. In 1677, David Young was translated to Dunkeld. "The *Utencils* were estimat" at £40. In 1689 George Ireland died, aged 30; "wared on him for droggs in the time of his sickness 100 merks, and expended on his funeral £60 Scots."

Kinloch takes its name from its situation, meaning "the head of the loch," there being three lochs in the parish—viz., the Loch of Drumelie, the Rae Loch, and the Fenzies Loch. These abound in pike, perch and eel. In Drumelie and the Lunan Burn, issuing from it, are found excellent trout, which feed on the slick-worm (a species of food greedily taken by them). Though there are many small brooks in the parish, there are only two large ones—viz., Lornty Burn and Lunan Burn; the former cutting the parish right across from west to east; the latter separating the parish on the south-east from Blairgowrie. Clunie and Caputh bound it on the south and west. The parish is nine miles long and a little over one mile broad; and the Parish Church is about fifteen miles from Perth, nine from Dunkeld, and two from Blairgowrie.

The lower part of the parish is beautifully situated, with a southern exposure, sheltered from the north winds by the high grounds, and studded with sweet lakes. The Mansion House of Marlee is situated between two of the lakes, quite embosomed in rich plantation. The first marl-pit opened in this country was in the Moss which is connected with Rae Loch. It was partially drained in 1734; but afterwards was deepened at great expense. The marl is of great depth; and the sales were for a con-

siderable time very extensive. The advantages derived from the use of marl were alike felt by proprietor and tenant. As a manure it operates upon the earth by separating its parts, rendering it more penetrable to the roots of the plants, and thereby facilitating the means of nourishment. The richer it is the less it has of a cohesive quality, being thereby more easily incorporated. With the best marl the greatest benefit to the soil is obtained by laying it on the ground while under a grass crop, and leaving it exposed on the surface, over the winter season. Thus the thickly interwoven roots of the grass will prevent most of it from sinking below the surface, till it is washed into the earth by snow and rain. In one of the marl-pits at Marlee, a pair of very large deer's horns were found, of palmed form, and of the elk species, anciently the stately inhabitant of the Caledonian forests. It is worthy of note that deers' horns have been found in an entire state in marl-pits, though never so entire in the moss above, nor the sand below, the marl-beds. Much was done, a hundred years ago, in Kinloch to propagate the potato from the seed, that grows in the apple of the plant. These apples were taken before the shaws were decayed, and preserved carefully from the winter frosts. In April the seeds were picked out of the apples and sown an inch deep in well-prepared soil, half-an-inch of earth covering them. When the seedlings were an inch above the ground, they were transplanted into another piece of ground, at the distance of ten inches between the plants in the row, and at the distance of fourteen inches between the rows. They produced potatoes about the size of a small hen's egg. These were planted in the following year, and an excellent crop generally rewarded the labours; the seed of three apples producing a ton of potatoes. Some keen cultivators secured a kind of

potato in this way which, when kept properly, allowed two crops to be taken off the same piece of ground in one year. Can something of this nature not be seen about now in these unremunerative agricultural times?

There is one Druidical temple in the parish, on the road leading from Blairgowrie to Dunkeld. There is an old castle at Glasselune, situated on the projection of the steep bank of the glen of Lornty Burn. The massive ruins show that it must have been a place of considerable strength both natural and artificial. It was possessed of old by a powerful family of the name of Blair. An inveterate feud subsisted between the Blairs of Glasselune and the Herons of Drumlochy, a castle a gunshot to the east in Blairgowrie parish; and a constant and harassing system of petty warfare was for long kept up, attended with considerable bloodshed on both sides; till at length the struggle was ended in the total defeat of the laird of Drumlochy and the complete destruction of his fortress. There are in a moor about 80 tumuli, called the Haer Cavins, 15 feet long and 5 feet high, which some antiquarians of authority (among them Dr. Skene, the Queen's Historiographer for Scotland), in spite of General Roy's claim for Ardoch, have contended to be vestiges of the far-famed battle of Mons Grampius between the Romans under Agricola and the Caledonians under Galgacus, in 84 A.D. The Caledonians occupied the ridge extending from the Ericht to Forneth, about five miles to the westward, protected by the river and a deep ravine. As is well known, the natives made the irretrievable mistake of descending from their vantage ground, and exposing themselves to the impetuous attacks of the disciplined troops in the open plain. The natives were put to flight, after a desperate hand to hand encounter; and the traces of their flight, are still to be seen in numerous tumuli through

Maws in Blairgowrie. This gave rise to the provincial expression, that when a troublesome person abstains from fighting, on finding that he has met his superior, the fight was said to be, "let-a-bee for let-a-bee, like the fight of Maws." About the end of last century a tumulus, 81 feet by 4 feet, was opened and found to contain human teeth and a great quantity of human bones, much reduced and mixed with charcoal; very likely the remains of part of the 340 Romans and 10,000 Britons who bravely fell.

The old valued rental of the parish was £142; now the real rental is £2200. The population has not varied much from what it was in 1750, *i.e.*, 331. The Parochial registers go back to 1697. The eccentric minister of Tannadice, Mr. John Buist, was once proprietor of Nether Balcairn; and Mr. Farquharson of Invercauld took some of his finest larches to Braemar, from the seedlings which he reared in his property in Kinloch. The parish was originally called Lundeiff. In 1567, Thomas Cruickshank was minister, with a stipend of £6 13s. 4d. On account of the sufferings and loyalty of James Drummond, his children had £50 allowed by Parliament out of the Vacant Stipend of 1661.

The parishes of Lethendy and Kinloch were united by the Lords Commissioners of Teinds on the 26th Nov. 1806. The united parishes acquired notoriety, inferior only to that of Auchterarder and Marnoch, from the working of the General Assembly's Veto Act in 1836. We have only space for a few jottings about it. In 1835, the aged minister having applied to the Crown (the Patron) to appoint his assistant, Mr. Clark, as his assistant and successor—being petitioned by 107 males, heads of families—the presentation was made in Mr. Clark's favour by a royal sign-manual. The Presbytery of Dunkeld, holding for the first time that there was a constructive or qualified

vacancy, sustained the presentation. But just before this, the General Assembly, thinking that they had the power, passed a Veto Act, by which, after the presentee had officiated before the congregation, a majority, if dissatisfied, could object to his being inducted to the charge. Accordingly, after Mr. Clark's trials, the parishioners, having changed their minds, set him aside by a bare majority. The Assembly, on appeal, confirmed the veto. Soon after the old minister died, and a second presentation was issued by the Crown in favour of Mr. Kessen. The Presbytery sustained the presentation, and intimated his trials. Mr. Clark thereupon obtained an interdict from the Court of Session prohibiting the Presbytery from proceeding further. At next General Assembly it was resolved that, as admission to the pastoral charge of a parish was entirely an ecclesiastical act, the Presbytery must proceed to the induction of Mr. Kessen upon the call, and not upon the presentation. The Presbytery were in a dilemma: if they proceeded to the induction they might be imprisoned by the Court of Session for breaking the interdict; if they delayed, they might be deposed for not obeying their ecclesiastical superiors. To make things easier, however, it was resolved by the Assembly to prepare a libel against Mr. Clark for the violation of his vows to obey the Assembly's orders. As soon as possible afterwards, the Presbytery ordained and inducted Mr. Kessen to the charge, thus bringing the Church and the Civil Court into mortal combat. On this Mr. Clark complained to the Court, who summoned the Presbytery before them as criminals at the bar. There was a long defence; and, after taking the matter to avizandum for four days, the judges announced that the sentence was for the first offence the solemn censure of the Court. Mr. Clark was libelled by the Presbytery; but

he declined its authority on account of the illegal character of its composition, being partly formed of *quoad sacra* ministers. The Assembly of 1842 dismissed this objection and deprived him of his licence; Dr. William Cunningham remarking with characteristic audacity, that "the Church discharged its whole duty towards the interdicts of the Court of Session by despising them and trampling them under its feet." The next Assembly declared this null and void, having proceeded on incompetent grounds, and in the excess of its jurisdiction. In 1845, he was served with another libel; and two charges of drunkenness being found proven, he was finally deprived of licence in 1846. Now things are changed; the people have received a Veto Act from Parliament which goes far beyond what the Church desired; for they have the absolute power of presentation, as of rejection, conferred upon them. Had the Church's Veto Act been sanctioned by the State, there would have been no Disruption, and fewer squabbles and bitternesses in the election of ministers in both the Established and Free Churches. For, even in proportion to their usual peaceableness, when people in agricultural districts are roused up by religious differences, the turmoil and bitterness become the keener and more deadly:—

> "Arouse thee, youth! it is no human call,
> God's Church is leaguered—haste to man the wall;
> Haste where the red-cross banners wave on high,
> Signal of honour'd death or victory!"

MEIGLE.

This parish—the metropolitan of the Presbytery—is situated in the centre of Strathmore and the east of Perthshire. It is bounded on the north and north-west by the Dean and Isla; on the east and south by Eassie and Nevay and Newtyle; on the west and south-west by Cupar and Kettins. Its length is about five miles, and its breadth two miles. The two Statistical Accounts of the parish were written by shrewd and carefully observing men, viz., Dr. James Playfair and Dr. Mitchell. The latter considers that the name of the parish was derived from its local situation—Midgill, or between the "gills" or marshes; the Church and Manse being built on a plain between two marshes. But Jervise supposes that it comes from Migdel, "the plain with the dales." The name has various ways of spelling—Miggil, Megill, Migell; in an old map of 1640 Migle, with a large shaded part for Migle Moss; and in the return of Presbyteries to the General Assembly of 1593, Migel. The Dean is a sluggish, deep river, issuing from Forfar Loch, twelve miles distant; and is particularly noted for its excellent trout, generally very heavy, red-fleshed, and flavoured to meet the taste of the most fastidious gourmand. It flows into the Isla about half a mile from the village of Meigle. This river, in floodtime especially, is far more rapid; occasionally, after melting snows or a spate, it overflows its banks, and with resistless force sweeps away whole harvests, irretrievably destroying

"The well-earned treasures of the labouring year."

The parish has very little variation of surface, the soil in

some places being sandy, in others clayey, but generally of a rich black loam, and all is well cultivated.

There are many remains of antiquity, but we are left very much to tradition for any explanation, which is certainly very meagre and unsatisfactory. The tales and stories which have been handed down through successive generations are far too wild and extravagant for this matter-of-fact and utilitarian age. Abandoning, therefore, the most improbable, we shall examine the more remarkable monuments of antiquity in the parish, taking notice of the most plausible accounts which have come down to us concerning them. A little south of the village is situated Belmont Castle, once the seat of Lord Wharncliffe, an elegant modern quadrangular pile, agglomerated with the old 'ower of a former mansion. It is situated on the highest eminence in the parish, 204 feet above the level of the sea, and commands an extensive view of the plain. By a most unexpected accident it was, a year ago, almost entirely burned down to the ground, destroying some elegantly built and furnished apartments. Before this unfortunate fire this Castle, with its nice gardens and fine enclosures, beautiful lawn, and very old stately trees, rendered it the most delightful residence in Strathmore. Dr. Robertson of Callendar, in his "Agriculture of Perthshire" (1799), mentions . . as a "magnificent place, and next to Glamis the ornament of Strathmore." The Castle, policy, and two adjoining farms have been recently sold to the Right Hon. H. Campbell-Bannerman, M.P., the Chief Secretary for Ireland, for £52,000. In Roman Catholic times it was the residence of the Bishops of Dunkeld, under the name Kirkhill which it retained till about a hundred years ago. To show the connection of the parish with the Abbey of Dunkeld, the greater part of the stipend of Dunkeld is

still paid out of Meigle; and to implement the last augmentation granted by the Court of Teinds to the minister of Meigle, it was found necessary to take so much off the stipend of the minister of Dunkeld. Some of the most majestic beeches ever we saw are in the policies of Belmont Castle, the solid wood of one being calculated, below the offset of the branches, to measure 276 cubic feet. Taken as a whole, the ornamental timber in the park is unequalled in Scotland for size and beauty. In the enclosures of the castle there is a tumulus called Belliduff, which tradition gives as the spot where, in 1056, Macbeth was killed in battle by Macduff. Taking the most reliable facts out of the mass of fiction, we see that Macbeth, after murdering King Duncan, was crowned King; but this soon roused up the revengeful ire of Malcolm, Duncan's son, who was heartily assisted by the English King, Edward the Confessor. The English forces marched as far north as Dunsinane, one of the Sidlaws, where they had a furious hand-to-hand conflict with Macbeth, who commanded his troops in person. After many displays of courage Macbeth was obliged to retreat; and tradition fixes Belliduff as a likely place where Macduff, Thane of Fife, to gratify personal revenge, slew the King in single combat. We are glad to see that the learned historian, Burton, has thus assigned Macbeth a higher place than many others give him:—"The deeds which raised Macbeth and his wife to power were not in appearance much worse than others of their day, done for similar ends. However, he may have gained his power, he exercised it with good repute, according to the reports nearest to his time." We know that Macbeth is the first king who appears in the ecclesiastical records as a benefactor of the Church; for, according to the Register of the Priory of St. Andrews, he granted some lands to

the Monastery of Loch Leven About a mile distant from Belliduff stands, almost erect, a large whin-stone block of twenty tons in weight, to commemorate the death of some military commander, and is called by tradition "Siward's or Macbeth's Stone."

When the Knight Templars were in pomp (from the foundation of the order of military monks in 1118), they had considerable interest in Meigle, several lands in the parish being still known as the Temple Lands. We prefer this derivation to the common one of *templum*, any religious house. The earliest recorded lords of Meigle belonged to a family who assumed it for their surname. They had their lands from William the Lion; in his time (1180), Simon de Miggil was Lord of the Manor. The last notice of the surname is that of Rogier de Miggel, who along with the Perthshire barons swore fealty to Edward I. in 1296. The first Earl of Crawford, in founding the choirs of our Lady of Victory and St. George at Dundee (in 1398), gave an annual of 12 merks out of the lands of Balmyle. Meigle was for some time part of the lordship of Crawford, from which the scapegrace, Lord Lindsay, over-ran and up-lifted the rents in the time of his father, the Duke of Montrose, who was compelled to crave Parliament, in 1489, to protect him; in answer to which the offender was ordained to remedy all the evils which the lands of "Megill and Rothuen" had sustained.

Drumkilbo, a mile east of the village, is a fine mansion embosomed in wood. Kinloch, the residence of Sir John Kinloch, is pleasantly situated a mile and a half west of the village. When Mr. Murray of Simprim lived at Meigle House, Sir Walter Scott was more than once his guest. And near Simprim, at Cardean, there are still the vestiges of a camp.

But it is the antique and curious monuments in the churchyard which have most of all attracted the public eye to the parish. The accounts of antiquarians so stirred up the enthusiasm of the community, that a few years ago the late Sir George Kinloch, the Superior of Meigle, thought it advisable to protect them from the ravages of the weather and the hammering tourist. Accordingly, without consulting the Kirk-Session or Presbytery (the custodiers of all pre-reformation remains in the churchyard or church), he, by mistake, removed some to the old school, which at a very high figure he had purchased for the purpose of forming a parish museum. Decided action was taken by the Presbytery, and a compromise was at last come to between the two conflicting parties, by which the sculptured stones, that had already been removed, would not be ordered to be returned to the churchyard, as Sir George had agreed to enclose the old school within the churchyard, with free admission to any parishioner. In the churchyard (for the stones in the old school are now also in the churchyard), are the remains of the grand sepulchral monument of Guinevere, the wife of King Arthur, who flourished in the sixth century, but whose history is involved in fable. Before describing the remains in these remarkable stones, we will mention a few points brought out so beautifully by the Poet Laureate, Lord Tennyson, in his "Holy Grail" and "The Idylls of the King." It happened that

> "Leodogran, the King of Cameliard,
> Had one fair daughter, and none other child;
> And she was fairest of all flesh on earth,
> Guinevere, and in her his one delight."

Till Arthur came near, the country was in a very wild state, where the "beast was ever more and more; but man was less and less." Passing by the Castle walls, a strange sensation possessed Arthur; for though he looked down, he

"Felt the light of her eyes into his life
Smite on the sudden;"

and in deep and charmed meditation, he resolved to be "join'd with her, that reigning with one will in everything, they might have power to lighten all the land." After some negotiating, Arthur's chief knight, Sir Launcelot, was sent for Guinevere to make her Queen. Happy for a short time only did they live, for strangely had she given Launcelot her love, in spite of the "dear face of the guileless King." Meeting by arrangement to sin and part, "passion pale they greeted; hands in hands, and eye to eye, they sat stammering and staring low on the border of her couch." It was a madness of farewell, for in guilt she exclaimed—"Would God, that thou could'st hide me from myself! Mine is the shame, for I was wife, and thou unwedded." They parted; and she went to a nunnery, unknown among them, till one day the cry, "The King!" startled her, and so great was her misery that

"There with her milk-white arms and shadowy hair
She made her face a darkness from the King."

Arthur met her, and in pity and broken love addressed her with pathetic appeals to penitence; he loved her, yet he could not restore her altogether. Bitterly he must say:—

"Thou hast not made my life so sweet to me,
That I, the King, should greatly care to live:
For thou hast spoilt the purpose of my life.
I hold that man the worst of public foes
Who, either for his own or children's sake,
To save his blood from scandal, lets the wife
Whom he knows false, abide and rule the house."

According to the tradition, Guinevere was put in captivity on Barryhill, in Alyth, and ultimately torn to pieces by wild beasts; though Tennyson, throwing back on heathen times the Christian spirit, does not adopt any so cruel *denouement* for his series of beautiful idyls. One thing is

pretty certain from all accounts, she was buried at Meigle, and a monument was erected to perpetuate her sin. This memorial originally consisted of many stones artfully joined, and decorated with a variety of symbolical characters, strangely monstrous in their nature, and representative of revengeful violence on a woman. "On one stone are three small crosses, with many animals above and below. On another is a cross adorned with various flowers, and the rude representations of fishes, beasts, and men on horseback. On a third is an open chariot drawn by two horses, and some persons in it; behind is a wild beast devouring a human form lying prostrate on the earth. On a fourth is an animal somewhat resembling an elephant. On another, eight feet long, and three feet three inches broad, standing upright in a socket, there is a cross. In the middle are several figures with the bodies of horses, or camels, and the heads of serpents; on each side of which are wild beasts and reptiles considerably impaired. On the reverse is the figure of a woman, attacked on all sides by dogs and other furious animals. Above are several persons on horseback, with hounds engaged in the chase. Below is a centaur, and a serpent of enormous size fastened on the mouth of a bull." Such is the description given by Dr. Playfair, minister of the parish in 1790, and afterwards Principal of the University of St. Andrews. Pennant in his "Tour," Jervise in his "Sculptured Stones," but especially Dr. Stewart in his very costly volumes, give accurate drawings of these stones. However, there seems no satisfactory accounting for the strange hieroglyphics; many guesses have been made by antiquarians and historians, but there is none sufficiently consistent for insertion here. Superstition went the length of saying, according to the fabulous Boece, that, if a young woman walked over the

grave of Guinevere, she would entail on herself perpetual sterility: "All wemen that stampis on this sepulture shall be ay barrant, but ony fruit of their womb sichlike as Guanora was." Certainly there is no such superstition now! A property adjoining Meigle, called Arthurstone, contains some strange monoliths suggestive of the legendary connection of Arthur with the district. It took its name from one enormous block or outlier of sandstone of such dimensions that a cottage was built out of it. Dr. Robertson says of this mansion, that "by the time the proprietor has had time to ornament his fields in the same style as in the architecture of his dwelling, it will be esteemed by posterity as a specimen of the elegant taste displayed in the end of the eighteenth century." More than half a century ago, when the body of the old church was taken down, a font for holy water, of very hard stone, was dug out of the rubbish. Its form is octagonal, each side bearing some emblem of the crucifixion upon it, as the "mock robe," the "spear and sponge," &c. For some time Dr. Mitchell kept this on a pedestal in the manse garden. But about thirty years ago it was granted for the baptism of one of the Kinloch family, and is now in the Episcopal Chapel at Meigle.

The church, originally dedicated to St. Peter the Apostle, along with its pertinents, was in 1177 given to the Prior of St. Andrews by Simon of Miggil, lord of the district. From the Register of the Priory of St. Andrews (written in very contracted Latin), we have been able to ascertain that, in 1183, Pope Lucius confirmed this grant of "the church of Miggil with the chapel belonging to it, and the ecclesiastical seat and the returns which Simon, lord of the manor, and his ancestors were annually accustomed to receive." Pope Gregory VIII. in 1187, Clement in the same year, Innocent III. in 1206, Honorius in 1216, and Inno-

cent IV. in 1246, renewed this confirmation of the grant to the Priory of St. Andrews. The chapel belonging to the church, and dedicated to the blessed Virgin, stood one mile west. About twenty years ago the ruins, ivy-clad, still remained on the ground called Chapelton; but in its place was then built a handsome Mausoleum for Kinloch of Kinloch. The two—the Church of St. Peter and the Chapel of St. Mary—were in the *Taxatio* of 1275 rated at 20 merks.

In 1238, Galfridus, Bishop of Dunkeld, settled the church lands of Megill, having with Fulco, lord of Megill, made a personal inspection. In 1260 Michael of Migell bestowed the Moss in his property on the Abbey of Cupar. In 1443, the lands of Balmyle, which belonged to the Abbey of Cupar, were leased for thirteen chalders of barley and flour with other due services to the Abbey. In 1495, David, Duke of Montrose, mortified lands for the soul of his benefactor, James III., in the Church of Meigle. In 1500, James and Andrew Hering of Clony held the lordship of Megill for five years. According to Alexander Myln, who wrote the lives of the bishops of Dunkeld in 1515, John Locock, vicar of Megill, was Prebend of Capeth, in his time, "a most faithful man, who, though he did not abound in many emoluments of the benefices, yet cherished a sufficiently large family of friends; banqueting at his table with merry countenance; built his manse from the foundation; increased by twenty shillings annually the endowment of the church of St. Peter, which had been endowed by his paternal uncle Chancellor James Locock." At the Reformation it was styled, "ane of the common kirks of Dunkeld." In 1574, David Ramsay was minister of all the four parishes of Meigle, Ruthven, Alyth and Glenisla. But in 1585, James Nicolson was minister of Meigle and had for his stipend the "haill

fruits," paying the minister of Alyth out of it. He was a member of fifteen Assemblies, and was elected Moderator in 1595 and 1606. In 1607, he became Bishop of Dunkeld, purchased for him by the King from the former incumbent; but this he did not live to enjoy, as he died in seven months. In 1639, a petition was presented to Parliament, craving to have the parish dissolved from Dunkeld; and this was referred to the Commissioners for the Planting of Kirks. But in 1677, William Lindsay, Bishop of Dunkeld still held Meigle in his charge. His successor, Bishop John Hamilton, possessed the same privilege; but he, as well as his helper in Meigle, was deprived by the Privy Council in 1689, for not reading the proclamation of the Estates, and not praying for their majesties in terms thereof, but "praying for King James, and that God would give him the necks of his enemies." In 1800, Dr. Playfair left Meigle to be Principal of the United College, St. Andrews; and, in 1809, Daniel Robertson left to be Professor of Hebrew in the same University. In 1808, a Committee of Presbytery reported that two acres of ground had been set apart for "minister's grass" for two cows and one horse.

Meigle is now the seat of the Presbytery of the same name. In 1581, the General Assembly proposed to call it the Presbytery of Kethenis, but changed it to Meigle before 1593; when it included, besides the present parishes, Kirriemuir, Kinnettles, Cortachy, Rattray, and Glamis. The Presbytery Records begin on the 8th November, 1659, and continue till 15th March, 1687; when the Presbytery of Cupar-Angus was erected by the Bishop and Synod of Dunkeld, and continued for two years. But on the change of church government, the old arrangement was restored. The Presbytery for a time formed part of Angus and Mearns; but was afterwards joined to

Dundee and Forfar, until 21st April 1703. The Records of the Presbytery of Meigle as at present constituted, commenced 19th October 1704, and are contained in twelve volumes; the two volumes up to 1659 being unfortunately lost. Dr. Robertson in his "Agriculture of Perthshire," states that the Fiars of the county in 1780, were:—Bear first sort, 11s. 6d. per boll, and meal 13s. 4d.; in 1788, 12s. and 11s. 6d. respectively; and in 1795, 22s. 6d. and 22s. 8d. respectively. The present fluctuation of stipends had therefore a corresponding change at the end of last century. The Clerk of Presbytery (The Rev. Dr. Chree of Lintrathen) has very kindly gone through a considerable part of their Records for important information; but he has not found much to reward his labour.

The estate of Kinloch, though *quoad sacra* in Meigle, is *temporaliter* in Cupar-Angus. There is no vestige of a Roman highway in the neighbourhood of Meigle. A very old bridge over the Dean connected Meigle and Airlie; but a more commodious one has been built in its stead. Until about fifty years ago, the Isla had to be crossed, on the road from Dundee to Alyth, by a ferry-boat. Several attempts were made to have a bridge built there; but these were frustrated by the Societies which were peculiarly interested in their success. At length, however, the fine bridge of three arches at Crathie was built. Though of high span (apparently needlessly high in ordinary weather), yet by sudden meltings of snow on the hills, or by heavy rains, the Isla has not been able to get sufficient room for its impetuous current, and has burst out upon the road.

The valued rental of the parish is £350; the real rent is now above £8,000. The population a century ago was 1148; now it is 966. The decrease is owing to the enlargement of the farms, the stoppage of hand-loom weaving, and the closing of the work-mill for dyeing

and dressing cloths for umbrellas. Before the '45 Rebellion the state of the country was rude beyond description. The bulk of the inhabitants was only semi-civilized. The common people lived in despicable huts with their cattle. The indolence of the farmers was astonishing. When seed time was finished, the plough and harrow were laid aside till the autumn; digging and carrying peat for winter fuel being the summer's work. The rent of good ground in Meigle, before 1745, was from 8 to 14 shillings per acre; of outlying ground from 2 to 5 shillings. The wages of a male servant were £1 10s.; of a female 12s. The price of a horse was £4 6s., of an ox £2, of a sheep 5s., of a hen 4d., of a dozen of eggs 1d. A cart cost 14s., a plough 5s., a harrow 6d. A great effort was made, soon after the rebellion was quieted, to emancipate the inhabitants from the state of barbarism, and to rouse a spirit of industry. Farms were enclosed, sheep were driven away from infield grounds, marl was used from the myres, and in a few years a marked change took place. As Dr. Playfair pointedly puts it:—"The tenant, as if awaked out of a profound sleep, looked around, beheld his fields clothed with the richest harvests, his herds fattening in luxurious pastures, his family decked in gay attire, his table loaded with solid fare, and wondered at his former ignorance and stupidity." Dr. Playfair, according to Dr. Robertson, was "no less amiable for his discretion than distinguished by his literary abilities." Among the interesting notes which he left, we observe that the average rain per annum for five years amounted to 37 inches; the mean barometric reading for three years was 29·63 inches (at the height of 203 feet); the mean thermometric reading for the same time, 42°; the average number of days per annum (taken for 5 years), when the wind was S.E 88, and from the S.W. 137.

The earliest date of the Parochial Registers is 1727; then the daily Sabbath collection for the poor amounted to less than 2s; in 1782 the sums received and those distributed in charity began to come more nearly equal. In 1833, when Dr. Mitchell wrote his Account of the parish, there were five inns or taverns; now there is but one: then the ploughmen had a friendly society which was working well; we do not hear of it now. The village of Meigle contains 300 inhabitants, and Longlees about 50. There is a railway station at Meigle, which once very inconveniently went by the name of Fullarton, after the farm through which the line passes. There are two banks, a first-class new school, a handsome new Parish Church, a Free Church, and an Episcopal Chapel. A monthly market is held on the second Wednesday, during six months of the year; and on the last Wednesday of June and October, half-yearly fairs are held for cattle, horses, and ordinary traffic, when a great crowd assembles. A century ago, when there were fewer means of travelling, they had a weekly market on Wednesday. It is thirteen miles from Dundee and five from Cupar-Angus. A considerable quantity of potatoes and grain is taken away by the railway—a great benefit to many farmers who are struggling hard to keep up the well-earned prestige of Strathmore, against bad times and high rents. The Presbytery still adhere to the time-honoured custom of holding their meetings in the village inn, a circumstance which certainly speaks well for the character of the inn, and the heedlessness of the ministers to the narrow criticism of would-be-purer men. A dozen years ago, when some of the younger members expressed a strong desire to have the meetings in the Church, after deliberation, as the Records show, "the Presbytery agreed to abide in the inn."

ALYTH.

FEW places have such a variety of attraction, combined with peculiar conveniences for business men in large centres of population, who wish to give a few months' summer holiday to themselves and families, without interfering with the regular course of their daily avocations, as the unassuming town of Alyth, on the eastern border of Perthshire. For many years tourists have passed through it and visitors have summered in it. Beautifully situated on the northern slope of the great plain of Strathmore, it is protected from the harsh northern winds; the air is clear and invigorating; the mists and haars of the lower land and east coast are beyond its reach. We have just been informed by the medical practitioner of the town, Dr. Kidd (a gentleman rarely to be equalled for such an accurate grasp of medical diagnosis and practical experience in a town of this size), that there is now no epidemic in it, and that on the whole it is one of the healthiest towns in Scotland. The prices in the two hotels are exceptionally moderate, the rents of the excellent villas are by no means exorbitant; and being within an hour's run by rail from Dundee, many business men, with large families and limited incomes, in these dull times will find it of great advantage to try this place for the summer months. A few minutes' walk in any direction takes the visitor to pleasant country nooks, for walking, fishing, botanising, or breathing highly-ozoned air. Just bordering on the parish, about four miles from the town, is the famous Reekie Linn, one of the most beautiful waterfalls in the whole country,

especially when the Isla is in flood; for there is a clear fall (of good breadth) of 60 feet, followed immediately by another of 20 feet; and the constantly rising vapour from the spray makes its presence seen in the mists above for the distance of a mile or two up the Glen. Near also are the Slugs of Auchrannie (where through a chasm of 3 yards in breadth an average flow of 11,000 cubic feet of water is forced with tremendous power); within a few miles too are the Bonnie House o' Airlie, and the Lintrathen Loch. In the exuberance of rich vegetation, and charm of wood and mountain, the town may, without exaggeration, be allowed the epithet which Goldsmith gave to his favourite Auburn—

"Sweet Alyth, loveliest village of the plain."

The name of the parish is derived from the Gaelic *aileadh*, "a slope," being built on a flat near the foot of a hill; although Chalmers, in 1640, spells it Elicht, in his well-known map of Scotland. It is bounded, *quoad civilia*, on the north by Glenisla; on the east by Ruthven and Airlie; on the south by Meigle; and on the west by Bendochy, Blairgowrie, Rattray, and Kirkmichael. A small portion at Blacklunans is within the county of Forfar. It is fifteen miles long, and from one to six broad. On the east the Isla dashes along impetuously till in the valley it sluggishly meanders; though, on account of the terrible flooding of the country during harvest time in 1789 and successive years, embankments had to be made to lessen the damage occasioned by any sudden spate or snow-melting. The one at Hallyards has an elevation of 45', and a base 12 feet broad and 7 feet in perpendicular height, extending for half a mile; and cost £300. Along the banks of the Isla, some fine botanical specimens are to be found: the sweet Milk-vetch (with its short, dense, yellow spikes and peculiarly knotted root); the yellow Fig-wort (once thought a specific for scrofula); the broad-leaved Rag-

wort (though not considered indigenous); and the cross-leaved Bed-straw (with its cruciform, smooth and whorled leaves and prickly fruit). A considerable number of salmon ascend for spawning, and in the upper parts trout are in abundance. The same cannot now be said of the Burn of Alyth; for from the town to its confluence with the Isla, the fish have been poisoned by the bleaching refuse, run in from at least one public work. In fact a very cruel thing was once done by a man in position in the town to one of his newly-arrived clerks, in telling him on his holidays to fish down the Burn. But above the town it is quite different; trout, though small, are plentiful;—and, last summer, we were informed by a gentleman visitor that he and his son in one day had there caught 25 dozen. A few days ago we heard the number had reached 65 dozen;—but this is the "three black crows" over again.

The most considerable eminence—recognised for a long distance by its commanding isolation—is Mount Blair, at the north end of the parish, where the famous Glenisla games are annually held. It is 2260 feet high and five miles round at the base. On the side of the Fricht rises Kingseat, 1178 feet high, three miles south of Mount Blair, nearly covered with beautiful natural wood. Here the Green and Small White Habenaria, the Chickweed Wintergreen (the only seven-stamened British plant), and the Alpine Lady's Mantle (with its beautiful, lustrous, almost metallic, hue on the under side of its leaves), abound; whereas down the river side can be found the white Starry Saxifrage and the Yellow Mountain Saxifrage with its scarlet spots; and all along are the birch, the hazel, and the alder. The other prominent heights are Hill of Bamff, 1221 feet; Craighead, 1083 feet; Hill of the Three Cairns, 1243 feet; Ronnaguman, 1313 feet;

Blackhill, 1454 feet; Knockton, 1605 feet; and Meall-Mhor, 1804 feet.

A little more than a mile east of the town is Barryhill, about 668 feet in height, in olden times famous as a watch-tower. Barryhill, or Dunbarré, is derived from *bar*, "the top or end," and *ra*, "a fort." It has a base of one mile in circumference; being of oval form and unwooded, it is easily ascended: and the extra labour rewards the excursionist, for from its summit he has an extensive view of the whole of Strathmore, from Methven to Stonehaven, with the Sidlaws (and their old watch-towered points, Dunsinane and Kinpurnie), eight miles across. History tells us that the Picts kept possession of it from a remote period to the ninth century; and tradition has clothed it with some strange, unfounded fictions about Guinevere, the faithless wife of Prince Arthur, which no one can put into tangible shape. The tradition of the country—from the fiction of Boece—relates that on this was the prison of Guinevere when carried off by the Picts. On the levelled top, 504 feet in circumference, are the remains of a rampart, built of uncemented muir-stones, on a base of 8 feet in height and 12 feet in breadth, occupying a space of 180 feet by 74 feet. On the west and north borders of this levelled part of the summit are seen the marks of something like barracks, built of dry-stone, to protect those inside from the assaults of their foes and the northern inclement blasts. It appears to have been a fortress of impregnable strength. On the south and east, on account of the more gentle decline, there is a broad ditch, 16 feet below the wall and 10 feet broad, over which was raised a narrow bridge (composed of stones laid together—quite unpolished—but vitrified above, below, and on all sides with gravel which must have been brought from the Isla); and this bridge led to a fort of strange

build, designed as a temporary retreat in time of war, and well adapted for that purpose. About a quarter of a mile eastward there are some remains of another oval fort; and tradition says there is a subterranean communication between them.

South of Barryhill are found several rude standing-stones, memorials of some conflict of yore. Tradition refers them to the time of Robert the Bruce, for the name Brucetown is given to the farm near. On the most remarkable there is the mark of a large horse-shoe, rudely cut out, with indistinct traces of other figures.

A little higher than Barryhill, and west of it beyond a glack or valley, is the beautifully wooded hill of Loyal, whose varied fresh tints in the leafy month of June strikingly attract the eye of the worshipper of Nature. On its slope is situated the fine baronial mansion-house of Loyal, much improved by its present occupant, Professor Ramsay of Glasgow. In a ploughed field on the farm of Loyal was found, a century ago, an artificial cavity of considerable size, 6 feet deep and 4 broad, faced upon both sides with stone, and covered with large broad stones on the top, here and there strewed with ashes either from the burnt victims used in the worship of our ancestors, or from the warriors who fell in defence of the neighbouring fortifications. West from Loyal hill is the bare hill of Alyth (966 feet), which gives to the naked eye the extensive view of five counties. This belongs to the feuars of Alyth; at least they have the right of access, and on it the Volunteers practise. It is entirely wild and uncultivated, but affords excellent pasturage for sheep. North, beyond the hill of Bamff, is the royal forest of Alyth, an extensive district of heath, consisting of 7500 acres, long valued for the pasturage of Linton sheep. In 1214, Alexander II. gave a right-of-way through the "Forest of Alycht," for the

monks of Cupar Abbey to get to their lands in Glenisla. In 1329, David II. appointed Menzies to be Royal Forester of Alyth; and in 1390, Robert III. made John de Roos Justiciary of the Forest of Alyth. In 1489, from the rents of the Forest and adjacent lands, the Dowager Countess of Crawford received part of the *terce*, as verified by a process raised against her own sons. In 1557, the tenants of Wester Drymme had "commonte" in the Forest. After a litigation of 70 years, the Forest was divided between the Lairds of Bamff and Balharry, Mr. Morrison of Naughton and Mr. Boyle of Tullymurdo. It has a good soil but wants climate. Nort-hwest of the Forest, at Corb, are the remains of a Castle, probably a hunting seat of the Scottish Kings; but all history and tradition concerning it are lost. In the east of the parish is a beautiful den of the Isla (the southern extremity of the Den of Airlie), which is seen to great advantage in June and October from Delavaird Bridge.

Further down the Isla, at the confluence of the Alyth Burn, are the ruins of the old Castle of Inverqueich. It stands in a most romantic and picturesque spot, in a rocky delta, quite perpendicular, from 40 to 50 feet high. A portion of the east wall, 30 feet long, 30 feet high and 5 feet thick, and covered with ivy, remains on the verge of the precipice, the rest of the building having been carried away to build the adjoining farm-house and offices. This was a royal Castle in one of the King's hunting-forests. In 1244, Alexander II. signed a charter here of the lands of Banchory-Devenick to the Abbey of Arbroath. On the 3rd July 1296, Edward I. and his suite left this Castle for Forfar; and the day before, he was in this Castle when the scroll of John Baliol's resignation of the Crown of Scotland was written out in Kincardine Castle. It is known in that King's Itinerary as "Entrekoyt chastel," being then entire; but it was ruinous when King Robert

II., in 1394, granted it by charter to his nephew, James de Lindsay, as "the King's Castle of Inu'cuyth." It must have been again repaired; for in 1489, Alexander, Lord Lindsay, who had lived a wild and ungovernable life, having been committed for a time to the Castle of Blackness for chasing two monks of Cupar, fought a duel with his equally reckless brother, John, near the Castle-walls; and, from family genealogies, it is seen that his wife had, with a down pillow, smothered him when removed wounded into Inverqueich Castle. One account says, "He was smorit be his wife;" and another, "He was smored in his bed at Inverqueich, and, as was thought, not without knowledge of his wife." As Ninian says in Sir Walter Scott's *Macduff's Cross*:—

> "Then have you heard a tale,
> Which when he tells the peasant shakes his head,
> And shuns the mouldering and deserted walls."

That is the last we hear of its occupancy; and tradition tells us that Lady Lindsay was, for this crime, by the special permission of the Pope, committed to what afterwards went by the name of Lady Lindsay's Castle, on a precipitous rock opposite Craighall on the Ericht, condemned to remain in that gloomy tower, or sit overlooking the abyss below, spinning night and day, till the thread should reach the river, or as others say, till the thread was long enough to reach the heavens and form a means of ascent to the higher world. Near the Castle of Inverqueich is the Bridge of Room, which, from its symmetrical construction, is probably of Roman build.

The lands of Bamff were granted by Alexander II., in 1232, to Nessus de Ramsay, the lineal ancestor of the present proprietor, Sir James Ramsay, Bart. Bamft-house stands on a level plateau, environed with hills, two miles north of the town of Alyth. It is commodious, and rather handsome; its square turrets are surrounded with

lawn and green parks; and the trees are of great age. There is a very picturesque walk beside the deep ravine on the road from Bamff to Alyth. Gilbert Ramsay was knighted, in 1635, by Charles I.; but Charles II., in 1666, gave him a baronetcy for his gallant assistance in the battle of the Pentlands against the Covenanters, who are commemorated in these lines:—

> "Their winding sheet the bloody plaid,
> Their grave lone Rullion Green."

In 1790 Sir Gilbert Ramsay fell in a duel with Captain Macrae. Lady Ramsay's footman had used insolent language to the Captain, who cudgelled him tightly; on which Sir Gilbert challenged the Captain, but not undeservedly "bit the dust."

The lands of Balwyndoloch (Ballendoch) were granted by Thomas, Earl of Mar, and confirmed by David II., in 1303, to Alexander de Lyndesay; whose successors under the name of the Earls of Crawford, acquired by royal charter the greater part of the parish; till, in 1630, owing to straitened circumstances, they disposed of most to the family of Airlie, who are now the principal proprietors and superiors of the town.

The parish had a good share of the turmoil and disturbance of Cromwell's Protectorate. On the 22nd July 1646, Montrose and Middleton met in conference for two hours in a meadow on the Isla near Alyth, "there being none near them but one man for each of them to hold his horse;" and agreed that, with the exception of Montrose himself, the Earl of Crawford and two others, all who had taken up arms against the Covenanters would be pardoned on making their submission, but that these should be banished before the last day of August; which agreement was ratified by the Committee of Estates. Accordingly, eight days afterwards, in a plain a little west of Rattray, Montrose,

in very pathetic terms, disbanded his faithful army and took farewell; till he should be brought back, four years afterwards, for execution on the scaffold, as a triumph to the Puritanical and forgiving (?) clergy. When Dundee was besieged by General Monk in 1651, the Committees of the Estates and of the Kirk were sitting at Alyth planning measures for helping the Dundonians; but, on hearing this, the General sent a company of horse, who surprised the whole party and took them prisoners, among whom was the parish minister. These facts are referred to in the Kirk-Session records. On several occasions there was no service in the church "because of the common enemy," or "because Montrose was so near us." According to one entry "ten shillings were given to Hendrie Cargill for to go to the camp to trie and search some news from the malignants, and that he may be for warnisse of their coming upon us." In August of that year we find this entry:—"This day no preaching, because our minister (Mr. John Rattray) was taken on Thursday last by the Englishes." He was, however, restored in June of the following year. Another about the same time runs thus:—"My Lord Ogilvy declared his repentance before the congregation, in the habit of sack-cloth, and confessed his sinfull accession to General Middleton's rebellion, to the full satisfaction of the whole congregation."

Ecclesiastically, the Church of Alyth, with its chapel, was attached before the Reformation to one of the prebends in the Cathedral of Dunkeld. The Church was probably dedicated to St. Molouach—a disciple of St. Brandon—whose feast was held on the 26th of June. A fair of the name "St. Malogue's or Emagola's," still held in Alyth about the date of the feast (old style), is the only souvenir of the Saint in the parish. Among the clergy who swore fealty to Edward I. at Berwick, in

1296, was "William de Dundo, parson of the Kirk of Alyth." In Robertson's "Index of Missing Charters between 1309 and 1413," we find one by King Robert I., in 1309, granting the lands of "Aughinleskis and Aythnakethill within the Thanedom of Alith to the Abbacie of Coupar." The chapel was situated within the kirkyard of the parish church and was dedicated to St. Ninian; being upheld by the lands of Balwhyme. According to Myln's Lives of the Bishops of Dunkeld, written in 1515, we find that, in 1450, Thomas Lawder, Bishop of Dunkeld (once tutor to James II.), erected the vicarage of Alyth into a prebend; that, in 1483, robbers, dwelling on the Loch of Cluny, regularly seized by force the victual which was being conveyed from the Church of Alyth to Dunkeld; that Bishop Brown, seeing that the lands of Buchquhane (granted by noble donors in former times for the due celebration of ordinances in the chapel of St. Ninian situated within the cemetery of the parish church of Alith) were being applied to other purposes, ordained, with the consent of the prebendary and chaplain, that the assistant of the pensioned vicar should receive the fruits of these lands for said purposes; that, in 1514, Thomas Grig, prebendary of Alight, 60 years of age, was an exceptionally devout and business man, who was trusted by Myln with the MS. Lives (now in the Advocates' Library); who with other ecclesiastics defended the famous Bishop, Gavin Douglas, when attacked in the Deanery of Dunkeld, and who was one of the auditors of the accounts of the building of the Bridge of Dunkeld; and that, in 1515, the Lords of Council agreed to give the Governor the fruits of the church of Alicht, reserving to the Bishop certain chalders of victual. Spottiswood mentions that at that time Andrew Stuart, brother of the Earl of Athole, got the benefice of Alyth. In 1554, Robert Fowler, chaplain of St. Ninian's,

with the consent of the Dean and Chapter of Dunkeld, conveyed the lands of Balwhyme, with the teinds, to Ogilvy of Clova. In 1583, David Ramsay, minister of Alyth from 1572, was, according to Dr. Scott in his "Fasti," presented by James VI. to Ruthven, where he officiated 19 years. In 1689, John Lowson was deprived by the Privy Council for not reading the Proclamation of Estates. In 1772, John Robertson left some money for the education of boys. The new church was built in 1839, from plans by Mr. Hamilton of Edinburgh, at a cost of £9000. By far the most handsome church in Strathmore, in the Norman style of architecture, it is seated for 1290 people; being built, before there was any idea of the Disruption, to hold the statutory number of two-thirds of the population of the parish above twelve years of age. Part of the parish was taken off to form the parish of Persie; and another part, a few years ago, to form the beautifully situated parish of Kilry.

The Parochial records (in nine volumes) have been carefully kept, dating back to 1624. There are instances of persons having had to "sit the stool" for even thirty times. Besides the ordinary cases, these records contain cases of "fechting and flytting," slander, witchcraft, and contumacy. In 1650, "the minister did intimate ane ordinance of the Presbytery that in time coming, when people shall bury their dead upon the Lord's Day, they doe it timouslie; in the winter season before sermon, and in the summer time after the afternoon's service." And, in 1675, tobacco is declared to be as necessary for man as bread:—"This day the merchants in Alyth being chairged, were called and compeired and promised not to sell any wares to any person upon the Sabbath, between or after sermons, except it be upon necessitie, and that to any sick person; nor to sell unnecessarie things, as they did

formerlie, upon the Sabbath, except neidfull, tobacco or bread."

The town of Alyth is of considerable antiquity, having been a Burgh of Barony since 1488. The Earl of Airlie, as Baron and Superior, appoints a Bailie for the Baronial Court. But, having adopted the Lindsay Act, the town has now, besides, Magistrates and Commissioners to carry out the work of the Police Commission; accordingly it is now well lighted and paved, and is in the course of being thoroughly drained. In 1341, King David Bruce prohibited Alyth from interfering with the amenities of Dundee, in the holding of weekly markets. In 1514, the minister and people took up arms in the tumultuous election of the celebrated poet, Gavin Douglas, to the Bishopric of Dunkeld. A century ago, Mr. Smith of Balharry was considered to be a very noted improver in agriculture. His letter to Dr. Robertson, of Callander, on the cultivation of waste lands was highly esteemed by the Board of Agriculture. As an example, he mentions that the farm of Over-Muirtown, purchased for £520, was farmed at £23 rent by one who became a bankrupt. This farm he then cultivated himself; and in twenty years he got £240 rent, besides kains, carriages, &c., from two very thriving tenants, who were "as punctual payers as any in the kingdom."

The population of the town a century ago was 1060; it is now 2377. Then the population of the whole parish was 2723; now it is 3372. The valued rent was £686; now the assessed rent is £25,062. The Muir of Alyth, of several hundred acres, after repeated failures on account of the death of arbiters, has been at last divided among the proprietors and feuars; a farm-steading has been erected on one part; and the Laird of Balharry has taken in another large portion by the steam plough—thus highly

improving the land, and taking away an eyesore at the entrance to the town.

Among the natives of Alyth, who have distinguished themselves, are William Ramsay, author of "Roman Antiquities" and Professor of Humanity in the University of Glasgow; his nephew and successor in the chair, Dr. George Ramsay; and Dr. James Robertson, the Professor of Hebrew in the same University.

Alyth is seventeen miles from Dundee, to which it is connected by railway. Last year a handsome stone bridge was built over the Burn at the Market Square, at a cost of £900; which sum was raised by the personal and indefatigable work of Mr. Isaac Peterkin, whom the *Scotsman* called the "oracle of Liberalism," and who would confer a great boon on the town by publishing his valuable notes on its improvement and history for the last half-century. A railway was once contemplated between Alyth and Braemar; but, though approved of in high quarters, the difficulties seem to have been insurmountable for a thorough carrying out of the scheme. In 1776, according to the official stamp Returns, 270,088 yards of brown linen, 11,548 of white linen, and 28,483 of osnaburg of the total value of £9,623, were stamped for sale; yet that was nothing to what can now be turned out by the three factories, one of which (Chief Magistrate Smith's) employs six or seven hundred hands. There are four places of worship, three excellent public schools, three banks, and a good library of above 3000 volumes left by Captain Ogilvy of Loyal. An enterprising bookseller and printer has recently established a weekly local newspaper, principally as an advertising medium. Hiring is easily procurable; and two coaches run daily in the summer months to Glenisla and district. A good townhall is very much required; but we are glad to know

that there is a likelihood of this defect being soon remedied.

Some of the finest Clydesdale horses in the country are bred by Mr. Bruce of Jordanstone, as proved by the Stud-book, the show-yards, and the high prices realised for his stock; and some of the best fat Angus bullocks are fed at Hallyards for Mr. Howieson of Rannagulzion. There is a monthly corn market, and occasional well-patronised auction sales for cattle and sheep. There are several valuable bequests for education, now under the consideration of the Endowment Commission. A hundred years ago, the Rev. Mr. Symers, in the Old Statistical Account, gave a praiseworthy account of the inhabitants—the more valuable, for of him it is said that he was a man of sound judgment and a liberal and enlightened mind, distinguished by unassuming worth, integrity, and benevolence of character:—"They are sober and industrious, and regular attendants upon public worship. The fruits of industry appear in their dress and manner of living. Mean cottages are exchanged for more comfortable habitations; and those who before found it difficult, with all their labour, to procure the necessaries of life, now enjoy many of its comforts and conveniencies. Begging is not allowed in the parish." How different is this from the account of the Rev. William Ramsay, forty years ago:—"Pauperism, an evil which grows by what it feeds on, has for many years been advancing rapidly and steadily in this parish. It is an alarming evil, which threatens to become a serious burden upon property, and which has already exercised a debasing influence on the character of the population." And now we see only too plainly the evil results of the Poor Law Act—in rooting out the old spirit of Scottish independence; in fostering habits of in-

dulgence, want of economy, and carelessness in times of health, youth, and prosperity; in banishing the "stocking-foot, wi' its eydently gaithered posie," and the "nest egg, laid bye for a rainy day." But luxury has been, in the history of individuals, towns, and nations, the sure precursor of indifference, effeminacy, weakness, decay, and death. The cycle is irresistible. Can Alyth be an exception?

RUTHVEN.

THERE is now only a small portion of this parish in Perthshire; but, before the Ordnance Survey changed the boundary, the Manse, Church, and glebe (all north of the Kirkton Burn), were in Perthshire. But since, for levying taxes, the parish, when divided into separate counties, was fixed as in the county where the Parish Church stood, it was anomalous to have the whole of Ruthven taxed in Perthshire; accordingly, an alteration was made, and it is now taxed in Forfarshire. By the Roads and Bridges' Act (1878) this law was so altered, that a detached portion of one parish pays road-money and other county rates in the one which surrounds it; as in the case of Kettins and its detached portion. These anomalies may have countenanced the popular opinion that, because the name is pronounced Riven, and spelled Riven C. in Edward's map and another old map in 1678, this small parish was originally an offshoot from the large parish of Alyth. But if the writers of the Statistical Accounts had taken the trouble to look into the original charters of the parish, they would not have penned such nonsense. Jervise considers that the name is derived from the *raths* or forts on the banks of the Isla; but, as in the oldest record the name is spelled Rothven, we are more inclined to accept the derivation given us by a good Gaelic scholar—the Rev. Neil M'Bride of Glenisla—that it is from *roth*, "a corner," and *avon*, a "river,"—'the corner of the river Isla.' We have, with considerable trouble, deciphered the contracted Latin charters in the *Registrum vetus de Aberbrothoc*, and have found con-

clusively that, in 1180, Robert de Londres, the son of King William the Lion, dedicated the Church of Rothven (which was then in an independent parish and had been in existence as a church long before), to the Abbey of Arbroath, "with all the tithes and other aisements justly belonging to it." This was confirmed by King William's royal charter signed at Forfar in the same year. What an egregious mistake then, in the Statistical Accounts, to assert that the Church and Parish originated in the fifteenth century, in consequence of the quarrels between the vassals of Inverqueich and Balloch on their way to the Parish Church of Alyth! In the map of Angus and Mearns, planned by Chalmers the author of "Caledonia," about 1640, the parish is marked Ruffen. Though Jervise incautiously says, "all subsequent history of the Church is lost," we find that Ruthven was a vicarage in the Diocese of Dunkeld, and its Church was dedicated to Saint Molouach. This Saint was, according to Bishop Forbes in his "Lives of the Saints," a Bishop and Confessor (A.D. 592) who was said to have founded one hundred monasteries. He was brought up by St. Brandon. While his fellow disciples built houses for profane uses, he erected churches and altars. One day, requiring a square iron bell, he asked a neighbouring artificer to make it, who excused himself from want of fuel; whereupon St. Molouach went out and collected a bundle of rushes which miraculously supplied its place, and the bell thereby fabricated is still held in great honour in the church of Lismore. The accession of Ruthven Church to Arbroath Abbey was confirmed in several charters by Richard, Bishop of Dunkeld, in 1211; by John, in 1214; by Hugh, in 1229; and by the Chapter of Dunkeld, in 1229. In 1219, Pope Honorius gave a charter, in which he declares that, "as the Infallible

Roman Church is wont to cherish her beloved children by her protection from the assaults of wicked men, he takes the Monastery under his protection, and confirms by Apostolic authority, and secures to the Abbot and his Monastery at Arbroath, the Church of Rothuen with all its lands and other belongings; and that, if any one should presume to infringe this in the least, he shall incur the anger of God Almighty and the blessed Peter and Paul his Apostles." In 1271, Richard, Bishop of Dunkeld, "computed the vicarage and assigned to the vicars the tithes and the land in the farm of Kirkton of Ruthven, lying west of the water of Isla." In 1275, the Church is rated at 16s. 7d. in the *Taxatio* of Dunkeld. Again, in the *Registrum Nigrum* of the Abbey of Arbroath, the church-land of Rothwen, "lying on the north side of the Kirktown," was given up to Peter, clerk of Rothwen, by the Abbot Galfridus, for 10 years at 6s. 8d. silver annually. In 1365, the Abbot William let the "whole church-land, with all the liberties, commodities, aisements, customs and belongings," to Thomas Lipard, for 8s. sterling by instalments. In 1453, the Abbot Richard let the tithes and church-lands of Ruwen to Patrick Henry, for 5 years, at £6 Scots annually. In 1485, the tithes and glebe of Ruwen were let for 13 years, at the annual rent of £9 Scots. In 1492, the Bishop of Dunkeld gave judgment in favour of the Abbot in a dispute between him and Henry Halis, the vicar of Rothven, about the abuse of the glebe. In 1500, the Abbot David presented Henry Scott to the perpetual vicarage of Roven. In 1527, a lease of 19 years, at £10 Scots annually, was given of "the tithes, with glebe, toft, and croft," to John Crychton of Rowthwen. On 11th Sep. 1531, the Abbot presented William Petillok to the perpetual vicarage of Rothven, in the Diocese of Dunkeld—the last Roman Catholic priest of the parish.

In 1574, one minister, David Murray, did the work in Ruthven, Meigle, Alyth and Glenisla, for £10 sterling a year; but he had a reader, Walter Lindsay, at Ruthven. In 1634, the Marquis of Hamilton, proprietor of the Abbey-lands, by gift, made the minister and his successors Titular of the tithes. Mr. Patrick Crichton, brother of the proprietor, was minister from 1644 to 1680. Ochterlony in his "Account of the Shyre of Forfar" in 1684, thus writes of Ruthvine, mentioning the patron:—"A little parish, belonging altogether to a gentleman of the name of Crightoune, ane ancient family, a good house, well-planted, and lyes pleasantly upon the water of Dean (*sic*) and a pretty oakwood. He hath ane estate equivalent thereto in Nether Glenisla; it and the former lye in Strathmore. Mr. Fyfe minister. In the Diocese of Dunkeld. The Earl Panmure Patrone." In 1709, two silver Communion cups, still in use, were doted by James Chrichton; also 500 merks, the interest of which was to be paid to the deserving poor; but the present incumbent, though tracing it for several years in the Records of the Presbytery, cannot now tell anything about either principal or interest, owing to the loss of the volume of Session Records before 1823. In 1720, Mr. Pitcairn, the minister of the parish, did not take possession of the manse for 20 years, as he considered it unsuitable. On 20th August 1745, William Cruickshank intimated, "that by reason of the present troubles and confusions and divisions among the people, he was obliged to defer the celebration of the Lord's Supper for six years." In 1807, Patrick Maclaren was clerk both of the Presbytery and the Synod. The present incumbent (the author of this volume) is the twelfth since the Reformation. According to a return sent by the minister to the Government in 1837, he claimed a right to pasture his cattle and dig feal and

divot on the Muir of Coldham; but as this right was disputed by the Earl of Airlie, "he was not disposed to litigate the matter with so powerful an opponent." In compensation for emoluments which he may have derived from the market known as Symaloag's Fair (St. Molouach), which was held on the glebe, the inhabitants of Alyth were said to have given some land to be added to the glebe. There is no "grass glebe" in the decreet of locality for this parish; for fifty years the minister received a fat wedder at the Communion-time in lieu of it; but for ten years past this has been discontinued. The old Church was taken down in 1859, and a most beautiful new Church erected; and a new Manse was built in 1874; both of dark red sandstone, found in a quarry near. The situation of these, on a knoll sloping down to the Isla, which there breaks in white over the large stones, when looked at from the main road between Dunkeld and Kirriemuir, is exceptionally beautiful; especially in the month of June, when the oak-copse behind is assuming its rich varied tints and curving warmly into the river.

The earliest known proprietor of Ruthven was the Earl of Mar. In 1329, he granted the lands to Alexander de Lindsay, which was confirmed by royal charter in 1363. King Robert III. granted a charter to the Earl of Crawford, adding Ruthven to the other baronies. David, Earl of Crawford, the last of the Lindsays who was Laird of Ruthven, married a daughter of Cardinal Beaton, in 1546, with princely magnificence and handsome dowry, four months before her father was murdered. But, in 1510, Ruthven estate was sold to James Crichton of Cairns. One James Crichton of Ruthven was Lord Provost of Edinburgh. Sir James Chrichton of Ruthven was "Master of the Horse" to Charles II.; and when the King jocularly handed him a sum of money (equal to £42

sterling), to "creish his boots," he resigned office in high dudgeon. But the extravagance of the Court had so mastered him, that he soon dissipated his fortune, and gave a blow to the family estate which it never recovered. In 1744, the property was bought by Thomas Ogilvy of Coul; and, in 1790, his son James pulled down the ruinous Castle of Ruthven and built an excellent mansion near it. According to the Statistical Account of 1842, "the family were equally distinguished for their kindness to the poor and their attachment to their tenantry." The late proprietor, Peter Wedderburn Ogilvy, was a shrewd, business man, trained in the merchant service, who for over sixty years acted as his own factor, and thereby knew his tenantry intimately, encouraging or discreetly exposing or assisting, as the varied circumstances required; and who died at the honoured age of 93, respected by all who knew him. The present proprietor, and sole heritor, is his son, Colonel Thomas Wedderburn Ogilvy of the Life Guards, who succeeded in 1873. His brothers are Colonel John Wedderburn Ogilvy residing at Bedford, and Colonel James Wedderburn Ogilvy of Runnagulzion who married the only daughter of the late Professor Ramsay of Glasgow. Emeritus-Professor Blackburn of Glasgow, Judge Blackburn of the Court of Appeal, and the late Professor James Clerk Maxwell, are his distinguished cousins. We observe, in Professor Lewis Campbell's Life of Maxwell, that Mrs. Blackburn (the celebrated artist, J. B.), when a child (in 1841), "being desirous of inspecting a water-hen's nest in a deep pond at Ruthven House, where there was no boat, adopted Maxwell's plan of putting a block of wood in the centre of a tub (to keep it from spinning), and sitting on this and tucking her legs on either side; and was thereby able to paddle about steadily so as to make the voyage both ways alone without the slightest uneasiness."

The parish is pleasantly situated on the north side of Strathmore. It is nearly square, with two miles a-side; bounded on the west and north by Alyth, and on the east and south by Airlie. The soil is in general of a light hazel mould with a gravelly subsoil, producing excellent grain, which, though abundant in a "dropping year," is very short in a parching summer. The farmers could take a shower every day. From the prejudices of education, the tenants were at one time very reluctant to introduce any of the modern improvements in agriculture; but by the perseverance of the proprietor it was accomplished, and for the last century they have experienced the great advantages of them. The climate is dry and temperate, and the situation healthy. The lowest thermometric reading in the parish was observed in December 1882, at 3° below zero at the Manse (when the very ink was freezing), and in Ruthven Gardens at 6° below zero Fahr.; and the lowest barometric reading was in January 1884, at 27.15 inches, on the occasion of the last terrific hurricane which swept the land. The river Isla intersects the parish, through a deep ravine with bold banks, covered with natural coppice and plantation, rendering the scenery very beautiful. Over it are two stone bridges, adjoining each other; the one of two arches, very old and originally without parapets, and a large central pier; the other of one large arch, built in 1855. After passing the bridges, the Isla runs over several ledges of broken rock, and falls over Craigy Linn into a deep pool; and soon, dividing into two parts, embraces Stanner Island, of about six acres in area. Few trouts are now found in the upper part, where the pollutions from Alyth are brought in by the Alyth Burn—and many wonder why this is tolerated; but below, it is fairly stocked, and many salmon come up in the spawning season to the shallows.

The river is rich in botany; a dozen kinds of ferns adorn its rocky banks, including the Oak, Wall-rue, Black Spleenwort, Hart's-tongue, and Maiden-hair; there are to be found the wild Lily of the Valley (with its pure white, scented flower); the Winter-green (with its terminal cluster of drooping flowers); the Willow-herb (with its large rose-coloured flowers on the top of a pod-like seed-vessel); the Giant Bellflower (with its very large, deep, blue, stalked flowers); the Viper's Bugloss (with its curved spikes, changing in the season from bright rose to brilliant blue); the Grass of Parnassus (with its solitary cream-coloured flowers); the wild Succory (whose large blue flowers first attracted the founder of the Linnæan Society to the study of botany); and the purple Cow-wheat (with flowers buried among rose-coloured bracts). Miss Annie Ogilvy of Ruthven House, an enthusiastic and accomplished botanist, found among others the "Smooth Field Pepperwort and Hairy Rock-Cress" in the parish. The finest black (or copper) beech, which we ever saw, is within the manse policy, measuring 8 feet in circumference before it breaks off into three commanding limbs.

There are few antiquities in the parish. On the south and west side there is an enclosure, nearly a square in form, and an acre in extent; but tradition gives no clue to its use. Its walls, which are of earth, must have been originally of considerable height and breadth; and a deep and wide ditch on the outside, filled with water from a neighbouring morass, is still there. It went by the name of the Castledykes; and was probably a place of retreat in times of turbulent barbarism. It is now occupied by travelling tinkers. Near the village of Balbirnie is the Gallows-bank, or Candle-hill, where the barons of Ruthven made short work of delinquents in the feudal times. The four acres of land adjoining go by the name of the

Hangman's Acres. The north part of the parish was the scene of an engagement between Edward I. and Robert Bruce. It is a fact that, on July 2nd 1296, Edward left Inverqueich Castle (adjoining) for Forfar Castle; and there is ample evidence, from the remains found, that an engagement took place, though the record of it, like many others, was destroyed by that tyrannical monarch. Brucetown is situated on the north; and south, in Eassie parish, there is Ingliston (or English town): and a conical mound in Ruthven, called Saddle-hillock, had been used by the English to command the ford at Delavaird. This hillock stands upon a very level field, and is of considerable height, with the remains of an earthern fort. It appears that the English were repulsed in their attempt to ford the Isla, and were brought to an engagement on the hillock; where, under a huge cairn in the moor, their dead were buried. Several relics are being occasionally ploughed up by the farmer of Dryloch; a fact which strengthens this account. Several stone coffins have been dug up in the parish, containing fragments of human bones, apparently of great size. There was a cairn, known by the name of Crian's Gref, erected over the grave of a noted robber. South of the church a Weem or Peght's House was discovered some time ago, when the road to the Church was being altered. It contained bits of cinerary urns, human bones, and a flattened ring. Some of the stones were built into the walls and mullions of windows of the new Church. Similar Weems have been found at the Barns of Airlie, thus described by a rhymster—

"In form like to an arm they bend,
Are rounded slightly towards the end;
'Bout six feet high, and near as wide,
And with a door a gnat might stride."

A coffin slab, upon which are incised a cross, a hunting horn, and a sword, is built into the manse offices. In

1850, the parish jougs and branks and an iron crown were found in the press of the Old Kirk. Unfortunately, these branks are not now to be found; for their loss occasionally gives some an opportunity of using the "unruly member" with more unwise license than would have been permitted with impunity a century ago. In the churchyard are some quaint old stones, on which such expressions as, "My glas is run," or "Hear lys ane honest man," regularly occur.

A century ago the school was very primitive. Then each scholar in winter brought a peat daily to help to warm it. The fire was placed on a hearth-stone in the middle of the floor; and when it required reviving, the dominie used his broad blue bonnet as a fan. The desk was made of divot, with a board laid across the top. Behind this was the awful black-hole for delinquents, indicated by the slanting trunk of a tree, against which the dominie leaned to rest himself and take his afternoon's nap. In 1813, Mr. Loban left his training there to be parish schoolmaster in Airlie. He is the oldest teacher living; and, though long retired, is yet able to dig his garden at Philpie. What a difference now; what advantages the young have now, with a new school, handsomely furnished, and every convenience!

The Parochial Registers from 1744 to 1818 are in the Register Office, Edinburgh. They have been very ill kept—baptisms, accounts, and cases of discipline being all mixed up. The volume from 1818 to 1823 cannot be found by the present incumbent. Very likely the cases of scandal were entered with such uncalled-for minuteness that some chance had been seized to get them destroyed. No one cares about having the iniquities of his fathers handed down thus literally to future generations; and it is not for edification to adhere to such strictness. We find that on August 20th, 1745, the

minister intimated from the pulpit :—"That, by reason of the present troubles and confusions, and the distractions and divisions among the people, he was obliged to defer the celebration of the Sacrament of the Supper for this year;" and again, on the 20th July 1746 :—"Thomas Crichton was rebuked before the congregation for his great sin and scandal, as having been engaged in the late wicked and unnatural rebellion." At the same time another keen Jacobite could not be "cried" (proclaimed) or married by the minister, till he and his intended wife were suitably rebuked in the open church. In an old account of the church collections, we find that, in 1799, "no sermon" is marked 10 times. In 1800, "there remain in the box 19s. sterling of silver and one pound three shillings of bad copper;" and "no sermon" is marked 8 times. Meal was so scarce and dear that the Session bought some in Dundee at 58s. per boll and sold it to parishioners at 1s. per peck; in all spending £49 from the accumulated fund. In 1802, on a Thanksgiving Sabbath, the collection was 1s. In 1803, Thomas Whyte, kirk officer, received 6d. for sweeping the church for the year, and 8s. 6d. for his other duties. In 1814, there was no beadle; and the minister's herd-boy got 4s. 6d. for ringing the bell, which was raised to 5s. during the two succeeding years. The bell must have been rung vigorously and long; for every short time there is an entry of 1s. 6d. for a "bell-tow."

The church bell is large, and was once in a merchant's vessel; bearing this inscription :—"The Enterprise, W. W., 1735." This was Mr. Wedderburn, the father of the late Peter Wedderburn, Esq., who married Miss Ogilvy and obtained the estate, and son of Sir John Wedderburn of Blackness, Bart., an officer in Lord Ogilvy's regiment at Culloden; where he was taken prisoner and afterwards executed at Kennington Common in 1746. From

Edward's "County of Angus," we find that the Wedderburns were of a most distinguished and respectable family. From the very ancient stock of Wedderburns sprung Mr. Alexander Wedderburn, who became so distinguished by his political talents that James VI., of whom he was a great favourite, frequently solicited his advice in matters of the most secret nature and greatest importance, and always dismissed him with signal marks of royal favour. In 1678, his grandson by the eldest son, Alexander of East Powrie, was the chief of the family. Two grandsons by the second son were knights, viz., Sir Alexander Wedderburn of Blackness, and Sir Peter Wedderburn of Gosford, who was an able and worthy judge for many years in the Supreme Court of Scotland. John, third son of the before-mentioned Alexander, was, when a young man, several years Professor in St. Leonard's College, St. Andrews. He afterwards visited foreign nations, particularly their seminaries of learning; and applying himself to the study of physic, he became so eminent that he was made king's physician and knighted. He adorned and augmented the library of St. Andrew's University with many thousands of valuable books.

In many parts of the parish the scenery is very beautiful. It is well watered, as the names Bridgend, Brigton, Craigylinn, Milton, Barberswells, and Fountainblow show. Excellent springs are found, impregnated with the oxide of iron. It is crossed by the well-kept high-road from Dunkeld to Kirriemuir; but, in consequence, for half the year it is infested with tramps.

The soil is of a rich loam, but very thin, over a gravelly subsoil, quite unsuitable for wheat, which is rarely sown. Lately chevalier barley was introduced with marked success. In these depressed times of agriculture, this parish does not suffer to the same extent as the wheat-producing

heavy lands. The land, however, is not self-supporting in point of manure; so that turnips have to be eaten with sheep where guano is used; or manure must be brought in by rail from Glasgow and Dundee, which materially reduces the rental. One farm is noted for its rearing of shorthorned cattle and prize poultry; and another farm has been producing sheep for the fat market at Christmas, which are rarely equalled in the three counties' competition at Dundee. The oak copse is thinned at regular intervals for bark to tanneries, sometimes realising £1270.

From an old document we see that in 1742 the wages of a man-servant were £2; of a halflin, 11s. 8d.; of a herd, 5s.; of a woman-servant, 13s. 4d.; of a day labourer, 3d.; that the price of a horse was £5; of a calf, 4s.; of a sheep, 4s.; of a cart, 15s.; of a plough, 2s. 6d.; of 1lb. of beef or mutton or pork, 1d.; of a hen, 4d.; of a dozen of eggs, 1d. Happy would some of limited means be to live in such times!

The population of the parish, in 1742, was 150; and the rental £230. Now the population is 180; and the rental £2510. In 1851, the population was 503; but there were then two mills for thrashing corn, a meal-mill, a flour-mill, a saw-mill, and two spinning-mills, driven by the water power of the Isla; now there is one meal-mill and one turning-mill. A considerable business is done in the construction of reaping machines and potato diggers by a skilled implement maker, who has received a silver medal, from the Highland Agricultural Society, for some of his mechanical improvements; and coach-building is executed for a good radius of district round—water power from the Isla being used in both establishments. The Dundee and Alyth Railway passes through the parish, having a handsome station at Jordanstone; though, had it not been for the pressure of blinded

private interests on the part of some proprietors, it would have been far more conveniently situated at the Bridge.

Rents have very considerably risen in this parish during the last century and a half. In 1746, the whole parish was purchased for little more than two years' present rental. The tenant of Holl informs us that when his father took the farm, in 1804, he paid £150 for 325 imperial acres (of which 125 were under cultivation); that 19 years afterwards, when 60 acres of the best arable land were taken off and added to the Home Farm, the rent was £95; that having broken up and cultivated all the bog and pasture land during that lease, the rent was raised to £180 in the third nineteen; and for the last tack of 19 years a rent of £240 was paid for the 265 acres.

The Rev. Mr. Will, in the "Old Statistical Account," made a very good suggestion:—"There would be a capital situation for machinery on the water ridge of the glebe, with an excellent freestone quarry within 200 yards of it. What would be greatly in favour of this situation is, that the low glebe, consisting of about 12 acres of fine soil, lies directly above the water ridge, is very level, and might be watered in every direction for bleaching ground by a small rivulet which never dries up, called the Kirkton Burn." We may add that the higher part of the glebe, overlooking the Den of Ruthven, would be very suitable for the erection of country residences for the business men of Dundee.

The Rev. Mr. Barty, in the "New Statistical Account," remarks:—"The labouring classes are better fed, better clothed, and have more comfortable houses than their fathers had; but they are, unfortunately, less provident. They are too apt to live up to their incomes." Now, the wages are even double what they were then; but the same

extravagance and want of thrift is too noticeable. There is far more poverty attributable to want of economy than to sickness in the bread-winner, or a large family, or even laziness. "Winies" are too often used, instead of "halesome parritch, chief of Scotia's food," as the muscle-former of the labouring man. Half-a-dozen vans from towns around bring luxuries to the door, and entice the wives to substitute their commodities for the "oat cakes" and "soda scones" of olden times. There is quite a revolution in the manner of living; but, alas! it is not for the better, even for themselves.

There is no public-house in the parish, and no Dissenting Church; the "Laird" showing the laudable example of attending the Parish Church. This accidental connection reminds us of the quaint remark made by the minister of a neighbouring parish, who, when being rather impudently quizzed by a town dignitary—both a Free Churchman and a rabid abstainer—about public-houses in the Presbytery, answered:—"There are six parishes where there's no Free Kirk; but in the same there's no public-house."

NEWTYLE.

On a bright afternoon in the beginning of June we left the railway station of Newtyle to ascend Kinpurnie Hill, and get the much-spoken-of view from the ruins of the Observatory on its summit. Walking nearly a mile east, we turned south at Denend Farm, and sauntered up the Den, where the "burnie wimpl't" over round washed stones, through fern posies, shaded by spreading bushes and bright flowers blushing unseen, which, for shadowing trees, never saw the sun. Again, suddenly we came out into the blaze of sunlight, and commenced a half-an-hour's hard climb. But just when we were reaching the summit, the sky suddenly lowered, a boding silence reigned; then came a dull sound over the muttering earth, shaking the gnarled and stunted firs around the ruined walls. The dark veils of gauzy texture gradually descended from the troubled clouds, and the grey, trailing shower o'ertook us. For half-an-hour we sheltered in the ruins, the blackness of the storm raising melancholy notes in our disappointed breast. Was it to be labour in vain? The wild winds and lashing rain smote the mountain's forehead with the violence due to increasing height, "the common fate of all that's high and great." Yet, suddenly, the sun, as with a giant hand, thrust back the dark, encircling canopy, and gladness possessed earth and soul:—

> "See, the sun gleams; the living pastures rise,
> After the nurture of the fallen shower."

As quickly as the change from tears to laughter on an urchin's face was this change in Nature from rain to sunshine. Soon the clouds rose; and below, the valley lay

asleep in sunshine, westward fading into the dim horizon. We watched the lights and shadows on the landscape's face; and, high though we were, we heard the welcome song of the lark relieving the shrill notes of the curlew, and the "certain voice" of the cuckoo dispelling the complaining croak of the many-wintered crow, whose sanctum we had so ignominiously surprised. There below we now saw Newtyle, lying snugly at the base of Hatton Hill, its handsome church-tower catching the sunlight; Ardler village, with its fine new church; Cupar-Angus, compact-set in trees, joined to Blairgowrie on the northern slope by the Coutty Bridge, which stood distinctly marked against the sheen of the Isla. Alyth, Kirriemuir, Forfar were all distinctly seen. Beyond, range above range, and peak above peak, the Grampians displayed a commanding panorama, inviting us, with immortal arm, to cross and see the chasms full of glistening cloud and undulating mist. In the grey horizon the beautiful cone of Schiehallion (3546 feet), massive Ben Lawers (3984 feet), commanding Ben More (3843 feet), attractive Ben Voirlich (3092 feet), and Ben-y-Gloe (3724 feet), reared their massive heads; and nearer Glas Meal (3000 feet), Mount Blair (2260 feet), the wooded Knock of Formal (1500 feet), and the conspicuous Catlaw (2264 feet) in their more purple garb. Through the valley the Isla, like a stream of haze, shone in the sunlight, drawing along its slow length until it lost itself in the woods beyond. Numberless mansions of the great, ornamented with fine woods and gardens, caught the eye. Westward we saw Lundie Loch, o'erlooked by the distant hills; south we saw the happy hamlets, drowned in apple blossom, encircling the Church of Auchterhouse; the high stalk of Lochee Works, the Law of Dundee, the broad estuary of the Tay, the Fife coast and hills, the square tower of St.

Andrew's, and the Lomonds, sharply drawn against the hills beyond. With rapture we swept for a time the boundless landscape, with an almost eagle's eye descrying the marks of twelve counties; till a faint sense of the vastness of immensity possessed us, and our higher nature expanded beyond its "cribbed, cabined, and confined" mould, to realise the half-divinity of our being. The joyful smile of Nature after her tears may have added a charm; yet we consider that there are few places of such easy access which will better reward the tourist, who has a soul enamoured of the grandeur of Nature, and capable of greeting radiant Summer in all her opening pride.

The parish of Newtyle is in Forfarshire, and lies in the very centre of Strathmore. We can get no reliable derivation of the name, for philologically it has no more connection with New *slates* than with Old *hats*! The name is variously spelled, as will be seen in the several charters and histories. It is bounded on the north by Meigle, on the west by Kettins, on the south by Lundie and Auchterhouse, and on the east by Eassie. It is about two miles in length, and the same in breadth. The hills bounding it on the south side are part of the Sidlaw range (marked in a map of 1640, *Sidlo*)—Kinpurnie, Hatton, Newtyle, and Keillor, all verdant to their summits, and forming valuable sheep walks. Kinpurnie is derived from the Gaelic *kin-fuaran*, "the head spring," on account of so many springs being on that hill.

Ecclesiastically, we find that about 1180, William the Lion, King of Scotland, by royal charter, signed at Forfar, granted to the Abbey of Arbroath the Church of Newtyl, with all its just belongings, in lands, tithes, and other rights and privileges; and this charter was confirmed by his son, King Alexander II. in 1214. According to the *Registrum vetus de Aberbrothoc*, Hugh, Bishop of St.

Andrews, confirmed the royal charter, in 1180. In 1200, Pope Innocent gave his *imprimatur* to both royal and ecclesiastical charters. In 1198, according to its Register, a carucate of land in Neutile was conferred on the Abbey of Lindores. According to the *Taxatio* of 1250, by the Bishop of St. Andrews, the vicar of Newtyl, besides his vicarage, had one bovate of land by use and wont; and the parish was assessed at 30 merks. In 1211, Ylif, Clerk of Newtyl, signed as a witness to the confirmatory charter of Richard, Bishop of Dunkeld, for the Church of Ruthoven. On 20th September 1365, David II. confirmed the gift by King Alexander of the lands of Balmaw to the Abbey of Lindores. After a considerable lapse, we find that, in 1458, an excambion was made by William of Strathachin, a burgess of Dundee, of lands in Latham near Forfar, for the Church lands of Newtile. In the following year, his son resigned into the hands of the Abbot of Arbroath his lands of Kirkton of Newtile, with the tithes of lands at Latham. In the *Registrum nigrum* we find that, in 1526, the tithes were let to James Ogilvy, in a lease of 19 years, for £80 Scots. In 1533, the lands of Kyrkton of Newtild, with tithes, were sold to John Inglis by the Abbot. In the Assumption of the "Thrid of the Abbey of Lundoris," in 1561, the lands of Balmaw and Newtyld are set down at £17 8s. These lands are in the charter of "Feu-Ferme" by King James VI., in 1600, to Patrick Leslie, enumerated and erected into the Temporal Lordship and Barony of Lundores, and valued at the same amount with the addition of 36 capons.

In 1567, John Nevay was minister of Newtyle, Nevay, and Essie for £8 6s. 8d. Ten years afterwards John Anderson, from Newtyle, in the General Assembly "compeirit in linnen clothes, and, prostrated on his knees, confessed he had offended his minister, Robert Boyd, by draw-

ing his blood, whereof he repented and asked forgiveness, promising by the grace of God not to fall into the like wickedness." On August 28th 1651, George Pattullo, minister of Newtyle, was captured in the Sidlaws by spies sent out when General Monk was at the siege of Dundee, and, "taken prisoner on board a ship at Dundee, lay five weeks in his clothes on the deck of the ship *Tinmouth Castle*;" whence he was carried to London and kept there in prison for twenty weeks. In 1684, Thomas Black was deprived for not appearing before the Privy Council when cited. In 1695, Alexander M'Kenzie was deprived for non-jurancy, but continued to preach in the meeting-house till 1716.

The parish has not many historical associations. Near the village of Hill of Keillor there is a field called Chesterpark, from *castra*, which points to a Roman station in early times. Tradition points out Graham's Knowe and King's Well, in the north-west of the parish, as the route of King Macbeth from Dunsinane fortress, when pursued by Macduff, Thane of Fife. Crew-Well in Auchtertyre is beside the remains of a camp, in a square form, where tradition suggests that Montrose once stationed his army during the civil wars. South of it was discovered, a century ago, a Weem or Pictish dwelling, a subterranean cavern made for protection during the early dangerous times. Near the village, on the farm of Hatton, the grey, ruinous, ivy-clad tower, is all that remains of Hatton Castle, which was built, in 1575, by Lawrence, Lord Oliphant. It is finely situated in the opening of the Glack (or valley) between Hatton and Newtyle hills, commanding at the same time the Strath. From the remains we see that it had been a fortified residence of very substantial workmanship. It was garrisoned by the Earl of Crawford for the Covenanters in the year 1645. Browne, in his valuable work on the "Scottish Highlands,"

tells us that Montrose, after defeating Hurry at Auldearn, on the 14th of May of that year, was so pressed by General Baillie that he came south by forced marches; and, being out of reach of his worst enemy, set about attacking the Earl of Crawford to put off the time. It so happened that this nobleman, who stood next to Argyle, as head of the Covenanters, had often complained to the Estates against Argyle (whose rival he was), for his weakness and inactivity, and was then put in command of the army; but he was without military experience and quite unfit to cope with Montrose. However, just when Montrose had completed his preparations, the whole of his men deserted him, and left him to fight alone. Malcolm's lines aptly occur to us as we look on the noble ruins of Hatton Castle:—

"A spectre of departed days
You castle gleams upon the gaze,
And saddens o'er the scene so fair,
And tells that ruin hath been there;
And wheresoe'er my glance is cast,
It meets pale footprints of the past:
And from these high and hoary walls,
All mournfully the shadow falls,
Dark'ning, amidst the garden bowers,
The farewell of the fading flowers
Which seem for gentle hands to sigh,
That tended them in days gone by."

Near this, a little south, are discernible some traces of the Castle of Balcraig, where several urns in a broken state were some time ago turned up by the plough. West of the Hill of Keillor, there is a tumulus with a large standing-stone, of great antiquity, with rude hieroglyphics on it; but of which even tradition tells us nothing. The rough stone is formed of gneiss, convex in front, and rugged behind. The tumulus on which it is situated is formed of earth and stones; and several cists containing bones have been found in it. Some years ago it was broken across about a foot from the ground; but the

parts have been clasped together and replaced. Dr. Hibbert, when he visited it, thought that a Gaelic inscription was at the top, meaning "the burying-place of the slain;" but no trace of this inscription is now to be seen. In a field below the Kirkton there are two very old artificial mounds, which were used as archery butts in ancient competitions. In the MSS. of Panmure, there is this curious note, in the handwriting of Henry Sinclair, Dean of Glasgow, to the *Extracta e Cronicis Scotiae* of 1569:—"At Newtylde thair is ane stane, callit be sum the Thane stane, iii. eln of heicht, v. quarteris braid, ane quarter thik and mair, with ane cors at the heid of it, and ane goddes next that in ane cairt, and twa hors drawand hir, and horsman under that, and fuitmen and dogges halkis and serpentis; on the west side of it, ane cors curioslie gravit, bot all is maid of ane auld fassane of schap. It is allegit that the Thane of Glammis set thir twa stanis quhen that Cuntrey wes all ane greit forrest." Probably this is one of the stones now in the valuable collection at Meigle.

The name Templeton gives evidence of the lands possessed there by the Knights Templars of the twelfth century. A short distance westward from Newtyle stands a small castellated building, still inhabited, called Bannatyne House, which was once the house of the Manor. It was erected, in 1589, by Mr. Thomas Bannatyne, a Lord of the Court of Session. The building has obtained a celebrity in the annals of *Belles Lettres* from the fact of the Bannatyne manuscript having been composed there. The writer of it was George, a younger brother of the Judge. At one time he held an office in the Supreme Court, although he afterwards became a Leith merchant. But when the plague was raging in Edinburgh in the sixteenth century, George came to Banna-

tyne House, and occupied his time in collecting the early poetry of Scotland. This arduous work has handed down his name to our day; and in his honour the Bannatyne Club was founded. The manuscript extends over 800 closely-written folio pages, and was composed in the short space of three months. In the north side of the building there is a capacious circular turret, which, tradition says, George made his study. Instead of being stained with blood and polluted by crime as other castle-towers, the turret of Bannatyne House is hallowed by the associations of unexampled literary devotion. He thus concluded his work, which is now in the Advocates' Library:—

> "Here endis this buik, writt in tyme of pest,
> Quhen we frae labor was compeled to rest.
> Swa till conclude, God grant us all gude end,
> And aftir deth eternall lyfe us send."

The lands of Newtyle and Kinpurnie, which once formed a barony, were granted by King Robert I. to Isabella, daughter of Sir James Douglas, and wife of Walter de Oliphant, Justiciary of Scotland. One of their descendants, we noted, built Hatton Castle. In 1605, Lawrence, Lord Oliphant, was served and retoured heir in the lands and barony of Newtyle and Kinpurnie. In 1627, these, with Auchtertyre and Balcraig, passed to William Hallyburton of Pitcur; thence, in 1694, to George Mackenzie of Rosehaugh, son of the "Bloody Mackeenie;" but having taken part in the rebellion of 1715, his estates were forfeited to the Earl of Bute, one of whose descendants, Lord Wharncliffe, is now in possession. The Hill of Kinpurnie, the highest of the Sidlaws, being 1151 feet above the sea-level, was once a station for signal fires; and in the course of last century an Observatory was erected and fitted up on it by the proprietor, the Hon. James Mackenzie, the Lord Privy Seal of the day. The roofless ruins give evidence of substantial

workmanship, the walls being three feet thick. The Observatory was 30 feet long, 20 feet broad, and 40 feet high. There were two doorways facing the south; one window in the east side, two on the north, and one on the west. On the top of the walls are still rough turrets, one in each corner, with one in the centre of each end, and three on the north side, the south being kept quite clear for the instruments. It is a useful land-mark for vessels at sea. From the Observatory never having been applied to the purpose intended, it has been designated by the peasantry, "Castle Folly."

Keillor is another property in the parish, but as the mansion-house is in Kettins parish, we will reserve details about it for that parish. Suffice it to say that it was once a part of the Earldom of Strathearn, and that Randulph de Kelore, a vassal, did homage to Edward I. at Berwick, in 1296. Watson, tenant of Keillor, was the most celebrated breeder of Angus Cattle. Couston and Davidston are the other properties.

The soil is in general a mixture of black earth and clay, with patches of sand and gravel; but it is fertile and well cultivated. The air is dry and healthy, except in the marshes in the north, where slow fevers and scrofula used to be frequent. In 1684, John Ochterlony in his "Account of the Shyre of Forfar" thus describes Newtyle:—"Ane excellent country, fertill in cornes, abounding in grass for pasture and meadows for hay, with extraordinare good pasturage for multitudes of sheep on the hills of Kilpurnie."

Among the flora of the parish, there are to be found the Redrattle (with its large crimson flowers, overtopping all the surrounding herbage); Butterwort (with its very handsome purple flowers); the elegant Grass of Parnassus (beautifully veined and cream-coloured); the Rockrose

(whose bright yellow flowers open only in the sunshine); the Sneezewort (with white flowers and pungent smell); the highly ornamental Milkwort (with its variegated starlike flowers); and the Sea Plantain (with its narrow fleshy leaves and yellowish cylindrical spikes). On the ruined walls of Hatton Castle Dr. Barty found the Gromwell; and in the parish, though rare, the common Bird's-foot.

In 1755, the population of the parish was 913, there being a considerable number of handloom weavers with a small croft of land each; now it is about the same in population, though differently occupied. The valued rent is £2730; and the assessed property about £10,000. The old Church was built in 1767; but this gave place, in 1871, to a very handsome new edifice, which does great credit to the architect and proprietors. One curious inscription is found on a tombstone in the churchyard (of date 1771):—

> "Here lies the body of Robert Small,
> Who, when in life, was thick, not tall;
> But, what's of greater consequence,
> He was endowed with good sense."

The Parochial records go back to 1648, and contain an instructive historical epitome of the parish and curious documents illustrative of the customs of bygone ages. For example, on 8th May 1698, "The Prisbitry violently entered the Church by breaking up the doors thereof; so that the parishoners did conveen to the Haltoun, where they are to have sermon maintained by the Bishop of Aberdeen;" and this service, by the Bishop or his deputes, was continued for twelve years. In 1715, the minister, George Chephane, was prevented by armed interference from preaching in the Church; his house was outrageously entered by soldiers; and he himself was threatened, and forced to "abscond" for a time. The soldiery barbarously

frightened his wife and family, stabbed the very beds with naked swords, and carried off a considerable part of the goods. Yet afterwards, by prudence and patience, he ingratiated himself to his parishioners, and became a very useful and efficient, as well as a zealous and faithful, minister. According to the Records of the Presbytery, 19th July 1808, "In the parish of Newtyle it appears the minister had right of pasturage over Hatton, a very considerable farm, and that the minister and Presbytery consented to give up this right for two acres of ground." In the recent case of Newtyle in the Court of Session, *in re* Whitton *v.* Lord Wharncliffe, 1869, the point was raised (but, under an arrangement of parties, withdrawn from judicial consideration) whether, after a particular course of action — such as rebuilding, as opposed to repairing merely, the parish church — has been adopted by a resolution duly passed at one meeting of heritors, such resolution can be, at a subsequent meeting of heritors, competently negatived by a counter resolution. The conclusion come to is that where nothing of a *practical* nature has followed upon the first resolution, it can be recalled at a subsequent meeting.

One thing during this century which has brought Newtyle more prominently into notice is the fact that the first railway (or one of the first railways) in existence was constructed between Dundee and Newtyle. It was begun in 1826, and completed in 1831; with an authorised capital of £140,000 in shares and £30,000 in debentures. It left Dundee on an inclined plane half-a-mile long, with a gradient of 1 in 10, and proceeded through a shoulder of Dundee Law in a tunnel 340 yards long. Altogether there were three inclines, where stationary engines drew up the carriages; and two level portions, where the car-

riages were drawn at first by horses and then by locomotives. The last incline at Hatton was 1 in 12, reaching an elevation of 544 feet above sea level, from which a descent was made to the valley of Strathmore. The carriages were at first open; but when the sparks from the locomotive began to set fire to the passengers' clothing, they were roofed in with canvas. On one occasion, a country wife was on her journey for the first time with her basket of eggs for Dundee market, when the rope of the incline-engine broke, and the carriages ran down with increasing momentum till all were turned out; though her eggs were smashed, she had no idea it was an accident, for, when afterwards asked how she liked the train, she replied—"It was a guy gude ride, but it was a rough affpittin." This railway terminated in a field of fifteen acres, which Lord Wharncliffe laid out on a regular plan, with streets named as in a town, building stances being disposed of in lots; but the projectors of the scheme were very much disappointed, though the village rapidly increased, and is now an active, compact place. The bone-mill, which was then erected to crush bones for agricultural purposes, is still doing an extensive business, though now more in dissolved bones. The old railway is now replaced by an entirely locomotive railway, passing through the Glack between Hatton and Newtyle Hills; and there suddenly opening to the passengers the magnificent panorama of Strathmore. There is a station at Newtyle connecting this line with the branches to Alyth and Blairgowrie. Last year the Dundee Water Commissioners put up a tank at Pitnappie, where the course of the water-supply from the Loch of Lintrathen to Dundee reaches its highest elevation—an experiment to relieve the pipes from pressure of air and so to prevent bursting. Whatever the cause, this has not been effectual; for every two or three

months the pipes have burst in the lower part of the Strath, where the pressure is enormous; and it seems that, as some miscalculation was originally made about the thickness of the pipes, a new set of relief pipes is indispensable for the convenient transit of the water through the valley.

Next in size to the village of Newtyle is Newbigging, now rather *old-looking*, with about 25 dwelling-houses and 10 pendicles. This was originally a manor called Newtibber, from which "Angos and Richard de Neutobere," both designed of the shire of Forfar, did homage to Edward I. at Berwick in 1296. The history of the property is obscure; but from the Register of Arbroath Abbey, we find that in the fifteenth century a family of Ramsay of Auchterhouse were designed of it, and that more recently it belonged to the Scrimgeours. The name is derived from *tobar*, a "well," and *new*, a prefix denoting a peculiarity of the well. A century ago there was only one dissenter. The U.P. Church became transformed, a few years ago, into a fine hall; but there is still a small F.C. congregation. The school is new, handsome and commodious. There is one hotel in the village, and one at Alyth Junction on the main line of railway from Perth to Aberdeen. There is an excellent public library, a branch of the Commercial Bank, and a Savings Bank; a surgeon also resides in the village. From 1740 to 1790 provisions tripled in price, and wages quadrupled; "yet the servants save no more money now than formerly, owing chiefly to their extravagance in dress;" though Mr. Small adds (in the Old Statistical Account):—"The people are in general sober and economical, enjoying in a reasonable degree the comforts and advantages of society, and on the whole seem pretty well satisfied with their condition." Mr. Moon, in the New Statistical Account in 1842, re-

marks:—"Complaints are general as to the lowness of wages; but employment continues to be afforded to those willing to work." Such complaints, we are afraid, will be made to the end of the chapter, in the increasing struggle between capital and labour.

KETTINS.

On the southern side of Strathmore, partly in Perthshire, but mostly in Forfarshire, lies the quiet parish of Kettins. The Perthshire portion—called Bandirran—about a square mile in area, is six miles south-west of the nearest part of the main body, which is 4 miles long and 3 broad. Two rivulets, of 6 and 4 miles' course respectively, pass through or bound the parish, and unite a little south of Cupar-Angus. The village of Kettins, about a mile south-east of Cupar, 12 from Perth and 14 from Dundee, is delightfully situated upon one of these streams, almost hidden among trees. It is much admired by the lovers of the picturesque. For rural simplicity and artless loveliness it cannot be surpassed,—the neatly-kept cottages, with their pretty flower gardens, adding to Nature's beauty. The village green in the centre forms the field of many an innocent amusement; the Church looks out from its belt of trees, uttering *pax vobiscum*, and the Manse nestles close below, with its peaceful shelter of yew trees, all embosomed in a magnificent wood, —not unlike the "Taxwood" of Dr. Macduff's last story. Henry Dryerre thus beautifully addresses this sweet spot:—

> "Serene, sequestered, and supremely sweet,
> For dreamy poet's habitation meet;
> In tender beauty, peacefulness, and ease,
> With softly-murmuring stream, and whispering trees;
> Fair Kettins! Nature hath bestowed on thee
> Such gifts as only for her favourite be!"

A learned antiquarian has suggested to us that the name—originally spelled Kethenys—is derived from the East-of-Scotland god *Keth*, as in Inchkeith and Keithock. Possibly his *sidhe* or attendant spirits haunted the hills

on the south (Sidlaws), and spread terror into the minds of the people for many a day after Christianity had obtained a hold. The parish is bounded on the east by Newtyle and Lundie, north by Cupar, west by Cargill and Collace, and south by Abernyte.

The soil is various, a great part being light and thin, but some of strong clay and friable black mould. A century ago there were seven villages in the parish, whose inhabitants had small pendicles and eked out their honest living by handloom weaving of coarse linen. To a great extent these are now joined into large farms. Nearly all the hills and the least productive of the low grounds have been planted with trees of various kinds, which adds to the value and beauty of the district. The principal points of the Sidlaw range in the parish are Keillor Hill (1088 ft.), and Gask Hill (1141 ft.), partly heathy, partly wooded, and partly pastured. In his "Agriculture of Perthshire," Dr. Robertson suggests that the range received its name—Seed-law, as he spells it—from the circumstance of its commanding a prospect of the German Ocean from Aberdeen to Berwick; but we cannot easily reconcile this suggestion with the oldest way of spelling the range, Sidlo.

Besides the more common plants to be found in the parish, may here and there be seen the Round-leaved Sundew (an insectivorous plant); the Water Lobelia (with light-blue drooping flowers); the Bloody Crane's Bill (with handsome bright purple flowers); the Mare's Tail (a singular plant, with narrow-leaved whorls); the Bladderwort (adorning ditches with large bright yellow clusters); the Sweet-scented Orchis (with rose-purple flowers); and the Trailing St. John's Wort (whose yellow flowers open only in the sun).

The honourable family of Halyburton had for a considerable time extensive property in this parish. In the early part

of the fifteenth century, the family built the Castle of Pitcur, one mile south of the village. This castle is now in ruins, which give no idea of its former grandeur. The mouldering remains stand on the brow of a gentle declivity, romantically backed by the wood-clad Sidlaws, and facing the grand panoramic scene of Strathmore. Pitcur is an ancient barony, which came into the possession of the Hallyburtons by marriage, in 1432; and which gave its title to the family afterwards. A very celebrated member of it was James, who was Provost of Dundee for thirty years, and was one of the Commissioners appointed by the estates of Scotland to go to France and arrange the marriage of Queen Mary and the Dauphin. The Laird of Pitcur was a strong supporter of Viscount Dundee, and followed him in his engagements. Ochterlony in his "Shyre of Forfar" (dated 1684), says of Pitcur:—"It is a great old house, with much fine planting. It is ane ancient great and honourable familie."

In more recent times Lord Douglas Gordon Hallyburton represented the County of Forfar from the passing of the Reform Bill till his death. He was succeeded by his nephew, who in 1836 married the daughter of William IV., and cousin to our present Queen. After the Castle of Pitcur became unfit for a residence, the family removed to Hallyburton House, a modern mansion east of the village. A few years ago the property was sold to Graham Menzies, Esq., father of the present proprietor, Robert Stewart Menzies, Esq., a candidate for the Kirkcaldy Burghs in the Liberal interest.

About a hundred years ago some tumuli were found in the parish, when digging for the turnpike road from Cupar, through the deep ravine, dividing the Sidlaws, on to Dundee. One at Pitcur contained at least 1000 loads of stones; and in its centre, a few flat, unwrought stones, without date or marks, contained some human bones.

In another, a mile further south, an urn was discovered full of bones. At Campmuir, in Lintrose, close to Cupar, there are still observable vestiges of a Roman Camp (with only one gate opening towards Cupar); where part of Agricola's army put up in 83 A.D., when the rest camped at Cupar-Angus, on the site of the ancient Abbey and the present Parish Church. At Baldowrie, in the north of the parish, there is an erect Danish monument, six feet in height, containing some figures, which are almost wholly defaced. On the summit of one of the hills which stretch along the south side of the estate of Pitcur are the ruins of the Castle of Dores; in which, according to tradition, Macbeth resided for some time during the erection of his stronghold on the neighbouring hill of Dunsinane. On this hill, near the ruins, great quantities of ashes have been discovered, which show that it had been one of the hills where fires used to be kindled in ancient times, to alarm the country on the approach of the enemy. In 1763, when some quarriers were working, they discovered an excavation in the solid rock, in which they found some half-consumed bones of a soft consistency. The hole was a yard square, and seemed to direct its course towards the south; but it had no means of communication with the outer world. No light has ever been thrown upon this mysterious piece of human handiwork. A Weem or Peght's house was discovered fifty years ago in a field at Lintrose, with built sides, paved floor, and two fireplaces the breadth of the inner end being 8 feet, and height 5 feet, gradually narrowing to 3 feet at the entrance. Lintrose, once called Todderance, from Lord Todderance, a senator of the College of Justice, is one mile west of the village, environed with fertile fields and thriving plantations. About six years ago, a cave was discovered at Pitcur, through the overturning of a large stone which in-

terfered with the progress of the plough in turning over the land. On removing the stone, an underground passage was discovered. In digging out the rubbish an earthenware bowl was found, broken in pieces by the workmen's implements. These pieces were gathered and cemented together, and form a bowl well-made in good preservation, and with well defined figures of ancient warriors and lower animals on the outside of the rim. When the property came into the hands of Mr. Menzies, he, at great trouble and outlay, had the passages to a large extent opened up and cleared out. Many cup marks were seen on the stones. An ancient coin and several articles of interest to antiquarians were found; but nothing to determine accurately the date or history of this subterranean passage, which, being about 500 yards to the east of Pitcur Castle, is supposed by some to have extended itself to it, and to have been employed variously. Hopes are entertained that interest will not abate in these excavations, and that further light may yet be thrown on the history of the place.

The estate of Keillor, the mansion-house of which is in Kettins, was anciently a part of the Earldom of Strathearn. Randulph de Kelore, who did homage to Edward I. in 1296, was a vassal. In the time of King Robert the Bruce, the lands seem to have been divided; for then Robert Harkers had a gift of the barony, and again, in the time of Robert III., Walter Ogilvy had Easter Keillor. In 1384, in a charter "by John of Kelor to John of Ardillar (Ardler), six merks were to be given annually out of the two towns of Keillor." In 1407, Walter Ogilvy gave an annuity from it to the altar of St. George in the Cathedral of Brechin. Subsequently Sylvester Hadden (or Haldane) held it. In 1514, he witnesses the retour of service of Alexander Lindsay to the office of

hereditary blacksmith of the Lordship of Brechin. In 1645, Easter Keillor fell to Susan, sister of Alexander Haldan. Tradition says that for some act of kindness which was shown by one of the "auld guidwives" to King James, when travelling *incognito* as "the Guid man o' Ballengeich," in this district, the patrimonial estate of the family was increased by royal grant, and held upon this curious tenure :—

> "Ye Haddens o' the moor, ye pay nocht,
> But a hairen tether—if it's socht—
> A red rose at Yule, and a sna' ba' at Lammas."

Keillor passed from the Haldanes to the Hallyburtons of Piteur; in 1800 to the Hon. James M'Kenzie (Lord Privy Seal); and now is in possession of Lord Wharncliffe.

According to Skene, Kettins was a Thanage for a considerable period; in 1264, Eugenius, Thane of Kathenes, possessed a large grange, a small part of which was an abthanrie. Thereafter it was erected into a Barony; for we find that, in 1309, King Robert I. on the resignation of Malcolm de Kaithness gave a charter of the Barony of Kettins to Sir Patrick de Ogilvie, an ancestor of the Earl of Airlie.

Ecclesiastically it is believed that Kettins was once the seat of a Celtic Monastery. The occurrence of the word *abthen* as descriptive of land may always be held to point out the territory of an ancient Abbey. In one very old work (Martin's Relig. Divi. Andree), the "abdenrie" of Kettins occurs; and in another (Inquisit. Retorn. Abbrev. voce Forfar), certain lands are described as "abden of Kettins." This view is supported by the fact that in a charter, dated 1292, Hugh of Kettins granted the well in his lands of Ketenes, called Bradwell, with its aqueduct bounded and servitude and waterage, to the Abbey of Cupar; hence it was the site of an early ecclesiastical establishment. Bradwell is just Bride's Well, afterwards changed to Saint Bridget, the virgin, the

patron saint of Kettins. The Kirk of Ketyns had six chapels dependent upon it—Peatie, South Coston, Pictur, Muiryfaulds, Denhead, and Kettins—each of these having small enclosures used as burying-grounds. It belonged to the Diocese of St. Andrews, and was dedicated by Bishop David, in 1249. In the Register of the Priory of St. Andrews, according to the *Taxatio* of 1250, Ketenis was rated at 55 merks. In the *Registrum vetus de Aberbrothoc* Ketyns was rated in the *Taxatio* of 1275 at 55 merks. The fruits and revenues were granted to the hospital or Domus Dei of Berwick. But, in 1390, Sir James Lindsay of Crawford granted his house in Dundee first as a convent for the ransom of Christian captives from Turkish slavery, and then to the Red or Trinity Friars for an Hospital or Maisondieu, in which the old and infirm might reside. King Robert III., in confirming this charter, enriched it with a gift of the Church of Kettins and its revenues. These the king transferred from Berwick to Dundee:—"Because the burgh and castle of Berwyk have been in the hands of our adversaries the English, we will and give the church of Ketnes with all its fruits and forthcomings to the hospital of Dunde." In the rental of the lands of the Priory of Rostinoth, Ketynnes-mill paid 40s., and the lands of the Barony of Kethenys £4 Scots. The patronage of the teinds of Kettins belonged at one time to the Church of Peebles; for, in 1536, James Paterson, minister of Peebles and Rector of Ketnes, granted a lease of some of the teind-sheaves of the parish to George Hallyburton, who agreed to give 4 merks yearly out of the same to Sir David Jack, for five years, on account of "his thankful service and labours done for us at our command to the minister of Peebles." In 1558, Friar Gilbert Brown of the Church of the Holy Cross at Peebles, granted by

charter the Kirk lands at Kettins (now called Newhall) to James Small of Kettins. In 1590, James Anderson (who, in 1574, also served Bendochy and Collace), was minister, and "his haill buikis were estimat at £200 Scots, and utencils at £40; he wrote a treatise in verse, (reprinted in 1851), on the first and second coming of Christ. In 1606, Colin Campbell was one of the forty-two ministers who subscribed a petition to Parliament against the Introduction of Episcopacy. In 1638, James Auchinleck of Ketins, whose wife presented the Communion cups, was brought before the General Assembly, accused of "defending the doctrine of universal grace;" but satisfying the Assembly of his orthodoxy, he was acquitted; however some years afterwards he was deposed by the Assembly's Committee for visitation. In 1654, for some time there was no Session, "because of the Englishers coming alongs who made the people to return quicklie to their howses." In 1716, James Patone was taken prisoner by George Duncan, his cousin, one of the Lieutenants of the Shire. In 1793, James Trail published a translation of the rather curious description in Latin, of date 1678, of the Shire of Angus by Robert Edwards of Murroes. In 1800, when Mr. Symers was nominated by the Crown to Kettins, the Magistrates and Town Council of Peebles presented another; but the Court of Session decided in favour of Mr. Symers because of proscription. In 1786, the Court of Session decided, in the case of Kettins, that when the minister, as pursuer of the process of augmentation and modification of stipend, is not culpable of undue delay, the decree of augmentation operates retrospectively to the date of the demand in the summons: in this case the summons was dated in 1764, and decree was pronounced in 1786, so that the minister received at once twenty-two years o" augmentation. In 1808, a

Committee of Presbytery reported that Kettins had no grass-glebe designed for it by decreet of the Presbytery. Protests were taken by the Heritors and £20 Scots were given in lieu of this glebe. According to the Parliamentary Return, the total sum levied by way of assessment for building, and repair of, the Church and Manse during the 10 years ending 31st December 1879, was £1,045.

The chapel of Keillor is believed to have had the largest burial enclosure. Ancient sculptured remains are found there, especially one remarkable sculptured monument, embellished with the rude outline sketch of a boar. In the churchyard of Kettins there is an interesting sculptured monument (fully nine feet high), of the same type as those in the churchyard of Meigle; this had been used, from time immemorial, as a foot-bridge across the Burn flowing through the village of Kettins, until the spring of 1860, when it was properly placed in its present site by Lord Douglas Gordon Hallyburton.

The bell in the belfry of the Church was unearthed from the Baldinnie bog, some hundreds of yards south of the Church, while the ground was being trenched. The occupants of Baldinnie at the time presented the bell to the Church, in return for which they obtained a right of burial beneath the belfry. The present incumbent—Rev. James Fleming, M.A.—has kindly furnished us with the inscription on it *in relievo*, which he took down personally to prevent mistakes:—"Maria Troon es minem næm Meester Hans Popen reider gaf mi. Anno Domini MCCCCCXIX.," *i.e.*, "Mary Troon is my name. Mr. John Popen, the owner (or knight?) gave me. A.D. 1519." Somewhat similarly the old bell of St. Lawrence of Edzell was brought to light in the early part of the present century, after a long lapse of years, by being accidentally dragged from the bottom of the old Well of

Durayhill. The Ferne bell is about the same period as Kettins:—"Je ben ghegotan int iaer MCCCCCVI."

Two silver Communion cups, of date 1636, are still in use; and comparing the weight marked on them with the weight now, they have only lost 2 dwt. Troy. The two collection plates are of date 1723. In 1684, Ochterlony says:—"Keatens is in the Diocese of Dunkeld, but the minister's name and patrone are unknown to the informer."

From the Parochial records, which go back to 1618, we find that, in 1645, Robert Yullo had to pay 6s. 8d. for "drinking on the Sabbath, and make his repentance before ye pulpit." In 1654, the same delinquent compeared and confessed that "he was taken with drink and promised to tak heid to himself afterward, and he was sharply rebuked be the Session for his fatt." Along with him, "James Yullo confessed that his drunkenness was the cause of his Sabbath-breaking, and professing his sorrow he was ordained to compeir next Sabbath in sackcloth before the congregation"—which was done on two occasions. In 1664, Janet Yullo compeared before the congregation, and professed her repentance and sorrow for her sin of "scalding and swearing, cursing and railing, against her Christian neighbour, Catherine Small;" and was duly dealt with. Shortly afterwards, the said Catherine Small was guilty of the same offence, and suffered similar punishment. For four years George Yullo was dealt with for the sin of ante-nuptial fornication, but would not confess, as he professed his innocence; but at last, in 1715, "having now (!) come to a sense of his sin, he compeired in the public place of repentance for his sin, and was spoken to and exhorted to a serious repentance." On May 10th, 1713, "The Session convened for enquiring into the scandal committed by

Patrick Smith, in West Town-End of Ketins, anent the selling of his wife to one Lindsay in Glenisla, which scandal was recommended to ye Session by ye Justice of ye Peace. So being summond and called compeired not, therefor the Session remitted him to the Justices of Peace."

The valued rent of the parish is £428; and the real rent £12,206, besides £734 for Railway. The population, in 1726, was 1400; now it is 903. The Old Statistical Account (1793) states that "there were only 4 unmarried women in the parish, 41 farmers, 3 bleachfields whitening 130,000 yards of linen annually, and one man alive at the age of 106."

In 1757, an Association was formed in the district for the Improvement of Agriculture, by giving premiums for the best stock and produce. Hugh Watson of Keillor will be long remembered as the most enthusiastic and successful breeder, particularly of the Angus breed. Of him Mr. M'Combie of Tillyfour—the highest authority—testified that "he was the first great improver, and no one will question his title to that distinction; for there is no herd in the country which is not indebted to Keillor blood." From the Polled Herd-Book of Edward Ravenscroft (1862) we notice that Mr. Watson's first breed were from the old stock of Keillor doddies, which obtained celebrity so far back as 1800. In 1844, he produced his first animal at the Highland Society's Show, and gained the first prize. The Herd-Book contains notices of 23 pedigreed bulls and 22 cows belonging to Mr. Watson. Among these we will mention one cow—Old Grannie—which was photographed, in 1859, two days before she died, by request of His Royal Highness Prince Albert. She died at the age of 36, of sheer old age; for Mr. Watson wished to see how long an animal of this breed, with

a fine constitution, could be profitably kept. She was the mother of 25 calves, 11 of which are registered as first-prize takers. The cattleman who had attended her all her life-time was awarded 100 francs by the "Société Protection des Animaux Justice et Compassion Hygiène de Paris;" and Mr. Watson received a special silver medal from the Highland Society.

In 1825, Lord Hallyburton valued his lands and let them to the tenants at rents according to Coventry's principle, which was, that the rent increases as the square of the produce; so that land that produces eight bolls per acre will have to pay four times the rent of other land that produces only four bolls per acre; and this principle was considered very equitable, for bad land required as much seed and labour as good land.

Owing to several good bequests for education and the poor, the parish of Kettins is about the minimum for local taxation. As far as we can trace, the walls of the present Manse were built in 1792; and those of the Church in 1768. The situation of the Manse is not desirable; being below the level of the adjoining churchyard. In 1871, the Church was very much improved in the interior, with the addition of beautiful memorial windows. And recently a very handsome American Organ was presented to the Parish Church and congregation by Mungo Murray, Esq., and Mrs. Murray of Lintrose, in memory of their nephew who died at sea.

The Very Reverend Principal Tulloch of St. Andrews was minister of Kettins from 1848 to 1854, during which time he wrote some of his best articles to the *Edinburgh Review*, and the Burnet-Prize Treatise on Theism. Little did the parishioners think that the pleasant-mannered and quiet-dispositioned minister who used to go in and out among them was in that seclusion preparing himself

for a brilliant career in the future; for now he is unquestionably the most distinguished preacher, theologian, and *littérateur* that Scotland possesses in any denomination: he is Dean of the Order of the Thistle, Her Majesty's Chaplain, Senior Clerk and ex-Moderator of the General Assembly of the Church of Scotland. A quaint old man was parish teacher during the time of Principal Tulloch's incumbency—James Gibb—who died about ten years ago. Lord Hallyburton, having a leaning to phrenology, selected Gibb as schoolmaster on account of his mathematical head. In his younger day he was a good teacher, especially in arithmetic and mensuration of land—at which he was an adept. His holidays were taken up in searching the curiosity shops in London, for old instruments, which he would purchase and fit up for use. At the sale, after his death, we never saw such a collection of astronomical and meteorological instruments, gold and silver watches, and eccentric curiosities of *vertu*. He wrote the excellent "New Statistical Account" of the Parish, in 1842—the year that Dr. John Macduff was inducted minister. Dr. Macduff left the parish, in 1848, and has since devoted himself to religious literature. Kettins has neither Dissenting Church, nor public-house, nor poor assessment, and is in many respects a model country parish.

"Thou Kettins art so fair,
Let sweet consistency breathe everywhere—
Kind hearts and noble deeds with Nature's gift abound—
The True, the Beautiful, and Good, in one bright round!"

EASSIE AND NEVAY.

After driving two miles eastward from the village of Newtyle along a most excellent level road, we enter the united parishes of Eassie and Nevay. The time-honoured boundary-mark is a conspicuous old ash, which popularly goes by the name of the Temple-tree. Tradition cannot guess at its age. It is of considerable diameter, but quite hollow from the ground upwards for twenty feet. The bark is stripped off in several parts, and the thin shell of wood exposed is quite worm-eaten; here and there being quite worn through, forming a rude door and rugged windows for the weird-like interior. Large branches spread out, half dead-and-alive, with some foliage, scantily furnished with the life-giving root-sap. Could it speak, it would tell of many a strange incident in its vicinity or underneath its arms. Its appearance might almost take one back to the time when the Templars left the neighbourhood; thus fixing its curious appellation. We drive eastward on this beautiful day in the end of August; the sun shining with medium brightness, and his fiery rays being mellowed by thin clouds. On our left we see, laid out for six miles, the many-chequered fields, some approaching to the ripe gold-tinge, the rich green hue of turnip and potato squares bringing into relief the white crops nearly ready for the reaper, and the verdant hedges and woodlands of dense foliage, till our eye reaches the distant slopes, which enclose the Howe of Strathmore. The towering ridges of the Grampians, with their numerous intervening spurs, make a background of surpassing grandeur; the cold outline clearly marked against the

kindling azure of the heavens. A rugged road on our left hand leads down to the ruined Church of Nevay, in the village of Kirkinch. Soon we pass the new Manse and Church, the handsome school and schoolhouse, the finely-situated farm-house of Ingliston, and the railway station of Eassie on the Caledonian Railway; till we come to the old Manse and the ruins of the Kirk of Eassie. Leaving our conveyance, we walk into the churchyard. The grass is carefully cut, and the moss-green pediments and grey tombstones are exposed to view. Spectral silence points to decay all around. Stepping inwards we are shocked at the nettle-possessed enclosures, where rank weeds reeking grow. What means this? Surely common decency—to say nothing of fitting reverence—should rouse the public mind to get this shocking eyesore removed. The roofless walls of the old place of worship should yet be dear to the memory of worshippers. The ivy clings around one gable, keeping the stones dry in many a shower, its web-like roots exuberantly issuing from every portion of the branches; and so binding everything together with intricate lace-work that not a stone can be removed without first tearing away the protecting safeguard. The earth and grass have filled up a considerable portion of the doorways; and on the lintel of the principal entrance we decipher "1753, Mr T. O. Minr," rudely carved. But no yew-tree, green even amid the snows of winter, tells there of immortality. No drooping willow stands there as the suggestive symbol of the perpetual mourner. No beauteous natural flowers are there to soothe the melancholy spirit, which dwells too sadly on life's close. Never there does the sad-hearted visitant behold the primrose on a little infant's bed, or modest rose on bowed stalk to grace the grave of some sweet maiden taken away in her blooming years, or pansy planted by

children round their playmate's tomb. But on the symbol-stone of death alights a gladsome butterfly, which, once a worm creeping on the bare earth, now twits its gaudy wings in the summer's sun, as if to remind us of our immortality—that soon from his cell of clay the departed man "will burst a seraph in the blaze of day." Time's gradual touch has mouldered into beauty the rude stones; and with Schiller we can say:—

"Time consecrates,
And what is grey with age becomes religion."

The united parishes of Eassie and Nevay extend for four miles from west to east, and three miles from north to south. In a very old map (about the sixteenth century) the names are written Esse and Nevoy. They are bounded on the east and south by Glamis, on the south-west by Newtyle, on the west by Meigle, and on the north by Airlie. The Dean, which flows from the Loch of Forfar, forms the northern boundary of Eassie. Silent but deep is its course, scarcely moving through some reedy pool, or gently diffused into a limpid plain—

"So calm, the waters scarcely seem to stray,
And yet they glide, like happiness, away."

But on account of the sudden and frequent bends in its course, it often, when swollen with rains and melted snow, breaks through its banks and inundates the neighbouring fields. It is noted for the large size and delicious taste of its trout, but they are difficult to catch, the angler requiring to conceal himself behind a bush or keep a respectful distance, "the better," as Izaak Walton says, "the scaly people to betray." Here and there may be seen the great white Water-Lily (cradled in the dimpling tide to rest its lovely head); and the handsome Comfrey (with its two-fold clusters of white and pink and purple flowers). The rare Wood Club-rush, among many other interest-

ing flora, was found on the sides of the Dean by Miss Annie Ogilvy of Ruthven. Eassie Burn rises in the north of Auchterhouse; and, running for six miles through Denoon Glen, in Glamis, in its course bathing the wall of the churchyard of Eassie, falls into the Dean.

The haughs on the banks of the Dean are only 160 feet above the level of the sea; but southwards the surface gradually rises to the Sidlaws, attaining 371 feet near Murleywell, 621 at Ingliston, and 947 in the border. The rocks of the uplands are partly eruptive and partly sandstone; and though the soil is cultivated well up to the summits, it is poor and better fitted for planting or pasture. The soil in the Strath is a soft sandy loam of high fertility, with moorish portions interspersed; the crops are generally excellent, and the heart of the husbandman now rejoices,

> "When large increase has bless'd the fruitful plain,
> And we with joy behold the swelling grain."

Dr. Playfair, afterwards the Principal of St. Andrews University, who wrote the "Old Statistical Account" of the United Parishes, in 1794, states that a greater quantity of rain falls in this district than in the low country south of the Sidlaws; because "all clouds and vapours from the south-west are divided near the mouth of the Earn, and are attracted partly by the Sidlaws and partly by an elevated ridge stretching along the north coast of Fife; so that little rain from that quarter falls upon the interval between those mountains."

The Sidlaws are rich in botany. There can be seen the insectivorous Sundew; the Milkwort's little humble flowers of red and white and blue; a peculiar specimen of the Eye-bright (an infusion of which makes a useful eye-water); the handsome Meadow Crane's-bill (with purplish-blue flowers); the purple mountain Milk-Vetch; and the

heart-leaved Twayblade. Among the mosses can be found the Leafy Diphyscium, the Rock Andræa, the Sharp-pointed Weissia, the Zig-zag Fork-moss, the Curve-stalked Apple-moss, the Dwarf and Heart-leaved Jungermanniæ, and the Crisped Neckera. There is also a great variety of Cryptogamic plants; while the little dells through which streams pass from the Sidlaws have each peculiar floral treasures.

There is nothing particularly noteworthy in the antiquities of the united parish. About a mile west of the old Church of Eassie are the remains of an ancient fortification, surrounded on the west, south, and east sides by a very deep and broad ditch, and on the north by a rivulet, from which the ditch was filled with water, when required. Within a vast earthern circular mound there is an area (of 120 yards by 60 yards), on which the handsome farmhouse of Castle-Nairne is now situated. The rampart went by the name of Castletoun, and is thus marked on the quaint old "Map in Edward's County of Angus," in 1678. Some coins of Edward I. and a very ancient spear-head having been found in this area, it is probable that the fort was constructed by the army of that English invader. This is borne out by the fact that on the farm of Ingliston (English town), in the neighbourhood, there were, a century ago, vestiges of a large encampment. A few miles north is the farm of Brucetown; and on the 2nd of July, 1296, Edward left Inverqueich Castle, on the Isla (a few miles north-west) to take up his quarters in Forfar Castle; but on his way he called up his men from their encampment at Ingliston to join battle with the forces of The Bruce, at Saddle-hillock, in Ruthven, where, under a huge cairn in the moor, the English dead were buried. Outside the wall of the churchyard of Eassie stands a large sculptured stone, of the same character as the famous stones at Meigle and

Aberlemno. It had evidently lain for many years in the Eassie Burn; but about thirty years ago it is stated that a lady, passing and noticing the stone, gave a workman a pound to have it removed and erected in its present site, in order to preserve the sculptured marks on it. We were accustomed to point it out to our visiting friends, when driving past, as the likely tombstone of some suicide, whose remains were generally deposited in such a place or where cross-roads meet. But we have carefully inspected it and found out our mistaken guess. In the centre is a massive and beautifully-wrought cross, covered with circles; two figures in the corners are like angels with huge wings; a figure on the left hand is like that of a tall, thin man with a long spear and square shield; and on the right are representations of a stag and a hound. The forms on the other side cannot be deciphered; but, according to old accounts, there are four figures, like priests, and oxen below. When it was cut cannot be ascertained; but evidently in a time of peace. The beautiful execution of the devices and characters attest the skill to which the people had attained in sculpture; and give evidence that, at remoter periods than the historian has been able to reach, there existed communities in a fairly advanced stage of civilization. The chase was the national amusement of Scotland from a very remote period; and as, in the days of Canute, the keeping of deerhounds was restricted to the nobility, this stone may be a memorial of some one of high rank. The Cross was intended to commemorate the introduction of Christianity into Caledonia; and Pinkerton assigns the period from 843 to 1056 for such engraven obelisks; but that may only be a guess. They are certainly not of Danish origin; for they are not like the famous Danish monument in the churchyard of Ruthwell in Dumfries-

shire, which is curious from having been ordered, by the General Assembly, in 1644, to be thrown down, as it might be an object of idolatry to the common people. The tradition, connecting it with the death of Lulach, the great-grandson of Kenneth IV., who fell in the battle at Eassie, in 1057, has no foundation; for the Eassie referred to is in Strathbogie. Accordingly, whether it records a domestic or national story, whether it marks the grave of a noble or the tombs of the fallen in battle, are points which still bring forth different opinions; yet it is a feast for the antiquary.

Near Castleton there is a mineral spring, and another a mile south of the old Manse of Eassie; but their qualities and virtues are unknown. In the south-east of Eassie parish a small vein of silver ore was discovered, a century ago; but the amount of the metal realized would not pay the working. There was a fine freestone quarry in the south of Nevay, the stones of which admitted of a good polish. The Temple-tree and the farm of Templeton suggest the ancient property of the Knight-Templars of the twelfth century. They gave their estates to the Knights of St. John, who went by the cognomen of the Knights Hospitallers; hence the name *Spittal* in so many districts.

In 1390, Isabella Douglas, Countess of Mar, granted to Walter Ogilvy a charter of the Kirkton of Eassie and other lands. His successor, Alexander Ogilvy, possessed the barony of Eassie, and was Sheriff of Forfar. In 1400, King Robert III. granted a charter to William Cunningham of Neve and other lands. Very little is known until 1528, when John, Earl of Buchan, had a charter of the barony and lands of Eassie and Nevay; united with Auchterhouse, Blacklunans, and Drumfork into the barony of Glendowoquhy. A new charter for the same was

given, in 1547. In 1615, Lady Mary Douglas, Countess of Buchan, granddaughter and heiress of Lady Christina Stewart, was *retoured* in the lands and barony of Eassie and Nevay; Eassie A.E. £12, N.E. £72; Nevay A.E. £5, N.E. £20. In 1619, James, Earl of Moray, was *retoured* in the lands and barony of Eassie and Nevay. In 1621, Lady Elizabeth Nevay, wife of Lord John Hay of Murie, was *retoured* in the lands and barony of Nevay, with the teinds as principal, A.E. £5, N.E. £20. In 1695, John, Earl of Strathmore, was *retoured* in the lands of Nevay. In 1745, the estates of Nevay and Kinloch were forfeited because of Sir James Kinloch's participation in the Rebellion. Now the estate of Nevay is in the possession of the Earl of Wharncliffe.

The property of Dunkenny was once possessed by David Lindsay, Bishop of Edinburgh, who, on the 23rd of July 1637, read the Collects in the High Church there; and occasioned the well-known episode, when Jenny Geddes threw her stool at his head, exclaiming, "Deil collick ye! will ye say mass at my lug?" The bishop was excommunicated by the General Assembly held at Glasgow in the following year, and died in England, in 1640. He was succeeded in the property by his son John, who survived him only three years. John's sisters got possession as heir-portioners. About 1661, the Lindsays were followed in Dunkenny by Peter Blair. When John Ochterlony wrote his interesting "Accounts of the Shyre of Forfar," in 1684, it was possessed by John Lammie, ancestor of the present proprietor, Major John Ramsay L'Amy. Ochterlony called it "a pleasant place."

The patron saint of the Kirk of Eassie was St. Brandon, Abbot and Confessor, who flourished in 532 and died in 577, at the age of 95, after training 3000 monks. The Kirk was dedicated, in 1246, by David, Bishop

of St. Andrews. In the *Taxatio* of 1275, in the Register of Arbroath Abbey. Essy gave 20 merks to the Abbey; and in the *Taxatio* of 1250, in the Register of the Priory of St. Andrews, it gave the same to the Priory. In 1309, King Robert the Bruce gave the advocation and donation of the Kirk of Eassie, in the Diocese of St. Andrews, to the monks of Newbattle. In 1400, Robert III. gave a charter to found a chaplaincy within the Kirk of Brechin by Alexander Ogilvy, of 10 merks sterling, "furth of the barony of Eassie." In 1450, the Chapel of the Blessed Mary of Balgownie, in the parish of Eassie, is mentioned in a charter; in the extreme east of the parish, two houses and a mill still bear the name of the Chapel of Balgownie, as evidence of the religious edifice which once stood there.

The patron saint of the Kirk of Nevay was St. Nevyth. Bishop Forbes, in his "Kalendar of the Scottish Saints," says, "St. Neveth, martyr, was one of the sons of Brychan, a bishop of the north, slain by the Saxons and the Picts, and buried at Nevay." The Kirk of Nevay (Newyth) was in the Diocese of St Andrews; giving 14 merks to Arbroath Abbey, and the same to St Andrew's Priory. There is no notice of either parish in the Register of Cupar Abbey. It went popularly by the name of Kirkinch (or the kirk on the island), as the hillock on which it stood was at one time surrounded by a marsh or swamp. In 1400, King Robert III. granted a charter assigning 10 merks sterling, from Nevay for the foundation of a chaplaincy in the Kirk of Auchterhouse; and, in 1426, Sir Walter Ogilvy of Lintrathen made payments out of the lands of Nevay to the same; for the safety of the souls of the king and queen, and of the knights who fell at Harlaw. In 1531, Walter Tyrie of Drumkilbo was interred in the churchyard; an old

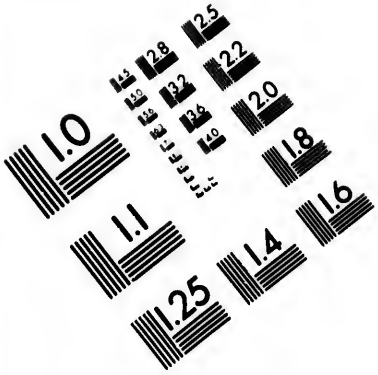
stone bearing this inscription:—"Here ly the Tyries of Nevay; honest men and brave fellows." The date, 1651, is on the ivy-clad ruins of the old Church, and "16 D. N. 95" on the lintel of the door. On the enclosing walls is this inscription:—"Built by subscription, 1843."

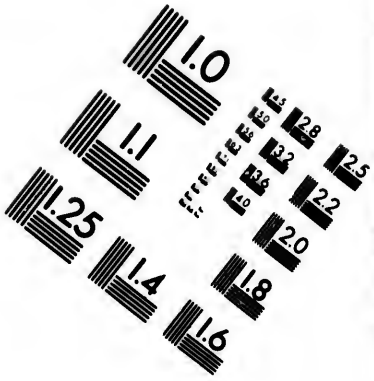
The Parishes were united with the approval of the General Assembly on the 21st March 1600; and the union was ratified by Parliament prior to 1610. In 1614, the Synod "concludit that in tyme coming the parochiners sall conveine two Sabothes at Essie, and the third at the Kirk of Nevay." There were formerly two places of worship, at the eastern and western extremities; but these are now in ruins. The Manse was at Eassie; and after a time, divine service was conducted in each church on alternate Sabbaths in the summer months, but only at Eassie in the winter months. It is said that, on one occasion in the end of October, the minister, who was of far broader views concerning the Sabbath than most of his time, seeing that it was a *reevin'* day after weeks of muggy weather, told the people from the pulpit of Nevay to go and take in the corn, though it was Sabbath, as this was an act of necessity and mercy; but, alas! for this so-called desecration, the roof of the Church fell in, during the ensuing week, and no minister's voice was ever again heard in that sacred edifice. Fortunately times are now changed; for science has educated most now to discern the naturalness of the judgments of the Ruler of the Universe.

A handsome new Church, midway between the two, was built in 1833, and a commodious Manse close to the Church in 1841. The churchyards are, however, still in the old places. The heritors made an excambion of the old glebes for a new one adjoining the new manse. But we notice in the report of the Committee, appointed by the Presbytery, in 1808, to investigate into the state of

the several benefices within the bounds, that Eassie and Nevay had no grass-glebe designed for them by decreet of the Presbytery. By the act abolishing patronage, in 1874, the patron, the Earl of Wharncliffe, was entitled to one year's stipend, when the next incumbent was inducted, but he handsomely returned it to the living. The present incumbent —Rev. Nathaniel Law, M.A.—has very kindly furnished us with extracts from the Kirk-Session records, which date from 1721. On Jan. 15, 1725, "The minister reported that this day, about three in the morning, there was a man-child laid down at his gate, and that he had sent for them to advise what to do." Temporary arrangements having been made, and the minister having written to the neighbouring parishes to endeavour to find out the unnatural mother, but without success, "the matter is reported to the Presbytery and their help requested as to maintaining the exposed child." In answer to this appeal Airlie contributed 30s. Blairgowrie, 30s. Newtyle, 30s. Kingoldrum 24s. and Lintrathen 24s. Then Mr. Angus of Castleton agreed, on receipt of a bill for £25 Scots, to maintain the child till he be 14 years of age; "so the Session was to be no more troubled with the exposed child, which the Session approve of." One female delinquent had to sit the cutty stool "in sackcloth" for several days; but scarcely had her compearances for fault number one been completed than we find her again as, on 31st May, 1725, "having laid down a child in Inverarity Parish on Thursday was a fortnight, about bed-time, but could not tell the man's house she laid it at;" for which she was sent for a time to Forfar gaol; and after her liberation she had to sit the "stool" no fewer than twenty-three times. This extreme rigour in punishment by the Session had no restoring effect on delinquents. In April 4th 1725, a collection was made, "according to order," for building a

a bridge betwixt "Never and Lethnot," to the amount of £1 13s. 6d. Scots. The mortcloth must have been handsome in those days; for on April 5th, 1733, is the entry for 9½ yards of velvet and fringe, £420 Scots. On August 5th, 1734, the rent of the seats in the loft (which had been erected by the Session and taxed by them for behoof of the poor), amounted to £2 18s. for the year. In 1730, for beating another man's child on the Sabbath, and thereby causing "public scandal and offence," one transgressor had to be publicly rebuked. The minister's man was publicly rebuked for "giving scandal and profaning the Lord's day by drinking." Two men had to express sorrow for "scolding one another and thereby profaning the Sabbath," in order to escape the severe admonition. A miller got off with a Sessional rebuke for "setting on his mill on Sabbath night," because he alleged it was necessary. In 1744, a mason had been fined £6 Scots for some misdemeanour; but being a poor man, and having, with other work, "made a dyal for the west church," he was let off. In 1745, an elder requiring to leave the parish when owing the box £4 14s. 5d. Scots, the Session "are to have patience with him till he make a new box;" but this gigantic work—the box at present in use—was accomplished only after seven years. In 1748, "it was reported that John Lunan had practised something that was looked upon as inclining to witchcraft or charming against John Spence, and that upon inquiry the minister found that there was some ground for the report to the great scandal of religion; the offence was that on 15th August said John Lunan, having his kiln burnt, came to John Spence's house with two of his servants, and calling for a choppin of ale, desired the tapster to give him two sixpences for a shilling, which she did, and he went off. Then the company sitting in the house made





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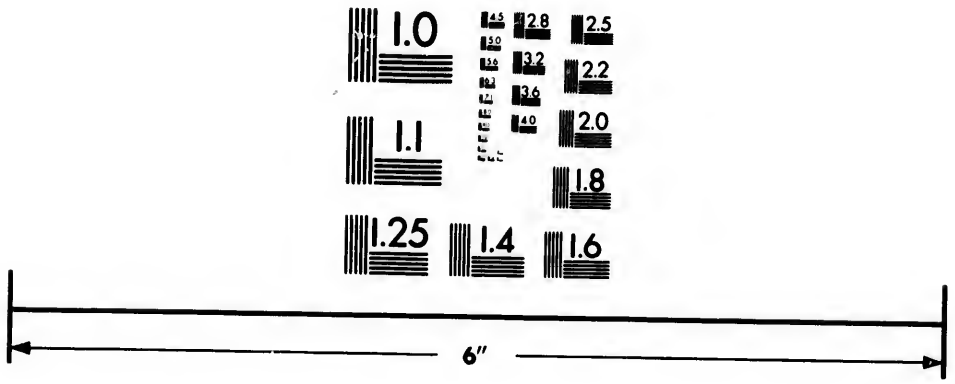

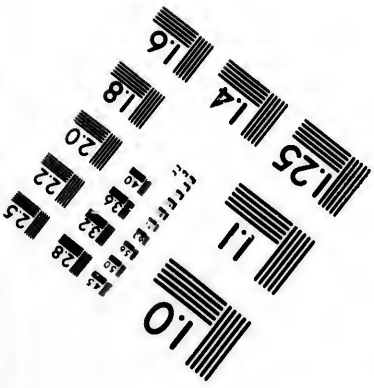

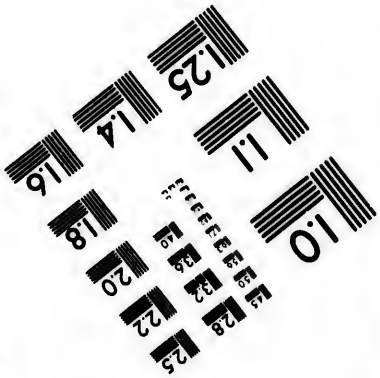

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John Spence uneasy, by telling him that this changing of money was a *charm* used with an intent, that the sufferer by fire should make up his loss at the expense of his neighbour. The sixpences were after some difficulty returned, and friendship restored; but the Session were not content with this. They must report the matter to the Presbytery." After due deliberation the Presbytery appointed the minister to examine witnesses and report. Finally the following deliverance of the Presbytery was ordered to be read from the pulpit:—"Find the proof imperfect; could not find him guilty of bad intent; and appoint the minister to give public warning against *such* practices in time coming."

There is neither a Dissenting Church nor a public-house in the united parishes. The population has varied little for a century and a half. In 1721, it was 657; in 1794, 630; in 1831, 654; in 1881, 561. The valued rent of both parishes is £100; the real rent about £9000. No heritor resides within the bounds, which is an especially unfortunate circumstance in these dull times, when tenants require every encouragement to keep them in heart and healthy social bearing to those over them. Dr. Playfair, with appropriate point and wisdom, thus spoke of a laird of Nevay in his day, who met his tenants fairly and took a fair rent from them, that they might, with industry, have a decent living:—"Had the usual methods of screwing and racking tenants been adopted, the landlord might have greatly increased his revenue; but *he* preferred the pleasure of making several hundreds of people comfortable and happy." Lairds! listen to such advice, Heaven-sent to you, in these days, when you are on your trial in the eyes of a nation which knows, and will yet enact, that you hold your property as a *trust*, in order that, as far as possible, the greatest good may be afforded to the greatest number!

Dr. Playfair regretted, a century ago, that little attention was paid to the breed of animals; we are now glad to see such an enthusiasm abroad for rearing excellent stock. He asserted that "sheep are entirely banished;" now many flocks of Highland ewes are kept to improve the summer pasture, and crosses are plentifully seen on most of the farms. In 1684, Ochterlony remarked:—"In Nevay there is extraordinary good land, and well-served with grass." The farm-houses and steadings are, on the whole, very much in advance of what they were half-a-century ago. Dr. Playfair gave a good account of the farmers of his day:—"In affluence they rival the middling order of proprietors, and in hospitality they excel them." And we conclude this article with the record of the sage experience of that distinguished scholar and observer, which, we hope, is still a marked characteristic of those who now live under the mild influence of a country scene, and the soft obscurity of rural retirement:—"The inhabitants of this territory are sober and industrious; strangers alike to intemperance and dissipation of every kind. The vice of dram-drinking, which, if we may rely on statistical information, so much prevails in many parishes of Scotland, is here unknown. There is not a tavern or alehouse in either parish. These people however are open, generous, and hospitable. That servile spirit, which diffused itself among the lower class during the rigour of the feudal system, no longer exists; and passions then predominant have subsided. They are neither proud nor parasitical. Mild and peaceable, they are neither ready to resent an injury, nor to harbour revenge. Attached to the National Church, and the present form of Government, they are not inclined to schism, nor prone to sedition, nor liable to change. Not a few of them enjoy the benefits and comforts of society,

and all are contented with their condition." Happy parish! if, with Dryden, the people can thus contentedly say:—

> "We to ourselves may all our wishes grant;
> For, nothing coveting, we nothing want."

AIRLIE.

If there is anything in the romantic grandeur of natural scenery, in the patriotic associations of historical places, and in the divine spell of lyric poetry, to help a band of holiday-seekers to have a day's pure enjoyment, there is no spot in this charming district of Strathmore to be compared with the Den of Airlie. Here all summer, for three days a-week, pic-nic and tourist parties delight to spend some happy hours. The scenes are resistless to the most callous and worldly man. Brakes from Dundee and Forfar pour their pale and careworn occupants into the fairy-land of health. Hardy artisans, close-confined clerks, and nerve-shaken mill-workers become here, with other than alcohol, for the time "o'er a' the ills o' life victorious." Carriages with birth-day family parties and carts with the whole household on their annual trip, drive in to give the young folks their long-anticipated feast. Only the other day we saw two brakes full of close-shaven priests, as happy as the day was long, in their blessed (!) celibacy, "getting off the chain" with greater ease than poor "John Gilpin" of ballad renown. Nature gives the picturesque scenery of the Den, history gives the Castle, and poetry combines both in the ballad of "The Bonnie House o' Airlie." An ivy-clad wall alone remains of the ancient structure. A modern mansion forms one side within; and in the central grassy square the pic-nic parties strengthen the inner man before taking the different routes to enjoy the scenery. The Castle is situated on the summit of a huge peninsulated rock, which overhangs the junction of the Isla and the Melgum.

The rock is not so precipitous as at Craighall on the Ericht, but the scenery is more charming. Looking northward, from fully a hundred feet above the water, you see four parishes joining within a stone's cast—Alyth, Glenisla, Lintrathen, and Airlie. The ruins give evidence of enormous strength—impregnable in olden times to all but fire. Inaccessible on three sides by natural securities, the fourth or front side, looking south, was protected by a ditch and drawbridge, thirty feet wide, and a wall thirty-five feet high and ten feet thick. When complete, it must have been one of the largest and least accessible of mountain fortresses. No one can tell who planned the ancient keep; no jotting of history tells when the massive walls were reared to defend the Highland chieftain's home. There is, however, a suggestion, that Sir Walter Ogilvy, when Lord High Treasurer of King James I., obtained the necessary permission to erect the Castle, in 1432. But the old Castle—long rearing its battlements in seclusion—burst into historical fame during the broils of Covenanting times. The Earl of Airlie was at that period a faithful supporter of King Charles I., who was pressing his ecclesiastical polity with undue haste and severity upon a *dour* and prejudiced people, that characteristically clung with death-grip tenacity to the religious forms of their fathers. To discharge his duties to his Sovereign, the Earl had to be in England; but he left his Countess, with his son, Lord Ogilvy, in Airlie Castle. The strong Covenanting party, hearing of the departure of this hated champion of the royal cause, appointed the Earl of Argyle, a hereditary enemy of the Ogilvies, to destroy the stronghold, along with the Castle of Forter, in Glenisla, another of his seats. It was in 1640, and as the ballad puts it, "on a bonnie summer day, when the corn grew green and rarely," that the work of

destruction was accomplished. The Earl of Argyle appeared before the Castle, and summoned Lord Ogilvy to surrender. With 5000 well-chosen Covenanters, Argyle considered his word as law. Jervise, in his "Memorials," and Browne in his "History of the Highlands," consider that the Countess and her son had fled during the night to Forter, which became the scene of the ballad. But no less an authority than Ochterlony thinks differently, and tradition is so strongly in favour of the bravery and devotion of the noble and high-spirited wife, that we are inclined to consider Airlie Castle as the tragic scene; otherwise the popular song would have lost its fervour and sympathy. Who wrote the song, no one knows; but the whole spirit of it favours the belief that the heroic woman vowed that, if Argyle destroyed her patrimonial castle, she would perish in the ruins rather than flee for safety with a lily-livered coward's shame. Out of her bower window (looking weary for her absent lord, and in a precarious state of health, as she was so soon to become a mother), she spied the great, but "gleyed," Argyle, making his diabolical preparations. With sham gallantry he asked her to "come down, and kiss him fairly;" but with indignant scorn she refused, and exposed the cruel tyrant behind the smiling mask. On this,

> "Argyle, in a rage, attacked the bonnie ha'.
> In a lowe he set the bonnie House o' Airlie."

Soon the splendid baronial mansion was burned to the ground; and Argyle, according to the old historian, Gordon of Rothiemay, showed such bitter earnestness in the work of destruction, that with a hammer "he knocked down the hewed work of the doors and windows till he did sweat for heat at his work." The half-frantic Countess then burst into vehement denunciation in her forced flight,

"Gif my gude lord were now at hame,
As he is wi' King Charlie,
The dearest blude o' a' thy kin
Wad slocken the burnin' o' Airlie."

When the Earl of Airlie heard of this nefarious work, and told the king, a spark of the fire was taken to kindle, in revenge, one of Argyle's strongholds; for, in 1645, the Castle of Gloom, near Dollar, was by the Royalists destroyed by fire; and Lochow, Argyle's principal residence, was overthrown. Deep-seated patriotism clings to such associations; and the ruins still speak of their former glory.

Airlie is a parish in the west of Forfarshire, in the shape of a parallelogram; being six miles long and four miles broad. The name is supposed to be derived from the Gaelic, *aird*, "the extremity of a ridge." Two-thirds of it lies in Strathmore; but the Kirk, in a hollow over the ridge that bounds the Strath on the north, is very inconveniently situated. Compensation in religious service is, however, afforded by the Free Church in the southern part. Whether it was from necessity, on account of the difficulty of obtaining a good site, or from pawkiness to see that more worshippers could be in attendance when the fields of Eassie, Glamis, and Ruthven could also be drawn upon, or from the sense of decency, we cannot say; but it is certainly far more seemly, respectful, and charitable to see this, than, as in too many cases, rival churches within a stone-cast of each other. From the "Howe" (120 feet above sea level), the parish gradually rises in a series of parallel waving ridges, the most northerly (556 feet above sea level), terminating in a deep gorge on the west, through which the Isla flows. Here, as already noted, the Isla is justly celebrated for its romantic beauty. Wordsworth, in his "Effusion," thus refers to a scene not unlike the Den of Airlie:—

"Strange scene, fantastic and uneasy,
As ever made a maniac dizzy."

We first saw the Den thirteen years ago, on a Sunday afternoon, in the first week of November, when the sere tints of autumn were on the trees, and the river was in flood; and we were fairly entranced with the scenery. But whether in the season of the varied colours of the foliage, or in the fresh green leafy month of June, the gorgeous display on Nature's face is equally attractive. North of the Castle, for several miles up to the Falls of the Reeky Linn, the Isla presents at every turn kaleidoscope views, which never fail to interest; and within a short distance are the famous Slugs of Auchrannie, already described in the article on Alyth (p. 110). For a mile and a-half, the river, swollen by the Melgum at the Castle, continues its majestic course onwards to the bridge of Delavaird; through not so alarming, yet grand scenery, till wearied with its labours it calms down in the plain. Thomson's lines seem written for this scene—

> "Nor can the tortured wave here find repose;
> But, raging still amid the shaggy rocks,
> Now flashes o'er the scattered fragments, now,
> Aslant the hollow channel rapid 'urts;
> And falling fast from gradual slope to slope,
> With wild infracted course, and lessen'd roar,
> It gains a safer bed, and steals, at last,
> Along the mazes of the quiet vale."

The rocks in the Den of Airlie are nearly all Devovian; and the strike or run of the basset edges of the different beds is from north-east to south-west. The lower beds are applicable to all the different objects of architecture, and are quarried for building purposes. There is a remarkable Kaim, running east from the Castle two miles long, described in the Proceedings of the Royal Society. Traces of fossil fishes have been found in a quarry of the mottled sandstone on the farm of Grange. The rock and impervious *debris* are throughout most of the parish overspread with sand and gravel. The gravelly

cover is generally acervated into low rounded hillocks, or raths, filled up with peat moss or earthy marsh. Some contain deposits of shell-marl under a surface of peat. A century ago, these deposits were dug out for manure; which very materially improved the agriculture of the vicinity. Robertson in his Agriculture, however, mentions that at the end of last century the soil of Bradiston, by the continuous use of marl, lost all the power of cohesion, and became so light that it had no sward; the surface soil being blown away like dust before the wind, and dens six feet deep being thereby formed. The Moss of Baikie was the largest. Sir Charles Lyell published a very complete report of it in the Transactions of the Geological Society. This was formerly a loch of 150 acres in extent. But, in 1750, the proprietor began to drain it for the marl, and some beds were found 18 to 20 feet deep. During the work several very large deers' horns were found; one of them, presented to the Antiquarian Society, weighing 24 lbs. There was also dug up the tusk of a wild boar, 4 inches from the supposed seat of the jawbone, and 2 inches broad—remarkably like ivory in colour and substance.

The soil varies in quality according to the character of the sub-stratum. Where it lies on the rock it is loamy and fine, suitable for green crops and grass. When the subsoil is of the impervious *debris* or mortar nature, the soil is thin and barren, especially in dry and hot seasons. A margin of deep loamy earth stretches for about 300 yards on either side of the river Dean, in the south part of the parish; and is very productive, though the crops are somewhat subject to mildew.

The Den of Airlie is an exceptionally rich field for the botanist. It was the scene of the labours of Don and Drummond. Gardiner, in his "Flora of Forfar-

shire," gives a very elaborate list of the principal wild flowers found there by the late Dr. Barty of Bendochy, and other eminent authorities. In that list we may particularize the Rock-Currant, and the Black Bitter-Vetch—both rare plants; the Herb-Paris (with its large green flowers rising out of the centre of four pointed leaves), found here only in Forfarshire; the Twayblade (with its small green flowers issuing from the two egged-shaped leaves); the Bird's-nest (a leafless parasite, with brownish-yellow flowers, turned all one way); the Wood-vetch (covering the rugged steeps with its trailing festoons of beautifully pencilled flowers); the Red German Catchfly (distinguished from the other Campions around, by its slightly notched petals and clammy stem); the Luckengowan (with its handsome yellow globe flowers); the Three-nerved Sandwort (distinguished from chickweed by its undivided petals); the beautiful Alpine Lady's-Mantle, "throwing the shadows of its silvery leaves o'er fresh green mosses;" and the Great Leopard's-bane, which, in the dark ages of witchcraft, found a place in Hecate's Pharmacopœia. Writing in 1678, Edward, in his "County of Angus," says:—"On the banks of Yla and Melgum, and a few other places, may be gathered plenty of well-flavoured wild strawberries. Here is abundance of timber for labouring utensils, and for the houses of the common people; and water-mills, unless obstructed by frost, are constantly employed in sawing the timber. Shells containing pearls are found in the river Yla. In Yla there are many salmon caught every season, sufficient not only to supply the inhabitants, but merchants for exportation to other countries." Few salmon are caught now; but fair baskets of trout can in the proper season be got in the Isla, Melgum, and Dean. Occasionally are to be seen the Kingfisher, the Golden-eye, and the Crane; and the

wood Martin, a very rare animal in Britain, has been found—a very fine specimen having been shot, in 1814, by the Earl of Airlie, in the woods near the Castle.

In the south-west corner of the parish, near Cardean, are the remains of a Roman camp; and about 500 yards of the great Roman road (which ran eastwards along the Strath), can be traced in a plantation on the farm of Reedie, in the eastern part of the parish. On the farm of Barns there is the most entire specimen of a Weem or Peght's House to be found in the kingdom. It is nearly seventy feet long, six wide, and six high; constructed of dry stone walls on the sides, and roofed over with very large, long stones, quarried with considerable labour and care. Those who discovered it (according to a local rhymster)—

> "On descending saw a Weem,
> Of length and build that few could dream.
> Strewn here and there lay querns and bones—
> Strange cups and hammers made of stones,
> And tiny flints for bow or spear—
> Charr'd corn, and wood, and other gear."

As already noticed, the old Castle of Airlie occupied a commanding site on a rocky promontory, 1¾ miles N.N. W. of the Kirkton. The moat has now been filled up, to render the place accessible to carriages; and a goodly modern mansion, originally designed (about a century ago) as merely a summer resort, has been built inside the ruins; and is now occupied by the Countess of the deceased Earl. Edward states:—"The Earl of Airly boasts of deriving his descent from Gilchrist, an ancient Earl of Angus." The traditionary origin is this:—Earl Gilchrist was married to a sister of William the Lion, by whom he had three sons. One day his Majesty was out hunting in the Glen of Ogilvy, in Glamis; and, getting detached from his party, was set upon by robbers. The Gilchrists, happening to be near, ran to his rescue; for which he, on learning their names, gave them the glen; accordingly, in honour

of the place where they saved their Monarch's life, they took the name of Ogilvy, which has been so long and so worthily borne by their descendants.

Gilchrist's male heirs failing in 1225, the representation passed to the heirs of his brother Gilbert. In 1309, Sir Patrick de Ogilvy adhered steadily to Robert the Bruce. In 1458, Sir John Ogilvy obtained from the Crown the Lands, Barony, and Castle of Aroly. In 1491, Sir James was created a Peer with the title of Lord Ogilvy; and appointed Chief Bailie of the Abbey of Arbroath. In 1639, James, Lord Ogilvy, was created Earl of Airlie and Baron Ogilvy of Alyth and Lintrathen, by King Charles I., as a reward for his loyalty. In 1647, his son was to have married Lady Magdalene, daughter of the Earl of Southesk; but, as his horse refused to cross the river while on his way to propose marriage, he thought it a bad omen, and immediately returned. On learning this, Lady Magdalene was sorely grieved; but her father soothed her by advising her "not to mind, as he would soon find her a better husband than Airlie;" and that husband was the Marquis of Montrose, who, in 1650, died on the scaffold in Edinburgh. The second Earl suffered much for his loyalty. Taken prisoner at Philiphaugh, he was sentenced to be executed at St. Andrews; but he escaped from that Castle by the help of a loving sister, who dressed him in her own clothes; and in this disguise he safely passed the guards on the night before he was to suffer death. After this event the history of this noble family is sufficiently well known; and we have not space to add more. The present holder of the titles is David Ogilvy, who was born in 1856, and succeeded as eleventh Earl in 1881; he has, only the other day in Egypt, shown his hereditary prowess by his distinguished conduct under General Stewart at the battles of Abu-Klea Wells and

Metammeh—in each of which he was slightly wounded. He owns land to the value of £26,000 a year.

The remains of Baikie Castle, which was situated on a rising ground near the west end of the Moss of Baikie, are now scarcely traceable. About a century ago, however, the proprietor got the ground cleared out; and the workmen came upon a part of the causeway which led into the drawbridge. It seemed very strong and almost impregnable, the walls being eight feet thick—well suited for a place of refuge in times of danger. According to the Reverend Mr. Stormonth (the writer of the Old Statistical Account of the parish in 1791), it was more than a hundred years before his time when any part of the roof of that Castle was standing. The early proprietors were the Fentons; John of Fenton, Sheriff of Forfar, in 1261, being the earliest on record. William of Fenton did homage to King Edward I. of England, within the Monastery of Lindores in 1291. In the following year, he was one of those who declared that Edward might proceed to decide between the claims of Bruce and Baliol for the Scottish crown. John of Fenton was present at the celebrated Parliament held at Arbroath, in 1320. In 1362, the Laird gifted the adjoining property of Linross to the chapel of St. John of Baikie. In 1403, Regent Albany granted a charter, arranging the lands of Fenton of Baky. In 1458, David Lindsay of Lethnot, a son of the Earl of Crawford, married Margaret Fenton; and their only son, the bailiff to the Earls of Crawford, was charged with being one of those who took part in the sacrilegious outrage on "twa monks" belonging to the Abbey of Cupar. He is the last designed Lindsay of Baikie, and it is likely that the estate passed from the family in the time of his successor, for John, third Lord Glamis, had charters of it in 1489. After the execution of the unfor-

tunate Countess of Glamis for the alleged crime of witchcraft, the Lord High Treasurer made a payment of forty pounds for the "reipar of the Glammys and Baky;" so that it is probable that some of the King's courtiers occasionally resided at Baikie. Ochterlony, in his "Account of the Shyre of Forfar," in 1684, thus writes:—"The Barronie of Baikie, a great interest, and excellent land, and als good cornis and a great deal more ear [*i. e.* early] than upon the coast." The lands now belong to the Earl of Strathmore; and the only thing that keeps up the association of the ancient name, is a hillock near, called "Fenten-hill," upon which stone coffins containing bones were discovered some time ago. The fertile patch which tells the site of the Castle, "where once the garden smiled, and still, where many a garden flower grows wild," brings up hallowed memories; and in an old ballad reference is thus made to the undrained Loch—

> "Bonnie shines the sun on the high towers o' Airly;
> Bonnie swim the swans in the Loch o' the Baikie;
> High is the hill, an' the moon shining clearly,
> But the cauld Isla rins atween me an' my dearie."

In the reign of Robert III., John Straiton was proprietor of the lands of Erroly (Airlie), which he resigned in favour of John Cuthris. Fletcher of Balinscho added the estate of Lindertis to his original patrimony, and rose to the rank of Major in the Indian Army. He was succeeded by his brother, who along with "Panmure" enacted those youthful vagaries for which he is so well known as the "daft laird." At his death the estates were sold to Wedderburn of Balindean, who parted with them in the course of two or three years to Gilbert Laing-Meason (brother of Malcolm Laing, the Historian of Scotland), who, in 1813, erected a most splendid mansion of dark red sandstone, in the castellated style, from a design by Elliot of Edinburgh. The house is beautifully situated two

miles east of the Kirkton, in a compact wood, with an extensive view of the richest part of Strathmore. It came into the possession of Major-General Munro, who was made a baronet, in 1825, when Governor of Madras. The estate has belonged to his son Sir Thomas Munro, Bart., since his succession, in 1827. In this fine property are Kinalty, Reedie, and Littleton. Kinalty was once a thanedom, belonging to the Crown, in the reign of Robert II. That King, in 1370, gave to Walter of Ogilvy a charter of an annual rent of £29 stg., "furth of the Thanedom of Kyngoltvy;" and 20 years afterwards, King Robert III. confirmed a charter by William of Abernethy, Knight, to John Abernethy of the lands of Kynnaltie in the Barony of Rethy (Reedie). In 1403, the Regent Albany arranged the lands of Thomas heir of the Barony of Rethy. The lands of Littleton once belonged to the Grays. In 1449, Lord Gray had a charter of them. They afterwards passed to the Carnegies, and then to the Earls of Strathmore: till at the middle of the eighteenth century Major Fletcher bought them for Lindertis.

About the beginning of the sixteenth century, the Ogilvies of Balfour acquired Cukistone property. John Ogilvy, heir of Cukiston is named in a precept of Sasine by George, Archdeacon of St. Andrew's, of the lands of Bennathy, in 1538. In 1620, Cookston came into the possession of David Livingstone of Donypace: in 1688, to the Carnegies; and now it belongs to the Earl of Strathmore.

Ecclesiastically, the parish of Airlie was in Pre-Reformation times connected with the Abbey of Cupar, under the names of Erlie, Eryle, Eroly, and Erolyn. The donor and the date are not to be found; but somewhere between 1214 and 1226 (dated Edinburgh, October 3rd), Alexander II. confirmed by royal charter the original

gift, with the consent of the Bishop of St. Andrews. From the Register of Cupar Abbey we find that, in 1464, the alterage of the Church was let to the vicar thereof for five years for the annual payment of £12 Scots. In 1469, the Church was let to the vicar thereof (Sir Andrew Holand) for five years, for the annual payment of 18 merks, with the obligation to keep the Church in repair; and the farm of Grange was let to William Spalding for 13 merks annually, with 2 dozen capons and 4 bolls of horse-corn. In 1474, David Blair of Jordanston leased the Church—that is, received powers to uplift the tithes, and the altar and cemetery dues, and to use the proceeds belonging to the manse and glebe, and of all lands belonging to the same, for 3 years—for £20 Scots annual rent; all ordinary expenses being deducted, except reparation of the choir and altar, the visitation of the bishop, and bishop's subsidy, or other annual taxes, for which annual payment Robert Michaelson of Lytvy (Leitfie) is cautioner. In 1479, the vicarage, along with the fruits of the Kirk of Mathy, was let for 5 years to Master Thomas of Durame, Dene of Angus, for 110 merks Scots; raised to 125 merks at next tack. In 1539, Abbot Donald gave Lord Ogilvy of Airlie a feu-charter of Auchindorie. In 1540, James, Lord Ogilvy of Airlie, was appointed hereditary bailie of the regality of Cupar. In 1550, the Abbot let to the vicar, Sir John Smythe, all the vicarage for his whole life-time for £24 Scots; but "he shall hold the choir of the kirk watertight." In 1561, the "hale rentalis of the Abbacie of Cupar" included the teinds of the farms in Airlie to the amount of 28 chalders 14½ bolls of meal, and 11 chalders 7½ bolls of beir, with 8 bolls of horse-corn; but Andrew Ogilvie had to officiate at Airlie and Glenisla for £8 17s. 9d. In 1662, John Robertson was deprived by the Privy Council; and in 1729, William Lyon joined in a dissent against the

deposition of John Glas, minister of Tealing (the founder of the Glassites). In 1747, the Earl of Airlie got £800 as compensation for the abolition of the Bailie of Cupar.

The Kirk of Airlie was dedicated to St. Madden, by David, Bishop of St. Andrews, in 1242. A fine spring in the neighbourhood, with a knoll and hamlet, bears the name of this saint. The Dunkeld Litany has a bishop styled Medanach, who is probably the saint here referred to, and whose feast-day is April the 29th. A document, dated 1447, makes mention of the "bell of the Kirk of St. Madden of Airlie," as an evidence of right and title to property; then it was resigned by its hereditary possessor, the curate, to Sir John Ogilvy, who gifted it to his wife, Margaret Countess of Moray, in virtue of which she had possession of a house and toft near the Kirk of Lintrathen. In the present church (built in 1783) is an old aumry or press for holding sacred vessels, bearing on its back the initials of the Fentons of Bailie (A. F.) The coping-stone of an old burying aisle, removed from the old church, has marks of the five passion-wounds of our Saviour, with the addition of the scourge, the pillar to which Christ was bound, the spear, and the pincers. In the west gable of the church is built the gaunt effigy of a man, 3 feet high, representing Saint John, whose right forefinger is pointing to a lamb which is standing upon a book, meaning "The Lamb's Book of Life." This had been taken from the ruins of the Chapel of St. John the Baptist at Baikie. The Abbey of Cupar possessed the teinds and patronage of this chapel, gifted to the monks by one of the Fentons. A coffin slab of red sandstone, bearing the common figures of an ornamental cross, a sword, a hunting horn, and a blank shield has the shaft of the cross thus inscribed:—"Lyis heir Roger and Yofom Rolok, quha died in Ridie, 1640." A statue, very rudely sculptured, and placed in one of the apertures

of the old wall of Airlie Castle, of hirsute appearance, with one of the arms supporting something before the breast, is thought by some to be a rude image of the Baptist.

The Parochial records date back to May 28th 1662. In 1759, we see that £3 was the penalty for the current breach of Session discipline. In 1765, the Kirk-Session expended £10 upon the new east loft in the Church, and £15 on the west loft. The Manse was built in 1792. A handsome organ, presented by Mrs. Monro, Lindertis, was lately used in the service of the church, when the esteemed incumbent (the Reverend Thomas Reid), preached with all the energy that he displayed when elected fifty-one years ago; and showed thereby his cultured commonsense in supporting this movement for the improvement of the psalmody.

The population of the parish, in 1775, was 1012, and is now 844—the decrease being accounted for by the junction of farms. The valued rent was £258; and the real rent now is £11,092. There is no legal assessment for the poor. There are two public schools, with accommodation for 104 and 62 pupils respectively. A century ago, some of the Airlie tenants were among the first in Strathmore to set the example of an improved mode of husbandry; and this worthy distinction has not been lost since. Then there was one flock of sheep brought from Northumberland, weighing 22 lb. per leg; now there are the finest specimens in many farms. Then 16 four-horse ploughs were employed in taking in the ground; now the implements of agriculture are far more easily suited to the working of the soil. A hundred and fifty years ago, the low part of the parish was almost in a state of nature, with scarcely an enclosure; now there are excellent dykes, ditches, fences, and steadings to mark off the farms. Then the climate, though mild, was very foggy—

rheumatism, slow fevers and agues being not unfrequent, especially in the mossy grounds; now, by the extensive draining of the marshes, the parish has been made exceptionally healthy. The parish has always been noted for its breed of cattle. Since 1855, the Earls of Airlie have been raising the fine Angus breed, now taking a prominent place. The Herd Book of Ravenscroft mentions a good stock, from which the modern excellent breed have sprung. The manures required for feeding the poorer land are now easily carried from Dundee and Glasgow, as the Caledonian Railway passes through the parish; and these, when mixed with the ordinary reed produce, form a very suitable stimulant for green crops. The parish is traversed by 16 miles of principal roads, and 12 miles of less resort; all under the Road Trust, and in very good condition. A very fine avenue of chestnut trees extends for half-a-mile along the main road at Lindertis.

Many interesting associations make the parish of Airlie noteworthy among the neighbouring country districts; its pleasant walks, and bonnie braes so charm the lover of Nature that English scenes fail to obliterate their memory, as James Guthrie thus fondly brings before us:—

> "Bonnie sing the birds in the bright English valleys,
> Bonnie bloom the flowers in the lime-sheltered alleys,
> Golden rich the air, with perfume laden rarely,
> But dearer far to me the bonnie braes o' Airlie."

GLAMIS.

THIS widely-known parish—especially on account of its venerable and princely Castle—derives its name (according to Dr. Lyon) from *glamm*, "noise or sound," and *iss*, an affix signifying an obstruction; on account of the murmuring sound caused by the waterfall of the Burn, in a deep and rocky gorge above the village; but Jervise thinks it is a corruption of the Gaelic *glamhus*, "a wide, open country." Strange, however, in the earliest charter extant it is spelled Glampnes. In a very old map we find it marked Glamms C.; but in Edward's map Glams C. It is pronounced as one syllable.

The parish lies in the southern side of Strathmore, and is bounded on the west by Eassie and Nevay; on the north by Airlie and Kirriemuir; on the east by Forfar and Kinnettles; and on the south by Tealing, Auchterhouse, and Newtyle. It is of an elliptical shape, being $7\frac{1}{2}$ miles from north to south, and $5\frac{1}{2}$ miles from east to west. The northern part is a gentle undulated surface, all whose softly featured knolls are of nearly equal height. The Dean Water divides this from the central portion, which gradually rises southward till it heaves up in the lower ridge of the Sidlaws, to about 700 feet above the level of the sea. South of this, three parallel ranges of hill stretch away to the Denoon Glen and Glen Ogilvie; and terminate about 1500 feet above sea-level. In the northern division the soil is of light gravelly and sandy loams, with a few portions of clay and a considerable area of moss; on the whole unexpectedly poor for the situation. The central portion is of a deep alluvial brown

loam of very productive quality. A good sharp gravelly loam is in the dens of the south portion; but the hills are moorish and covered with heath. The climate is now much healthier since the swamps and mosses have been elaborately drained; the prevailing ague and consumption, on account of the moist air, being now little known.

The western end of the Loch of Forfar is within the parish; but by drainage, it has been reduced to an inconsiderable strip of water, forming the head of the Dean, the principal stream in this quarter. The Dean is joined in the parish by the Ballandy Burn from Kirriemuir, the Kerbet Water from Kinnettles, and the Glamis Burn from the Sidlaws; and below the parish by the Denoon Burn. The united waters form a deep sluggish stream, with much serpentine winding, confined to twenty or thirty feet in width by embankments.

Sandstone of close granulation is the prevailing mineral. There is a quarry close upon the village of Glamis, famous for its millstones, which are fire-proof. The slate-beds in the Sidlaws were formerly wrought for the roofing of houses: but now, under the name of Arbroath pavement, they are extensively wrought for flooring and paving purposes. A century ago, an attempt was made to find out a lead mine near the village; but the ore obtained was not worth the expense. The mosses contain marl; and large quantities were taken from the drained part of the Loch for agricultural purposes. Among the grey sandstone beds, impressions of plants and scales of fish have been frequently discovered. In 1831, a block taken from a quarry at Thornton, from a depth of 30 feet of solid rock, was split up; and a complete vertical section of a fish along the backbone was exposed in the two fragments. Two years afterwards, an entire fossil fish, about 6 inches in length, was found in the breaking of a block in the Millstone

Quarry. Mr. Lyell of Kinnordy sent this specimen to the famous geologist, M. Agassiz, who gave it the name "Cephalaspis Lyelli." In the moss very large antlers of the red deer and tusks of the wild boar were at times found, as well as shells of the pearl mussel.

The streams and dens afford plenty of interesting study for the botanist. In the Den of Glamis may be found the rather rare Marjoram (with its aromatic purple flowers, distinguished by the long bracts); the Wood Bitter-Vetch, very rare in Strathmore, though more plentiful at the Reeky Linn on the Isla; the rare variety of Herb-Bennet (with the semi-double flowers); the rare specimen of Speedwell (with white instead of blue flowers); the rare white Stonecrop (without the ordinary red spots on the flowers); the well-marked Bugle (with its solitary tapering stalk of blue flowers); the bitter Wood-Sage (with greenish-yellow flowers); the Broad-leaved Garlic (easily distinguished from the Lily of the Valley by its intolerable stench); and the favourite Woodruff, whose beautiful star-like leaves are pressed between the pages of a book for the sweet perfume. The Dog's Mercury should be better known by herds and cattlemen; for in the village of Arneyfoul several cows had their milk coagulated in the udder, without any apparent cause; but on visiting the Den, where the cattle had been browsing, it was found that they had cropped much of this plant, concealed among the herbage in the early spring, when they were especially anxious for a "bite;" and this had contracted the disease. On the banks of the Dean may be seen the yellow Water-Lily (nearly globose and smelling like brandy); but most conspicuously the attractive Myrrh, often taken home by the labourer and planted at his door, or under his window, suggesting to us the beautiful lines:—

"Oft by the peasant's cot, the humble myrrh,
His meet companion, doth unfold its leaves
Of pleasant green, and umbels of fair flowers
That through his casement, and around his door,
Shed richest fragrance, sweetening those few hours
That toil allows him home born joys to share."

The present incumbent of Glamis (the Reverend John Stevenson) has gathered 1265 specimens of Fungi in the parish, out of 2256 in Scotland and 4000 in Great Britain.

Ecclesiastically we can trace the parish back to the time of William the Lion. From the *Registrum vetus de Aberbrothoc* we find that in 1178, this King (at Dunfermline), granted the Church of Glampnes, with its chapels and lands and tithes, to the Abbey of Arbroath. This charter was confirmed, in 1178, by Hugh, Bishop of St. Andrews, and in 1182, by Pope Lucius. The confirmation of Bishop Roger, in 1198, was homologated, in 1200, by Pope Innocent. It was also confirmed by the successive bishops, William in 1202, and David, in 1233; and by the Chapter of St. Andrews, in 1204. In 1249, Bishop David gave orders that the vicar of Glamnes would require to plant the Chapel in Cloveth (Clova), and give to the monks of Arbroath annually the sum of one hundred shillings. Two years afterwards, the Bishop allowed the vicar twenty shillings for the sacramental and other expenses at Clova; because it is so far distant from the Mother Church. In the *Taxatio* of 1275, the parish is assessed at 56 merks. In 1322, King Robert the Bruce confirmed by charter (at Forfar) the gift of Glammes to the Abbey of Arbroath; and, in 1375, John, Abbot of Arbroath, drew out a charter of the locality of Glammes. In 1486, David, Abbot of Arbroath, let the lands of the Chapel of Clowa (annexed to our Church at Glammys), to James Rivok, burgess of Dundee, and his heirs, for 9 years; and, in the following year, let the lands of the Church to Lord John Lyoun of Glammes, for 5 years, at £90 Scots annually

for the first three years and £83 6s. 8d. Scots for the last two years. In 1501, James, Archbishop of St. Andrews, presented William Preston to the perpetual vicarage of Glammys. In 1518, James, Commendator of Arbroath Abbey, let the tithes of Glammes to the Marquis of Huntly (then Lord Gordon) for 5 years, at £100 Scots. In 1528, the Abbot let for 19 years to Mr. Alex. Lyon, Chanter of Murray, brother and executor of the deceased John, Lord Glammys, the teind sheaves and fruits of the parsonage of the Kirk of Glammys, for £100 Scots yearly. In 1560, a reader was appointed for Clova, under the vicar of Glammes, at 50 merks yearly. The teinds belonged to the first Marquis of Hamilton, as Commendator of the Abbey of Arbroath; and subsequently to the Earl of Panmure, down to their forfeiture in 1716—the Laird of Clova being tacksman of the whole vicarage, which (being thirds) amounted to £40 Scots. In 1542, according to the rental of the Monastery of St. Marie of Cupar, property formerly belonging to Lord Glammes paid 33s. 4d. annually. According to the rental of the lands belonging to the Priory of Rostinoth, the lands of Gla'mys contributed 40 shillings annually. The first minister after the Reformation (Robert Boyd) had only £5 11s. 1d. for stipend. In 1685, George Middleton became Principal of King's College Aberdeen. His widow lived to 100 years of age. In 1780, Dr. James Lyon was ordained minister of Glamis; in 1790, he wrote the "Old Statistical Account" of the parish; and in 1836, he wrote the "New Statistical Account"—a most remarkable, and, as far as we know, unique instance of one minister writing both Accounts. In 1838, Dr. Crawford became minister; but six years afterwards, he was translated to St. Andrew's Church, Edinburgh; from which he was appointed Professor of Divinity in the University of Edinburgh and

Moderator of the General Assembly. The Parish Church was built in 1793—a plain, commodious building, with a spire. The walls of the original part of the present Manse were built in 1788. The earliest Parochial register bears the date of the year 1634. Glamis Castle still pays a feu of 19s. 2d. to the College of St Andrews. According to the Parliamentary Return of last year, the unexhausted teind amounts to £20.

The ancient Castle of Glamis is acknowledged to be one of the noblest and most interesting baronial residences of feudal times that have lasted to our day. The time when, and the person by whom, it was erected are alike unknown. It is situated upon an extensive plain, instead of a rocky eminence, which Nature suggested. But, according to a legend, when the builder attempted to begin his work upon the northern slope of one of the Sidlaws, he was horror-stricken to find that what he built by day was demolished by night. Watching one night, he heard a sepulchral voice thus warn him :—

> "Build the castle in a bog,
> Where 'twill neither shak' nor shog."

Accordingly, he abandoned the hilly site and chose that in the plain. It is truly an imposing and romantic building. Surrounded by dusky woods, and approached by mile avenues, this ancient pile rears its tall gaunt form with stately dignity. The central part of the Castle, which is the oldest, rises to the height of 100 feet. Two wings extend at right angles to each other, and a quarter-circle tower contains the staircase which affords access to these divisions. The door-way at the base of this tower is flanked by pilasters with richly carved floral capitals. The building conveys no distinct impression of any particular age ; but has assimilated the successive styles of Scottish baronial architecture. The

massive round roofed vaults and thick walls, with narrow light-slits, speak of the castellated masonry of the Norman period; the upper apartments bear traces of the fifteenth century; and the clusters of turrets and round tower stair-case belong to the French School of the seventeenth century. The building is still in excellent preservation.

There was a royal residence at Glamis from a very remote date—a dwelling "whose birth tradition notes not." That keen antiquarian, Sir James Dalrymple, speaking of the laws of Malcolm II. (1003-1033), says:—"Albeit, it be said that the King gave all away, yet it is not to be thought but that he retained, with his royal dignity, his castles and other places of residence, as at Fort-teviot, Glames, and Kincardin." Fordun tells us, that in the neighbourhood, on one of his royal visits, Malcolm was attacked and mortally wounded in the winter of 1033; and that his assassins perished in attempting to cross the Loch of Forfar, only half-frozen. Tradition says, that he was murdered in the Castle, and even in a room, which is still pointed out, in the centre of the old tower, as "King Malcolm's Room." According to Skene, in his "Celtic Scotland," we have no authentic history of Glamis before the year 1264. In this year the return of rent received from the royal manor for Alexander III. was 13½ (*sic*) cows, and 74 bolls of barley meal for feeding seven whelps and their dam for purposes of the chase; besides cheese, butter, hens, and malt. In the same year, a payment of 16 merks to the Thane of Glamis was made from the lands of Clofer and Cossenys. In 1038, after the followers of The Bruce had to destroy the "Castell off Forfayr," which, according to Barbour, was "stuffit all with Inglismen," the Court made Glamis their principal residence when visiting the district. In 1363, John de Logy (probably the father of Margaret Logy, queen of David II.) had the

reversion of the thanedom of Glamis from his son-in-law, the *reddendo* being a red falcon to be delivered yearly at the feast of Pentecost. Thanes were originally stewards over kings' lands, but ultimately became hereditary tenants of the king, and the title and lands descended accordingly, after the premium of one hundred cows was duly paid to the king.

In 1372, King Robert II. created it into a Barony; and by charter gave "our lands of the Thainage of Glammis" to Sir John Lyon, who married the King's daughter, Princess Jane, and was allowed to carry the double treasure of the royal arms on his shield. From being secretary to the King, Lyon became Great Chamberlain; and in his success forgot Sir James Lindsay, Chief Justice of Scotland, who had once recommended him to the royal notice; and treating his former patron too cavalierly, he had to accept a challenge for a duel on horseback, in which he was killed in the year 1382. Lyon's body was buried at Scone among the ancient kings; and his son, then a boy of thirteen years of age, was educated under his Majesty's especial care. In 1445, his grandson was created Lord Glammiss. In 1463, his successor received the castle of Kinghorn from Queen Mary, mother of James III. In 1537, Lady Glammiss was barbarously burned on the Castle Hill, Edinburgh, for the alleged crime of witchcraft, in so far as she used spells and incantations against the life of James V.; and the estates were confiscated, though afterwards restored. Her son, "the bold Baron," used the famous expression, referring to James VI., when, on account of his youth, the king wept during his detention at Ruthven House in 1582:—"Better that bairns should weep than bearded men." The Lord Treasurer made a payment of £40, for the "reipar of the Glammys and Baky," as the residences of the King and Court.

In 1577, David, Earl of Crawford, "ane princely man

but a sad spendthrift," son of the "wicked master," murdered Lord Glamis at Stirling; and by way of reprisal for this murder, the tutor of Glamis killed the Earl's man, for which he had to pay blood-money. About 1603, Lord Spynie married Jean Lyon of the noble house of Glamis —her third marriage. James VI., when in Denmark, thus jocularly wrote to Spynie about her considerable fortune and widowhood:—"Sandie, we are going on here in the auld way, and very merry. I'll not forget you when I come home—you shall be a lord. But mind Jean Lyon, for her auld tout will make you a new horn."

In 1606, Patrick was created Earl of Kinghorn. In honour of this, there is a tradition that a lofty building was erected on an eminence near the centre of the town of Kinghorn called the tower of Glamis, at the close of last century. Grose states that it had been in use as a land mark; but, becoming ruinous, a pillar was put instead with this inscription—"Here stood Glamis Tower." He seems to have been the first of the family who attempted to extend the Castle; for he built the side staircase which now leads to the oldest part, and added the wings, under the direction of Inigo Jones. He also bought Castle Huntly (in Longforgan) for a summer residence. On his death, in 1615, his son set about repairing the newer domicile and borrowed money on Glamis for that purpose; he also completed the ceiling of the drawing-room in 1621. Quite recently, while some alterations were being executed in this apartment, the workmen came upon a complete fireplace with chimney; the existence of which was unknown for nearly three centuries.

In 1653, part of the army of the Commonwealth were for a time located about the Castle; on which occasion the Forfar bakers had to provide the soldiers with "fower dussen of wheate breade" daily, and the butchers "beefe,

muttor. or lambe each Monday and Wednesday," under pain of the same being forcibly exacted. In the same year, the Earl of Panmure acquired by purchase the whole lands of the estate of the Earl of Kinghorn, on the condition that the Earl of Kinghorn or his heirs should receive back the lands "how soon the whole shall be redeemed by him or them;" which was accomplished ten years afterwards. In 1654, the Earl was fined £1000, because his father had refused to give up King Charles to the English. In 1677, Patrick, his son, was created Earl of Strathmore, to whom the task of completing the restoration of the Castle fell. When the Stuarts were driven into exile, he retired from public life in semi-political despondency, to improve his estates and encourage the fine arts. In a most interesting MS., the "Book of Record," he has described with minuteness his lifework there. When he succeeded to the estates, they were very much impoverished—"nothing remaining but the bare walls." The whole plantation round the Castle, consisting of old shattered and decayed trees, was about five acres in extent, bounded by a low dry-stone dyke. The one entrance was from the south-east, with an outer gate —recessed erection—and inner gate with low wall at the court, "where there was a bridge with a pend over a mightie broad and deep ditch which surrounded the house, upon the inner brink whereof there was a high wall, a gate forenent the bridge, and over the gate a little lodge for the porter." No remains of these are visible, except the two circular towers, standing at a short distance from the entrance. How different are his views from those of Sir Walter Scott! Soured at the disgrace of the Stuarts, Patrick declared "that there is no man more against these fashions of tours and castles than I am;" and to carry out his convictions he transformed the feudal keep into a

residential palace. But hear Sir Walter's comment after visiting the Castle in 1794, as given in his "Essay on Landscape Gardening:"—"The huge old tower once showed its lordly head above seven circles of defensive boundaries, through which the friendly guest was admitted, and at each of which a suspicious person was unquestionably put to his answer. A disciple of Kent had the cruelty to render this splendid old mansion more parkish; to raze all those exterior defences, and to bring his mean and paltry gravel walk up to the very door from which, deluded by the name, we might have imagined Lady Macbeth issuing forth to receive King Duncan!"

In his "Record," Earl Patrick has this entry:—"There is in the gardin a fine dyal erected, and there is a designe for a fountain in the boulin-green. Another of the gates is adorned with two gladiators." The fountain has disappeared; the gladiators are now well marked with the missiles of school-boys; but the Lyon dial still presents its eighty faces to the sun. According to Grose, in "The Antiquities of Scotland" (1797), there were in the court four brazen statues, bigger than life, on pedestals, viz., James VI. in his stole, Charles I. in his spurs and sword, Charles II. in a Roman dress, and James II. as at Whitehall! He also built the Chapel at the Castle, the most interesting apartment in that ancient structure. It is 30 feet by 18; and the panels of the walls and roof were filled with paintings of Biblical subjects by the artist, J. de Witt, who is noted for giving all the Kings in Holyrood Gallery the *nose* of the same model. It was dedicated to St. Michael in 1688. The windows have lately been filled with some exquisitely painted panels of stained glass from the studio of Mr. Kempe, London. He put up the fine iron railing round the top of the centre tower in 1682, from which Billings gives a fine description of the

Strath in his "Baronial and Ecclesiastical Antiquities of Scotland." The Rev. Mr. Edward of Murroes, his contemporary, thus speaks of him:—"As he is of royal descent, so he adorns that high pedigree by a noble genius and generous disposition."

A story is told of this Earl which must be cautiously interpreted, though it recounts a strange coincidence. One day, in presence of his four sons, when speaking to an old tenant, he said, "Are not these four pretty boys?" "Yes," said the old man; "but they will all be Earls, my Lord, and God help the poor when the youngest of the four will be Earl." This was literally verified, and during the life of the last, in 1740, the poor perished in thousands from the want of the commonest necessaries of life, on account of a famine produced by intense frost.

In 1715, the first Pretender slept a night in the Castle previous to his mock coronation at Scone; on which occasion no fewer than 88 beds were made up for his retinue. On the 9th of May, Charles, Earl of Strathmore, was endeavouring to reconcile his kinsman of Brigton and Carnegy of Finhaven in a drunken brawl at Forfar, when Carnegy, who had been hurled by Brigton into the common kennel, recovering himself, made a thrust at Brigton with a drawn sword, which accidentally passed through the Earl and killed him. In 1746, the Duke of Cumberland's army rested at Glamis, when the Forfarians displayed their favour for the exiled Stuarts by cutting the girths of the horses under night, so that the Duke's progress northward to Culloden might be retarded as much as possible. The present Earl, Claude Bowes Lyon, who succeeded his brother in 1865, is a Representative Peer and the Lord Lieutenant of Forfarshire. The eulogium of Sir Walter Scott in "Don Roderick" is not inapplicable to the family of Lyons—

"A race renown'd of old,
Whose war-cry oft hath waked the battle-swell."

Great alterations have been made on the Castle and grounds since Patrick, the first Earl of Strathmore, spent his life on what he considered improvements. Though in a great measure dismantled, a few relics of the possessions of its lordly owners still possess historical interest. From the notes to Waverley we find that Sir Walter Scott got the idea for the drinking-cup of the valiant Baron of Bradwardine—the Blessed Bear—from the Lion at Glamis. This is a massive beaker of silver, double-gilt, moulded into the shape of a lion (alluding to the family name). When exhibited, this cup must be emptied to the Earl's health. Among the other relics—rich memorials of ancient times—which Sir Walter took notice of, was the clothes-chest (now in the billiard-room), containing some Court dresses of the seventeenth century, along with the motley raiment of the family fool, very handsome and ornamented with many bells, which suggested the "Innocent" of Waverley, whom David Gellatley thought to be "more rogue than fool." In the Great Hall are several valuable portraits. Some specimens of old armour (both chain and plate, less or more entire), and several other warlike remains, including swords, battle-axes, and bronze celts, as also a bronze cabinet ornament, which were found at various times in the drained parts of the Loch and the mosses, are there also arranged. About forty years ago, when the workmen were repairing the floor of one of the rooms of the Castle, a stone spiral staircase was discovered cut out of the solid walls, which vary from eleven feet to six feet in thickness. This was examined with more than ordinary interest, as it was considered to be the mode of entrance to the *secret* chamber, said by well-known

tradition to be only known to three persons at one time —the Earl, the heir-apparent, and the factor on the estate —although it is only a myth that "Beardie," the fourth Earl of Crawford, was confined in it, in 1454, to play dice till the day of judgment; for he "wis buried with great triumph in the Greyfriars of Dundee." On one side of the servants' corridor a concealed well was discovered a few years ago, apparently intended as a secret water-supply for refugees in the upper chambers.

De Foe, in his "Tour through Scotland in 1726," remarked that "Glammis was one of the finest old built palaces in Scotland, and by far the largest; that, when seen at a distance, the piles of turrets and lofty buildings, spires and towers, make it look like a town." In 1765, the poet Gray, in a letter to Wharton, remarked that "from its height, the greatness of its mass, the many towers a-top, the spread of its wings, the Castle has really a very singular and striking appearance—like nothing I ever saw." But when Sir Walter Scott slept a night in the Castle, in 1794, he was strangely entranced by the weird associations, the legendary stories of the Thane of Glamis pressing hard on his historical conclusions; for he wrote, in his "Letters on Demonology and Witchcraft:"—"In spite of the truth of history, the whole night-scene in Macbeth's Castle rushed at once upon me, and struck my mind more forcibly than ever, when I have seen its terrors represented by John Kemble and his inimitable sister (Mrs. Siddons)."

There are also some stones which tradition clothes with a mystic spell. Within a few yards of the Manse stands an obelisk of rude design, which is supposed to be in memory of Malcolm's murder. On one side are the figures of two men, who seem to be making up the bloody plot, which is represented by a lion and a centaur right above

them. On the reverse side appear fish of various kinds, as a symbolical representation of the Loch of Forfar, in which the assassins were drowned. The same facts are represented on a similar obelisk, of smaller size, in a neighbouring field. At a mile's distance from the Castle, at a place called Cossans, is a third obelisk, commonly called Sir Orland's Stone, even more curious than the others. One side bears the marks of a rudely-flowered and chequered cross. The reverse side represents four men on horseback at full speed, the horse of one trampling on a wild boar; and below an animal like a dragon. These also have been conjectured to be in keeping with the current tradition of the officers of justice in pursuit of the King's murderers.

Besides Glamis Castle, there were at one time three other castles within the parish, but they are now entirely demolished. One was at Cossans, another in the Glen of Ogilvy, and the third in the Glen of Denoon, on the summit of an isolated hill, two miles from Glamis village. A circular wall, supposed to have been 27 feet high, 30 feet broad, and 1020 feet in circumference, encloses faint, though evident, traces of buildings in the intermediate space. This was considered to be a safe retreat in time of danger. On the top of Hayston Hill, an arm of the Sidlaws on the east side of the parish, are remains very like the circular moat of a Roman observing station.

In the Glen of Ogilvy the earliest legends fix the dwelling-place of the nine virgin daughters of St. Donewalde, at the beginning of the eighth century. These were remarkable for their industry and humility, having laboured the ground with their own hands, and partaken only once a day of the humble fare of barley-bread and water. Their father died when they were in this glen, on which they retired to Abernethy, the Pictish capital,

where they were visited by King Eugen VII. of Scotland; and when buried under a large oak's shade, pilgrims, till the Reformation, made their yearly visit on the 15th of June. A century ago, the rental of the Glen was £200; but by draining and fencing the value has very materially increased to £2954. It was anciently the property of the Ogilvies of Powrie; it then fell to Graham of Claverhouse, and at the battle of Killiecrankie (1689), it was forfeited, and reverted to the Douglas family, the superiors; and it is now in the possession of the Earl of Strathmore. The Den of Ogilvy is now traversed by the public road from Glamis to Dundee, and forms a very romantic five miles' drive. With the exception of the feus off the Glamis estate and the farm of Brigton (which belongs to the trustees of William Charles Douglas), the whole parish belongs to the Earl of Strathmore, the assessed property being close on £14,000, whereas in 1836 it was £9262.

Markets are held at Glamis on the first Wednesday of April and May, the first Wednesday after the 26th of May, the second Saturday of October, and the fourth Wednesday of November. Formerly these were more frequent, as in the quaint notice of Ochterlony two and a-half centuries ago:—"Glammis is a burgh of Barronie, hath two great fairs in it yearly, and a weekly mercat. There is a Cunnigare within the parks and dovecoat at the burn—Mr. Lyon, minister thereof." *(Sic!)*

The population of the parish in 1755 was 1780; in 1790, 2040; in 1836, 2150; and now, 1631. It contains the villages of Charleston, Newton, Milton, Thornton, Grasshouses of Thornton, Drumgley, and Arneyfoul. About 1730, the people were sunk in sloth and apathy; but towards the end of the century things were very much improved; though Dr. Lyon re-

marked that the six alehouses and one inn—even then much reduced in number—"have always been found to have a very bad effect on the morals of the people." In 1806, a mill—16 horse-power—for spinning flax was built on the Glamis Burn. In 1820, a steam-engine of 10 H.P. was added, which produced 4000 pieces of brown linen annually for the Dundee market. At the same time 7500 pieces of Osnaburgs were annually manufactured by private individuals in the parish, which accounts for the difference of the population. The tenants are now most industrious, and the progress of improvement has been much encouraged by the liberality of the Earls. For a very considerable time Glamis has been noted for the high class of fat cattle it sends to the English markets. The Earl is a keen breeder of the Angus cattle and Shropshire Down sheep, as shown by the Herd-Books, and prizes taken at County-Shows. There is a very excellent public school in the village. In several parishes the "New Statistical Account" bears the name of Mr. Blackadder, civil engineer, Glamis, as contributing the geological sections. The Caledonian Railway crosses the northern part of the parish, and has a station on it, near which is a natural encamping ground occasionally used for a week by the Volunteers of Dundee.

The name will be known so long as the world reverences Shakespeare's master-mind in his famous historic notice of it as the thanedom of the usurper Macbeth—

"All hail, Macbeth! hail to thee, thane of Glamis!"

KIRRIEMUIR.

On the north side of Strathmore lies the large parish of Kirriemuir. Three very plausible suggestions have been made as to the derivation of the name: (1) *Corrie-mhôr*, "the large hollow;" (2) a Celtic word meaning the large district; and (3) *Kil-Marie*, like Kilmaurs, the religious Gaelic word for *Mary-kirk*. From the popular pronunciation of the name "Killamuir," we incline to the last suggestion, "Kirk of St. Mary." Skene derives the name from *Ceath-ramh*, corrupted to *Keri*, "a quarter" of Angus. But this is by analogy of reasoning from the supposed derivation of the Saxon equivalent of the name in the tenth century, Wertermore, which he thinks is from the Saxon *feorde*, corrupted into *werte*, "a quarter."

The parish is divided into two very extensive districts, the northern, which now forms the *quoad sacra* parish of Glenprosen, being chiefly pastoral; while the southern is agricultural and manufacturing. The northern division measures nine miles by three, the southern five miles by five; the whole containing fully fifty square miles. The parish is bounded on the East by Oathlaw, Tannadice, and Cortachy; on the north by Clova; on the west by Glenisla, Lintrathen, Kingoldrum, and Airlie; and on the south by Glamis and Forfar. The mountainous division is separated from the division in the Strath by the parish of Kingoldrum. All the southern division is visible from the hill of Kirriemuir, which is cultivated to its summit. The most remarkable eminence in the parish, seen in its majestic form through all the Strath, is the heather-clad Catlaw—according to some, the Mons Grampius of Tacitus

—2264 feet above the level of the sea. The ranges of the Grampians north are wild and awe-striking in their lonely grandeur, torn here and there by impetuous snow-swollen streams. These enclose a weird, bare glen, traversed by the river Prosen ; but this glen is rich in botany.

One of the highest authorities on the flora of Scotland was the minister of Glenprosen, now of Fearn—the Rev. John Ferguson, M.A. In the small glens and openings, or on the rocky mountain sides, may be found, among hundred of others, such varieties as the flesh-coloured flowers of the Trailing Azalea; the yellow flowers of the procumbent Sibbaldia; the Great Wild Valerian, whose roots attract the wily rat and afford a strange fascination for the feline tribe; some rare varieties of the perplexing Hawk-weed; the bare flowering stems of the Cudweed; the light purple Alpine Flea-bane; the scarlet fruit of the Bear-berry; the staining Alkanet; the white-flowered variety of the Self-heal; the loose spikes of the viviparous Bistort; the small creeping Goodyera; the rare white snow Cetraria; and the unrivalled large-fruited Bottle-moss.

The late Mr. Kinloch of Kilry collected the fauna of the district and presented them to St. Andrews University. Among the rarer kinds of birds found by that keen naturalist are the golden eagle, merlin, raven, rock-ouzel, king-fisher, bittern, goodwit, spotted fly-catcher, goatsucker, ptarmigan, and quail; while of other animals he has found the wild cat, ermine, badger, viper, lizard, and wheat-fly. This last pest is at times very destructive to the crops; for Mr. Gorrie, in the "Quarterly Journal of Agriculture," calculated that in one year the loss sustained by the farming interest in the Carse of Gowrie exceeded £90,000. One remedy found to be successful was to sow wheat without grass-seed—a plan which is observed to this day

The river Prosen rises in the most northerly nook, in its course absorbing the waters of ten considerable brooks; and flows into the South Esk, near the confluence of the Carity, in exact correspondence with the old rhythmical saying—

"The Waters o' Prosen, Esk, an' Carity
Meet at the birken bush o' Inverquharity."

Thence they roll their united waters to the ocean, through a rugged and romantic channel, fringed on all sides by clustering and shady trees. Near this "meeting of the waters," stands the bridge of Shielhill (built in 1769), famous as the place where the celebrated Scotch scholar, Dr. Jamieson, laid the scene of his admirable ballad of the "Water Kelpie;" in which he thus takes marked advantage of the story of the Kelpie bringing the stones to build the bridge and the rude head of a Gorgon—

"Yon bonny brig quhan folk wald big,
To gar my stream look braw;
A sair-toil'd wicht was I benicht;
I did mair than them aw.
An' weel thai kent quhat help I lent,
For thai yon image fram't,
Aboon the pond, whilk I defend;
An' it thai KELPIE nam't."

About two miles west of the town the river Gairie has its source in a meadow, formerly the Loch of Kinnordy. This Loch was drained, in 1740, by Sir John Ogilvy, for marl to cultivate the land adjoining. From time to time huge skeletons of stags have been found in this marl-bed; and, sixty years ago, an ancient canoe was found embedded in the peat-moss.

In the eastern part of the parish there is a vast forest, called the Forest of Plater or Platane; so dense was it in olden times that, according to tradition, the wild cat could leap from one tree to another between the hills of Kirriemuir and Finhaven. A century ago, when the people were digging in the moor for peat, they came upon many roots of enormous trees. The Earl of Crawford,

when proprietor, had a special forester over it; and the Earl of Strathmore had for one of his titles the "Heritable Forester of the Forest of Plater." It is now on the Kinnordy estate. Fordoun relates that Sir Andrew Moray, the friend of the hero Wallace, when once pressed by the English, had to conceal himself for a winter in this forest; from which he marched to Panmure and gained a splendid victory, leaving 4000 men dead on the field.

The climate of the parish varies considerably; but on the whole it is very healthy, being above the mists of the low ground. Ague is unknown. Great ages are often reached by careful living. Agriculture has been for a considerable period improving. Draining what was wet, bringing into tillage what was uncultivated but arable, and planting what was not arable, were all commenced in this district before many of the neighbouring parishes. An unusual spurt was made, a century ago, with such success that the manure of the town was doubled in price within three years. And there is still to be seen the same keen spirit for improvement.

The most of the southern division of the parish consists of the old red sandstone, with occasional protrusions of trap and red-schist. There is in one part a stratum of gray roofing-slate, with here and there distinctly marked vegetable impressions. And on the farm of Balloch there is a curious dyke of serpentine nearly vertical, which shows the manner in which stratified rocks are at times peculiarly affected. In the Grampian district the rocks are principally mica-schist, hornblende slate, and gneiss, studded with rock crystals and garnets. In geology, the district has been immortalized by the name of the distinguished scientific explorer, the late Sir Charles Lyell. The soil is in general light, sandy, and gravelly; here and there being fields of a clayey or

mortary constitution, and occasionally of alluvial deposit in the flats and hollows. In the northern division the cultivated ground is confined to the bottom of the glen—a very great extent being covered with moss; but on the whole, in respect of soil, the parish is fully equal to any of those contiguous.

West of the town is a large semi-globular artificial mound, called the "Court-hillock;" and, beside it, is a circular pond excavated to form the mound, called the "Witch-pool." In a disposition to the estate of Kinnordy, by one of the Douglas family, a road to this mound is reserved. They seem to have been ready for use to execute justice, or to pander to popular superstition. On the hill of Kirrie the Brehons of earlier times administered the law to the men of Angus; and afterwards the Earls of Angus held their Courts of Regality, as Kirriemuir was the capital of the Earldom. According to the famous antiquarian, Stewart, in his costly and elaborate work on the "Sculptured Stones of Scotland" (which we have examined with some care), the parish abounds in remains of ancient times. Two rocking-stones are situated a little to the north-west of the hill of Kirrie, within a few yards of each other, the one of whinstone and the other of porphyry; but no clear account can be given of their history. There are several standing stones—the most early of all monuments—but none have inscriptions. One, on the hill of Kirrie, evidently at one time split in two, is nine feet above the surface of the ground. In the foundations of the old Parish Church, in 1787, three stones were found of some importance to archæologists. On one of them is the figure of a man seated on a chair; on one side of him is what seems to be a sword, and on the other a mirror and comb, which may have been a representation of a Brehon in the chair of judgment. On

the top of the hill of Mearns is a remarkable Weem built with stone, and covered above with stones six feet wide, which can be traced for the distance of seventy yards, in which were found a great many human bones, querns, and other curiosities. The "Weem's Park" at Auchlishie, when opened, was found to contain a currach and some querns. This currach, or boat, was unfortunately burned as useless by the farm servants, but was doubtless of a date anterior to the historical records of the country. Several granite boulders, both red and gray, are found in the parish; these (according to the Report of the Royal Society of Edinburgh, just issued to Fellows), "are supposed to have come from Aberdeenshire," on floating ice in the ice-period.

It is the general opinion that Christianity was introduced into this parish at a very early date; but we can give no authentic account of the introduction. The first ecclesiastical charter, according to the Register of the Abbey of Arbroath, was in 1201, by Gillechrist, Earl of Angus, in which he bestowed on that Abbey the Church of Kerimore, with the chapels, lands, tithes, common pasturage, offerings, aisements, and all pertinents of said Church. This was confirmed by William the Lion, King of Scotland, in the same year; and ratified, at Selkirk, ten years afterwards. In 1203, William, Bishop of St. Andrews, confirmed the grant. When Henry was Prior of St. Andrews, the Chapter confirmed the grant in 1204. Dunecan of Angus confirmed, in 1211, the charter of his father Gillechrist. Three years afterwards, Malcolm, Earl of Angus, gave to the Abbey "all the land between Aldenkoukro and Aldhendouen in the territory of Kerimor." In 1219 and the following year, Pope Honorius gave two confirmatory charters of Gillechrist's donations. In 1233, David, Bishop of St. Andrews,

gave a renewed confirmation. Matilda, Countess of Angus, in 1242, confirmed the gifts of her "*proavus.*" David, Bishop of St. Andrews, in his *Taxatio* of the vicarages within his Diocese in 1249, enacted that the vicar of Kerimor will have all the alterage, and will uphold all the Episcopal burdens, thirty merks being exacted. In 1485, David, the Abbot of Arbroath, presented John Lychton to the perpetual vicarage of the Parish Church of Kylymwre; and four years afterwards let the tithes of Kyrymore for nine years at the rent of 240 merks Scots.

It appears that there were four religious houses in the parish, besides the one used as the Parish Church, and the Chapel of Glenprosen, where the minister, a hundred years ago, was only obliged to officiate two or three times annually, but which has now a fixed and resident minister and parish of its own. These were at Chapelton, three miles north of the town; at Killhill, three miles east; at Balinscho; and in the town. The Chapel at Balinscho was built by the proprietor for the use of his own family, and dedicated to Saint Ninian. Its site is still enclosed with a good wall, and used as the burial ground of the Fletchers of Balinscho. The one in the town was dedicated to Saint Culmoch. The proprietor of the site long went by the name of Sainty, and was exempted from the usual statutory thirlage to a mill; and a piece of ground adjoining, now used as a garden, went by the name of the Kirkyard.

From Dr. Scott's "*Fasti*" we make a few extracts in connection with the ministers of Kirriemuir. In 1567, Alexander Auchinleck was minister of Kirriemuir and Kingoldrum, for the stipend of £8 6s. 8d. To these Nether Airlie was joined seven years afterwards. In 1669, Sylvester Lyon was commended for his zealous and

daring sermon against Popery, preached before the Synod of St. Andrews. In 1713, when George Ogilvy was being translated from Benvie, there was a strong and determined opposition. It is related that when the members of Presbytery came to the steps of Wester Tarbines, they were attacked by a numerous mob of men, women, and children, who fired blunt shot, threw stones and clods, and obliged them to return. The Presbyters were pursued for a mile, and in the Burgh of Logie, on the border of the parish, the induction was duly carried through. In the beginning of this century, Dr. Thomas Easton was a great power in the district. He was learned yet modest, and his moral worth was tempered by a meekness of soul which peculiarly enhanced his character. He was the author of several works, among which were the "Statements in Relation to the Pauperism of Kirriemuir" and the "New Statistical Account of the Parish." In 1835, the South Church was built, made a Chapel the year following, and a parish (*quoad sacra*) in 1870. Its first minister, William Norval, was presented to Brechin by the Crown; but when preaching his trials before the congregation, he was accused of borrowing [illegible] volume of Henry Melville of London. This he denied; but the charge being brought to proof, he withdrew his acceptance of the presentation, with the permission of the General Assembly The Assembly, however, having given instructions to the Presbytery to consider the case, he demitted his charge and went over to the Church of England. From Duncan's "Ecclesiastical Law" we notice that, in 1715, the Court of Session decided—*in re* Ogilvie *v.* the Heritors of Kirriemuir—that the point of time at and from which the incumbent's right to the benefice emerges is that of his induction as opposed to his presentation or election; and that, in 1762,

—*in re* Earl of Strathmore *v.* the minister of Kirriemuir—the Court decided that while heritors included feuars, those feuars only were entitled to vote for the election of a schoolmaster who paid cess on a separate or *cumulo* valuation.

In 1748, the Rev. George Ogilvy drew up a Historical Account of the Parish, with especial reference to its ecclesiastical state. This account, transcribed into the Baptism Register, is in some respects of considerable value; but it dwells [illegible]r too much upon a proof from historical facts that ou[illegible]rst Protestant ministers had no other than Presbyterian ordination. The present incumbent—the Rev. John Boyd, M.A.—assures us that the extant Records of the Kirk Session go no further back than the beginning of last century. According to the Parliamentary Return, the total sum levied by way of assessment for building, and repair of, the Church and Manse, during the ten years ending Dec. 31, 1879, amounted to £1050.

The district of Kirriemuir was one of the great quarters of Ancient Angus, having then the name Wertermore. Simeon of Durham says that Æthelstan, king of England (and grandson of Alfred the Great), invaded Scotland (Alban), in 934, by sea and land, ravaging the country with his cavalry as far as Wertermore, and the shores with his navy as far as Caithness.

Kirriemuir is a burgh of royalty of great antiquity; but the date of its erection is unknown. The jurisdiction of the Bailie was once very great, he having power to punish, even by the gallows, culprits found guilty of certain crimes, from the Law of Dundee to the Grampian Mountains. There is a charter of lands by Malcolm, Earl of Angus, in the year 1214. On a seal appended to a deed, dated 1584, is the legend:—"S'Wiliel Stevart Come A.D. Pettynve Dni Regal. D. Kerymvr," which

shows that the Commendator of the Priory of Pittenweem, in Fife, was lord of the regality of Kirriemuir. Since 1748, the Bailie can judge in no civil actions where the damage exceeds two pounds stg.; and on account of the restrictions laid on him, his power is now almost *nil*.

As early as 1392, the Highlanders came down in bands and made terrible raids on the fine country of Strathmore; for in that year a bloody battle took place, in which Sir John Ogilvy of Kirriemuir was slain with many of his followers. When, in 1411, Donald, Lord of the Isles, advanced to prosecute his claims to the Earldom of Ross, he was opposed by Lord Ogilvy, the Sheriff of Angus, with many followers from Kirriemuir, and at Harlaw was signally defeated. In the cruel encounter between the Ogilvies and the Lindsays, in 1447, five hundred of the former were slain. The celebrated poet, Drummond of Hawthornden, was, during the plague of 1645, prohibited from entering Forfar, but took refuge in Kirriemuir, while a feud was pending between the inhabitants of these two towns regarding the commonty of Muir Moss. Determined to play off a joke upon the inhabitants of Forfar for their want of hospitality, he addressed a letter to the Provost, to be communicated to the Town Council in haste. It was imagined that the letter was from the Estates of Parliament then sitting at St. Andrews. But what was their chagrin when, after assembling with due solemnity, they read these lines:—

> "The Kirriemarians an' the Forfarians met at Muir Moss,
> The Kirriemarians beat the Forfarians back to the Cross;
> Sutors ye are, an' Sutors ye'll be—
> Fye upo' Forfar, Kirriemuir bears the gree!"

We will now give an outline sketch of the principal families and properties within the parish. As we have already, in our articles on Airlie and Glamis, given a condensed history of the families of Airlie and Strathmore,

we shall not here repeat them. Inverquharity was anciently under the superiority of the Earls of Angus; and Sir Alexander of Crawford received, in 1329, the charters for the property from his sister-in-law, Margaret, Countess of Angus. In 1390, the first Earl of Crawford resigned the Newton in favour of one John Dolas; and in 1405, Sir Walter Ogilvy, then Lord High Treasurer of Scotland, came into possession. In 1420, Sir John Ogilvy, received from his brother the lands and barony, and became the founder of the house. King James II. granted a license to Sir Alex. Ogilvy in 1445, to fortify his house and to "strength it with ane Irne yhet." This Castle of Inverquharity was one of the strongest, and is now one of the most entire, in Angus. It was a fine ashlar building, with walls nine feet thick, in the Gothic style of architecture. The walls project considerably near the top and terminate in a parapet. East of it are some vestiges of a wing, demolished, it is said, by the Crawfords in some feud with the Ogilvies. The third baron was appointed Justiciary of the Abbey of Arbroath; and, being wounded in the battle of Arbroath, was taken prisoner to Finhaven, where he was smothered by his sister, the Countess of Crawford. One of the family was composer of the Jacobite song, "It was a' for our rightful King;" and was with King James at the battle of the Boyne. The ruined Castle is still glorious in its ruins. Around it are some fine chestnut trees of great age; and some massive ash trees, of not less than a hundred cubic feet in contents. One ash is upwards of fourteen feet in circumference, only equalled by an elm. Yet no human step treads the grounds once so hallowed by a long and honourable family lineage; and the dwelling stands

"Now forhow't
And left the howlet's prey."

The family of Kinloch of Logie may be traced to the twelfth, if not to the ninth, century. There is a charter extant which was confirmed by William the Lion to Sir John de Kinloch. One of the family was raised to the high position of physician to King James the Sixth. The baronetcy was forfeited after the battle of Culloden. On the passing of the General Police Act, Colonel Kinloch of Logie was appointed the first Inspector of that force in the counties and burghs in Scotland. The house of Logie stands about a mile south of the town. It is surrounded by the largest trees in the parish. One ash-tree measures twenty-one feet in circumference. Irrigation was very extensively and successfully practised by Mr. Kinloch in 1770. Having command of the river Gairie he flooded his enclosures in November, continuing to do so at intervals until April. The consequence was that the rent for grazing very soon rose. The grass was the earliest and best in the district. Before that date, his land was letting at 8s. an acre; but after six years of flooding, it let at nine times that sum; and from statistics in 1830, after being fully fifty years in grass, when the fields were broken up for a course of cropping, some of them rose as high as £7 8s. the imperial acre. This experiment showed that irrigation not only improves grass, but ameliorates the soil. Can no hint from such a process be taken now? Proprietors who have the command of rivers might surely try something to feed the starving land. Logie has shown that the benefit of irrigation is no dream, but a demonstrated fact.

The principal resident heritor is Charles Lyell, Esq. of Kinnordy. His famous ancestors have done full justice to the Mansion-House and grounds. Last century, the proprietor embellished his seat with planting every variety of ornamental trees on all waste pieces of ground in his

policies. The garden is enriched by many rare plants; and there is a valuable Museum, consisting of minerals, bones of animals, antiquities, and the insects of the district. Mr. Lyell is the Baron and Superior of the town. Shielhill is a property which also belongs to the Lyells. It is beautifully situated on the banks of the South Esk. Lindsay property down to 1629, it was then sold to John Ramsay of Balnabreich. The Castle stood on the top of a romantic rock, and part of it forms the walls of the cottages which now occupy its place. These are about three feet thick; the door and window lintels are of old hewn ashlar, and one of them is dated 1686. At a little distance is a fountain, known by the name of St. Colm, which was probably near the Chapel. The wife of Dr. Jamieson, the celebrated lexicographer, was a Miss Watson of Shielhill.

Balinscho—the town of rest—is a property with many historical associations. During the sixteenth century it was possessed by Bailie Scrymgeour of Dundee. In 1595, the Ogilvies were proprietors; for Sir John Lindsay, son of the tenth Earl of Crawford, slew an Ogilvy and took possession. His sons were distinguished for their bravery in foreign campaigns. Fletcher, who married the youngest daughter of young Ogilvy of Airlie (who fell at Inverlochy), was the first of his name in Balinscho. In 1624, George Fletcher of Balinscho succeeded to the Barony of Rostinoth, to the teinds of which Robert was served heir in 1658. Eleven years afterwards, the magistrates of Forfar bought the patronage and teinds. The Castle of Balinscho, now the property of the Earl of Strathmore, is a roofless ruin; a circular tower and other buildings stood at the north-east corner down to a late date. The ruins of the more modern house stand near by. Many fine old trees surround the Lindsay's Castle; and in the orchard

there is the largest walnut-tree in the kingdom. As already mentioned, a chapel stood on the west of the turnpike road. The "Stannin' Stane o' Benshie," which stood for centuries, and was the source of much antiquarian speculation and superstitious awe, was blown up by gunpowder about fifty years ago. It was not less than twenty tons in weight; and, at a considerable depth below it, a large clay urn, three feet in height, was found, containing a quantity of human bones and ashes; but to whom this rude monument was erected must remain for ever a mystery.

> "All ruined and wild is their roofless abode,
> And lonely the dark raven's sheltering tree;
> And travelled by few is the grass-covered road
> Where the hunter of deer and the warrior trode."

The population of the parish, in 1755, was 3409; in 1792, 4358: and in 1881, 6616. The valued rental is £674; and the real rental, £30,000.

The town of Kirriemuir is pleasantly situated, 400 feet above sea level, on an inclined plane which rises to the ranges of the Grampians. It is a first-rate starting-point (after landing from the Caledonian railway, which has a terminus there), for a three days' pedestrian tour by Clova, "Dark Lochnagar," Braemar and Glenshee, Glenisla to Alyth, where the railway can be got again. The form of the town may be fancied to resemble an anchor, giving ample evidence of taste, industry, and success. The Parish Church is a very handsome edifice (built in 1787 and seated for 1260), to which Charles Lyell of Kinnordy added a handsome spire, catching the observer's eye for a considerable distance. There are, besides, seven places of worship in the town. Four banks show the business stir. Above a dozen schools prove that education is well attended to. In 1784, Mr. Henry of London left £1400 to his native town of Kirriemuir, the interest of which

was to be laid out in educating and furnishing with schoolbooks, pens, ink, and paper, a number of boys belonging to the parish. Mr. John Webster, in 1829, left £8000 for endowing a school, at which instruction in the arts and sciences may be obtained. A dozen Friendly Societies conserve the savings of the industrious. A Justice of Peace Court for the eight neighbouring parishes is held; and the ratepayers have availed themselves of the Lindsay Act for the Police Commission. A weekly market for corn is held on Friday; fairs are held on the first Monday of the first five months of the year, the Wednesday after the 26th of May, the fourth Tuesday of July and October (for sheep), and the fourth Wednesday of July, October, and November (for horses and cattle).

In no town of its size (about 4000) is more trade carried on, being the centre of a wide agricultural district, and having considerable manufacturing work. About a century ago, many hands were employed in the manufacture of Osnaburgh, Scrim, and Birdy, £38,000 sterling being realised annually; 1200 pairs of shoes were made annually for exportation. Piece-work caused many keen competitors, one man having for a wager wrought a web of 91 yards in 18 consecutive hours. In 1782, there was great distress in the town, not so much from a scarcity of victual (for the crop was good), but from a resolution entered into by the people not to give above a certain price. Famine threatened them, and to prevent its ravages, a society called the Weaver Society was instituted, the surplus funds of which were to buy meal at cost price to the members. From 1786 to 1792 trade got gradually brisker, and wages proportionally changed. In these six years a labouring man's wages rose from £5 to £10 13s.; a woman's from £2 10s. to £4 4s.; a mason's daily wage from 1s. 3d. to 2s.; and a joiner's from 1s. to 1s. 6d. The

opulence of the town was tested by the collection at the Church-door (before there was any dissent in the parish), the average in 1762 being 9s. 9d., and in 1792, £1 8s. per Sabbath. The Rev. Thomas Ogilvy, in the "Old Statistical Account," gives this character of the people a hundred years ago:—"Such is the disposition of the people that their purse is open to every vagabond who can tell a plausible tale of woe, most of whom are fit objects for a house of correction; and in this way as much money is squandered as would make all the poor in the parish live comfortably." In his day nine carriers went regularly to Dundee twice a week, and two came twice a week from Montrose. There were ten brewers, ten inn-keepers, twelve retailers of foreign spirits, three of wine, twenty of ale and whisky, twenty-seven merchants, two hundred and twenty-eight weavers, three tan-yards, and one distillery—all in a town of 1584 inhabitants. What a difference in the railway conveniences, for bringing coals and provisions to the very door and taking away so expeditiously the produce of the town and district! Ever since 1820, when about 2½ million yards of brown linen were stamped, the trade of Kirriemuir has steadily increased; and now, by the aid of steam instead of hand-loom work, a very considerable business is being successfully carried on, making Kirriemuir a recognised leader of the great manufacturing industries. By industry, may the town go on flourishing! For, if conducted in a right spirit, it will have the reward of Ben Jonson's prophetic couplet:—

> "Virtue, though chained to earth, will still live free,
> And hell itself must yield to industry."

KINNETTLES.

THE northern part of this parish lies in the lowest hollow of Strathmore, where probably at a remote period was the bed of a large lake, which, finding a pretty level passage into a small valley among the Sidlaws, formed a basin. This basin, when the water was diverted into another channel, formed a marsh; and at the head of it was built a Church, probably in the twelfth century. From the nature of the situation, this Church took the name Kinnettles, meaning in Gaelic "the head of the bog." The marshy ground still bears the name of "The Bogg."

The parish is of nearly a square form, two miles aside; and is enclosed by the three parishes, Forfar, Glamis and Inverarity. Brigton Hill (543 ft.), or, as it is sometimes called, the Hill of Kinnettles (being divided between the proprietors of the two estates of Brigton and Kinnettles), divides the parish into pretty equal parts. The form of the hill is elliptical and flat on the top; it is arable, except in a few acres of rocky land crowned with varied coloured trees; and its appearance adds much to the beauty of the parish scenery. About half a century ago, a herd-boy sat on that part of the hill which faces the valley of Strathmore; and, fascinated with the grandeur of the view on a summer evening, when the fiercely brilliant streaks of the sun's crimson were disappearing, and over the western hills a flush of orange hovered, he made a strange resolve, which showed the inherent genius and ambition beneath the plebeian fustian, that if he should succeed in amass-

ing wealth he would buy that hill, and on that spot build his house. The wish and resolve succeeded; and, in 1867, Paterson of Kinnettles built there one of the most handsome and most handsomely furnished mansions we can find in any part of the country.

Numerous springs supply the parish with excellent water; one at the Kirkton discharging about twenty-five gallons per minute. The Kerbet or Arity (rising in Dilty Moss, in the parish of Carmylie), affords a diversified beauty to the parish, gently flowing along, driving mills, and giving good sport to anglers.

Whinstone rock is found in several parts, but is difficult to work; though it is very useful, on account of its lasting qualities for drains and road-metal. Sandstone, stratified to the surface, forms the base of the hill of Kinnettles, and furnishes stones of very large dimensions. Slate-rock, though not extensive, is used for flagstones, which are of good quality. In these three kinds of rock various ores are found, copper is embedded, and veins of lead are disseminated; but the quantity is too small to pay the working. Garnets, micas, and lime-spar are frequently met with. The soil is various, consisting of brown clay, loam, mixed loam and clay, and mixed loam and sand. Boulders were once very numerous; but these have been blasted and removed. How these boulders, of a different character from the adjoining rocks or soil, got into their places is a problem which has excited the ingenuity of the Fellows of the Royal Society; and after ten years' enquiry over all Scotland, these learned men have issued a Report (only the other day), making individual suggestions, but not agreeing as to the exact way of accounting for their existence.

With such a variety of soil and rock there is to be

found a corresponding variety of flora. Among these we can see the Milk-Thistle (with the white veins on its leaves which give it its name); the Rest-harrow (with its handsome rose-coloured leaves), generally found nearer the sea; and the Scarlet Pimpernel—the Poor Man's Weather-glass—whose brilliant petals close at the approach of rain, thus alluded to by Dr. Jenner in his "Signs of Rain":—

> "Closed is the pink-eyed Pimpernel:
> 'Twill surely rain, I see with sorrow,
> Our jaunt must be put off to-morrow."

The parish has an atmosphere of considerable humidity. The climate is mild and genial in the valley, and pure and cold in the elevated situations; on the whole it is good and salubrious. The Rev. Mr. Ferney, in the "Old Statistical Account"—written in 1793—naturally wondered why so many people left the healthy air of the country to live in the stifled dens of towns:—"The sickly looks of many children, in large, crowded, ill-situated towns, show that the country is the preferable place for children. But how is the prevailing resort to towns to be prevented, when the present taste is to raze or suffer almost every unrequired house to go to decay?" According to his experience, the year 1782 must have been a most exceptionally bad one. The driest lands were not for receiving seed till the 17th of April. About the 29th of May, it rained without intermission for fifty hours. On the 16th of August, an uncommon flood chilled the ground for a considerable time. On the morning of the 12th of September, there was hoar-frost as thick as at Christmas; and after this was melted by the sun's heat, peas and potatoes had the look of having been dipped in boiling water. The corn soon grew white, then from whitish to green, according as the frost or rain prevailed. The fine, deep, black soil only produced from

three to four bolls of oats per acre so light that it yielded mill-dust instead of meal. Considerable misery was the result. Fortunately the next year's harvest was early, producing a heavy crop; thus convincing men of the compensating powers of Nature. The Rev. Robert Lunan, in his scholarly and elaborate notice in the "New Statistical Account" of the parish—written in 1835—remarked:—"Every species of corn is less or more exposed to the depredations of insects. Wheat suffers from slugs; but the greatest enemy that has yet assailed it, is a fly that was introduced in 1826. This insect inserts into the ear its ova, which, soon becoming small worms, injure it very much. Wheat has in consequence been almost banished from the parish for the last six years."

Ecclesiastically, the Church of Kinnettles was in the Diocese of St. Andrews. It stood upon an eminence—called Kirkhill—not far from its present site. Kynetles, Kinetlys, Kynathes, and Kynneeles are the oldest forms of its name in the several charters. In 1189, during the Chancellorship of Hugh, King William the Lion gave to the Priory of Rostinoth (then a cell of the Abbey of Jedburgh), the lands of Cossans in exchange for those of Foffarty in Kinnettles, which, with waters, woods, and plains, meadows and pastures, muirs and marshes, were to be held in free and perpetual alms by the Prior and Canons. In 1226, Laurence of Montealt was rector of the Church. In the *Taxatio* of the Priory of St. Andrews, in 1250, the Church of Kinetlys was rated at 18 merks. In 1264, Robert of Montealt, Sheriff of Forfarshire, and his brother Laurence, the rector of Kinnettles, were witnesses to the foundation charter of the Hospital, or *Maisondieu*, of Brechin. Homage was paid to King Edward I. of England, in 1296, by "Mestre Nicol de Merton, persone

del Eglise de Kynathes." Four years afterwards, this parson was a witness to a grant by Bishop Lamberton of the Kirk of Dairsie, in Fife, to the Priory of St. Andrews. From the Register of the Abbey of Arbroath we find that Mathew was rector of the parish in 1364.

For two centuries we can trace no references to this parish. In 1597, James Fotheringham was minister of Kinnettles along with Inverarity and Meathie (suppressed in 1667 by the Court of Teinds), with a stipend of £8 6s. 8d. It was joined to Forfar, Rostinoth, and Tannadice, in 1574, Alexander Neva being local reader under the minister, Ninian Clement. In 1604, King James VI. gave the Church of Kinnettles to the Archbishop of St. Andrews. James Lawmonth (with seventeen other ministers) was deposed in the Synod by the Assembly's Committee of Visitation, in 1649, for "insufficiencie for the ministrie." After his death, his widow received twelve shillings from Archbishop Sharp, and was referred by the Synod to the charity of the Kirk-sessions in the diocese. Alexander Taylor, the last Episcopal clergyman of Kinnettles, was the author of a curious poem entitled :—"Signal dangers and deliverances both by land and sea with a violent tempest, when going to Edinburgh, in 1681, with Claverhouse and many of his brethren for the purpose of taking the oath required by the Test Act between Burntisland and Leith in the boat called The Blessing." Here is a specimen of his quaint style, where he is describing the effect of the stormy waves on the frail vessel :—

"Each kept his time and place,
As if they meant to drown us with a grace—
The first came tumbling on our boat's side,
And knockt us twice her breadth and more beside ;
But, vext that it had wrought's no more disgrace,
It spits on us—spits in its follower's face."

In 1743, Thomas Brown was deposed for deserting his charge for seven months. Under an assumed name he

celebrated an irregular marriage, for which he was indicted and tried before the High Court of Justiciary, and transported to the British plantations in America for fourteen years.

At the time of the Reformation, the Bishop of Dunkeld was propietor of 250 acres (*quoad civilia* in Caputh), which he let to Alexander Pyott, a staunch papist. Alarmed at the progress of Protestantism, Pyott, with the Bishop's consent, went to Rome, and got the deed of conveyance confirmed by a Papal Bull. Though we cannot ascertain the date, yet sometime after the Reformation this propietor of Foffarty, aided by the Catholics in the neighbourhood, built a chapel there (probably on the site of an old chapel), and appointed a priest, with manse, offices, and glebe. This chapel was burnt by a party of royal dragoons in 1745. Remaining roofless and ruinous for many years, the stones were afterwards used for making drains. Mr. Bower of Kincaldrum removed the stone, which contained the holy water, to his own premises. The glebe of the statutory five acres remained unclaimed for many years after the demolition of the chapel. The Earl of Strathmore, in 1758, bought the lands of Foffarty; yet, for a long time, he would not venture to break up the glebe, but let it lie waste and unclaimed. As it was declared by the General Assembly of 1773, *quoad civilia* in the parish of Caputh, the minister of that parish about eighty years ago advanced his claim to it; but he lost it in the Court from the want of a charter and occupancy. But the whole lands of Foffarty, being church-lands, pay no teind to this day. The Parochial records consist of six old volumes, containing notes of the doings of the people under the old and time-honoured ecclesiastical police supervision. The modern ones are in accordance with improved ideas.

Historically, we have not much to say about Kinnettles. A branch of the famous family of the Lindsays settled there about the year 1511, and flourished in considerable repute for nearly a century and a-half. Robert, a descendant of a younger brother of the third Earl of Crawford, was the first Lindsay of Kinnettles. In 1612, one of the family of Wishart of Logie-Wishart, who was proprietor of Balindarg in Kirriemuir, had an interest in the lands of Ingleston (in Eassie) and Kinnettles. In the churchyard of Rescobie is a tombstone where the inscription shows that one of the two wives of the minister there (David Lindsay), in 1677, was Marjory, daughter of Lindsay of Kinnettles. This Marjory was the aunt of the famous Dr. Thomas Lindsay, Archbishop of Armagh, and Primate of all Ireland, who died in 1713. With him all trace of the male descendants of the house of Kinnettles passed away. Mr. Bower of Kincaldrum then became proprietor. Of this family was the learned Jesuit Archibald (1686-1766), whose principal work was a "History of the Popes," in seven volumes, concerning which, as well as his connection with the Jesuits, he stood accused of much imposture. About the middle of last century, the proprietor of Brigton was Mr. Douglas, who did much good to the parish, and after whom the village of Douglaston took its name. His gardener's son, William Patterson, born in 1755, had the good fortune to receive the patronage of Lady Mary Lyon of Glamis, by whom he was educated. He rose to the dignified station of Colonel of the 102nd Regiment and Lieutenant-Governor of New South Wales. After a long period of ill-health, he attempted to return to his native country, but died on the voyage in 1810. A cenotaph, with a suitable inscription, containing an account of his services and abilities, was afterwards erected in Kinnettles churchyard. About the beginning

of this century, Kinnettles was possessed by the family of Harvey, one of whom, John Inglis Harvey, in 1823, obtained an appointment to a very honourable and distinguished office in the East Indies; afterwards becoming a Civil Judge there. It is stated that Harvey was to be proprietor of the estate (which came by his wife) so long as his wife was *above ground*; accordingly, to keep to the letter of the deed of settlement, he, after his wife's death, put her into a glass case which he laid into a mausoleum above ground, and thereby retained his vested rights.

The churchyard contains some very old tomb-stones. One of date 1626 is quite legible, and another of 1630. From the shape of the letters, and the quality of the stone, some undated appear to be even much older. Two large monuments, and a number of stones, well designed and executed, occupy prominent places; but most conspicuous of all are those erected, in 1814, for the three principal families in the parish. The Church was entirely rebuilt in 1812; and is commodious and substantial, seated for 420 sitters. With the exception of the seats of the heritors, minister, and elders, the sittings are let annually, to keep up the necessary expenses. The Manse was rebuilt in 1801, and has been frequently repaired—the old Manse having lasted from 1737, with one repair in 1785. Mr. Ferney, in his Account of the parish, very judiciously suggested that the ordinary glebe to a minister is little more than a "white elephant," for he said:—"A minister, labouring it at the expense of a man and two horses, must be a considerable loser. It was an unlucky circumstance, in assigning land to ministers, that the Legislature did not think of allotting more." However, the good feeling which ought to subsist between a minister and his people is often creditably shown by the farmers

working the glebe for the minister—a great saving to him, and no loss to them.

In 1833, the upper stone of a hand-mill, of mica-schist, was dug up in a grass-field. It was 25 inches in diameter, and 1½ inch in thickness—being nearly circular, with a neat chisel ornament round the central opening. This is probably of great antiquity—having been in use long before the larger mill driven by oxen; and that would likely be before the Romans were in Britain, or two thousand years ago.

Towards the end of last century, Mr. Douglas of Brigton erected a large and commodious spinning-mill, of twelve horse-power—driven originally by water, then partly by steam, which gave employment to a considerable number of hands. The same gentleman superintended the thorough repairing of the roads, and the erection of stone bridges, which do him lasting honour. There are two villages — Douglaston and Kirkton — where the houses are well built, and tidily kept. The public school is in the former, and is a very commodious building. What a difference between the life of the teacher of to-day and that of the dominie of a hundred years ago! Now he is far better off than the minister, for his salary is as good, and he is expected to keep up less; but before he had a pitiful living—salary, £5; fees, £4 13s. 9d.; registrar and session-clerk's extras, £2 8s. 4d.—in all, £12 2s. 1d., less than the income of a common labourer of his day. There is also a Free Church in the parish.

The population has decreased from 616 in 1755 to 418 in 1881, principally by reason of the enlarging of the farms. The rental has increased from £1600 in 1790 to £6529 in 1883. The valued rent is £155 sterling.

A century ago, tinkers—a class of sturdy beggars of

both sexes—were a source of great annoyance to the poor people. Their insolence, idleness, and dishonesty made them ready for prey of all kinds. Mr. Ferney wisely remarked of these :—"So long as mankind are supported by strolling, the industry and ingenuity of thousands must be lost to the community, and vice cherished to a considerable degree." Of his own parishioners he was proud, as they were "pretty remarkable for an acuteness of genius, which enables them to attain to dexterity in their several occupations." The boundaries between the ranks were more distinctly marked, and more attentively observed. There were in the parish only one coach and one two-wheeled chaise. The judicious difference of rank, which forms the very life-blood of a healthy nation, is by no means so carefully respected in our day; and, by the test of the very existence of our country as a recognised great power in the world, our successors will judge which is the more lasting and disastrous evil—the old aristocratic tyranny, or the levelling despotism of communism. Yet it would be well for the proprietors here, as in other parts of Scotland, to recognise the fact, which *will be* taught them yet more bitterly—whatever be their political leanings—that it is unwise, and ultimately suicidal, to attempt to *force out of the land a rent which is not in it*; and it would be for the true conservation of this important interest, if they, admitting this fact, would arrange, by arbitration and common-sense, what (we are afraid) may yet be done by statutory enactment. If they are wise in time, and act on this principle in a body, the clamant cry will be smothered, and Westminster will be saved from displays of the passionate clashing of interested classes, which, in the peculiar circumstances that occasioned the passing of the Land Act for Ireland, well nigh broke up the Constitution of our United Empire.

FORFAR.

No satisfactory account can be given of the origin of the name of this important parish in Strathmore. Some conjecture that the town arose on the ruins of the Roman *Arrea*, but the most probable derivation is from the Gaelic *fuar*, "cold," and *barr*, "a point"—that is, "the cold point." The common people pronounce it *Farfar*. In the writings connected with the patronage, the parish is designated Forfar-Restennet, Rostinoth probably being the original parish. It is of irregular shape—six miles by five in extent—and is bounded by Rescobie, Dunnichen, Inverarity, Kinnettles, Glamis, and Kirriemuir. The parish is divided into burgh and landward, having distinct interests: for a considerable time, separate collections at the Church-door were made for the poor in each division; and now they have separate School Boards. The landward part presents a level prospect to the eye, intercepted only by Balnashannar hill (572 feet), directly to the south.

Before the extensive draining, there was a chain of three lochs, abounding in pike, perch, and eel. The Loch of Forfar—a mile in length, and a quarter of a mile in breadth—stretches from the town westwards; but, above a century ago, a communication was made—at the cost of £3000—to allow it to discharge part of its waters into the Dean River. Before that drain was cut, the loch was about sixteen feet deeper; but it is still from two to twenty-two feet deep in summer. No arable land was gained by the draining, but large quantities of moss and marl. At some very far distant date, there was made near its north side an artificial island, composed of large piles of oak and

loose stones, with a stratum of earth above; but now it is only a very curious peninsula. The loch and drained land belong to the Earl of Strathmore; and as much as £700 per annum was realised for the moss and marl. Loch Feithie is a beautiful little sheet of water—a mile in circumference—belonging to Mr. Dempster of Dunnichen. Before its banks were cleared of thriving wood, it had a singularly romantic appearance; but now it is bleak and uninviting, except to the keen anglers—old and young; for, according to George Dempster—

> "Even school-boys perches in Loch Feithie take,
> And the sun's shadow dances on the Lake."

At the northern boundary of the parish lies Loch Restennet; but only a loch in name, for it has been for a long time drained. The extent of ground recovered is about 250 acres, and the value of moss and marl was computed at above £50,000.

Several excellent stone and slate quarries are within the parish, and immense quantities of pavement are sent to Dundee and Arbroath. The soil is various: to the north and south, it is (in general) light and thin, with a gravel bottom; in the middle, it is spouty clay, where, however, excellent oats, barley, and green-crop are produced; and all along, the state of agriculture has been highly creditable to the skill and enterprise of the farmer.

The botanical enthusiast, Mr. George Don, when residing in Forfar, collected the flora of the parish. Among these, he mentions the rare variety of the Hawk-weed (found by him, for the first time in Britain, in the fir-woods); the Lesser Winter-green (distinguished by its large stigma, included in the flower); and the Wood Melic-grass. In Forfar Loch, he found the club-like, spiked Reed-mace; the Water-Soldier (rising to the surface, to spread its white flowers); the minute floating Duck-weed;

the rare Lesser Bladderwort (with small yellow flowers, which float till the bladders become filled with water); and the Maiden Pink (easily known by its rose-coloured flowers, with white spots and a dark ring in the centre). In Loch Feithie, he discovered the Quill-wort—supposed to be found only in Alpine lakes; and, in pools in the marsh of Restennet, he found the Hispid Chara.

Before taking up the ecclesiastical edifices and royal castles which have surrounded this district with hallowed and historical associations, we shall say a few words about the minor antiquarian remains. A Roman causeway ran through the greater part of the parish, between the camp of Battledykes, in Oathlaw, and Haerfaulds, in Inverarity; and some indications of this road can still be traced, where the land has not been cultivated. Midway between these camps—a mile and a-half east of the town—the remains of another camp of considerable size are still distinctly visible. This is understood to be a Roman camp, built upon what was once an old Pictish camp; but of far larger dimensions than was necessary for the army of Agricola. Between the Lochs of Forfar and Restennet was a fosse, strengthened by a rampart, which some believe to have been a work of defence formed by the Picts. Occasionally, coins, urns, and pieces of armour have been found, some of which are now in Glamis Castle. When some of the rubbish of Forfar Castle was being cleared away, about 1760, a vessel, of conical form, and a bunch of arrows, were found. At the same time, a pit was discovered, built of hewn stones—eighteen feet deep—in which was a human body in an extreme stage of decomposition; the unfortunate man having fallen in, and died of starvation. For a long time, there hung in the steeple of the Parish Church the Witch's Bridle; but this, according to Mr. Daniel Wilson, the late Secretary of the Anti-

quarian Society, has been given to the collection of Alexander Deuchar, Edinburgh. The Bridle is a skeleton iron helmet, having a dart-shaped gag of the same metal, which entered the mouth, and effectively "brankit" the tongue. On the circle is punched—"1661 Angus S." With this the wretched victim of superstition was led to execution in the Witches' Howe, where the public washing-green is now situated. The object aimed at, in applying so dreadful a gag to those who were condemned to the stake as guilty of witchcraft, was not so much the purposed cruelty attending it, as to prevent the supposed witches from pronouncing the potent formula by which it was believed they could transform themselves at will into other shapes. From 1650 to 1662, in consequence of the passing of the celebrated statute by James VI. for the punishment of witches, no fewer than nine victims of fatuous stupidity suffered at the stake in the Witches' Howe of Forfar. The trials of these poor beings are extant, of which extracts were printed in the *Strathmore Journal* of 1829. According to one document, a Royal Commission was addressed to the Heritors and Magistrates, to deal with certain women who confessed themselves guilty of witchcraft. One, for example, confessed—"That, about three years the last oate-seed time, she was at a meeting in the Kirkyard of Forfar, and that yr were first there the devill himselfe, in the shape of a black iron-heived man, and a number of other persons; that they all danced together, and that the ground under them was all fyre flaughten;" and on another occasion—"That, after dancing a whyle, she and the other women went into a house and sat down, the devill being present at the head of the table; that, after making themselves mirrie with ale and aqueavitae, the devill made much of them all, and especiallie of Marion Rinde." The Town Council, with

all due solemnity, approved of the care and diligence of an inn-keeper, who brought over the "pricker of the witches in Trennent," to assist in the detection of suspected culprits. They had to secure the services of the executioner and "scourger of the poore" of Perth, to administer the extreme penalty of the law. The site of the gallows—when that alternative was employed—was either in that part of Forfar where a saw-mill is now (and where human bones have been dug up in great quantities); or on the western part of Balnashannar Hill. The last execution which took place there was in 1785; and that was of the last criminal in Scotland who was executed by the sentence of a Sheriff. In the Old Church steeple are the *jougs*—an instrument consisting of a flat iron collar with distended loops, through which a padlock was passed to secure the delinquent from Church discipline in his "durance vile."

Ecclesiastically, the parish takes a prominent place as to antiquity, influence, and work. Spottiswood states that, in 697, St. Boniface came from Italy to Scotland; and among the Churches erected by him was Restennet, on the Loch of the same name. It was encompassed by the water except at one passage, where it had a drawbridge. But narrow and poor was the church-life of that early period, though retired from the rancour and storm that raged without; for the religious devotees, uneducated and unrefined, consecrated themselves by ascetic fastings and scourgings, till the time when they were "doomed to die as the world's life grew." Upon the old site of this primitive Church, the Priory was erected, in 1120, by King Alexander I., as a repository for the public records which were not so convenient for reference in the Cathedral of Iona. The Priory was dedicated to St. Peter,

and occupied by monks of the Order of St. Augustine. Robed in white, with a black cloak, and a hood covering the head, neck, and shoulders, these monks trod the sacred courts, and made the "grand old psalm peal through the pillared calm." Of a different ton and training from their predecessors, they encouraged the arts and education, becoming the practical instructors, as well as the religious teachers, of the whole neighbourhood :—

> "But something of wisdom the monk would know,
> Something of gladness here below,
> Something of beauty, and what it can!
> He was not sinless, and yet he brought
> A larger heart, and a freer thought,
> And a fuller life to the sons of man."

We find from the charters regarding Rostinoth (in the possession of, and arranged by, the late Patrick Chalmers of Aldbar), that, about 1140, King David I. gave to the monks the rents of certain thanages, bondages, and other royal lands. From its foundation until 1160, very considerable grants and privileges were made to the Priory. Among these in the parish was the Church of Craignathro, which had existed for some time. Of others, we may mention the Churches of Forfar, of Petterden (between Forfar and Tealing), of Tealing, of Duninald, of Dysart, and of Egglispether. The Priory also possessed the Crown teinds in Angus, including those in money, wool, chickens, cheese, and malt, and those of the mill and fish-market of Forfar; also 10s. out of Kynaber, and the teinds of the King's lordships of Salorch, Montrose, and Rossie. It had the free passage of Scottewater (Firth of Forth); and tofts in the burghs of Perth, Stirling, Edinburgh, and Forfar. But, between 1159 and 1163, King Malcolm IV., by a charter signed at Roxburgh, made the Priory of Rostinoth, along with the chapel of Forfar, a cell of the Abbey of St. Mary of Jedburgh; and

granted all its pertinents to that Abbey — Rostinoth being the mother church, and the chapel of Forfar (which was dedicated to St. James) being dependent thereon. This royal charter was, in 1242, confirmed by Bishop Arnold of St. Andrews; the Priory being in his diocese.

From the Registers of the Abbeys of Cupar and Arbroath we find that the chaplain of King William the Lion bestowed on the former a tenement in the burgh of Forfar (of rental 26s. 8d.); and that, in 1211, the King himself gave to the latter a toft in the same burgh, which was formerly possessed by the Bishop of Caithness. William also signed, at Forfar, charters for the confirmation of the grants of eighteen churches to the Abbey of Arbroath, and two to the Abbey of Cupar. The same King likewise gave to the Abbey of Jedburgh the lands of Cossans, in exchange for those of Foffarty (in Kinnettles); and during his reign, Adam, Abbot of Forfar, in the event of his dying "without offspring," constituted the monks of Forfar his heirs. Besides the Priors, who are witnesses to many royal charters, we find, in 1227, the only trace of the existence of a steward of the Convent, viz., "David Senescalle de Rostynoth," who was the perambulator of the marches of lands in dispute between the Abbey of Arbroath and Kinblethmont.

In 1234, Alexander II. built the chapel of the Holy Trinity, near the ruins of Queen Margaret's Castle, on the island in Forfar Loch; he likewise gave ten merks yearly from lands in Glenisla, and pasture for six cows and a horse on the lands of Tyrbeg, for the sustenance of two monks, who were pepetually to celebrate Divine service there. In 1508, the Abbot of Cupar granted to Sir Alex. Turnbull, the chaplain, the whole chaplaincy, on certain conditions. A century ago, the vestiges of this chapel were

seen by the incumbent of Forfar, in the shape of an oven and the furnishings of a pleasure garden.

King Alexander, in 1234, also confirmed, at Forfar, seven charters for the Abbey of Arbroath, and one for the Abbey of Cupar. Eleven years afterwards, he gave to the Abbey of Arbroath a hundred shillings stg., from the Royal Manor of Forfar, for the relief of thirteen poor people. In the *Taxatio* of 1250, Rostynoth and Forfar are assessed at 24 merks, and the lands of Rostynoth at 40 merks. King Alexander III. gave the Prior and Canons a right to the tenth of the hay grown in the meadows of the Forest of Plater; and granted them the privilege of uplifting so much bread and ale every day the King resided in Forfar Castle. In 1289, the Prior of Rustinoth was one who signed the letter of the Community of Scotland, consenting to the marriage of Prince Edward of England with the Scottish Queen Margaret. In 1296, "Robert, Prior de Rostinnot, et les Chanoines," swore fealty to the English King Edward I. "Be vertew of ane antient gift, in 1299," the minister of Finhaven (Oathlaw) had a small annuity from the burgh mails.

After the Castle of Forfar was destroyed in 1308—

> "And all the towris tumlit war
> Down till the erd"—

King Robert the Bruce resided occasionally at the Priory, from which he issued two charters to the Abbey of Arbroath, and granted to the Prior of Rostinoth power to cut wood in the forest of Plater at all convenient seasons. In 1322, he granted to Roustinot 20s. 10d. from the thanage of Thanachayis (Tannadice), and appointed Alisaundre de Lamberton to inquire into the ancient rights and privileges of the Priory. In 1333, the first Lindsay of Glenesk mortified a small sum to the Priory from the thanedom of Downie; and three years after-

wards, the Bishop of St. Andrews made over to it his whole lands of Rescobie. King David II., in 1344, out of special regard for the Priory as the place where his brother John was buried, granted 20 merks stg. from the great customs of Dundee. The last gift to the Priory was £4 annually out of the thanedom of Menmuir, by Dempster of Careston, about the year 1360. It may be well said, with Keble, of both Kings and Monks :—

> "They gave their best. O tenfold shame
> On us, their fallen progeny,
> Who sacrifice the blind and lame,
> Who will not wake or fast with Thee!"

The Abbot of Arbroath, in 1434, feued the land in the burgh of Forfar; and, nineteen years afterwards, exactly defined the property there belonging to his Abbey. In 1465, a long-standing dispute about the commonty was brought to a bearing by this writ of King James III., at Edinburgh :—"For as meikle as thair is certane debaitis betcux the Abbot off Abirbrothoc and the communite of our burgh off Forfar for certane landemairis we grant liciens and fredome to the said partees to accorde in the said caus as suir pleisis tham sa that it be na prejudice till us nor our successors." This was about the rights of the inhabitants of "Ouchterloony" and the tenants of the lands belonging to the monks of Arbroath, about the occupation of King's Muir; and in the preceding year the Magistrates had drawn up a deed when "devly gaderit in our tolbuth obligin us to defende the saide Abbot in iosyng off the said commone."

For a hundred years there is merely a register of the Priors and their occasional signatures to charters. But at the time of the Reformation in Scotland, in 1560, the Commendator of Jedburgh and Rostinoth had charters of the dominical lands; and his sister had a charter of confirmation of the "house and enclosure of Restenneth."

According to Dr. Scott's "*Fasti*," the Churches of Forfar, Restennet, and Aberlemno were served, in 1566, by the same minister, at the salary of £16 13s. 4d., and the glebe lands. Fourteen years afterwards, Kinnettles and Tannadice were added to this incumbent's labours. In 1590, Forfar and Restennet were given to one minister; but, six years afterwards, these were made one charge, Restennet being suppressed, though originally it had been the mother-charge. In 1606, the Earl of Kelly received from James VI. a grant of "the haill temporal landis and rentis quhilkis pertenit of befoir to the Priorie of Restenneth, with the richt of the patronage of the Kirkis of the said Priorie." On two occasions has the minister of Forfar been Moderator of the General Assembly, viz.: James Elliot, in 1610; and John Kerr, in 1776. Until 1643, the glebe of Rostinoth-Forfar was situated within the Priory; but the incumbent (Thomas Piersone, whose books were *estimat* at £200 Scots, and debts at £1900), succeeded in getting it removed nearer to the town.

In 1657, three very handsome bells—cast in Stockholm—were presented to the Church of Forfar by two brothers, of the name of Strang, who also gave money for the relief of the deserving poor. When the principal bell arrived in Dundee from Stockholm, it was thought by the magistrates of that town too good for a small place like Forfar. A struggle ensued for possession of the bell, during which the tongue of it—made of silver—was wrenched out and thrown into the Tay. After a time, Forfar got possession of the Strangs' gift; but only on condition that Forfar would buy all the ground to be passed over in conveying it from the quay to the northern boundary of Dundee parish. This was done at great cost; and the place in Dundee goes still by the name of Forfar Loan. The bell was without a tongue for a cen-

tury; and the one now in it has not power enough to bring out its rich tone.

As a reward for the determined opposition which the Magistrates had taken against the "Nationall Covenant" and the "Solemne League and Covenant," King Charles II., in 1663, gave a new charter to the town, confirming all that had been lost of the charters during the raids of the Revolution period; among which was the patronage of the Kirk of Forfar, previously disponed for a certain sum to the town by Sir George Fletcher of Balinsho who had secured the patronage. In 1687, James Small was driven from his Church "without so much as a shadow of a sentence against him." In 1690, the Burgh-records show that Forfar owes £933 Scots to the Church of Dundee; and that the minister received £600 Scots for "teynd corn eaten and destroyed by yr Majestie's forces and their horses."

The Presbytery of Forfar was erected by the Archbishop in 1611. The Records are contained in eight volumes; but one of the early volumes is said to be in private hands. It was re-arrranged in 1717.

The Parochial records go back to 1659. The Session Clerk, Mr. John Knox—a scholar and antiquarian—has very kindly furnished us with some extracts from these volumes. On July 6th, 1718, "the Session, considering the great offence, given and taken, by reading from the desk intimations of roups that prove occasion to people to break the Sabbath by unnecessary talking thereabout, unanimously discharge the same in all time coming." In 1720, a representation was made to the Session, "that the scandals of drunkenness and Sabbath-breaking are too prevalent, some by carrying in their water and cutting their kail; others by shaving their faces and carrying home ale in stoups, &c;"

and a joint consultation with the Magistrates was resolved upon to punish such unchristian vices. In the year following, two worthies were "delated guilty of drinking the whole of an afternoon's sermon;" and, while their case was being under process, it was resolved that the elders "should search the public-houses in time of divine service." As it was proved on oath that the accused had only had "three chappins of ale between sermons, the last being finished before the first psalm was ended," the Session, considering the matter a "little intricat," referred both to the Presbytery "for their advice." In 1723, a farm-servant, having been "delated as guilty of an act of drunkenness when he came in to provide a coffin for his child, with apparent sorrow confessed his fault on his knees, and was duly rebuked." In the same year, the minister, having a substitute in the pulpit, went out with the elders and made search for people that "might be drinking or profaning the day by idleness, and found loose vagrants" in certain houses. In 1724, more elders and deacons being required, and the Session being advised that the four nominated "were as fit as could be found in the town," in the emergency, these, such as they were, had to be appointed. Shortly after, one who had been frequently before the Session for drunkenness "got a token to come to the Table, but he had neither observed the fast nor preparation days;" accordingly, the officer was ordered to take the token from him. Next year, the minister and elders "perlustrat" the town, when the pulpit was being supplied by the minister of Tannadice. They found two drinking ale, a third "gathering in his lintseed bolls with his coat off and a belt about him;" and a fourth with his family "at dinner in time of sermon!" One of the "drouths" was dismissed with an exhortation, because, "being lame of a foot," he was

waiting in the public-house for a horse to take him home, as well as his wife, who was at sermon. The man, without the coat and with the belt, was ordered to be rebuked in presence of the congregation, but this "he obstinately refused, and swore by his faith before the Session he would not do it;" the man who had to dine, "obstinately refused to be rebuked, and would not even acknowledge it a breach of the Sabbath, thinking the less of himself for even waiting on the Session," for which he was declared contumacious, and therefore incapable of receiving "sealing ordinances." The Provost and Magistrates ordered this free-thinker to give satisfaction to the Session for his offence; but he "continued obstinate." In 1726, the church-officer was accused of "not joining in the praise of God, and of keeping silent among the rest who were disaffected, so that the minister was left alone in this work;" but on being penitent "with a seeming sorrow," he was rebuked, and got another chance. Next year, a scold was accused of calling a young man "the bad name of *loun*," and of wishing that a young married woman's first child "might be shorn out of her broad-side;" this case occupied several days in process before proof of guilt could be brought home, and the penalty of the Session duly paid. For repeated offences, especially habit and repute carrying water, sleeping at home, ale drinking during sermon on Sabbath, the delinquents were ordered to be "nailt be the lug," to the church-door, or "put in the jougs" during the interval between the forenoon and afternoon services.

The two principal cases in which the ecclesiastical affairs of the parish had to be settled by the Court of Session, when civil rights were involved, were in 1793 and 1863. In the one case, the Court decided that, Forfar being a burghal-landward parish, the *cumulo*

assessment for the expense of a new church must be imposed on the two sections of the parish, according to a standard, not of the value of the property in each district, but of that of the population; though this was afterwards reversed by the House of Lords in the case of Peterhead. In the other case, the Court decided that the principal incumbent alone, and not an assistant and successor, can sue for an augmentation of stipend; and that the alleged immorality of a minister does not form a relevant objection on the part of the heritors against his obtaining an augmentation. According to the Parliamentary Return of last year, the unexhausted teind amounts to £157.

The ruins of the Priory are still of considerable extent. Grose, in his "Antiquities of Scotland," written in 1797, has a beautiful engraving of the ruins of "Restenote Priory." The tower is about sixty feet high, and of the first pointed style of architecture. The walls of the Church are pretty entire. The ruins are beautified by many fine old trees. Even now, at little expense, the belfry could be put into decent repair. The area of the Church has long been used as the burial-place of the proprietors, the Dempsters of Dunnichen. In olden times the ruffian bands "came to reform when ne'er they came to pray." Many a one was nursed in these sacred aisles "to more than kingly thought." We cannot help treading the ruins with a reverent step; for all is hallowed ground. In these quaint old lines, we, in a word, express the devotion of our historic soul:—

> "I doe love these auncyent Abbayes.
> We never tread within them but we set
> Our foote upon some reverend historie."

Historically, Forfar can trace itself back for a considerable period; it being in early times a hunting-ground for the early Pictish and Scottish Kings. We very much

doubt Boece's statement that it had a Castle at the time of the Roman Agricola's invasion in the first century; but we have reason to accept Buchanan's assertion that a bloody and indecisive battle was fought at Restennet about the year 830, between Feredith, the Pictish usurper, and Alpin, King of the Scotch. The Pictish usurper was killed; and, according to Boece, Apin commanded the body of his opponent to be "laid in Christian buriall not farre from Forfaire"—that is, within the walls of the first Church of Restinoth. Doubtless a Castle was the nucleus around which houses gradually accumulated; and we have reason to believe that the first of three Royal Castles, under the name of Forfar, was built during the reign of Malcolm Canmore, about 1057, on the island (now a peninsula) in Forfar Loch, called Queen Margaret's Inch. This Inch was a "crannog," or lake-dwelling. Up to 1612, Monipennie traced the ruins of its tower. Queen Margaret was a lady of the most lovable disposition and singular piety, giving instructions to the young women of Forfar, during her residence on her island-home; where, among other good advices, she is said to have laid down the custom "that none should drink after dinner who did not wait the giving of thanks"—which accounts for the phrase of the "grace drink." For centuries she lived in the affectionate memory of the inhabitants; and in her honour, as patroness of Scotland, the young females frequently went on the 19th of June in solemn procession to her Inch. It is not unlikely that King Malcolm built a fort on the Castlehill, which was subsequently raised to a Castle. That hill is a conical mound, fifty feet high, in the north-east of the town, where are still the remains of the third Castle. Still we have in its vicinity Canmore Street and the Canmore Linen-Works, as traditionary evidence. In one of these Castles, Malcolm held

his first Parliament; where he instituted titles of distinction, restored forfeited estates, and, by abolishing Evenus's cruel law, raised the social position of women, doubtless by the advice and entreaty of his exemplary queen. The associations of the early kings have been handed down to us by names of places—viz., the King's Muir, Palace Dykes, Queen's Manor, Queen's Well, Court Road, Wolf Law, &c.—in the neighbourhood.

Forfar was erected into a burgh of royalty by David I. about 1150. About twenty years afterwards, in William's reign, we find from a charter of Robert de Quincy, in the Register of the Priory of St. Andrews, that the king had given him the "place of the *old* Castle of Forfar," which he made over to Roger de Argenten for one pound annually. In this reign Forfar was recognised as one of the "steddis of warranty in Scotlande." In 1202, King William in person held an Assembly there; and appointed William Cumyn, the Sheriff of Forfar, to be Justiciary of Scotland. Successive sovereigns frequently resided and held their Courts and Parliaments in the Castle. There, in 1225, Richard of Abernethy resigned into the hands of King Alexander II. some lands in Fife, which, fourteen years afterwards, were given at the foundation of the Abbey of Balmerino. Already had the town been growing in size and importance; but, in 1244, it was almost totally destroyed by fire. At the Court held in 1250, King Alexander III. adjudged the disputed lands of Inverpepper to be the property of the Abbey of Arbroath. Horticulture was then patronised and encouraged by the King; for it is mentioned that the King's gardener at Forfar had a yearly wage of five merks. It is also recorded in this reign that William of Hamyll, hunting at Forfar with the King's hawks, had a fixed

allowance, as well as the grooms for the King's horses; that 16 pipes of wine were carted from Dundee, and a number of sheep were driven from Strathylif (Glenisla); and that 24 cows and 50 hogs were received as rent from the Royal Manor of Forfar.

When, in 1291, Edward I. of England received the Kingdom of Scotland from the four Regents, the Castle of Forfar was held by Gilbert d'Umphraville, an English nobleman (but Earl of Angus in right of his wife), who only yielded possession to the English monarch upon receiving a letter of indemnity from the claimants to the Crown and the guardians of the Kingdom, along with a reimbursement of his expenses. This being easily arranged, the King gave the Castle in charge to an Englishman, named Brian Fitzadam, one of the five Governors of Scotland. Five years afterwards, the English King and his suite took up their abode in the Castle for four days. The town had so far recovered from the fire as to receive the appellation of the "bonne ville" in the King's Diary, which was not always so appreciative of the Scottish towns. Here Geoffrey Baxter, of Loch Feithie, performed homage to the King; probably this man or an ancestor had received his property for services as bakester (or baker) to the Royal household there. In the following year the Castle was captured by Sir William Wallace; but it soon again fell into the hands of the English, who kept possession of it till 1308; for then the English King granted a mandate to John of Weston, "Constable of *our* castle of Forfare," to supply it with the necessary provisions and fortifications. But in that year Philip, the Forester of Plater, made an escalade under night, let down the bridges, and secured a passage for Robert the Bruce and his followers, who put most of the inmates to the sword, and captured and destroyed the Castle. Thus does

Barbour, in 1489, quaintly describe the brave deed:—(Dr. Jamieson's edition):—

"The Castell off Forfayr wes then
Stuffyt all with Inglis men.
Bot Philip the Foraster off Platane
Has off his freyndis with him tane,
And with leddrys all priuely
Till the Castell he gan him hy,
And wp our the wall off stane;
And swagate has the Castell tane,
Throw faute of wach, with litill payne.
And syne all that he fand has slayne:
Syne yauld the Castell to the King,
That maid him richt gud rewarding.
And syne [he] gert brek doun the wall,
And fordyd well and Castell all.

From the records of 1372 we find that King Robert II. held Parliaments in Forfar, and enacted that Torbeg and Balnashannar should be held for the cartage of three hundred loads of peats, when the Court were residing at Forfar. Possibly Heatherstacks was held under a similar tenure, for furnishing "heather" for the use of the Royal kitchen. There is little of interest recorded for two hundred years; but, in 1593, King James VI. by special Act of Parliament "changis the mercate daie of the burgh of Forfar from Sondaie to Fridaie, and the samen to stande with the like privileges and freedoms as the Sondaie did before;" yet six years afterwards he inconsistently fixed the market of Arbroath to be held on Sunday. In 1627, King Charles I. created Walter, Lord Aston, Baron Forfar, a title which became extinct in 1845. When Alexander Strang went as Provost and Commissioner of the burgh to the Parliament of 1647, "the renowned Sutor" stood alone, boldly denounced the sale of Charles I. to his English enemies, and, "with a tongue most resolutely denoted in loyal heart and pithie words —'I disagree, as honest men should doo.'" [The Rebell States, by Sir Henry Spottiswoode.] The bitter strife between the *sutors* of Forfar and the weavers of Kirrie-

muir, in 1648, we have already noticed in our article on Kirriemuir.

During the Commonwealth the town suffered much at the hands of the soldiery, on account of the loyalty of the inhabitants to the deposed King, Charles II. They secured in the Tolbooth "an intelligencer," which so roused Colonel Ocky that he rushed north and pillaged the town, destroying all the charters and records. Hence the oldest record extant bears the date of 1660. After the Restoration, Charles II., in gratitude for their noble actions, ratified the ancient, and granted some new, privileges to the burgh; making Archibald Douglas, Earl of Forfar—a title which only existed for 54 years. We have not space to go into details about the events after this period; but we may mention the fact of the "scuffle" on the Muir between the giant M'Comies of Glenisla and the Farquharsons of Brochdarg in 1669; the murder of the Earl of Strathmore in 1728 (noticed in our article on Glamis); the "catastrophie" of Councillor Binny in 1741; the tyranny of the Tailor Association in 1844, which was the occasion of having the Act of Parliament passed, two years afterwards, to abolish corporation monopolies; and the Quixotic expedition of the Chartists from Dundee in 1842. At what time the third Castle was erased we cannot ascertain; but a representation of it forms the device of the burgh seal, being a square-like building. In 1569, a writer says nothing about the state of the Castle itself, but mentions the ruins of the house "quhairin the constabill of Foirfair Castell duelt in the tyme of King Malcolme Kanmore." In 1674, it is declared to have been "now long time ruinous;" and, ten years afterwards, Ochterlony says that "the ruins of Canmore's Castle are yet to be seen." There was a serious riot, in 1672, in consequence of the market being pro-

claimed by William Gray of Invereichty, hereditary constable of the Castle, who thus ignored the rights of the Magistrates. But, in 1748, the office, then held by the Earl of Strathmore, was, with other similar heritable jurisdictions, abolished; compensation being given by the Treasury.

The population of the parish has very much increased. In 1660, it was 1058; in 1755, 2450; in 1792, 4756; in 1881, 14,470. The valued rent is £215; the real rent, £46,346.

The town of Forfar is a singular instance in Scotland of a town of any note built at a distance from running water. It is 200 feet above sea level, $12\frac{3}{4}$ miles from Brechin, 14 from Dundee, and 54 from Edinburgh. Like most old towns, it was originally without any plan; every man's fancy dictating the site of his abode. In 1526, Boece speaks of it as having been "in time past a notable citie, though now it is brought to little more than a countrie village." In 1684, Ochterlony says: "It is a considerable little toune, and hath some little trade of cremerie ware. It is presently building a very stately Cross." This Cross was erected at the expense of the Crown, at the head of Castle Street (the ornament on its top being a representation of one of the Castles of Forfar.) It was called, a century ago, "in the eyes of the police a nuisance as an incumbrance on the street;" and was, several years ago, removed to the Castle ruins. King James VI., shortly after he succeeded to the throne of England, when a banquet was given to him by a large English burgh, was twitted about the niggardliness of the Scotch; to which he naively replied—"The Provost o' my burgh o' Forfar keeps open house a' the year round, and aye the mae that comes the welcomer"—a trite and well-known expression; but his hearers did not know that that

Provost kept an *alehouse*. The first incorporation of trades took place in 1653 — the shoemakers, tailors, glovers, and weavers. Forfar was in those days chiefly famous for a particular kind of shoes, called "brogues," light and coarse, and well adapted for hill-travelling. Dr. Arthur Johnstone, in 1642, wrote a Latin poem about Forfar, in which he makes this comparison between the ancient Romans and the modern Forfarians in jocular allusion to the staple trade:—

> "They laid their yoke on necks of other lands,
> But Forfar ties their feet and legs with bands."

Since that time the chief occupation has been the manufacture of Osnaburghs, and other descriptions of coarse linen, carried on in a dozen large establishments, and employing a considerable number of hands. The increase in work has made a vast improvement in the buildings, the style and expense of living, and the dress of the community. Before the rebellion of 1745, there were not above seven tea-kettles and watches in Forfar; in fifty years "the meanest menial servant must have his watch, and tea-kettles are the necessary furniture of the poorest house in the parish." At the one period, a leg of good beef, of 70 lb. weight, could be bought for 5s.; a leg of veal, 5d.; a leg of mutton, 8d. Very seldom was an ox killed till the greater part of the carcase had been bespoken. A man, who had bought a shilling's worth of beef or an ounce of tea, would have concealed it from his neighbours like murder. Yet Sir Thomas the Rhymer's faith in the enterprise of the inhabitants never slackened; his prophecy will not come true; but by vast strides the town has improved:—

> "An' Forfar will be Forfar still,
> When Dundee's a' dung down."

In its municipal capacity, Forfar is governed by a provost,

two bailies, a treasurer, eleven councillors, and four deacons of crafts. Before the great Reform Act, the Town Council had the privilege of choosing a delegate to vote for the election of one representative in Parliament for the burghs of Perth, Dundee, St. Andrews, Cupar-Fife, and Forfar; now Forfar is united with Arbroath, Bervie, Brechin, and Montrose, in sending one member, the franchise being extended to householders.

Three famous men are claimed by Forfar, either for birth or residence. Dr. Thomas Abercromby, physician to King James VII., and the author of a "Treatise on Wit," was born in Forfar in 1656. From 1780 to 1797, Dr. John Jamieson, of "Scottish Dictionary" repute, laboured as pastor of the anti burgher congregation for the miserable pittance of fifty pounds a year; though the people thought he was "uncommonly well paid." And Mr. George Don, whose high botanical attainments would have shed a lustre over any age, resided in Forfar in the early part of this century.

The inhabitants of Forfar have always been of a wonderfully distinct and peculiar caste of mind and temperament; though doubtless their habits have been much exaggerated. Not that they are more particularly godless than in other manufacturing towns; yet Dr. Jamieson with hidden humour thus wrote of them:—"My worthy friends of the burgh of Forfar have never been accused of going to an extreme in religion;" and we cannot but smile at the jocular inventor of the legend that the evil one reserved this town as his peculiar care. There was a time when, as the writer of the "Old Statistical Account" remarks, there was an undue "multiplicity of low ale-houses, these seminaries of impiety and dissipation." This was the occasion of the revengeful retort of a nobleman who had been "skinned" by a Forfar

solicitor:—"If a few hogsheads of whisky were tumbled into the Loch, the drucken writers o' Forfar would soon drink it dry." Yet, strange to say, there was not a beggar in the landward part of the parish, and only five were found in the town; and these were furnished with a permission ticket by the Kirk-Session—the general character of the people being praiseworthy, so far as "industry, economy, and hospitality" go. In 1699, a remarkable warrant was issued by the Sheriff, that a certain thief should "have his right ear cut off, and his female accomplice should be burnt on the right cheek, by the hand of the common hangman, in the presence of the Magistrates of Forfar." The rimes from the Loch kill the delicate, and strengthen the strong; yet, epidemics, though they sometimes appear, are not now more fatal than in other neighbouring communities, which may be accounted for by the recent efficient drainage of the town.

Being the County-town it is now comfortable and well-built. Many of the shops are spacious and elegant. The Parish Church was erected in 1791; altered in 1836; and had a new spire (150 feet high) built in 1814. Within it are some neat marble tablets. The Town-house is not now used as a prison, the lower part being employed for the Free Library, and the upper part for County meetings; in that hall there are some excellent portraits by Opie and Raeburn. The old County Buildings adjoining were built in 1820. The County Prison is outside the town, and close to it were built the Sheriff Court Houses, in 1871. A Hall for public meetings was erected, in 1869, by Peter Reid, of "Forfar Rock" celebrity, at a cost of £6000, and presented to the town; for which he was made Provost: that house must be substantial when founded on *rock*. Besides the Parish Church, and the *quoad sacra* Parish Church of St James's, there are two

Free Churches (one of which was recently built, and is a handsome edifice); a United Presbyterian, an Independent, a Baptist, and a magnificent Episcopalian Church (erected in 1881 at the cost of £12,000).

Forfar is the seat of a resident sheriff; courts being regularly held for a considerable part of the county. There are five schools and an Academy in the parish. The Burgh Academy is well suited for a High-Class School, commanding as a centre a considerable distance around; but it is unfortunately still under the equalizing Code-regime. A well laid-out cemetery of eleven acres has in it a commanding monument of Sir Robert Peel. There are six banks, five hotels, and one weekly newspaper. The Corporation revenue, arising from lands and customs, has increased from £400 per annum, in 1792, to £?094, in 1883. The Caledonian Railway from Perth to Aberdeen has a station at Forfar; and the direct line from Forfar to Dundee was completed in 1870. The roads are excellent.

There is a weekly market for corn on Monday and Saturday—when changed from Friday we cannot trace; fairs, for cattle, horses, &c., on the 2nd Wednesday of April and October, 1st Wednesday (o.s.) of May, Wednesday after the 1st Tuesday of July and August, Friday after the 3rd Thursday of June, last Wednesday of September, and the 1st Wednesday of November; and feeing markets on the Saturday after the old terms of Whitsunday and Martinmas. These special fairs go by the name of St. Valentine, All Saints, St. Peter (probably held at one time near Rostinoth Priory), St. James (the principal fair), St. Trodline (St. Triduana, once held at the kirkstyle of Rescobie), St. Margaret (in honour of Malcolm's Queen), and St. Etherman (to whom some chapel near had been inscribed).

The American war was a perfect "godsend" to the manufacturers of Forfar; one having been heard muttering to himself that though formerly they were making sovereigns in "gowpenfus," they were now making them in "hat-fies." There is considerable wealth accumulated about the town; though brisker times would now be a welcome blessing.

We have required to cramp ourselves very much in this notice, on account of our limited space; though we had ample material for much interesting writing and reading. But we conclude it by hoping that the town will keep up, even in these dull times, the high financial character and sterling business honour which the Rev. Mr Bruce ascribed to it at the close of last century:—"It has been observed, to the honour of the Merchants of Forfar, by the people from a distance who have had long and extensive dealings in this country, that there is no town in Angus, where they find fewer bankruptcies and more punctual payments."

These sketches of the development of the past in the present of Strathmore have taught us by experience how to work on in the living movement of true progress. May we so work now that, when the time comes that we cannot work, we can look on our country and our lives with this gladdened retrospect:—

> "Oh! through the twilight of autumnal years,
> How sweet the back-look on our first youth-world!"

THE END.

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