CR
(Maryton)
Fr[illegible]

ST MARY'S OF OLD MONTROSE

(Marytoun)
= Frae

ST MARY'S OF OLD MONTROSE

OR

PARISH OF MARYTON

BY

REV. W. RUXTON FRASER, A.M.

F.A.S. Scot.

AUTHOR OF 'THE HISTORY OF LAURENCEKIRK'

WILLIAM BLACKWOOD AND SONS

EDINBURGH AND LONDON

MDCCCXCVI /

TO

MRS DAWSON ROWLEY

OF MORCOTT HALL, RUTLAND

This Volume

IS DEDICATED BY

THE AUTHOR

PREFACE.

THE substance of this volume appeared first in booklets, the contents of which were originally popular lectures delivered in connection with my congregation. I have frequently been requested to gather the matter of those booklets into one volume. It may be regarded as somewhat venturesome, for one who is blind, to undertake such a task. That would have been so in some circumstances; but with the effective aid which I have received from my friend Mr W. F. Melvin, it has been in my case a light and easy task. In preparing the volume for the press, and in passing it through the press, I have received such able help as only a large experi-

ence in similar matters would have enabled him to confer. Duplicate passages have been removed, and new matter is added. The original lectures being in connection with the congregation, it was deemed unadvisable, and it might have been invidious, to introduce into the narrative such a history of the Free Church as will be looked for in what purports to be a parochial history. Much of the information given I had acquired myself during my stay in the parish, but for a large part, especially the early days of the Free Church, I have been indebted to Miss J. A. Scott of Montrose, formerly of Dysart, and I desire to express my thanks to her here. Of course it will be understood that for the comments made on the information so received that lady is not at all responsible. There are many other friends who, from first to last, have aided me, and I desire to acknowledge my indebtedness to them all.

Notwithstanding the important assistance which I have received, I am aware there will be found defects to tax the equanimity of

the critic and the forbearance of the general reader. I trust those defects will be neither large nor many, and that they will be such only as must be regarded as unavoidable in such a work. I confidently believe, however, that there is no imperfection such as will mar the pleasure of any reader who is interested in the subject. If the volume succeeds to any extent in exciting that kind of interest in any mind where it does not exist already, I shall deem myself amply repaid.

WILLIAM R. FRASER.

CONTENTS.

ST MARY'S OF OLD MONTROSE.

CHAPTER I.

HISTORIC SUMMARY.

INTRODUCTORY — MODERN DIVISIONS — TRADITIONS — ANCIENT DIVISIONS—OLD MONTROSE AND ANANIE—BONNITON AND FULLERTON—MARYTON AND MARYTON LAW—POWIS AND POW BRIDGE—DYSART—EVENTS IN THE CIVIL WAR—INCIDENTS IN THE REBELLION OF 1715—EPISODES IN THE REBELLION OF 1745—THE TROUBLES OF THE EIGHTEENTH CENTURY.

THE purpose of this volume is to give, as shortly and as completely as circumstances will allow, a history of the parish of Maryton from the earliest records that are extant down to the close of the last century. It would not only be inconvenient, but it would be unnecessary, to encroach in personal matters upon anything within the memory

of that proverbial personage "the oldest inhabitant"—the researches must be carried much farther back than his legitimate domain,—and the likelihood is they will stop short in most things a considerable distance of the time when his faculties came into play. Such being the case, it will be understood, of course, that the only responsibility incurred is that of a faithful recorder of information gathered from whatever source is open; and it may be stated now that the chief of those sources are the 'History of the Carnegies,' which does credit to the judgment alike of the learned compiler, and of the noble Earl under whose supervision it was carried out,—and the various works of Mr Jervise, whose unwearied industry has done so much for Forfarshire and other counties besides, and whose authority is of the highest order. There has also been much information derived from Dr Scott's 'Fasti Ecclesiæ' of the kind of which it possesses such an abundant store. Other works have been consulted, and occasionally it may be that records yet unwritten may be pressed into service. Care shall be taken to remind the reader of the fact, whenever anything is

advanced upon the mere strength of hear-say.

A due regard to ancient history requires some allusion to a fact of modern geography. Maryton is a small parish, and not a very populous one; but it has this mark of distinction over most other parishes, that it is made up of no less than four detached portions; and starting from any point, it would be impossible to visit all its families without having traversed less or more four different parishes. The *main* division of it needs not be particularised. The *second* in point of size is Dysart, the only direct road to which is through the parish of Craig. Its detached position will be accounted for by-and-by. The *third* division is Drum, which is approachable by land only through a portion of Dun. It is to be presumed that, either with or without its own connivance, Drum parted company with the parish, because rivers, like people, are prone to change their courses. Sometimes the change is for the better; but in this case all parties will agree that it has been rather for the worse. The *fourth* and remaining fragment of the parish

is still more remote, and can be got at, in a direct course, only through the neighbouring parishes of Farnell and Kinnell. The connection of Grahamsfirth with Maryton is accounted for in two different ways, one with a little romance about it, but not very probable — the other entirely prosaic, but extremely likely. Both shall be given and the choice can be made between the two— only, whatever favour may be had for the more romantic account, it does not rest upon any sure foundation. But who has not heard of the man who, when asked to what parish he belonged, replied that he did not know, —when he stood at his bedside he was in the parish of Maryton, and when he went to his bed he was in the parish of Kinnell?

The tradition about Grahamsfirth is that when the Marquis of Montrose espoused the Hon. Magdalene Carnegie, the young lady claimed from her noble father, in addition to her substantial dowry, something in the shape of pin-money; and the noble lord offered to give her, on that account, as much of the land of Monrommon as she would walk round within a given time. The legend

further has it that the lady, whether with a laudable desire of making as much of the gift as possible, or only presuming too much upon her pedestrian capabilities, extended her walk too far in a direct line, and found, when half of the allotted time was past, that a large circumbendibus would be impossible, if she would reach the point from which she started in due course. The strongest, if not the only, evidence upon which the truth of the story rests is the well-known fact that the length of the stripe of ground in question is to this day out of all proportion with its breadth. And if this is not sufficient argument, it must be enough to accept the more unsentimental statement that Grahamsfirth was originally a plot of ground to which the proprietors of Old Montrose had a right for grazing or other purposes; and when the common of the moor came to be divided, it fell to their share, and has since that time been a constituent part of Maryton. At all events the name implies that it has belonged to the parish since the time of the noble family's being connected with it.

But, if tradition had been always a safe guide, there should now be a *fifth* division

to count in favour of the parish. It has been often alleged that Hospital Shiells, a farm in Marykirk, belongs strictly or did belong to Maryton. The presumption is, if there is any truth in the allegation, that at some remote period it had been gifted to St Mary's of Old Montrose (the original name of the church) as a place for recruiting the health of all and sundry the ecclesiastics and their dependents. The name Hospital Shiells would be consistent with this supposition—the meaning of *hospital* being self-evident, and that of *shiells*, cots or cottages. It is curious, also, in this connection to find a tradition, a merely verbal one also, that in ancient times the minister of Marykirk was under obligation, when required, to officiate in the church of Maryton once every three weeks, while the incumbent there had to give him his dinner on the occasion, and set apart an acre of the glebe for the use of his pony. That tradition, it needs not be said, was not long observed.

It will be well now to classify the lands according to their separate owners. For nearly a hundred years the whole parish

has been in possession of the two respected families to which it now belongs. But six hundred years ago there were separate proprietors for the following lands: The lands of *Old Montrose*, which were subsequently erected into a barony, and still later into an earldom; the lands of *Bonniton*, which also were erected into a barony; the lands of *Ananie;* the lands of *Fullerton;* and what in the language of that day was called the *Abthen of St Mary's*, consisting of the lands of Over and Nether Maryton. In the thirteenth century there was an estate in the parish, the name of which will not be familiar to any one nowadays—*Balnanon*—a property which in later times was known as the Heughlands of Balnamoone. Mr Jervise describes this as "an estate on the banks of the Southesk, situated in the parish of Maryton." If he is correct, it must now form the part of Powis nearest the river. It must be stated, however, that the author of the 'History of the Carnegies' fixes the situation of Heughlands in the parish of Brechin. Where two such authorities differ, it would be presumptuous to do more than frankly state the fact. According to Mr Jervise, this property be-

longed in the thirteenth century to the Arrats of Arrat, an old family of Forfarshire long ago extinct, and that it became the property of the family of Carnegie by charter, granted to the grandfather of the first Earl by James Wood of Bonniton in 1549. These, with the lands of *Dysart*, complete the parish; and perhaps it will serve the purpose best to follow the order of this division, with the short notice which may be available of each.

The first is *Old Montrose*, which was of old designated Alt Munross. The derivation of this name is disputed. The author of the 'History of the Carnegies' seems to be in doubt regarding it, accepting the opinion that it was from the first named Auld Munross, which would imply some relation or other to the neighbouring town. But the derivation which meets with the greatest favour is that from three Celtic words, which may be translated — "the point of the mossy burn," or "the burn of the mossy point." One well versed in these matters suggests another derivation, which appears very feasible. It is this: "'Mona*dh* [*dh* silent] Rois' means 'the hill of the ravine,' or rough den, or chasm; and in

the days before the Den of Bonniton was clothed with wood, the chasm would be a conspicuous object in the landscape. Then 'Alt' is 'a burn.' Hence Alt-Mona-rois, 'the burn from the den on the hill.' The change came about this way, no doubt —'Alt' became 'Ald,' and 'Mona Rois' 'Munross'—'Auld Munross'; and that being supposed vulgar was Englified to Old Mont-rose. In the same way 'Altbar'—'the clear burn'—became Auldbar, and perhaps they will call it Oldbar before long." Be this as it may, the first authentic notice of the lands is a charter in 1325 granting them to Sir David Graham, a great friend of King Robert Bruce, who received in exchange for them the lands of Cardross in Dumbartonshire. The Grahams were a powerful family, and considerable land-owners in Angus and elsewhere. In 1451 the lands were erected into a barony; in 1504 into the earldom of Montrose; and in 1644 James, the fifth Earl, and most distinguished of the family, was created a Marquis in recognition of his services to the unfortunate King Charles. The family had ceased to possess the lands before

attaining to the ducal rank in 1707. The Marquis was married at the early age of seventeen, to the Hon. Magdalene Carnegie, daughter of David, the first Earl of Southesk, and the marriage contract made due provision for herself in the event of her becoming a widow without a son to inherit the patrimony, securing her "in lyfrent during all the days of her lyftyme, in all and haill the landis and barrony of Auld Montrose, with the toure, fortalice, mylnes, multures, salmond fishing of Southesk, the landis of Fullartone, and thrid pairt landis of Annanie, the landis of Marietown, with aikeris thereof, and salmond fishing upone the said watter of Southesk, belonging to the said landis — all lyand within the parochin of Marietown, and shirefdom of Forfar." The young Earl at first favoured the Presbyterian cause; but soon from a zealous Covenanter he became the most zealous of Royalists. His name was a terror to his enemies, and he spread havoc and desolation over many parts of the country. One of the houses which he devoted to pillage was the neighbouring mansion of Dun. The inhabitants of Mont-

rose, fearing his approach, had removed their valuables thither for safety, as they thought; but they were disappointed.

The next part of this ancient division of the parish is *Ananie.* The orthography of this name is various, for it is recorded in all these forms—Annand, Annane, Annanie, Inyaney, Inieneny, Inyoney, Inyanee, Inneane, and Inianey, besides that its more modern shape was Ananias. Probably it had got disgusted with itself, on account of these never-ending transformations, and preferred going out of existence altogether.

There is no appearance that any mansion or homestead exists, but the estate lay between Bonniton and Fullerton, and its lands are mainly divided between these farms. It appears very early in history, between the years 1178 and 1198, when William the Lion appointed one named Crane gatekeeper of his Castle of Montrose, and as a recompense allowed him the heritable fee of the lands of Inyanee. He was succeeded by his son Swayne, and he by his son Simon, who died leaving five daughters and no son. The probability is that the part of the present farm of Fuller-

ton lying beyond the den formed the third of the ancient estate of Ananie, the remaining thirds being the adjacent parts of Bonniton and Old Montrose. Up to a comparatively recent date the Den of Fullerton was very generally called by the name of Ananias. Very early in the present century, it was unhappily known as the frequent resort of a little band of atheists, men of good position in Montrose, who met in the Den of Ananias, Sabbath after Sabbath, to confirm each other in their foolish and impious opinions. They numbered about half-a-dozen, and it is said they burned the Bible in wicked bravado at one of their meetings. Strange they should have selected one of the most beautiful spots in the neighbourhood, teeming with evidences of the handiwork of God, to cast this foul dishonour on His Word, and vaunt their foolish denial of His very existence! It has been said by more than one who knew all the circumstances well, that not one of the unhappy brotherhood but died a fearful death, one of them, if not more, by his own hand, and the others with all the agonies of bitter remorse.

Next in order is *Bonniton*, "town in the

bottom of the den." This was an estate of considerable importance from an early period, and the vestiges which may still be traced of the old castle prove it to have belonged to a family of distinction. An early name found in connection with it is Tulloch, and the office of keeper of the Moor of Monrommon was as early as 1399 in the possession of the family to which it belonged. The conditions on which the family were gifted with Bonnington were that they should keep the table of the king, while he resided at Forfar, supplied daily with fresh fish. The Bonniton Den would hardly be sufficient fishing-ground for the purveyors of a royal table. The difficulty was obviated, however, by means of the road which crosses the Arbroath turnpike at Rossie Toll, and which is the remains of one which extended all the way from Usan (then called Ulysses Haven) to Forfar. Whether the road was formed for the conveyance of the produce of the Usan fishing-boats to the king's kitchen at Forfar does not appear; but that it was largely employed in this service is certain, from the fact that it was named the King's Cadger Road — a name which has

adhered to it pretty much to the present day. There are two slabs belonging to the old castle built into part of the farm-steading, both dated 1666 (the year of the baronetcy creation), one showing the arms of Scotland, and the other those of the family of Wood.

In 1327 King Robert I. granted to Geoffery of Foullertone and Agnes his wife the lands of Foullertone, with the office of falconer within the shire of Forfar. It is to be hoped the lady did not share the responsibilities of the office as well as the benefits of the estate. The Falconer was allowed also entertainment in the king's house at Forfar (when the king was there) for himself, a servant, a boy, and two horses, but not, it would appear, for Agnes his wife.

Maryton originally constituted what was called an *abthen*, — that is, property of or connected with an abbot or abbacy. The church was called St Mary's of Old Montrose, and was dedicated to the Virgin. It is said to have been a vicarage of the Cathedral of Brechin; but, with all its belongings, it was given at a very early date to the Abbey of Arbroath. The earliest

charter existing is one between the years 1178-98. Those gifts were made and confirmed by kings (notably King William the Lion), popes, and bishops of Brechin, and the presentation embraced the church of Auld Munross, with its chapels, lands, tithes, oblations, and all their just pertinents, as well as a grant to the monks of the said Monastery of Arbroath of the right to convert to their own use, and for their sustentation, all the rents and profits of that church, and to appoint in the same church such chaplains as they pleased. The church-lands consisted of what is now the farm of Maryton, and of course the glebe which is still attached. In 1447 one of the Fullertons of that Ilk disposed of at least a portion of the lands of Maryton, which implies that he had held some right of property in them. The Reformation, however, put an end to the monks' possession, and converted the abthen into a secular property, which was disposed of at the will of Bishop Alexander Campbell, on whom the power devolved of giving away the benefices within the diocese. That gentleman, acting on the old principle of blood being

thicker than water, did not forget his own relatives, and one of them—the Earl of Argyle (through whose influence, by the way, Alexander Campbell had obtained his bishopric)—in 1566 received the handsome donation of the various Church property in Farnell, the whole lands of Maryton—with the salmon fishings—and the lands of Esauxton. The noble Earl at the same time was invested with the office of bailie of the whole lands under the jurisdiction of the Bishop; and it may be presumed that the office of a bailie was a remunerative one, or it would not have been dignified by the Earl's acceptance. In due time the lands of Maryton passed into the Graham family—being mentioned in the Marquis's marriage-contract—and since then, they have formed a part of the estate of Old Montrose.

Maryton Law, which commands such a magnificent view of the surrounding district, is one of those eminences which are popularly believed to have been used as sites for the administration of justice. Last century it was a separate holding; and, judging from the Session Records, it would seem that even in one of its proper centres

the law was not always observed, as the following extract of minutes will show:—

"*August* 11, 1728.—Session being met and constitute by prayer the minister signified that he had called this meeting *pro re natâ*, by reason of a scandalous breach of the last Lord's day, and other miscarriages committed by William Greig in Maryton Law, whereby the majesty of Heaven was dishonoured, His holy day and sacred name profaned, and the hearts of the observers of his carriage and hearers of his expressions, grieved; and there being many things thus offensively done by him, which probation cannot be given or adduced for in the ordinary form, the minister told he had comprehended those things in the General, as above; which the Session considering, find it necessary to summond the said William Greig before them, and for that effect give warrand to the kirk officer to charge William Greig in Marytonlaw to compear before the Session of Maryton upon the eighteenth of August." On the 18th, "William Greig in Marytonlaw compeared and confessed his Breach of the last Lord's day, for which he was suitably exhorted, and rebuked, also warned by the Session, that if

he should be found guilty of such miscarriage in time coming, he would be dealt with in a more severe way and manner." Mr Greig's penitence, however, was not of long duration, as witness the minute of September 22, just five weeks after his compearance: "According to the minutes of the former sederunts, this day it was inquired if any of the Session had due opportunity to converse with William Greig, in Marytonlaw, anent the scandall committed by him. It was answered none had opportunity save that Andrew Preshew took occasion to converse with him upon that subject, the result of which was that he seemed to him to persist in his obduracy and contumacy. The rest of the Elders made report that by reason of the Harvest they had not opportunity to speak to him on that subject, but that they would embrace the first opportunity for that purpose. The minister this day signify'd that he was sorry to hear the report of the Elder who had converst with him; as likewise, that he had ground to fear he was under no Christian concern for that scandall he is guilty off; and the ground of the suspicion was a scandall committed by four of his servants

upon Sabbath, the first of September instant; and that, about the time of Reigning the first Bell, they were employed in gathering of Pies [peas] on the foresaid day; and, in regard, the minister knew not their names, referred their citation and censure till next meeting of Session." The following Sabbath, as recorded, the minister preached, forenoon and afternoon, on the duty of "bridling the tongue." The second Sabbath after, his subject and text were the same in the forenoon, and probably would have been in the afternoon, but, fortunately for Mr William Greig, he had then to be preaching at Dun. He made up for it, however, the Sabbath after, by preaching from the text "Be ye angry and sin not," &c., forenoon and afternoon. That was plain dealing, which would hardly be popular nowadays.

Before leaving this part of the parish it may be well to say a word in regard to *Powis*. There is no evidence of its ever having formed a separate possession, and the Powis of Old Montrose, a name by which it is very generally known, would suggest that it formed a part of the original barony

of Auld Munross. There is no certainty of this, however. If Mr Jervise is right that the Heughlands of Balnamoone were in Maryton, and if it has been correctly supposed that they formed at least part of the present farm of Powis, it is not unlikely that Powis may have belonged in whole, or in part, to the barony of Bonnington. The Heughlands, at all events, were once the property of the Woods of Bonnington. The name of Powis is evidently from Pow, the old word for stream or burn, and the origin of the name is therefore apparent. The Pow-bridge has an interesting history of its own. It was built first in 1617, while King James was visiting at the Castle of Kinnaird, and enjoying the hunt in the royal forest. And the purpose for which it was erected, according to the Session Records of Brechin, was for "leading his Majesty's provision" while he was the guest of his favourite, the Earl of Southesk. The Bridge of Dun was founded on 7th June 1785, and finished 27th January 1787. It was erected by the family of Dun. A person in the parish who was well-informed, gave her assurance that the contractor who

built the bridge expended on its construction only half the sum for which he had contracted, thus making a clear gain of cent per cent.

In *Dysart* is included the land in Maryton owned by the proprietors of Duninald, which is held by them in feu from the estate of Dysart. The name was originally "Dyserth," and is said to have implied a hermitage. Until comparatively a recent date Dysart was ecclesiastically a separate parish. Nothing is known now of where the church was situated; but it is expressly mentioned in various old documents as belonging to the Priory of Rostinoth. For nearly a century after the Reformation it was attached to the parish of Brechin; and it cannot be wondered, considering the distance that lay between, that the residenters found it inconvenient to attend, for all the ordinances of the church, "the Kirk of Brechin quilk was thair paroche Kirk." The General Assembly was approached in 1649, and the 249th Act of that year was one "Recommending the disjoyning of the lands of over and nether Dyserts from Brechin to the Commissioners for planting of Kirks."

When the transference came to be arranged the good folks of Dysart had the great sense to prefer attachment to Maryton; but whether the connection of the Melvilles with the parish had not more to do with the choice than any special merit of its own is a question which cannot now be answered. Such was the fact, however; and from the year 1649 to 1890 Dysart formed a constituent part, civilly and ecclesiastically, of this parish.

The earliest proprietors of whom anything can be discovered are the Melvilles. The name of Melville is found in Scottish charters as early as the middle of the twelfth century. But in connection with Dysart it is not expressly mentioned until February 6, 1457, when "Johannes Malveyn de Disart" appears in a charter of Arbroath. There is reason to believe, however, that a John de Melville, to whom a hundred years before that date Christian de Melville, lady of Glenbervie, granted the lands of Liegevin, in the parish of Glenbervie, was proprietor of Dysart; and it may have been in possession of the family long before. It is certain that the two families of Glenbervie and Dysart were

closely related. One of the Kincardineshire Melvilles was the famous Sheriff, whose sharp practice as a judge made him an object of dislike to his neighbours. They complained of him to the king, when, in an unguarded moment, his Majesty replied, "Sorrow gin the Sheriff were sodden and supped in broo." James was taken at his royal word; and the Sheriff's Pot, or Brownie's Kettle, on the Hill of Garvock, still marks the place where the Mearns lairds of the fifteenth century prepared, if they did not enjoy, their unusual repast.

The first information afforded by our Parish Records gives, as proprietor of Dysart, Mr John Milne—represented as of Dysart in 1719. On 29th November 1739, David Carnegie acquired possession of the lands of Meikle and Little Dysarts (it would appear from the 'History of the Carnegies') through his wife, Margaret Dempster, heiress of Logie and Dysart. It needs not be added that, on the death of Thomas Carnegy in 1856, they fell by conveyance to the present proprietor. A considerable part of the present house of Nether Dysart is evidently very old—the newest portion upwards of a

century. But what is believed to be the Melville arms is still found on a carved stone in the building.

At an early period the Church courts had very serious responsibilities laid upon them, as is indicated in the following extract from the Presbytery Records:—

"1650, *Feb.* 17.—John Cuthbert, murtherer, now in Dysert, cam befor the Presbyterie in sack cloth, being the day before his absolution, and is to be referred to Mr William Raitt to be absolved if he find it expedient." Mr Raitt was minister at Brechin, and Dysart had not yet been transferred from the ecclesiastical jurisdiction of Brechin, notwithstanding the General Assembly's recommendation of the previous year. The session of Maryton had thus escaped the responsibility of dealing in any manner with John Cuthbert, murderer.

"1651, *July* 10.—Mr John Lamy (minister, Marieton) shew to the Presbytery that his Parochiners, being called to the watch at the sea coast to defend and resist the invadeing enemy by sea, that one of them killed his neighbour with a gun, and culd

not learn that there was enmitie betwixt the parties. Requests Presbytery to investigate the case."

The invading enemy, however, by sea or by land, eluded the precautions of the parishioners of Maryton and others; for twice in the following September the Presbytery were prevented from meeting, "be reason the Englishe forces were marching to and fro through their fields"; and twice in October the Presbytery record bears, "No meeting this day," once "be reason the English troupers were lying in garisones through this wholl Presbitrie," and again, "be reason that Englishe troupers were lying in Brechin."

In the beginning of last century the neighbourhood was in a state of great disturbance, and the inhabitants generally suffering the troubles of the Rebellion of 1715. In addition to the hardships which were due to local participation in the Rebellion, the district was exposed to the ravages of the rebels in their march northward, when they made free with all the eatables that came ready to their hand, and conducted themselves not over-civilly — in some cases converting the

implements of husbandry into firewood. Then they were followed by the Royalist army, who were on the whole more inclined to be civil, though they did not refrain from exacting what they had a mind to, especially the foreigners from Holland and Switzerland, who formed parts of the army. The same may be said of the return of the two armies; and for a considerable period the more peaceably disposed of the people were at the mercy of rebels, who took up their quarters in Montrose. It will give some idea of the troubles of that period to quote a few sentences from an interesting letter by one of the ministers of Montrose, James Trail, of date March 8, 1716. He begins stating that the Presbytery met every week, and were going on to purge out some ministers and schoolmasters who had gone along with the antichristian rebellion. One of the ministers in question was William Dunbar, who had been minister of Laurencekirk from 1677; was deprived of his charge in 1693 for not praying for their Majesties William and Mary; and was deposed by the Presbytery of Brechin for intruding at Montrose during the rebellion. He died in 1729, aged eighty,

and while minister at Laurencekirk he "obliged his parishioners publicly to swear in the church that they should never bear armes against any of the race and name of Stewart." He goes on to say the Pretender was proclaimed on the 17th of September in Montrose. The proclamation was made by the Earl of Southesk, whose conduct in the Rebellion led to the attainting of the title. He then continues:—

"Be pleased to know that we continued preaching in Montrose, and praying publicly in the church as we used to do before, till Saturday, the 8th October, at which time there was (through the solicitations of our town's people) an order sent by Young of Auldbar, from Mar, to turn us out, except we should give over praying for King George and Prince, &c. But when Auldbar came with a party of horse, and spoke with our Magistrates and Curates, he sent for Mr Arrot, and positively discharged us from preaching except we should pray for King James (as he called the son of Tabeall), and, to make the discharge effectual, seeing he thought we would not much regard it, he put his hand to his broad sword, and the Magis-

trates got up early by two of the clock Sabbath morning to order the church for the Curates, and had their pretended elders at the church door an hour before the time, lest we should have entered; and so we, understanding this, made no attempts that way. But my colleague after a while went out to his own country house, where he stayed till the King's forces came, and I with some other ministers who were forced to flee from their houses preached every Lord's day at Hedderwick, where we had a very considerable auditory all winter, notwithstanding all the endeavours that were made to break it.

"All our ministers in this Presbytery have kept true except Mr Geddie at Farnell, whom we deposed at our second meeting of Presbytery." Mr Geddie is elsewhere reported to have said that, "if he had known the censure would have been so heavy, he would not have prayed for the Pretender." "I cannot tell particularly of the bad treatment the ministers met with in this country; only, in general, there was not one suffered to live in peace or enjoy their homes, but was either driven from their houses or had

them plundered except myself, in this corner. Hedderwick kept his ground very well, and so did Benholm and several in this corner of the shire, and the most part of the gentry in the Mearns staid at home, and did not join the Rebellion, for which Provost Doeg in Brechin calls the gentlemen in this corner of the shire 'The wise men of the East.'" This Provost Doeg was laird of Cookston, near Brechin, and his daughter Christian was grandmother of the present Earl of Southesk, being the wife of Sir James Carnegie. She died in 1820, at the advanced age of ninety-one years. "I need not say anything of the Pretender's going off, or of the way the clans behaved when here; only, they being a fleeing army, and the terror of God upon their spirits, as I saw by those that were quartered upon me, they did little or no damage in respect of what was expected, and when the Pretender having left them, and Argyle's advance-guard being within four or five miles of them before they got notice to march, they went off without disturbance, and I thought I scarce ever heard more pleasant music than the bagpipe was that night when they were

drawing up at the Cross, about eight at night, to flee away.

"As to our town, I can say nothing of them, but that as they have been so they will still be—Falkirk bairns or worse." The proverb says, "Falkirk bairns die ere they thrive!" "We have a great many rebels lurking among us, but not so much as one of them is troubled; nay, some of them walk publicly in the streets, and nobody troubles them."

The writer of this letter, who was minister of the second charge of Montrose from 1709 to 1723, having subscribed a guinea towards building an Episcopal chapel in the parish (St Peter's, it may be presumed), was libelled by the Presbytery for encouraging Malignants, and is said to have died of a broken heart, at the age of forty-four, before the process was concluded.

The following extracts from St Cyrus seem to show that the representatives of Mr John Lamy retained the peculiar sentiments which rendered him a staunch adherent of his distinguished master, the great Marquis:—

"*October* 9, 1715.—This day Mr John

Lamy, sometime prelaticall incumbent here, did violently intrud himself upon this church and parish, being assisted by ane armed band of ruffians brought from other parishes, especially from Fernall and Kinnaird, who did violently deforce our minister when he was coming to perform divine worship, as he had done twenty years before; but such was the fury of the mob, that they would not suffer him to come near the churchyard, Mr Lamy in the meantime being possest in the pulpit, so that he was forced to retire to his own house, where he preached to such as could have access to hear him."

"*February* 5, 1716.—This day, the rebells having all past by this church about two a clock in the forenoon, the minister ordered the bell to be rung, and he possest himself again of his pulpit, to the great satisfaction of all present; and there being but few that day in the church, it being about three a clock befor divine worship could be begun, the minister lectured from the 3d Psalm so long as the day would permit."

"*February* 12, 1716.—This day, the parish being full of Swees and Dutch souldiers, the people could not leave their houses, so that

there was this day in the church some Swees officers, and some heads of families. The minister lectured from Exodus xiv. 13 and 14 v." ("For the Egyptians whom ye have seen to-day, ye shall see them again no more for ever," &c.) "The Brigadier had sent word to the minister that he could not stay above three-quarters of ane hour."

"*February* 19, 1716.—The parish also this day being thronged with Swees and Dutch souldiers, only some few heads of families were in the church. They could not stay from their houses for fear they should be spoiled and plundered as many were that day."

From the facts narrated it may be concluded that the parishioners of Maryton shared, with others in the district, some of the troubles of the Rebellion of 1715 and equally so in those of 1745.

There is no doubt that the influence of the Jacobites was strong in the parish; and one of its keenest upholders was Walter Greig, who was brought into difficulties with his ecclesiastical superiors for his share in the Rebellion of 1745. One Sabbath, during the service, a Royalist army was

passing the church, on its way to Culloden. It was too good a sight to be missed by the congregation at large, whatever their politics happened to be; and the whole of the congregation, with the exception of the minister and Mr Greig and his family, rose and went out to gratify their natural curiosity. The minister, it may be presumed, had thought it right, as a man of peace, not to leave the pulpit; and the elder had too little respect for Royalty and Royalists to pay such a tribute to their soldiers as leave his pew. The members of the family did not share the feelings of their sire to such an extent, and they made an effort to get out; but the old gentleman, who was sitting at the end of the pew, kept his seat, unmoved by their appeals, and would not allow one of them to go.

The capture, at the mouth of the river, of the King's ship Hazard, by the friends of Prince Charlie, was one of the events of the Rebellion in the neighbourhood. It was a warship with sixteen guns and a crew of eighty men; so that a good deal of heavy firing might have been expected on the occasion. Now, as it took place on a

Sabbath forenoon, we need not wonder that the services of the church of Maryton were disturbed by the noise. Accordingly we find this minute of date 1745, November 24: "Lecture Acts xxv. 13-end. No sermon. The congregation being disturbed and all in aghast by the rebels attacking the King's ship in the neighbourhood." Some young men of the congregation had not waited even for the lecture, but (young men will be foolish) preferred the unusual sight of the capture of a king's ship, to observing the demeanour which was proper on the occasion, and walked out of the church to the further disturbance of the congregation. A few of them had to answer for it, however, by an appearance before the congregation, and a public rebuke for their impropriety. One of the minutes may be quoted, in which the case is concerned, just as a sample:—

"1746, *June* 1.—The minister informed the session that one Alexander Stephen, a young man of this parish, had been applying to him for marriage, but that he had ordered the said Alexander's proclamations to be stopt, until he should give satisfaction for his scandalous behaviour in going out of the church upon

the 24th day of November last in the time of the first prayer, and before lecture or sermon was begun, and afterwards travelling in time of public worship to behold the rebels attacking the King's ship, all which could not but give great offence to every seriously disposed person; and withal the minister acquainted the session that he had ordered the said Alexander to attend their meeting this day, who, being called, compeared and acknowledged the whole fact, and professed his sorrow for it. Being removed a little, and the session deliberating upon the affair, they were of opinion that the said Alexander should appear publicly, and be rebuked in the face of the congregation next Lord's Day for the scandal and offence he had given in contemning the ordinances of God, profaning the Lord's Day, and countenancing a rebellious mob that was threatening to deprive us of everything that was dear and valuable. Being called in, the same was intimate to him, and he willingly submitted to the censures."

By-and-by the tables were turned upon the session; and they had to give an account to their superiors of their own doings in the

matter of the Rebellion. A committee of the Presbytery, Mr Ferguson of Farnell and Mr Knox of Kinnaird, were sent to interrogate the elders present, one by one, as to their behaviour during the late unnatural Rebellion. "And each one of them for themselves answered that they had not carried arms themselves nor had any way meddled in the said Rebellion, or had been guilty of any disloyal practices. Only they owned that through the influence of force, violence, terrors, and threats, and fire kindled in their neighbourhood, some money had been extorted from them by the Rebels, under the name of Levy money as the Rebels called it, which, they acknowledged with great grief, was contrary to their inclinations and professed principles to give." The names of the elders who gave this satisfaction were David Mitchell, John Leach, Alexander Belly, Alexander Smith, and Francis Mitchell, session clerk. Walter Greig, the other elder, did not make his appearance; and as he was reported to have deserted his duties, and besides that he had hired out a militiaman, it is to be presumed that Mr Greig's conscience had proclaimed him a *bonâ fide*

rebel. The Presbytery were satisfied with the excuses which had been offered; and the recusant elder is no more heard of in the records.

There are a good many other allusions to the memorable Forty-five; and for many years national fasts are frequently ordered for the state of the country, while a thanksgiving is also proclaimed "for the glorious victory of Culloden."

The noteworthy incidents of the Rebellion of 1745 have been given; and, happily for the country, since that unfortunate struggle it has never been the scene of actual warfare. Not indeed that it has never experienced the evil effects of war, but that all its hostilities have been carried on in other lands. It is painful to look back upon the frequent occurrence of a minute such as this—down through a great part of the eighteenth century: "A fast was appointed to be held for the abounding sins of the nation, and because the country is presently engaged in foreign war." And the consequences of that fearful scourge to a nation and its people not unfrequently extended to this remote corner of the land. From time to time there is note

of special destitution from the dearth of provisions, much of which was due to this cause, though occasionally a deficient harvest is assigned as the reason for a larger amount of poverty than usual prevailing. It is pleasant to remark that on these occasions the Church was not remiss in her efforts to cope with the distress of the people. The session funds were frequently devoted, in seasons of dearth, to the purchase of meal at a high price to be given to the poor, or to be sold at a reduced rate, to meet the circumstances of those who were able to give part of the cost. It must be said, to her credit, that at a time which is very frequently characterised as one of spiritual deadness, she did not neglect this important office of Christian charity. And perhaps were many of those who are loudest in the denunciation of those dead times to inquire more particularly into their history, they might be spared some of the necessity under which they lay themselves to defame the past in a way which must be distressing to their own feelings of charity; and they might, moreover, derive a little benefit in the shape of

example, and stimulus even, in the more ordinary offices of charity—such as clothing the destitute, feeding the hungry, and otherwise supplying the wants of the needy around them.

CHAPTER II.

LANDED PROPRIETORS.

DIVISION OF SCOTLAND INTO PARISHES—EXTINCT NAMES —FULLERTON — BONNITON — THE MIDDLETONS — THE HAYS OF BALHOUSIE — THE STRATONS — THE MILLS AND STIRLINGS—OVER AND NETHER DYSART—MONASTERY OF ABERBROTHOC — AGRICULTURAL HOLDINGS OF THE EIGHTEENTH CENTURY.

THE division of Scotland into parishes cannot be traced further back than the time of David I., in the twelfth century; and from his reign, too, may be dated the establishment of the National Church. Very little is known of the principle on which the division was carried out; but, as a rule, every lord's manor was erected into a parish, and the parish church was ordinarily under the charge of a secular clergyman. It was customary for the patrons of churches, with the consent of the bishops, to confer them on the nearest monasteries;

and some of the larger of these institutions had possession of as many as thirty parish churches, with all their belongings. In 1178 King William the Lion founded the Monastery of Aberbrothoc; and among the churches conferred upon it, at an early date, was the parish church of Maryton, or, as it was then called, St Mary's of Old Montrose. One of the rights conferred was the appointment of chaplains in the church; and though the ministrations were sometimes intrusted to a secular clergyman, it was common enough to have all the duties of such a parish performed by a monk from the convent. The whole system, though adapted in some respects to the state of the country, and not without its benefits, a few of which have come down to the present time, was attended with difficulties, and productive of the abuses which in due course led to the Reformation.

From the close of the twelfth century a continuous succession of families in the parish may be traced. Occasionally, indeed, the line of connection is somewhat obscure, and it seldom continues long in the same family. But from the earliest date, before it is broken off in one family it has appeared in another,

whose name at least, if little more regarding it, has come down to the present time. And it is a singular coincidence that the two families which are the first to be found on record were respective proprietors of the only two estates in the parish which have lost their original names — Ananie and Balnanon.

The first name identified with the parish is Crane, and the person who owned it was gate-keeper of the Castle of Montrose. He had been appointed to that office by King William, who was the first monarch to make occasional residence in the North of Scotland. This fact is cited by a learned author as evidence that the bounds of civilisation were extending in his reign; though from various sources it appears that his expeditions were sometimes for a warlike purpose. At one time, 1178, a certain MacWilliam, in the far north, had raised a rebellion with a view to the throne; and the king went to quell the attempt, and bring the rebel's head southward as a trophy. Another year, 1197, the royal journey to the north was to deal with an Earl of Caithness, another would-be usurper, who was taken prisoner, consigned

to Roxburgh Castle, and subsequently released on promise of better behaviour, leaving his son Torphine a pledge for his fidelity. The poor youth, for his father's new rebellions, was deprived of his eyes, and otherwise cruelly treated, so that he died miserably —not a very gratifying token of the kind of civilisation which prevailed. It was probably during one of these expeditions that the king took up his residence in Montrose, when he rewarded his faithful gate-keeper with the lands of Ananie, the gift having been made between the years 1178 and 1198. It lay immediately to the west of the den of Fullerton, which until a comparatively recent date was known by the name of Ananie. The lands of Fullerton west of the den formed a third part of the estate, the remainder being made up of two equal parts, taken respectively from the adjoining lands of Old Montrose and Bonniton. The latest record of it as a separate property is probably that on a tombstone of date 1670. Some of the workmen on the farm of Fullerton lately came on what appeared to be the foundation of a house or houses, in the field south of the public road, which was undoubtedly part of

the estate of Ananie. The material may have been the remains of the ancient homestead. It is a pity that Ananie has been allowed to slip from the nomenclature of the parish, and its restoration might yet be worthy of being seen to. Crane was followed in the possession of the estate by his son, Swayne, and grandson, Simon, successively; and the closing records of the family leave Ananie, in 1261, in the hands of Simon's five daughters as joint-proprietresses. There was an attempt to dispute the succession of the ladies, but the gallantry of the age prevailed, and an assize of the chief barons of the county in 1261 divided their father's estate among the five lady Cranes. Whether that was in view when it received its name is not known, but it is said to be derived from Gaelic words meaning "the island of birds." How long it continued the property of the ladies is not known; but sixty-seven years afterwards it appears again as a royal gift to a favoured servant.

Meanwhile the line of succession is maintained by the fact, which is on record, that during the thirteenth century the proprietors of Balnanon were the Arrats of Arrat, an old

family, extinct long ago, though the name is not uncommon in Forfarshire.

In 1328 another name is added to the list of persons known to have been proprietors in the parish. It is that of Walter Schaklok, who received from King Robert Bruce a charter of the third part of the lands of Ananie. Whether the other two-thirds were still owned by representatives of the Crane family does not appear. The name is a peculiar one. The first bearer of it may have been his majesty's jailor, and been rewarded with this gift of land for his faithful services in that unenviable occupation. Nothing further is known of him or his connection with the parish. But in 1361 the lands of Kineff, Slains, Fawside, and Ricarton, all in the Mearns, were given to one Simon Schaklok. The charter was granted at Montrose by David II.; and it is not unlikely that Simon was the son of Walter of Ananie.

Coming down to the year 1330, it may be interesting to note that the monks of St Mary's had now as neighbours Graham of Old Montrose, Fullerton of that Ilk, and Schaklok of Ananie; while possibly they

may still have been enjoying the friendship of the Arrats of Balnanon, and the Society of one or more of the old ladies, the Cranes, though that is not so likely. The records of the period make the reader acquainted with the name of another family which about that time was added to the notables of the parish.

The next name on the roll of proprietors is Graham of Old Montrose; but, passing it in the meanwhile, Fullerton of Fullerton appears for the first time, in 1327. In those early times the kingly occupation seemed to alternate between war and hunting. A favourite relaxation with most of the kings was the use of hawks; and the royal falconer was a person of consequence. Usually he was one of the king's closest companions, and it was fit that his services should be handsomely rewarded. Accordingly, Geoffery, the falconer of King Robert Bruce, had the gift of certain lands in Maryton, which from the occupation of their new owner received the name of Fullerton (or Fowler's Town). Forfar and Glammis were ancient domains and frequent residences of the kings, and Geoffery Fullerton was chief falconer for

Angus. Some estimate of the extent, if not importance, of his charge may be drawn from an account of expenses given in by one of his predecessors, which included 8½ chalders of corn consumed by him during his stay at Forfar, with the king's falcons, for twenty-nine weeks. In the same time his majesty's horses had only consumed 24 chalders; while 4 chalders were put to the account of seven puppies and their dam, and 4½ chalders for consumption by the wild boars. The last particular seems to indicate that already (in 1263) the wild boar of the forest had wellnigh been extirpated in the county, a mark of progress in agriculture. The Fullertons, after a hundred and twenty years' proprietorship, seem to have dissolved their connection with the parish about 1447, though so lately as 1728, when the lands and barony of Lunan were bought for John Carnegie of Boysack, John Fullerton of that Ilk became security for the money. The family may then have been resident at Fullerton in Meigle.

In 1394 the name of Melville appears in connection with Dysart; and about the middle of the following century part of the

lands of Fullerton, Ananie, and Balnanon were in possession of a family of the name of Crawmount. Reference may be made here to the coincidence of *Corbie hillock*, a croft mentioned in the Session Records, being on the property held by a *Crawmount.* In reference to it the Rev. Dr Campbell of Balmerino, an authority in antiquarian subjects, writes: "Many of your names of places present a fine field for etymological inquiries. What do you make of *Corbie*-hillock? There is a place in this parish called Corbie-hill, which is said (Corbie) to be 'a den of birks,' now Birkhill. Is there any such den at your place?" *Denhead* of Fullerton suits the description, and there is other ground for believing that it is the place which was formerly named Corbie-hillock. In a Scotsman's ear the word "corbie" will identify itself most readily with the raven, and the writer has been assured that it is the habit of that bird to frequent thickets where the birk abounds. How long this property continued in the possession of the Crawmounts is not known, but in 1530 it was owned by Durham of Ardestie, and conveyed by him to the Woods, when it became part of

what was afterwards erected into the barony of Bonniton, or Bonnington.

John Durham of Ardestie, who conveyed these lands in 1530, was probably John Durham, afterwards designated of Pitkerrow. The surname of Durham came originally from England; but at an early date there were persons of considerable distinction bearing it in Scotland, especially in the south, where it is still retained in the name of the parish Kirkpatrick-Durham. The first of the name known to be connected with Forfarshire was Sir William Durham, to whom, for faithful military service, Robert Bruce granted a charter of the lands of Grange, or Monifieth, which continued in the family for many generations. The first Durham of Pitkerrow was second son of Alexander, the sixth baron of Grange, and Janet, daughter of John Erskine, baron of Dun. Alexander's father, who also was named John, had got a charter of several lands in Forfarshire from James IV. in 1507. He died early in the reign of James V. The grandson was bred a merchant in Dundee, and having made a fortune in trade, purchased the lands of Pitkerrow,

Omachie, &c., a charter of which he got in conjunct with his wife Isabel Kyd, daughter of the laird of Craigie, of date 19th October 1534. One of his descendants will be duly noticed in connection with the parish as wife of John, Earl of Middleton.

From this time henceforth Fullerton ceases very much to be a distinct property, being incorporated alternately with Old Montrose and Bonniton.

Patrick of Inverpeffer and his wife, Margaret Fassington, entered then into the possession of Bonniton. The first of the family was Walkelyn, the king's brewer, who had a grant of the lands of Inverpeffer, near Arbroath, from William the Lion about 1200, and assumed his surname from the estate. The lady was probably related to a William de Fassington, to whom Balmadity, in Fern, was granted in 1362; but of whom, or of his name, nothing is known beyond the fact that a William de Fassington, of the county of Edinburgh, swore fealty to Edward I. of England in 1296.

The Inverpeffer family were succeeded as proprietors of Bonniton by the Tullochs, who were in possession of the estate in 1377. On

the 18th March Walter Tulloch received charters of Bonniton on the resignation of John de Capella (or John of the chapel). There is known to have been a churchman of that name in the Inverpeffer family, who in 1384 was appointed to the kirk of Lethnot when it was erected into a prebend of the Cathedral of Brechin. Many of the secular clergymen belonged to families of the first position in the country. There was a Walter Tulloch, probably the same individual who was Deputy Chamberlain of Scotland north of the Forth. Towards the close of the century the Tullochs were appointed hereditary keepers of the Moor of Monrommon, an office which was transmitted to their successors on the estate. They were in possession for more than a century, and the last laird of the name died, leaving two daughters coheiresses of the lands of Bonniton and Balnanon. Janet was the wife of David Garden, son and heir of the laird of Cononsyth. For a few years she had resigned her share of the property to Lord Innermeath of Redcastle; but it was conveyed back to her in 1508. It was through the marriage of Dorothy Tulloch that the estate passed into the hands of the

Wood family, of which fuller details will be given by-and-by.

For nearly half a century the barony of Bonniton, including Fullerton, was the property of a family named Mill. There is no evidence to show any relationship between them and the Milnes of Dysart, though the different spelling may be a mere clerical accident. It is certain that they were both intimately connected with Montrose and its merchants. The first intimation in the records of Mill of Bonniton is the fact of the tutors of "Ballvailov" being consulted, along with Col. Straton and the laird of Dysart, in the appointment of a schoolmaster in 1728. It may be presumed, therefore, that William Mill, whose name is afterwards identified with the property, was the son of Robert Mill of Balwyllo, formerly Provost of Montrose, who had amassed a fortune in trade and purchased various properties in Forfarshire. In 'Douglas's Baronages' his name is given as "James Mill of Balweylo"; and it is stated that his daughter Katherine married Charles, third son of the third baronet of Balmain. This Charles Ramsay had been bred a merchant, and his only son, by Provost Mill's

daughter, succeeded in 1754 to the baronetcy and estate of Balmain. There is nothing to indicate that William Mill took an active interest in parochial matters, nor is it certain that he was ever resident in the parish. Perhaps he was the eldest son, and had succeeded to Balwyllo, as he is several times referred to in the minutes under the name of "Balwylow." His initials and those of his wife, W. M. and M. W., with the date 1766, are still found on the cart-shed of Fullerton. He continued in possession of the property until 1771, when he died without issue, so far as the records show. His executor, or one of his executors, seems to have been James Mill of Old Montrose.

In 1668 the estate of Old Montrose came into possession of one who had not only been a successful opponent of the great Marquis, but who, like the Marquis himself, saw fit to change sides in the course of a distinguished career.

A royal charter was granted, 6th May 1668, to John, *Earl of Middleton*, and his heirs-male, which failing, to his heirs and assignees whatsoever, of the barony of Auld Montrose and other lands in Forfarshire

which had belonged to James, Marquis of Montrose, and had been disponed by him to John Grahame of Fintrie.

The surname of Middleton is local, being derived from the lands of Middleton, in the parish of Laurencekirk. Charters relating to the family are found as early as from the time of William the Lion, and it can be traced from his reign down to the beginning of the sixteenth century, when Gilbertus dominus de Middleton was sheriff of the county of Forfar. The lands of Middleton, Husbandtown of Middleton, and Drumquharbir (Drumforber) were conveyed by John Middleton, who may have been son or grandson of Gilbert, to David Falconer of Halkerton, who gave in exchange the lands of Netherseat of Halkerton, or Kilhill, and two-thirds of the lands of Bent. This exchange was confirmed by two charters, under the great seal, dated 27th January 1539-40. From that time the Middletons were designated of Kilhill until the property was conveyed into other hands by his son, also named John, by charter dated 3d November 1606. The same day he was infefted in the lands of Murton, Cauldhame, Roishill, and

others, and the family designation became Middleton of Cauldhame, or Caddame. John, having no issue, was succeeded by his brother Robert, who married Catherine Strathauchin of Thornton, and was the father of the first Earl of Middleton. He was murdered while sitting in his chair in the Castle of Caldhame by soldiers of the Marquis of Montrose when they were overrunning the country in 1645.

Though it was late in life when the Earl acquired the property of Old Montrose, a brief sketch of his previous history may not be out of place. After a short military campaign in France, he entered the service of the English Parliament, and was engaged in the civil wars in 1642. Subsequently he returned to Scotland, and received a command in General Lesly's army. For his share in the Marquis of Montrose's defeat at Philiphaugh he obtained from the Parliament a gift of 25,000 marks. In March 1646 he took Montrose's Castle of Kincardine, in Perthshire, which was defended by young Napier and a band of about fifty men. For fourteen days it held out against the full force of the besieger, by which it was at last

reduced. The brave defender, accompanied by a cousin, made a gallant escape through the midst of the invading host. Thirty-five of his men surrendered, and were sent to the tolbooth in Edinburgh; twelve were shot by Middleton's orders; and the castle was consigned to the flames. Soon after, his persistent efforts in the North led to the capitulation and exile of Montrose, though, two years from that date, he was found among the Royalists, gallantly fighting at the battle of Preston, in which, having his horse shot under him, he was taken prisoner and sent to Newcastle. Escaping from custody there, he next appeared in the Highlands at the head of a band of Royalists, who were defeated; and when Charles II. came to Scotland in 1651, he was joined by Middleton, who was appointed commander of the horse in the royal army. He distinguished himself highly at the battle of Worcester, but was wounded, taken prisoner, and consigned to the Tower of London. He narrowly escaped execution at the instance of Cromwell, on the plea of having been a deserter from the Parliamentary army; and shortly afterwards he joined Charles in Paris,

whence he returned in 1653 to command the Royalists in the Highlands. The following year he was defeated at Lochgarry by General Monk, but he made his escape and rejoined the king at Cologne. In 1656 he was created Earl of Middleton, Lord Clermont and Fettercairn; and he remained in France until the restoration of Charles to the throne. On returning to Scotland he received the patent of his earldom, which was dated 1st October 1660. The honourable appointments were also conferred upon him of Commander-in-Chief of the forces in Scotland, Governor of Edinburgh Castle, and Commissioner to the Scottish Parliament. He filled these offices with much splendour, but with a severity which made him odious to the people, and a regard to the laws of morality which was not very creditable to himself. Let it be noted in his favour, however, that his conduct, though generally the reverse of praiseworthy, was not unmarked by honourable action. When Montrose capitulated on conditions of leaving the country, Middleton resisted all the efforts that were made to induce him to depart from the terms and deliver the Marquis into the hands

of his more vindictive enemies. Again, when appointed to open the Parliament in Scotland, he expostulated against the infamous letter of Charles to the Presbyterians, which had been composed by Archbishop Sharp to put them off their guard as to his majesty's design of introducing Episcopacy into the country. Of his conduct on this occasion Dr Cook the historian writes: "Even Middleton, loose as his morals were, was shocked with such disingenuity, and honestly answered that the thing might be done, but that, for his share, he did not love the way, which made his majesty's first appearance in Scotland to be in a cheat." To the Earl's unpopularity in the country succeeded the withdrawal of the king's favour; he was deprived of his offices, and by way of genteel banishment he received the appointment of Governor of Tangier, in Africa, where he died in 1673. Through his many excesses he had contracted considerable debts, and his various estates were taken possession of by his creditors, to be afterwards redeemed by his son-in-law, the Earl of Strathmore.

The Earl was twice married. His first wife, who had been twice previously married (first

to Alexander Fothringham of Ballindean, and next to Sir Gilbert Ramsay, fiar of Balmain), was Grissel Durham, daughter of the laird of Pitkerrow. She died in September 1666; and in December of the following year he was married at St Andrew's, Holborn, to Lady Martha Carey, daughter of the Earl of Monmouth. The second marriage was without issue, but by the first Countess there were two daughters and a son: Lady Grissel, who was married in 1662 to William, ninth Earl of Morton, nephew-in-law of the second Marquis of Montrose, and died in March 1666; and Lady Helen, who in 1662 became the wife of Patrick, Earl of Strathmore, the marriage ceremony being performed by Archbishop Sharp.

Charles, the second Earl of Middleton, succeeded his father in 1673. He had been member for Winchelsea in the Long Parliament. He had been bred at the Court of Charles II., and he was Ambassador for some time at Vienna. On his return home in 1682 he was appointed one of the Principal Secretaries of State for Scotland, and two years afterwards an Extraordinary Lord of Session. About the same time he was

sworn a Privy Councillor in England; and a month after he was appointed one of the Principal Secretaries of State, which offices he held till the Revolution in 1688. He then joined King James in France, for which he was outlawed by the Court of Justiciary in 1694. On the 2d July 1695 his estates and titles were forfeited by Act of Parliament.

A writer of the period gives the following interesting account of Earl Charles: "He was against the violent measures of King James, and for that reason made no great figure at Court while that prince was upon the throne, yet he continued firm to his majesty's interests to the last; was proof against all the offers made by King William; and, after being frequently imprisoned in England, followed King James to France, where he had the chief administration given to him. He is one of the politest gentlemen in Europe; hath a great deal of wit, mixed with a sound judgment; of a very clear understanding; of an easy, indifferent access; but a careless way of living. When he was in England he firmly stood in the gap to stop the torrent of some priests, who were driving King James to his ruin; and had so

mean an opinion of converts that he used to say, a new light never came into the house but by a crack in the tiling. Yet this man, who had stood all the temptations of King James's reign, and all the endeavours of that prince to bring him over, to the surprise of all who knew him, declared himself a Roman Catholic upon the king's death; and after having said as much as any man against Popery, yet hath now the entire management of the Court of St Germains. He is a black man of a middle stature, with a sanguine complexion, and one of the pleasantest companions in the world; towards sixty years old."

His Countess, daughter of the Earl of Cardigan, died at St Germains in 1743, in the ninety-fifth year of her age. His two sons, John, Lord Clermont, and the Hon. Charles, were captured by Admiral Byng, on the way with French troops to invade Scotland, in 1708. They were committed to the Tower of London, but were soon released, when they returned to France. Lady Elizabeth, the eldest daughter, was married to the son of the Earl of Perth. She had the style of Duchess of Perth; and

she died at Paris, at an advanced age, after 1773. Lady Mary became the wife of Sir John Giffard, Knight; and Lady Catherine, the youngest daughter, who married Michael, Comte de Rothe, died at Paris in 1763, aged seventy-eight years.

In the 'History of the Carnegies,' Hay of Balhousie is given as proprietor of Old Montrose towards the end of the seventeenth century. He may have acquired it, at the forfeiture of the second Earl of Middleton, in 1695. Thomas Hay of Balhousie, who was descended from a brother of the first Earl of Kinnoull, succeeded his own brother in 1675. In 1693 he was elected member of Parliament for the county of Perth; and he was created Viscount Dupplin by patent dated 31st December 1697. He was one of the Commissioners for the Union, which he supported in Parliament. The chief of his family, the fifth Earl of Kinnoull, who was then at the Court of St Germains with James VII., resigned his titles into the hands of Queen Anne, and received a charter in 1704 permitting him to bear the honours during his life. At his death in 1709 he was succeeded by Lord Dupplin, who thus

became sixth Earl of Kinnoull, and was soon after elected a representative peer. He was a supporter of the Tory Administration; and at the Rebellion of 1715, having fallen under suspicion, he was committed a prisoner to the Castle of Edinburgh. His eldest son, who had been created Baron Hay, was taken into custody in London on the same occasion. His third son, Hon. Colonel John Hay of Cromlix, accompanied the Earl of Mar to the North, and joined him in proclaiming the Pretender, who created him Earl of Inverness. For his share in the Rebellion Colonel Hay was forfeited by Act of Parliament. The Earl died in January 1719. His wife was only daughter of the first Lord Strathallan.

It is curious to find the name by which he must have been chiefly known in the parish, surviving until 1769 in the stable of one whose ancestors and himself had been long farmers on the estate of Old Montrose, the valuation of Redcastle including a horse named "Diplin." Walter Greig had suffered, though in a smaller, way, for the Tory principles which had brought his lordship to grief. Perhaps

it was a fellow-feeling that induced him in this humble fashion to preserve the memory of his own, or certainly his father's, landlord.

This closes the proprietorship of the parish in the seventeenth century, and it may be well to note that the eighteenth century opened with its whole lands in the possession of three families. Bonniton was still lingering, nominally at least, in the hands of Sir James Wood, the last representative of a baronial family which had been rooted in the parish for more than two centuries. Old Montrose, now including the various lands which had been joined to it during the previous centuries, was the property of Lord Dupplin, who was virtually the head of a noble house which had been long distinguished, as it still is in the neighbouring county of Perth. And William Lyell, laird of Dysart, was the chief living representative of a family which from an early period had been of considerable influence in the Mearns.

Perhaps Old Montrose was the first to change its owner, if it passed immediately from the Kinnoull family into the hands

of the Honourable Charles Straton, who was certainly proprietor of it before 1721. He was of the Straitons, or Stratons, of Lauriston, who are supposed to have come originally from England. As early as the fourteenth century the family was of considerable consequence in the Mearns. Two of "the name of Alexander Stratone de Laureston" are well known in history. One of them fell at the battle of Harlaw, as recorded in the old ballad :—

> "And then the knicht of Laureston
> Was slain into his armour sheen."

Various representatives of the family were members of the Scottish Parliament, the last of whom sat for Kincardineshire in 1663. The family estate went from their possession in 1695, or at an earlier date. The name of the barony of Lauriston was changed into Miltonhaven by its new proprietor, Sir James Falconer of Phesdo. Some of the principal families in Montrose last century were Stratons, cadets of Lauriston. It does not appear in what relation Colonel Straton stood to the last of his family and name who owned the original

estate. He may have been the last proprietor of it himself, or more probably son of the last proprietor. At all events his near relationship may be presumed from his desire to change the name of Old Montrose into Lauriston. It was so designated in certain legal documents, and probably so called for a time. But it is doubtful if the old name ever gave place generally to the one which sought to usurp it. In most of the parish records the name of Old Montrose is the only one which occurs. And the good old name of Lauriston has been perpetuated, without sacrifice to Old Montrose, by being restored to the lands to which it legitimately belonged. Colonel Straton seems to have taken considerable interest in the affairs of the parish. He was succeeded in possession of the estate by his son John, who in 1728 had married Janet Straton, daughter of Samuel Straton, apothecary in Montrose. John had resigned possession of it before 1765.

In 1765 the proprietor of Old Montrose was John Mill, another son of Provost Mill of Balwyllo, who previous to its purchase had been a merchant in London. He

resided some time in the parish, and erected a loft in the end of the church for himself and his family. There are still in the parish those who have heard old people speak of the good reputation which John Mill and his successor on the estate maintained in the district. No pains or expense was spared in the improvement of their place, and everything about it was kept in beautiful order. They also excelled in their charities; and John Mill has the distinction of being the only proprietor in the parish who has left behind him a permanent source of benefactions to the poor. His early years had been spent in Montrose, and his connection with the trade of the town had probably continued during his life. At his death, which took place in 1771, he left a deed of mortification to the following effect: "I leave to the Town and Parish of Montrose the sum of One thousand Pounds Sterling, and to the Poor of the Parish of Marytown, in which my House at Old Montrose is situate, the sum of Two hundred Pounds Sterling, to be distributed in such manner as the Magistrates in the Town of Montrose and the Kirk-Session

of the Parish of Marytown shall respectively, with the Approbation of two or more of my Executors or Trustees, direct and appoint. Written with my own hand, and signed by me, at Hampstead, in the County of Middlesex, this thirtieth day of May, 1767. (Signed) John Mill." Two of his executors were nephews — James Mill, who succeeded to the property, and Sir Alexander Ramsay of Balmain, who in 1765 had been elected member of Parliament for Kincardineshire in the room of Sir James Carnegie. Another trustee, Captain Mill, merchant in Montrose, probably stood in the same relationship to the deceased.

James Mill, who succeeded his uncle in possession of Old Montrose, is described in 'The Land of the Lindsays' as laird of Noranside. As already stated, he was an executor of William Mill of Bonniton; but it does not appear that he had a personal interest in that property. The records bear that during his proprietorship he was frequently consulted in the affairs of the parish by the minister and kirk-session. He sold the estate of Old Montrose in

1789. His eldest son is only incidentally referred to in the parish records; but Mr Jervise relates of him that he became laird of Noranside, and that in 1786, while a mere youth, he had married an Irish lady of the name of Ivy, widow of the Hon. George Falconer, son of Lord Halkerton. He is said to have died in 1822 without issue, and been succeeded by Major James Mill, a hero of Waterloo.

The gentleman who purchased the estate from James Mill was Sir James Stirling, who is believed to have been a speculator in land. He continued in possession less than two years; but, during the time, he was elected Lord Provost of Edinburgh. It is to be presumed, however, that his residence had been chiefly at Old Montrose, as he was chosen to be an elder in the parish, and ordained to the office on the 29th October 1789. In the following year the estate of Old Montrose was added to the Barony of Kinnaird.

Bonniton and Fullerton had also become the property of Sir David Carnegie; and, as already stated, Dysart, including the lands now attached to the estate of Dun-

ninald, had been in possession of the Carnegies of Craigo from 1739. The list of landed proprietors from the twelfth century is now, therefore, as complete as it can be drawn from the sources of information available. That the list is an imperfect one, especially in the earlier of the centuries, may reasonably be inferred; and that the information conveyed may be partially inaccurate, and fragmentary at best, is frankly acknowledged. The only claim put forth is one which the reader will generously recognise — that the task has been performed with a sincere desire to make the short history as interesting as a bare narration of facts would permit, and as reliable as possible from the materials at command.

Following the families already noticed there has been a succession of proprietors of whom little information can be obtained. The lands in Forfarshire changed owners very frequently during the seventeenth century. The account, therefore, which remains to be given may not be very abundant in detail, but it will be as accurate as possible.

The courtesy of a gentleman in the neigh-

bourhood, who has devoted himself to such subjects, has supplied the following information of one of the earliest successors to the Melvilles in the possession of a portion of Dysart: "4th November 1653. There is a retour of this date to be seen in Chancery in favour of John Guthrie of Over Dysart as heir-male of his uncle, John Guthrie of Innerlunan (the part of Lunan now possessed by Colonel W. Blair-Imrie). The sasine upon the precept following on this retour is registered in the Particular Register the 11th of February 1654. This John Guthrie disponed the lands and teinds of Lunan to Sir Francis Ogilvy of Newgrange and Easter Braikie, and his sasine on this conveyance is registered in the Particular Register the 8th September 1667."

It was probably about the same time as the Middletons came to be connected with the parish that Dysart fell into possession of the Lyells. The first proprietor of the name is believed to have been Walter Lyell, who was the son of James Lyell of Balmaleddie and Jean Hay, daughter of the Laird of Urie. He was born in 1595; and it is

supposed that Dysart was purchased towards the close of his life. His father having been dispossessed of the family estate, Walter Lyell procured for himself the office of hereditary clerk of Montrose, which was held by himself and his son in succession until the Revolution in 1688. Walter Lyell was twice married,—first to a lady named Hamilton, from the South Country, by whom he had one son, David, who was minister in Montrose and laird of Balhall. James, the elder son of Lyell of Balhall, became an advocate, and died unmarried; and Peter, the younger son, married Dowager Lady Halkerton, but died without issue.

By his second wife, who was daughter of Finlayson of Gagie, Provost of Dundee, Walter Lyell had a son, Thomas, who inherited Dysart, and filled the office of clerk in Montrose. He married Jean Maria Lindsay, daughter of the Honourable Colonel Lindsay, a brother of the Earl of Crawford, and cousin to Lindsay of Edzell. Her father was killed at the siege of Braedaw. Thomas Lyell died in 1689, leaving a son to succeed him.

William Lyell of Dysart is said to have owned Bonniton for some time. He had three sons, the second of whom was the founder of the Gardyne family. Thomas Lyell of Gardyne, by his wife, who was daughter of a merchant in Montrose, had seven sons, two of whom survived him,—one to inherit the Gardyne estate, which is now possessed by his great-grandson; and the other, Stuart Lyell of Kinneff, father of the late minister of Careston. William Lyell's affairs having got into disorder, Dysart was sold about 1715.

On a stone in the garden wall of Nether Dysart are to be seen the letters P.S.—M.H., with date 1714, and a Latin inscription, "Spe vires augentur." They are the initials of Patrick Scott of Rossie and Margaret Hope, his wife, a daughter of Lord Rankeillor. But he was never in possession of the estate, as has been supposed. His grandson, also Patrick Scott, having disposed of Rossie, got a lease of Dysart for two *nineteens*, and on entering upon it built the present house. The stone in question had come from Rossie.

The parish records bear that the proprietor

of Dysart in 1719 was John Milne, a magistrate of Montrose. In a minute of 1727 there is reference to a bond by John Milne of Dysart, dated at Montrose, "December the 2d, 1719 years." The minister was recommended "to converse with Bailie Milne about the interest, being [seeing] the session knew not how many years are resting or payed since the date of his bond." John Milne had died before 1731, and been succeeded in the property by his son; for that year it was reported "that the Minister and three of the Elders had waited upon James Milne of Dysart in order to have the Bond granted by his Father for the behoof of the poor of this Parish, and the said bond was put into the box." James Milne's lairdship had not been a prosperous one, and the kirk-session were summoned to a meeting of his creditors on the third of January 1739. Some days after a bill was delivered to them on his behalf, "accepted by Jas Scot of Loggie, John Scot of Hedderweak, Archibald Scot of Rossie, Alexander Mill of Ballachie, Alexander Turnbull of Nether Woodtown, and James Mill, shipmaster in Montrose";

and the same year, in December, a discharge was granted to his trustees.

The relations between the Scots and Mills of the district seem to have been very intimate, probably from the close connection of both families with the town and trade of Montrose. At the same time, it is doubtful if such a combination of names could have been procured to a friendly document a quarter of a century before. In the famous Fifteen the lairds above noted were ranged on different sides. The Hedderweak of that period was certified, in the interests of loyalty, as "having kept his ground very well"; and it was at his place the ministers of Montrose officiated on Sabbaths when they were driven from their pulpit. At a later date, one of the gentlemen rebels who had to flee from Montrose was "Alexander Miln of Ballochie, who assaulted Mr Ker (minister of Logie) in the pulpit and brought him out of it." While of "Logie Scot" it is recorded that he had the management of affairs in Montrose in behalf of the king, though his conduct seems on the whole to have been doubtful. In the affair of a prisoner who

was intrusted to him for safe custody, he, along with the commandant of the garrison, quarrelled over their cups with the captor of the rebel, and without ceremony ordered him to prison, for which criminal letters were taken out against "Mr Logie and the commandant."

Previous to the discharge being granted to the trustees of James Milne, David Carnegie had acquired possession of the lands of Meikle and Little Dysarts through his wife, Margaret Dempster, heiress of Logie and Dysart, the nature of whose connection with the properties, or the families who owned them, has not been discovered. It must be stated, however, that a year or two after, James Milne, then a merchant in Montrose, made good to the session the loss which they had sustained in accepting the composition offered to his other creditors.

The leading families of the sixteenth and seventeenth centuries having now received their share of attention, it may be well to go back for a little to the monks, and the Monastery of Aberbrothoc, which had a considerable interest in the parish for

nearly four centuries. In justice to the churchmen of the earlier of those centuries, it must be remarked that, as a rule, they were found to be good landlords; so much so, that to be a tenant of the Church was long regarded as an enviable position. They were undoubted benefactors also to the science of agriculture. To quote the words of Mr Cosmo Innes, "All the monasteries were zealous agriculturists and gardeners, at a time when we have no proof that the lay lord knew anything of the soil beyond consuming its fruits." If not famous for their learning, they were at least better informed and took greater interest in agricultural matters than the ordinary class of proprietors. Their habits being more peaceful than warlike, adapting them more to the arts of industry than the sports of the huntsman, they must have been an influence for good in their immediate districts. It was only when they departed from the simplicity which had characterised their living that the abuses began, for which they paid so great a penalty.

The lands which belonged to the monastery were the present farm of Maryton (not

including Baldovie, of course), the glebe and its pertinents, and (there is reason to believe) a small portion of the present farm of Old Montrose. There are no details recorded of the management of the Abthen of St Mary's; but it is possible to form an idea of its probable condition from particular accounts which have been handed down of other church-lands similarly situated. Some were farmed almost entirely in the immediate interests of the Monastery; others were wholly in the hands of tacksmen paying a yearly rent; and a few conjoined the two systems, a portion being retained for cultivation and the remainder let to tenants.

The monks' barony usually consisted of what was called the Grange or principal farm-steading; adjoining it, the mill, with a hamlet of houses for cottars and their families; and farther outlying, the husbandlands or crofts. It was not unusual for the cottars to hold from one to ten acres of land at rents varying (as in the case of Kelso in the fourteenth century) from one to six shillings a year, with services not exceeding nine days' labour. The tenants of a husbandland had each ground sufficient for the

maintenance of two oxen; and six of those tenants were clubbed together, having a common plough to till the whole of the land, each one supplying his quota of service. The plough of the period was drawn by twelve oxen; and the extent of a husband-land was about twenty-six acres. Something like this community of land-tillage may still be seen, or might have been a few years ago, in Belgium; where, however, not oxen, but the milk-cows of two or three adjoining families, were thus utilised.

Whether this exactly describes the Abthen of St Mary's cannot, of course, be affirmed; but probably it does. There is no mention of a milltown having been on the farm of Maryton within the last two centuries, though one or more were to be found on the other farms. But a husbandtown of Old Montrose was a separate holding during last century; and it is not unlikely that it had derived the name from having once formed the husbandlands of the Abthen. The tradition, that Hospital Shiells in the parish of Marykirk belonged to the Abthen of St Mary's, is one to which some countenance is lent by the dedication of the church of that

parish; and in times of old the two parishes may have borne other relations to one another.

It seems that part, if not the whole, of the lands had been out of possession of the monastery for a period, as there is a deed of resignation of the lands of Maryton in 1447 by William Fullerton of that Ilk. With that exception there is reason to believe that the Abthen continued in the hands of the monks until the Reformation. It was then rather summarily disposed of by Alexander Campbell, Bishop of Brechin, brother of the laird of Ardkinglass, Comptroller of Scotland, who was unfortunately empowered to make away with all the benefices within the diocese. In the discharge of this important commission he was influenced more by personal feeling than any strict sense of justice. He had been appointed bishop through the influence of the chief of his clan, and in token of gratitude to his patron he bestowed upon him all the church property in Farnell and Maryton, together with the lands of Esauxton, near Brechin; the total value of them all being a yearly sum of £357, 10s. 8d., a comparatively large rental,

even in Scots money, in those days, though greatly under the figure of the present rental in sterling money. It is understood that the bishop did not confine benefactions of this sort to his friends, but appropriated to himself a goodly share of the spoil.

The nobleman who in this way had the fortune to become a proprietor in the parish was Archibald, fifth Earl of Argyle, who in the stirring events of his time distinguished himself as the most powerful leader among the Protestants. For a while he adhered to the party of the Queen Regent; and he endeavoured to act a friendly part to the unfortunate Mary in her need, never concurring in her imprisonment, and engaging in her cause at the battle of Langside. His strict Protestantism would not allow him to be present at the christening of the prince, on account of the Popish ceremonies introduced, though his Countess was a sponsor on the occasion in the room of Queen Elizabeth. Before his death, which occurred in 1575, in the forty-third year of his age, he had attained the dignity of a Privy Councillor and the office of Lord High Chancellor. His brother, who succeeded

him, was grandfather of the Argyle who opposed the Marquis of Montrose. How long the Argyle interest continued in the parish is not known, but the entire Abthen, with the exception of the glebe and church pertinents, had been added to the estate of Old Montrose prior to the time of the Marquis.

Before taking leave of the landward history of the parish it may be interesting to give as correct an idea as possible of its agricultural divisions during the eighteenth century. Besides the leading farms, there appear to have been nearly thirty smaller holdings, with distinctive names, in addition to a few small pendicles of an acre or two in size. The population must have been at the least a thousand, judging from the fact that the number of communicants, as recorded, averaged about 280. A good many of the names of those separate holdings will be new to most persons, though several of them are still familiar as names of a portion of their respective farms. Old Montrose, Dysart, and Fullerton had all their cottowns as well as milltowns. There was a milltown of Bonniton, a husbandtown of

Old Montrose, and a cottown of Maryton Law. Then, in addition to the leading farms which still exist, there were connected with the estate of Old Montrose, Balfield, Brewlands, Bermains, and Haughbridge Mill. The name of Barnhead appears on the record for the first time in 1776. Powmouth was a separate holding; and, as already said, Over and Nether Maryton and Maryton Law were distinct farms. Corbie-hillock was situated at the top of Fullerton Den, while Dykeside occupied part of the field above the glebe. The estate of Dysart, besides the two larger divisions, comprehended Crookward, Evenward, Eastward, Westward, Newbigging, Balstout, North Room of Gightyburn, South Room of Gightyburn, Buckiemill, and Fisherland of Dunninald — the last named being also called either Morrockhill or Sturrockhill, it is doubtful which of the two.

CHAPTER III.

HISTORIC FAMILIES.

INTRODUCTORY—WOODS OF BONNITON—AN EXCOMMUNICATED PAPIST—THE BROTHERS DALL—AN INTERESTING LETTER — CREATION OF BARONETCY — WISHARTS OF DRUM—CAUSES OF THE REFORMATION—VISITS OF JOHN KNOX—MELVILLES OF DYSART—MELVILLES OF BALDOVIE—ANDREW MELVILLE—FAMILY OF RICHARD MELVILLE—JAMES MELVILLE—FAMILY OF DAVID MELVILLE—EARLY HISTORY OF THE GRAHAMS—THE FIRST AND SECOND EARLS—THE THIRD AND FOURTH EARLS —A TULZIE IN EDINBURGH—THE MARQUIS—ESTIMATE OF HIS CHARACTER—SUMMARY OF HIS LIFE—HIS EXECUTION — INCIDENTS CONNECTED WITH OLD MONTROSE—INTERESTING EPISODES IN AND ABOUT MONTROSE—THE SISTERS AND WIFE OF THE MARQUIS—THE SECOND MARQUIS AND HIS DESCENDANTS.

ABOUT the middle of the sixteenth century the greater part, if not the whole, of the lands of the parish, exclusive of the monks' property, was in possession of four families, whose names appear with striking promi-

nence in the stirring and momentous events of the next two centuries. The interest which is still attached to the Woods of Bonniton is comparatively of small account; yet they were a family of considerable influence in the county, and it may not be amiss to set down in connected form the fragments of their history which are to be found in the various records of Forfarshire. The name of Wishart is not likely to be soon forgotten; and though its lustre is due chiefly to one only remotely connected with the parish, it should add to the interest with which the few particulars known of the family by whom it was borne would have been regarded in any case. It must be confessed that their proprietorship is not so well authenticated as is the case of other families in the parish. Of the Melvilles it would have been superfluous to write, had the purpose not been to trace the connection with the parish of a family whose influence, even apart from its two illustrious members, would have secured for it a distinguished place among the families of Angus. And this remark applies equally to the Grahams,

immortalised by the great Marquis. It is chiefly in their relation to the parish of Maryton that it is proposed to touch the history of those remarkable men, with the memory of whose public life the dearest interests of the country are so closely associated. Or, if larger space is devoted to them than to the other members of their respective families, it will be excused on the ground, partly of the better opportunity there is of acquiring information in regard to them, and partly of the temptation, which is natural, to dwell at greater length upon characters replete with universal interest.

An old account of the families of Scotland bears that the chief of the Woods was Wood of Colpnay, in Aberdeenshire, now extinct. In old documents they were called De Bosco. The same account gives that in the days of King William and Alexander II. Gulielmus de Bosco was Chancellor, and was a witness in many of their charters. It also mentions a tradition that Fleetwood, Kirkwood, and Calderwood are all cadets of the family, who have varied their old name by adding their

style. The same authority states that the first Wood of Bonniton was the third son, while the founder of the Wood family of Balbegno was the second son of Wood of Colpnay.

As already stated, Walter Wood succeeded to Bonniton through his marriage with Dorothy Tulloch. After he had been in possession for some time, King James IV., on July 3, 1493, confirmed a charter by Dorothy Tulloch, with consent of her husband, of the lands of Bonniton and Balnanon to John Wood, their son, reserving their life-rent. John died without issue, and the right of succession passed to his brother William, who in 1520 is described as the son and heir. The time of his succession, or of his death, is not recorded; but he is known to have married Margaret Ogilvy, eldest daughter of the second Lord Ogilvy of Airlie, and in 1532 certain lands were resigned to him by William, Earl of Montrose. It is his monument, parts of which are to be seen on the churchyard wall, and enough of the inscription is preserved to show that he had died in possession of the estate.

His daughter, Marjory, was the wife of William Ramsay of Balmain, who received from James V. a charter under the great seal of the lands and barony of Tarrenzean, in Ayrshire, dated 11th April 1534. Their only son, David Ramsay of Balmain, married Catherine, daughter of Sir Robert Carnegie of Kinnaird, an ancestor of the Earl of Southesk. The old authority already quoted states that David Wood of Craig, Comptroller in the time of King James V., was of Bonniton. He was probably brother, or son, of this William; but there is evidence that in 1549 the laird was James Wood, who married Elizabeth, daughter of Lord Ruthven, and who granted the lands of Balnanon by charter to the grandfather of the first Earl of Southesk. His daughter Elizabeth married George Ramsay of Bamff.

There is a blank in the records of Bonniton and the Woods during the next half-century. Their share in the time of suffering which preceded the Reformation, and in the years of anxious labour which followed it, is not known; though, doubtless, they had not been allowed to stand by as uninterested

spectators on one side or other of the fierce and long-continued struggle. But, in the absence of historical accounts, there is a tradition, deserving of notice, which must refer to that period. It is that during one of the visitations of plague two members of the family (it is said by some, the laird and his wife) were seized when walking on the hill of Bonniton, and died in a very short time. Their bodies were buried on the spot where they had died, and the place is still known as the "Pesty's grave." This was probably in 1568 or 1585, two years memorable for the severity of the pestilence and the multitude of its victims in Scotland.

The next Wood whose name appears is James, eldest son of the laird, in 1596. That year, in an Act of Convention of Estates, "the young laird of Bonitone," as he was called, was declared an excommunicated Papist, a like declaration being made against the Earl of Huntly and Lord Sanquhar. The Bishop of Aberdeen was charged "to hear his offers, and finding them agreeable to the law of God, conscience, and quietness of the realm," to

relieve him of the sentence of excommunication; otherwise, to cite him to appear before the Council within fifteen days thereafter. The accounts of this young man seem to indicate that his family adhered to the principles of the Reformation; but the Bishop's interposition, if he did interpose, was unavailing in his own case, as the following extract from Chambers's 'Domestic Annals' for the year 1601 will show:—

"James Wood, *fiar*—that is, heir—of Bonnington, in Forfarshire, was a Catholic, and received excommunication on that account a few years before. He had at the same time had quarrels with his father regarding questions of property. In March of the present year he again drew observation upon himself by coming to Edinburgh and attending the mass in Andrew Napier's house. It was further alleged of him that he had harboured a seminary priest. On the 16th of March, accompanied by his brother-in-law, William Wood of Latoun, by two blacksmiths named Daw, and some other persons, he broke into his father's house and took therefrom certain legal papers

belonging to the Lady Usen, besides a quantity of clothes, napery, and blankets. The circumstances connected with this act, did we know them, would probably extenuate the criminality. The father made no movement to prosecute his son. He was, however, tried, along with Wood of Latoun, before an assize in Edinburgh, when both were found guilty, and condemned to be hanged. Wood of Latoun obtained a remission, and great interest was made for the principal culprit by the Catholic nobles, Huntly, Errol, and Home. James might have listened favourably, and been content, as in Kincaid's case, with a good fine 'payable to us and our treasurer'; but 'the ministers were instant with the King to have a proof of his sincerity,'—so says Calderwood, without telling us whether it was his sincerity against Papists or his sincerity against malefactors in general that was meant. The young man regarded himself, by admission of the same author, as suffering for the Catholic religion—though, perhaps, he only meant that, but for his being a Papist, his actual guilt would not have been punished so severely. He was

beheaded at the cross at six o'clock in the morning, 'ever looking for pardon to the last gasp.'"

It is not recorded whether punishment was also inflicted upon the "two blacksmiths named Daw," who encouraged the young laird in his misdemeanour. It may be interesting, however, to give here an epitaph upon one of the older tombstones, in which the name occurs differently spelt, but evidently belonging to the same family:—

> Blessed are the ded vhich die in the Lord yea saith the Spirit that they may rest from their labovr and their vorks do folov them.
>
> Heir lyes JAMES DALL hvsband to AGNES PEATERSON his spovsse. Theis tvo persones desesed September 22 and Febrvar the 10 the year of God 58 and 55 and of age 45 and 63. And ISOBELL REAT spovse to Thomas Dall vho deceased in September the 10 the yeir of god 42 and of age 44. *Memento mori* 1643.

In connection with this stone the extract above quoted has additional interest, confirming the accuracy of Mr Jervise's description of the carving upon it. To a casual observer it has the appearance of a coronet and an eagle, which has led to the belief

that originally it had probably belonged to the family of Southesk. Mr Jervise, however, describes the carving as "a blacksmith's crown and hammer, also a shield charged with a bird of some sort, probably a pelican, for Paterson, initialed A.P.R." Mr Jervise mistakes as to the initials which are A.P.—I.D. The probability is that James and Thomas Dall were sons of one of the two blacksmiths, who had succeeded their father in the trade. It is to be hoped they proved their right to the benediction of their surviving friends, having applied their mechanical skill to some better purpose than breaking into the houses of other people. And all the more, that the family seems to have been connected with the parish for several generations; another tombstone, of date 1673, recording the death of "Elisabeth Lonkine, laful spovse to Valter Dall in Ananise." There is the fragment of still another, the quaintest of all in the churchyard, having a shield charged with a blacksmith's crown and hammer, dated 1660, with no name but the initials W.S. Judging from the elaborate workmanship and apparent costliness of these tombstones, the trades-

men of the parish in the seventeenth century must have been in good circumstances. Unfortunately, their associates were sometimes not so creditable to their position in society as these silent memorials of their life and death. When found in the company of lairds' sons, it was in the commission of a burglary, and not demeaning themselves as decent, well-to-do parishioners. But it is only fair to acknowledge that, for anything recorded of it, the crime, which would have been comparatively venial in any age, may have been still more pardonable in the circumstances, as prompted by honest sympathy with an unfortunate young man, whose indiscretions, the result of unjust persecution, and grave as they may have been, were bitterly atoned for.

It may be interesting also to add that so lately as 1739 a collection was made on behalf of "Robert Dall, *cart-wheel wright* in Brechin, who, by a hurt he had got, was obliged to suffer his leg to be cut off, and was now reduced to poverty with his whole family"—the session "knowing that said Robert was a real object of charity."

The eldest son having met this unhappy

fate, the estate in due course passed to Henry Wood, who died in 1642, leaving two sons, Patrick and John. The late Mr Jervise printed a letter, found among the Panmure papers which concerned Patrick, who was the eldest son. The date of the letter is not given, but it must have been between the years 1621 and 1633. It was written by a laird of Dun, Alexander Erskine, afterwards knighted, whose history is interesting from the fact of his having been the survivor of two young boys to whom poison had been administered by their uncle and aunts. The letter is addressed to another uncle, the laird of Panmure, and a portion of it is here transcribed in modern form :—

"Sir, the laird of Bonitoune has spoken to me of a purpose which he tells me he proposed to you himself at your last being in Scotland. I find him very willing and desirous to bestow his eldest son upon your daughter. Sir, he has desired me to write to you, to let you know that he will be willing to remit the whole conditions to yourself, what you will be pleased to give with your daughter, or what conjunct fee shall be given to your daughter, and at your

sight to give his son a fee of his estate. Sir, I will assure you one thing, there is not a better disposed youth in this kingdom nor young Bonitoune is. If you mind to bestow your daughter in this kingdom it is not an offer to be neglected. However, sir, you are obliged to the laird of Bonitoune's respect to you and your house. There is to my knowledge the occasions of good fortune offered to him, but he has a greater mind to deal with you than with any whatsoever, and will not enter in terms with any till he have an answer from you, written to me. Sir, if you mind to deal, it will be fittest that the matter continue till your own coming to Scotland. Sir, according as you enjoin me by your letter I shall most carefully and secretly obey your desire."

It will be acknowledged that a cause pleaded so well ought to have been successful. But the offer, urged by his importunate friend, on behalf of young Bonniton, was not accepted, Panmure's two daughters having married the Earls of Northesk and Kinghorn. The "good fortunes offered" to him was probably the promise of a wife elsewhere, for in 1634 he married Lady Anna, daughter of

the first Earl of Northesk, and thus, perhaps, became brother-in-law of the lady to whom his former suit had been made. Patrick Wood must have died before 1664, as Lady Anna, who died that year, gave directions in her will for her burial in the aisle of Maryton Kirk, beside the corpse of her deceased husband.

A year after the death of his father, the younger son, John, brought himself under the notice of his ecclesiastical superiors in rather an unusual character. On the 27th July 1643 he was charged by the Presbytery of Brechin, on the complaint of Mr John Lammie, minister, with having "cum secretlie in ane morning, accompanied with one or two at most, to his church, and baptised ane chyld qlk. is suspected to be his own." Subsequently (October 5) two of the persons present at the baptism declared that Mr John not only acknowledged paternity, but allowed "two peck of meill weiklie for the mentenance off the mother and the chyld," though it was added "the meill was not given in his naime."

To this period also belonged an Andrew Wood, described as of a knightly family

in Forfarshire, who married Phillis, elder daughter of Archibald Adam of Fanno, in Rescobie, who sold the lands of Fanno in the reign of Charles I., and acquired those of Queensmanour, in the parish of Forfar. This Andrew Wood probably belonged to the family of Bonniton, and if so, he also may have been a son of Henry Wood. His wife's mother was daughter of John Hay, merchant in Montrose.

The lands of Bonniton were erected into a barony in 1666, when their possessor for the time, John Wood, was created a baronet by Charles II. It does not appear whether the first baronet was a son of Patrick Wood, or his brother John, who had previously usurped the functions of the parish minister. Nor is it known what special services commended the family to the honour bestowed. It may be inferred, indeed, that their influence had been devoted to the Royal cause. And the fact that the first or second baronet married a daughter of one of the king's chief supporters in Scotland may be taken as evidence of their loyalty. His wife was Lady Mary Ogilvy, third daughter of the second Earl of Airlie, whose labours and

sacrifices in the interests of the king were undoubted. The two slabs, one with the arms of Scotland and the other with the family arms, which are still to be seen on the farm-steading, are the only relics which remain of the old castle. Both are dated 1666, and the probability is that it had been built in the year of the baronetcy creation. Its site is well known, but no account of its size or other description of it exists. Besides Bonniton, the family owned the estates of Letham and Idvies; and outward prosperity may have characterised the first years of their new dignity. But it did not last long. "About 1682," writes Mr Jervise, "their affairs became much embarrassed; and their estates (Letham and Idvies being in the number) were adjudged to be sold in the time of Sir John Wood. He was succeeded in the title, and possibly in any part of the family inheritance that remained, by his eldest son James, who was alive in 1728." Sir James is supposed to have been residing at that time with some friends at or near Idvies. The presumption, however, is that the Bonniton estate continued to be held by the family after the loss of their other possessions, as

there is a minute in the Session Records of 1727 which takes for granted the possibility of their returning to reside in the parish. A parishioner, whose grandmother was a cottager in Bonniton, has heard her speak of a report which was common in her younger days, that the Woods disappeared somewhat mysteriously from the parish. One evening they were known to have sat down to supper, and next morning they had disappeared, never again to be seen in the parish, and very little heard of until Sir James, as it has been stated, was found to be sojourning in another part of the county.

The name Guiscard, or Wiscard, came originally from Normandy, where it was used to describe a wise or cunning person. In Britain it passed through various forms, and finally settled into Wishart. The family had taken root in Scotland before the thirteenth century. In the reign of Alexander II. (1214-1249) John Wishart was Sheriff of Kincardineshire. His descendants held large estates in the Mearns, and filled high offices in Church and State. Sir John Wishart, the fifth baron of the name, was the first to be styled of Pitarrow in

1399. James Wishart, the father of the martyr, held the office of Justice-Clerk and King's Advocate. In 1447 Alexander Wishart of Pitarrow witnessed the resignation by William Fullerton of the lands of Maryton. And in the beginning of the sixteenth century, if not earlier, a branch of the house of Pitarrow obtained the lands of Drymme, or Drum, in the parish. Dr Rogers gives an elaborate appendix to his interesting Life of George Wishart, containing a genealogical history of the house of Wishart, and from it the following facts are selected. In an instrument dated 14th June 1565, seizing George Wishart, brother of John Wishart of Pitarrow, in the lands of Westerdoid, Forfarshire, George Wishart of Drymme is named as his attorney. To the discharge of an assignation by the laird of Dun, dated 12th June 1581, George Wischart of Drymme is a witness. On the 7th June 1580, George Hepburn, Chancellor of Brechin, directed to him as bailie a precept of sasine for infefting Paul Frazer, precentor of Brechin, in a portion of wasteland. On the same authority it is stated that in 1591, a royal charter of the moor

of Menboy (Montboy) was granted to George Wishart, elder of Drymme; and that, by George Wishart of Drymme, son of the preceding, the moor of Menboy was on the 26th July 1605 sold to Alexander Campbell, Bishop of Brechin, and Helen Clephane, his second wife. It will have been observed that all the lairds above-named have been called by the name of George. Members of the family are known to have settled in Montrose, and records relating to the town show that during the seventeenth century the name, and probably the family, were well represented among the magistrates, councillors, and general citizens. There is no certainty as to the nearness of the martyr's relationship to the Drum family of his time. But it may be conceived that while he was resident in Montrose the home of his kinsman had been a frequent resort, and that the influence of the youthful, gifted, and pious teacher and evangelist had been felt in the family and the immediate neighbourhood.

In the absence of direct information, is it unreasonable to hazard a statement that the Wisharts of Drum had in all likelihood

exercised a beneficial influence upon the district for many years of the century during which the parish had numbered them among its proprietors? There are several things tending to this belief. The house to which they looked as their head had given the best of its sons to the work of the Reformation when it seemed most hopeless of success. In all its branches there were some who, then and afterwards, took an active part in furthering the cause, which almost seemed to draw its first ray of promise from the flames in which the body of their martyred kinsman perished. Living under the shadow of the house of Dun, could they have failed to be influenced by the ardent spirit and irrepressible example of John Erskine? And nearest of all to certain evidence is the assurance that no person in the position of a landlord could, however willing, avoid taking a part on one side or other of a struggle in which every interest was most deeply concerned.

Though, strictly speaking, it is alien to the present subject, it will be deemed not inexpedient, perhaps, to digress for a little

on some of the causes which led to this great work of the century. Facts may have to be sought beyond the bounds of the parish; but its social condition three hundred years ago can only be inferred from an acquaintance with the state of the nation at large. And to have impressions revived as to the necessity of a work to which they devoted their lives will prepare in some measure for a due estimate of the characters that are yet to present themselves in the ordinary course of the narrative.

It has already been said that the ecclesiastical system adopted by the nation was from the beginning liable to abuse, and gradually the evil process went on until it reached a point at which forbearance was impossible. The reign of James V. (1513-1542) is notable for the growing power and intolerance of the clergy, who had long departed from the simplicity of the gospel ministry, to usurp offices in the State inconsistent with their sacred calling. The purity of the Christian religion in life and ordinance had been gradually waning, until it was completely lost

in the hands of the unscrupulous primate, Cardinal Beaton. The character of that ambitious churchman, who wielded his assumed power with such tyranny, would have been a scandal and reproach in any rank; in the person of a minister of Christ it was a continuous and monstrous blasphemy. Soon after the king's death a boon was granted by the Regent, which shows the unhappy state of bondage in which the country had been enthralled. This was liberty to read the Scriptures and possess the Word of God in the vulgar tongue. Shortly before, George Wishart had been compelled to leave the country, to save himself from the penalty to which he had subjected himself by distributing copies of the Greek Testament among his pupils in Montrose. He returned in 1545 and commenced the duties of an evangelist, reading and expounding the Scriptures to all who were disposed to hear him. At the instigation of the Cardinal the permission to read the Bible was withdrawn, the so-called heresy was doomed to extinction, and orders were issued to inquire after and proceed against all who gave countenance to the

Protestant faith. A sample of the means employed will tell its tale of the unhappy condition of Scotland. At Perth four men were condemned to the stake, one for interrupting a friar who taught that a man could not be saved without praying to the saints, the other three for showing disrespect to the image of a saint, and eating flesh on a day when its use was forbidden by the Pope. A like fate was adjudged to another man for having kept company with the men who had suffered, and the wife of one of the four was sentenced to be drowned because, when in the agony of labour, she had refused to invoke the Virgin Mary, affirming that she would pray to God alone, in the name of Jesus Christ.

It was to deliver the country from this terrible oppression, and establish its deliverance on the basis of a pure Christianity, that Wishart gave his body to the flames, and the two Melvilles encountered years of toil and persecution and suffering. It needs not be enlarged upon here what difficulties attended, and successes rewarded, the early Reformers. Coming down to the year 1555, when John Knox first returned from Geneva, there are

incidents in which the Melvilles and Wisharts of the parish were doubtless actively concerned. He made two visits to the immediate neighbourhood. At the urgent request of John Erskine he spent a whole month at his residence in the parish of Dun, and preached every day—the principal inhabitants of the district being among his hearers. On his second visit, early in 1556, he preached still more openly, and administered the sacrament of the Supper to a large number of people, including many of the most influential gentlemen of the Mearns. The Protestant faith had made great way in both counties. The fervent appeals of Knox made a powerful impression on the minds of the gentlemen present, and they bound themselves by a solemn pledge, subscribed by all, to renounce the Popish communion, and maintain with all their influence the right of Protestants to have the pure doctrine of the Gospel taught, and its precepts obeyed. This was the first of those covenants in the interests of religion which were solemnly ratified, and the circumstances of the country justify an act which in smaller emergencies might be superfluous, and on some occasions wrong. Combina-

tions, unlawful in themselves or for unlawful purposes, are to be condemned. But not to be classed among such was this solemn bond, to use all means, and avail themselves of all suitable opportunities, of having the doctrine of the Cross preached, and the ordinances of Christianity administered to a willing and believing people. It would hardly be possible to over-estimate the service which was rendered to the Christian religion by many of the Scottish nobility and gentry, at that trying period of the country's history. Not a few gave indication of talents which have seldom been surpassed in any age, and they were devoted with a single eye to the regeneration of the country. Influence, estate, and life itself, were willingly surrendered to the work of the Lord. Nor is it to be forgotten that their faculties were taxed to the utmost during the dependence of that arduous conflict. The ever-varying circumstances needed the exercise of many varied gifts, and though there were failures incidental to all human undertakings, it was seldom, on the whole, that peculiar emergencies did not call forth the peculiar faculties which were adapted to meet them.

The Melvilles, like the Wisharts, came originally from Normandy. The name also passed through various mutations, being found in old charters as Mailvyn, Malevin, Malveyn, Melweill, and Maleville. It occurs in Scottish charters about the middle of the twelfth century. The Melvilles claimed descent from royalty, having come from the line of John of Gaunt. The claim is incidentally asserted by the Reformer himself. Different branches of the family settled in the Lothians, Fifeshire, Angus, and Mearns. There is evidence of a close relationship subsisting between the families of the two last shires, and the Melvilles of Dysart were probably cadets of the Melvilles of Glenbervie.

A document entitled "A Convention between the Monastery and the burgh of Aberbrothoc of the making of a Port," and bearing the date of 2d April 1394, is witnessed among others by Andrew de Melville, Esquire. In 1411, among those that perished at the battle of Harlaw, fighting on the side of the Earl of Mar, was Sir Robert Melweill of Dysert. A companion in arms who shared his fate, Alexander Stratone of Laurestone,

was the ancestor of another of the families who have been proprietors in Maryton. The name of *Johannes Malveyn de Disart* appears in 1457. About the beginning of the sixteenth century the laird of Dysart was John Melville, and his successor on the estate was also named John. He may have been succeeded by Thomas Melville, who is represented in 1542 as "fear of Disert." His wife was Janet Scrymgeour. The inter-relations of the Melvilles and Scrymgeours seem to have been numerous. This Thomas must have been a man of genial disposition, and lived to a good old age. James Melville, in his diary under 1575, speaks of having "buried guid auld Thomas Melvill of Dysart, the mirrie [merry] man." The son who succeeded him had previously acquired the property of Lawgavin, in Glenbervie; for there is a charter of confirmation, dated January 1572, "ratefieand ye Charter donation and gift in it contenit maid be his lovit Thomas Melville of Dysart to James Melvll of Liegavin his son and apperande air his airis and assignais of all and haill ye landis and baronie of Dysart, &c., lyand wytin ye Scherifdam of forfare." His wife was Isabel

Douglas, eldest daughter of Sir Archibald Douglas of Glenbervie, by his second wife, who was a daughter of Sir Alexander Irvine of Drum. Her half-brother, Sir William, succeeded to the earldom of Angus as heir-male in 1588. William Morreson, minister of Benholm from 1577 to 1589, married a daughter of James Melvill of Dysart, and had an only child, Isobel. Whether he had other children, or how long the property remained in his hands, is not apparent. But the initials I. M., with the date 1594, are still to be found on a stone in the garden wall. And the following extract from "Act Buik of the Commisariat of S. Andrews," relates to a brother: "*Feb.* 7, 1595.—Caus persewit be David Melvill burges of Dundie agt. David Melville of Baldovie and Mr James Melville his tutor. Makand mention that upon 24 April 1586 the said David Melville of Baldovie became obliest to have payit to Thomas Melvill now callit Mr Thos. Melvill lauchfull sone to umqle Thos. Melvill of Dysart 100 merks or an annual rent of 10 merks furth of the lands of Baldovie &c." This David of Baldovie will be noticed by-and-by.

Though the Melvilles of Dysart were the chief branch of the house, and acknowledged to be so by Andrew Melville in a letter to his nephew, it was the family of Baldovie that produced the most illustrious of the name, and it may be traced to a much later period. John Melville, laird of Dysart, came into possession of Baldovie in 1505. It had previously belonged to a branch of the family of Scrymgeour, who were long of considerable influence in the county, and whose representative now is the laird of Birkhill, hereditary Royal Standard-bearer of Scotland. The charter confirming the transference is dated 1505, February 9, and bears: "Joanni Melvill de Disart hæredibus suis et assignatis super cartam sibi factam per Joannem Scrymgeour de Bawdovy de data 20 die Januarii 1505, de totis et integris terris suis de Bawdovy cum tenentibus jacentibus infra Vicecomitatem de Forfar, &c."

While the Dysart property was inherited by John, who was probably the eldest son, the Baldovie estate passed into the hands of his brother Richard, who is designated by his grandson "Richard Melvill of Baldowy, brother-german of John Melvill of Dysart."

His wife was Gills Abercrombie, and said to be "douchter to Thomas Abercrombie, burgess of Montrose, of the House of Murthle." Richard died fighting for his country, having been slain (1547) at the battle of Pinkie, which proved so fatal to the nobility and gentry of Scotland, and especially to the gentlemen of Angus. Their family consisted of nine sons, the youngest of whom, Andrew, was two years of age at the time of his father's death. The widow survived her husband ten years, and when she died, to quote again the words of her grandson, "sche left sax of hir sonnes in honest roumes [respectable situations]; all even then, or shortlie thairefter, bearing office in kirk or comoun weill, and with the best estimed in their rank and above." The second son, *Thomas*, is described as a fine scholar, well travelled in France and Italy, Secretary-Depute of Scotland. *Walter*, a burgess and often bailie of Montrose, "a wyse and stout man." *Roger*, father of Professor Patrick Melvill, a burgess of Dundee, is represented as a "man of singular gifts of nature, but was nochte trained upe in lettres." *James* Melville, A.M., was admitted minister

of Fern, 1566, and died minister of Arbroath, 29th August 1596. *John* was minister at Crail, and had previously been reader to his brother at Maryton. *Robert* and *David* were "kept at the scholl till they tyrde, and war put to craftis." The Melvilles whose tombstones are found in the churchyard were probably descendants of one or other of the last-named two. The eldest and youngest of the family must be noticed at greater length.

Richard, the eldest son, and next proprietor of Baldovie, was born in 1522, and soon distinguished himself for his scholarly attainments and by his gentlemanly character. Soon after reaching his twentieth year, he was appointed tutor to James Erskine, heir-apparent of the laird of Dun, whom he accompanied to the Continent. He availed himself of this opportunity of promoting his studies in literature and theology, and was for the space of two years a student under the famous Philip Melanchthon. He made diligent use of his opportunities both at home and abroad—was the frequent companion of John Erskine, as well as of George Wishart, during his residence in Montrose —and was evidently one of those learned,

earnest, and pious men who, though their personal work has no prominent place in the history of the Reformation, must have contributed largely, by their labours and sacrifices, to its wonderful success. He married Isobel Scrymgeour, sister of the laird of Glaswell, and had two sons, David and James, and three daughters, Isobel, Marjory, and Barbara. His wife died within a year of James's birth, when he had been in possession of the estate for ten years. Five years afterwards, in 1562, he began his stated ministry in Inchbrayock, having Maryton also in charge, and in 1567 removed to Maryton, being the first Protestant minister of the parish. In 1575 he was seized with bilious fever, and in the fifty-third year of his age died surrounded by his friends, to whom his last words were: "I am glorifying God for the light of His Gospel, and resting in assurance of His sweet promises of life made unto me in my Saviour the Lord Jesus Christ." The respect in which he had been held is borne witness of by his son: "Ther was nane of his rank, and verie few above it, that was sa honored and loven as he; quhilk kythed [which was

made manifest] specalie at his buriall, and hes been often tauld me be men of all degries sen syne."

Andrew, the youngest son, and most illustrious of all that bear the name, was but twelve years old when his mother died; but the place of the parents whom he had lost was dutifully supplied by his eldest brother and his wife, whom he regarded with all the affection of a son. He received his earlier education in Montrose, at the school of Mr Thomas Anderson, who is described as the best master of his time, though not the most learned. In due time he was transferred to St Andrews, where he was the most distinguished scholar of his years. On completing his course at the University he went to France, and was a professor at Poictiers for three years. From this the troubles of France compelled him to retire, when he betook himself to Geneva. There he was associated as professor with the famous Beza, whose estimation of his character and ability may be gathered from a remark in his letter to the Church of Scotland, that the greatest token of affection the Kirk of Geneva could show to

Scotland was that they had suffered themselves to be spoiled of Mr Andrew Melville, whereby the Kirk of Scotland might be enriched. It seems to have been due partly to the urgent solicitation of Bishop Alexander Campbell of Brechin, who was visiting Geneva, that Melville resolved to return to Scotland. On arriving, he declined an offer of preferment by Regent Morton, who knew his powers and was keen to enlist him in his service; and he stayed sometime at Baldovie, during which he superintended the studies of his nephew James. He was soon, however, appointed Principal of Glasgow College, and from the first he set himself strenuously to reform the mode of instruction there. His services in the cause of education at that period, and subsequently, may be said to have surpassed all that any Scotsman has been privileged to effect. At the same time, he took a leading part in the difficult and hazardous task of completing the work which Knox and his associates had left as a legacy to their successors.

The mixture of Episcopacy and Presbyterianism which prevailed was fast threaten-

ing to restore old corruptions and introduce new ones. Many of the nobles who had done good service in their day were, for selfish ends, betraying the cause; the Regent and his supporters were at one with them; not a few of the leading churchmen were their abettors; and the difficulties met at every stage would have disheartened any man who lacked the courage of heart and promptitude of action which distinguished Melville. He was soon made Principal of the New College of St Andrews, and he applied himself with unabated zeal to the reformation of learning there, at the same time continuing his fearless course as an ecclesiastic. Accusations of treason were made against him, but his intrepid conduct before the king and Council stood him well on his trial. One or more of his interviews with the king took place in Montrose. For a while he had to take refuge in England; but he returned before long to remonstrate with the king on the affairs of the Church, only to bring upon himself an act of excommunication by the Archbishop of St Andrews, which issued in his being again committed to ward.

It would be impossible here to give the barest details of his active life. Suffice it to say that though he long survived the crowning of his labours in the establishment of Presbytery in 1592, his trials, so far from taking end with that event, were only multiplied and intensified during the remaining years of his life. Banished to London with several of his friends, among whom was his faithful and loving nephew, occasion was speedily taken to bring him before the king and Council, by whom he was committed to the Tower. Kept there for years in close and suffering endurance, not, however, without many opportunities of counselling friends and advancing the sacred cause, he was, after long-continued solicitations on the part of others, and only with great reluctance, liberated on condition of expatriation from the country, for which he had done and suffered so much, and which he loved so well. He retired to France, where he died an exile, at Sedan, in 1622, aged seventy-seven years. The particulars of his death have not been handed down; but such was his life that, next to the name of John Knox, *facile princeps* of her sons, must that of Andrew Melville still live in the

grateful remembrance and unfeigned admiration of the Church of Scotland.

When Richard Melville died in 1575 the estate of Baldovie came into possession of his elder son, *David*, who inherited none of the mental qualities or excellence of character which had distinguished his father, and which his younger brother more than sustained. He was born in the year 1554, and when between eight and nine years of age was put under the charge of Mr William Gray, minister of Logie, then called Logie-Montrose, a kinsman of his father, who in addition to the duties of parish minister kept what in these days would be called a boarding-school. He was aided in the latter capacity by a sister, a godly woman, of whose character and influence upon the pupils James Melville, who was along with his brother, speaks with the utmost reverence. The training to which those pupils were subjected shows that, at least among children of their class, Scottish education had reached an advanced stage. James Melville gives a syllabus of the instruction through which his brother and he passed during the five years of their stay at Over Logie. They

learned to read the Catechism, Prayers, and Scriptures, and to rehearse the Catechisms and Prayers from memory, besides giving notes of their own reading from Scripture. They acquired a knowledge of the Rudiments of the Latin Grammar, and the vocables in Latin and French, with the reading and right pronunciation of the latter tongue. Among the books which they were taught grammatically were Hunter's 'Nomenclatura,' the 'Minora Colloquia' of Erasmus, some of the Eclogues of Virgil, the Epistles of Horace, and Cicero's 'Epistles ad Terentiam.' This was a goodly account for a child who had only reached his twelfth year. Nor were bodily exercises meanwhile omitted. Archery, golf, fencing, running, leaping, swimming, and wrestling were among the accomplishments which the good Mr Gray taught his pupils. At the end of five years they left this school, which was dismissed in consequence of the plague, and they spent the next winter at home. The reasons assigned for this were the unsettled state of the country, and their father's pecuniary circumstances, which had been reduced to a low ebb through the assistance

rendered to friends. It may be presumed that David had not shown any desire for learning, as he was kept at home to study husbandry and acquire the ordinary experience of country life. Little more is known of him until shortly before his father's death, when he made an unfortunate marriage, which is somewhat humorously narrated by his brother, who seems to have been a staunch believer in dreams. "I haid dreamed," he says, "that my brother David was hangit, with certean circumstances quhilk troublet me." His uncle Andrew, to whom he had recited his dream, interpreted it as betokening his brother's marriage of which he was soon afterwards informed, as well as of the death of his father. He refers to both events in these words: "With the newes of my father's death he was informit that he haid maried his sone David, in a summar and hastie manner, a few dayes befor his departour; whilk was almost a wrak to him and his house." David Melville afterwards became insane; and in 1592 his brother was appointed his tutor. The year of his death is not recorded.

Of the daughters of Richard Melville little

is known. Their brother relates that in 1573 Isabella and Marjory, the two elder, were married on the same day, and that the youngest, Barbara, became the wife of Mr James Balfour, minister at Guthrie. Isabella died in childbirth the year after her marriage, and her death was mourned by her loving brother as the loss of his natural mother the second time. One of the greatest benefits of his early years he ascribes to the influence of this sister. "I lovit hir, therefor, exceiding deirlie, and sche me by the rest." Her religious impressions seem to have been very strong, and the influence which she exerted upon her tender-hearted brother was correspondingly great: "With hir speitches and teares sche maid me to quak and chout bitterlie, quhilk left the deepest stampe of God's fear in my heart of anie thing that ever I haid hard befor." That her teaching was of a practical kind, too, will be perceived from the following quaint narrative of one of her lessons. He says: "I was giffen to a bernlie evill and dangerous use of pyking; the quhilk she perceaving of purpos gaiff me the credit of the key of hir kist, and haiffing sum small silver in a lytle schottle, I tuk

sum of it, thinking sche would not haiff misset it." Whatever may be thought of the little scheme, the detection to which it led was followed with such grave reproof and loving admonition that he abstained from pilfering all the days of his life.

But it is time to take separate notice of the life of this distinguished man, whose services to the cause of the second Reformation were not far behind those of his more illustrious uncle, and whose share in its persecutions were so meekly borne. He was born at Baldovie on the 25th of July 1556. His mother died within a year of his birth, and he disposes of the first few years of his life in his own quaint way:—

"I haid an evill-inclyned woman to my nuris, therefter speaned and put in a cottar hous, and about four or fyve year auld brought hame to a stepmother; yet a verye honest burges of Montros, Robert Clark, hes oft tauld me that my father wad ley me down on my bak, pleying with mie, and lauche at me because I could nocht ryse, I was sa fatt, and wald ask mie what ealed mie; I wald answer, 'I am sa fatt I may nocht geang.' And trewlie, sen my remem-

brance, I cam never to the place bot God moved sum ane with a motherlie affection towardis me."

About the fifth year of his age the "Grate Buik" was put into his hand, and at seven, as it has already been said, he accompanied his brother to school at Logie. Among the reminiscences of the five years which he spent there were the startling news of the murders of Rizzio and Darnley, the evil handling of the ministers by the taking away of their stipends, the consultations which were frequent at his master's house among the godly and zealous gentlemen of the county, and the rejoicing which spread over the land at the birth of the king, James VI. Of the last occasion he says, "I remember weill whow we past to the head of the muir [of Logie] to sie the fyre of joy burning upon the stiple-head of Montrose."

The winter after the school had been given up, in consequence of the plague, he spent at home, and next spring he was sent to school in Montrose, where he was put under the care of his old friend, Marjory Gray, and was taught by Mr Andrew Milne, a learned and skilful teacher, afterwards minister of

Fetteresso. He there committed "twa lurd [stupid] faultes, as it war with fyre and sword," which, as a specimen of juvenile pranks three hundred years ago, may be given in his own words:—

"Haiffing the candle in my hand on a wintar night, before sax hours in the school, sitting in the class, bernlie and negligentlie pleying with the bent [that is, the rushes or bent-grass with which it was usual to strew the floors in winter], it kendlet sa on fyre that we haid all ado to put it out with our feit. The other was being molested by a con-disciple, wha cutted the stringes of my pen and inkhorn with his pen-knyff, I minting [aiming] with my pen-knyff to his legges to fley him; he feared, and lifting now a lag, now the other, rasht on his lag upon my knyff and strak himselff a deipe wound in the schin of the lag, quhilk was a quarter of a yeir in curing."

He escaped punishment at the hands of the master, because of the sincerity of his penitence; but retribution followed, to put him in "remembrance what it was to be defyld with blude, whowbeit negligentlie; for, within a short space efter, I haid causit a

cutlar, new come to the town, to polish and scharpe the sam pen-knyff, and haid bought a pennie worthe of aples, and cutting and eatting the sam in the Linkes, as I put the cheive [slice] in my mouthe, I began to lope upe upon a litle sandie bray, haiffing the pen-knyff in my right hand, I fell, and thairwithe strak my selff, missing my womb, an inche deipe in the inwart syde of the left knie, even to the bean, whereby the equitie of Gods judgment and my conscience strak me sa, that I was the mair war of knyffes all my dayes."

He returned to Baldovie in 1571, having in the meantime, though only in his fourteenth year, partaken for the first time of the holy communion. He was immediately employed at harvest-work, but had little pleasure in the labour. His mind was bent on learning, but he stood in such awe of his father that he dared not complain. The stipend of Maryton added to the income from Baldovie was insufficient in those precarious times to meet all the claims which were put upon the laird, and it was only after the interposition of James Melville, minister of Arbroath, and William Collace, a regent

of St Leonard's College of St Andrews, who belonged to the district, that he was moved to send his son to the University. This resolution was come to within a few days after an incident which is thus affectingly recorded in the autobiography:—

"I remember a certean day my father send me to the smeddy for dressing of hewkes and sum yron instruments, the way lying hard by Mariekirk (Maryton), wherein my father pretched, I begoude to weirie soar of my lyff; and as my coustome haid bein fra my bernheid to pray in my hart, and mein my esteat to my God, coming fornent the kirk, and luiking to it, the Lord steirit upe an extraordinar motion in my hart, quhilk maid me atteans [at once], being alean, to fall on gruiff [prostrate] to the grund, and pour out a schort and ernest petition to God, that it wald please his guidnes to offer occasion to continow me at the scholles, and inclyne my father's hart till use the saming [same]; with promise and vow that whatever missour of knawlage and letters he wald bestow on me, I sould, by his grace, imploy the saming for his glorie in the calling of the ministerie; and rysing from the ground with joy and

grait contentment in hart, again fell down and worschipped, and sa past on and did the earand retourning and praising my God singing sum Psalmes."

Accordingly he was entered at the University in November of that year, and during his studies there he was a frequent hearer of John Knox, whose influence upon his youthful mind he recounts as one of the greatest benefits of his course. Of the great Reformer's preaching he thus speaks: "In the opening upe of his text he was moderat the space of an halff houre; bot when he enterit to application, he maid me sa to grew and tremble that I could nocht hald a pen to wryt." After four years' diligent study he returned home to find, with much regret, that his father intended to make him a lawyer. The earnest desire to be a minister still moved him, and he had recourse, as before, to prayer. "Going a day to Bonitone, I passed by the Kirk of Maritone and place where I haid prayed and vowed to God; the sam cam in my memorie with a grait motion of mynd and determination to pay my vow, giff God would giff the grace and moyen. Sa, praying and worschip-

ing befor God, it cam in my mynd to pen a sermont upon a part of Scripture, and leave it in a buick of my father, whar he might find it." The subject which he chose was the beginning of the ninth chapter of St John's Gospel; but his father, though much pleased, still left him in suspense, until the arrival of Andrew Melville at Baldovie brought about the decision for which he so vehemently longed. From that time he was devoted to his uncle, to whom his father delivered him over "hailelie to veak [wait] upon him as his sone and servant, and to be a pladge of his love."

The remainder of his life was spent away from the neighbourhood, and before adverting to his public career it may be interesting to notice one or two things referred to in these earlier years of his Diary. While he was at school in Montrose he mentions there was there "a post that frequented Edinbruche and brought ham [home] Psalme buikes and ballates." The name of this carrier, on whom rested the whole burden of the ordinary communication between Montrose and Edinburgh, was "John Finheavin." His arrival, no doubt, created a sensation

among the literature-loving inhabitants, and it was the books and ballads of which he was the bearer that made the greatest impression on young Melville. It was a vast change from Wishart's time, thirty years before, when it was an offence punishable by death to be the means of supplying copies of the Scriptures to any. The ballads were then what newspapers are now, the bearers of public intelligence, and the change which three centuries have effected in this respect may be conceived by imagining Montrose and the district dependent for the news on the services of one man, with such facilities as were open to John Finheavin. The only mode of conveyance available, combined with the general state of the country, would not, on the whole, tend to perfect regularity in the postal delivery. It may interest the golfing portion of the community to know that their favourite game was practised on the links by Melville and his companions, who "for archerie and goff haid bow, arrose, glubs, and bals," with which they did not fail to take relief from the more serious occupations of those troubled times. What the nature of those occupations sometimes

was may be inferred from an incident in the neighbouring city, recorded in the Diary for 1571: "Also Mathew Stewart, Erle of Lennox, was schosine Regent, wha that hervest cam to Breachine, beseigit the castell thairof, halding be the suddarts [soldiers] of the Erle of Hountlie, compellit them to rander, and hangit threttie thairof, quhilk was called 'the Bourde of Breachine.'" On leaving the parental roof at Baldovie, James Melville accompanied his uncle to Glasgow, and at nineteen became a professor in the University there. Five years after, when Andrew was appointed Principal of the University at St Andrews, James followed, to fill the chair of Hebrew and Oriental Languages. On May 1, 1583, he married Elizabeth Dury, daughter of John Dury, minister of Edinburgh, afterwards of Montrose. The renown which his father-in-law obtained for stoutness and zeal in the good cause is witnessed in the Diary in terms which are highly significant of the times: "For the gown was na sooner af, and the Byble out of hand fra the kirk, when on ged [went] the croslet, and fangit was the hagbot [the hagbot was snatched up] and to the fields."

He had preached his first sermon at eighteen years of age, and in 1586 he became minister of Anstruther Wester. The parishes of Pittenweem, Abercromby, and Kilrenny were attached, and by his strenuous exertions ministers were in due course appointed to the separate charges, he himself abiding by Kilrenny. His faithful services as a minister neither precluded him from the field of literature nor prevented an active share in ecclesiastical affairs, which entailed great hardships and suffering. When Andrew was committed to the Tower of London, James was banished a prisoner at large to Newcastle and Berwick. His wife died at Newcastle, and he married again at Berwick, his second wife being Deborah Clerke, daughter of a deceased vicar of that town. During his stay in England he was offered a bishopric by way of bribe; but he was true to the sacred cause, of which he had been so faithful a promoter. He died at Berwick in the eighth year of his exile and the fifty-ninth of his age.

Returning to the head of the Baldovie family, it has been seen that David Melville was alive in 1595. The year of his death

is unknown, but he was succeeded on the estate by his son *Richard*, who was born in 1583. He studied at St Andrews, and took the degree of M.A. in 1603. Soon after he married a sister-in-law of the first Earl of Southesk, his wife being Helen, daughter of Sir David Lindsay of Edzell and Lady Helen Lindsay, who was a daughter of the eleventh Earl of Crawford. Like his grandfather, whose name he bare, he became minister of Maryton, having been admitted before the 28th August 1613. In 1639 he retired from the charge in favour of his son, and died two years afterwards in the fifty-eighth year of his age. His widow subsequently married Andrew Arbuthnott of Fiddes, brother of Viscount Arbuthnott.

Andrew Melville, born in 1610, and also a graduate of St Andrews, succeeded his father as minister of Maryton; but he died at Baldovie the same year, 1641, and it does not appear whether he survived long enough to be put in formal possession of the estate.

Patrick Melville, Andrew's brother, was served heir on the 6th December 1642; and he was the last Melville identified with

Baldovie, of which Colonel Scott of Commieston became proprietor in 1717.

An old authority already quoted writes of the Grahams: "The original of their surname is from that Famous Greem who was Father-in-Law to Fergus the Second, and governor during the minority of his son Eugenius. His successors, when fixed surnames came to be in use, made choice of the proper name of their predecessor. They were great in the days of Alexander the Third. For I find three of that name David de Grahame, Patrick de Grahame, and Nicoll de Grahame among those who were appointed by King Edward of England to hear the claims of the Bruce and the Baliol, at Berwick, 1292." One of the most distinguished of the Grahams of the thirteenth century was "John the Greem," otherwise Sir John Graham of Dundaff, Wallace's companion, who joined the great liberator in 1298, and fell gallantly fighting at the battle of Falkirk the 22d July of the same year. A monument at Falkirk bore this inscription:—

"Mente manuque potens, et Vallæ fidus Achates,
Conditus hic Gramus, bello interfectus ab Anglis."

It is not necessary here to refer to the many gifts of land bestowed upon the Grahams, or even to bring under notice the estates elsewhere owned by the successive proprietors of Old Montrose, which were spread over the counties of Kincardine, Perth, Stirling, and Dumbarton. The first of the family connected with the parish was Sir David Graham of Kincardine. He was carried prisoner to England by Edward I. in 1296, and released the following year, but only on condition of serving the king in his foreign wars. He was exempted from the general pardon conferred by Edward on the Scots in 1304, and banished Scotland for half a year. His signature was one of those attached to the famous letter to the Pope, written at the Monastery of Aberbrothoc in April 1320, giving particular information of the state of the kingdom since the days of King Fergus, "as also of the pretendit tytill of the tyrant of England, K. Edward the First, and his successor how vniust [unjust] and foolish it was, contrarey the lawes both of God and man." This letter was signed by the principal nobles and barons of the kingdom, including David Graham and two kinsmen,

John and Patrick, as well as Alexander Stratone, whose descendants also were proprietors of Old Montrose. His services to the king were rewarded with several gifts; but the charter conveying Old Montrose was given in exchange for the property of Cardross, which had been recommended to the king as a favourable residence in his declining health. Four years after, the king died at Cardross, and if not predeceased, he was not long survived, by his friend.

The history of the Grahams who followed in succession is full of honourable service to their king and country; and the first, whose name may be mentioned, is Patrick, who was created Lord Graham in 1451. He was one of the hostages for the ransom of James I., and in that capacity remained in England upwards of five years. He was frequently appointed a commissioner to treat with the English, and one of those occasions was during the year in which he was raised to the peerage. He died in 1465, and was succeeded by his only son William, second Lord Graham, who died in 1472, leaving the property and title to his eldest son William, third Lord

Graham and *first* Earl of Montrose. The creation of the earldom was on the 3d March 1505, when "a charter was granted to William, Earl of Montrose, of the lands of Auld Montross, which lands belonged hereditarily to him by the donation of King Robert I., and the confirmation of King David II., under their great seals, to the predecessors of the said William and their heirs, which were resigned by him, and which we now unite, create, annex, and incorporate into a free barony and earldom, to be called the barony and earldom of Montrose." It needs not be said that the title had never any connection with the town of Montrose. There was a dukedom of Montrose conferred on another family, which became extinct long before. The first Earl fell at the battle of Flodden, 9th September 1513. The 'Miscellany' of the Spalding Club contains the following incomplete "Original testament of William, the first Earle of Montrose, bearing that he was slain apud Northumberland, sub vexillo Regis, wherein he acknowledged he owed Domino Luss ratione dotis filie mee . . . and Domino Luss, juniori, xxl., he

requests his soul to God, beate virgini Marie et omnibus sanctis, and his body to be buried in ecclesia fratrum predictorum prope Stirlyn. He leaves to Patrick, his son, omnia bona mobilia; lego Margarette et Elisabethe filiabus meis maritagijs dotum . . . Will filij mei et heredis; and appoints tutors testementar to William his son and heir; Christian Vavane, his wife; Sir Walter . . . Knight; and Mr Robert Grahame." Christian Vavane was his third wife. She is elsewhere designated Christian Wawane of Segy, daughter of Thomas Wawane of Stevenstown, relict of Patrick, sixth Lord Halyburton of Dirleton.

William, the *second* Earl of Montrose, was the eldest son, by the first wife, Annabella, daughter of John, Lord Drummond. He married Lady Janet Keith, daughter of the third Earl Marischal; and he was one of the peers to whom the charge of the young king, James V., was committed during the absence in France of the Duke of Albany. At a later date, when James himself crossed the Channel, the Earl was one of the commissioners appointed to manage public affairs. In 1543, along with

Lord Erskine, he was chosen by Parliament to reside continually in the Castle of Stirling, for the sure keeping of the person of Queen Mary. He died in 1571, and was succeeded by his grandson.

John, *third* Earl of Montrose, was the son of Robert, Lord Graham, who before the birth of his heir had fallen at Pinkie with so many of the chief men of Angus. His wife was the eldest daughter of David, Lord Drummond. In the General Assembly of 1578 he was one of the faction against Regent Morton, and along with the infamous Arran he led the party of soldiers who conveyed Morton a prisoner from Dumbarton to Edinburgh. He was also chancellor of the jury who condemned the Regent in 1581. The chief honours of the nation were bestowed upon him. From being an Extraordinary Lord of Session he was constituted High Treasurer of Scotland, and then High Chancellor, in January 1599. The same year he was elected Chancellor of the University of St Andrews. As showing that friendly relations subsisted between the Graham and Melville families, as well as to indicate that at that time he must have been a staunch

Presbyterian, it may be interesting to give an extract from James Melville's Autobiography in regard to this appointment: "I trow to mitigate my uncle and mak him amends, it was then that Montrose was maid Chancellar of the Universitie, Mr George Gladsteanes Vice-Chancellar, and Mr Andro Melvill Dean of the Facultie of Theologie." When James VI. ascended the English throne the Earl was appointed to represent him in the Scottish Parliament, and soon after he was raised to the highest dignity to be conferred on a subject, being appointed Viceroy of Scotland. His Presbyterianism must then have been waxing feebler, for in this capacity he presided in the parliament at Perth in 1606, in which Episcopal government was temporarily restored. Two years afterwards he died in the sixty-first year of his age.

John, *fourth* Earl of Montrose, had distinguished himself as a young man, when in 1595, as Lord Graham, "he fought a combat with Sir James Sandilands at the Salt Tron of Edinburgh, thinking to have revenged the slaughter of his cousin, Mr John Graham, who was slain with the shot of a pistol, and four of his men slain with swords." It is as

well to state, however, that this combat is ascribed by some not to the youth of hot blood, the young Lord, but to the grave senior, his father, of whom better things might have been expected. It may afford some idea of the unpeaceful nature of the times to relate this incident as it is found at greater length in the 'Domestic Annals of Scotland.'

Earl John married Lady Margaret Ruthven, eldest daughter of William, first Earl of Gowrie. In July 1626 he was constituted President of the Council, and in December of the same year he died, leaving five daughters and an only son, the most illustrious of his name.

"A great *tulzie* or street combat this day took place in Edinburgh. The Earl of Montrose, head of the house of Graham, was of grave years—towards fifty; he was of such a character as to be chosen, a few years afterwards, as Chancellor of the Kingdom; still later he became, for a time, Viceroy of Scotland, the king being then in England. Yet this astute noble was so entirely under the sway of the feelings of the age as to deem it necessary and proper

that he should revenge the death of John Graham upon its author, under circumstances similar to those which attended that slaughter. On its being known that the Earl was coming with his son and retinue to Edinburgh, Sandilands was strongly recommended by some of his friends to withdraw from the town, because the Earl was then over-great a party against him. His mind was, notwithstanding, sae undantonit and unmindful of his former misdeed, finding himself not sae weel accompanied as he wald, he sent for friends, and convokit them to Edinburgh, upon plain purpose rather first to invade the said Earl than to be invadit by him, and took the opportunity, baith of time and place within Edinburgh, and made a furious onset on the Earl at the Salt Tron in the High Street, with guns and swords in great number. The Earl, with his eldest son, defendit manfully, till at last Sir James was dung on his back, shot and hurt in divers parts of his body and head, and straitly invadit to have been slain out of hand, gif he had not been fortunately succoured by the powers of a gentleman callit Captain Lockhart. The Lord Chancellor and Mon-

trose were together at that time, but neither reverence nor respect was had unto him at this conflict, the fury was sae great on either side; sae that the Chancellor retirit himself with gladness to the College of Justice. The Magistrates of the town, with fencible weapons, separatit the parties for that time, and the greatest skaith Sir James got on his party, for he himself was left for dead, and a cousin-german of his, callit Crawford, of Merse, was slain, and mony hurt; but Sir James convalesct again, and this recompence he obteinit for his arrogancy. On the Earl's side was but ane slain, and mony hurt."

The fatal skirmish seems to have passed with impunity. The assassination which had led to it took place two years before, and within a few months after Sandilands was living at Court unmolested. Contrast this with the fate of young Bonniton, who was beheaded a few years afterwards for a very ordinary case of housebreaking—the house being his own father's—and a curious commentary is afforded on the administration of justice at the period. The two heirs-apparent met with very unequal justice; and

this inequality is not the less glaring, though the one was "an excommunicated Papist," and the other son of the Lord Chancellor, in whose term of office he was condemned.

James, *fifth* Earl of Montrose, was born at Old Montrose in 1612, and there still remains the fragment of a tower which formed part of the mansion-house in which he first saw the light. He succeeded his father, 1626, and was served heir to the family estates in March of the following year.

Perhaps no man, even of those who have taken a prominent part in some of the bitterest conflicts recorded in history, has had his reputation handed down to posterity in such widely different characters as James, fifth Earl and first Marquis of Montrose. It was indeed to be expected that from a Presbyterian and an Episcopalian standpoint such a history as his would be regarded with very diverse feeling. So early devoted to the cause of the Covenant, which had need of his brilliant qualities, it could hardly be otherwise than that harsh opinions would be expressed of him by those who were intensely disappointed in seeing his import-

ant services not only lost to them, but thrown in the balance against them. And the zealous Royalists would scarcely have been human if they had failed to express their delight in terms of exaggerated praise on finding one of the most terrible of their enemies become the staunchest adherent of the king, whose cause they had espoused. It is not easy to determine whether one is in greater danger of forming an incorrect notion of Montrose's character from the harsh periods of adverse historians, or from the painfully overdrawn eulogium of that comparatively modern champion of the great Marquis, Mark Napier, advocate. Probably the middle way between the two extremes is the safest in this, as in many other cases. That his intellectual accomplishments were of no mean order is evident, not only from the testimony of his contemporaries, from which it appears that he was a diligent and successful student of books and men, but also from such fragments of his composition as have come down to us. It is impossible to conceive that his disposition was of the cruel and relentless kind which his enemies paint it, when one reads such lines as these,

in the composition of which he employed some of his last moments on earth :—

"Let them bestow on every airth a limb,
Then open all my veins, that I may swim
To Thee, my Maker, in that crimson lake ;
Then place my parboiled head upon a stake,
Scatter my ashes—strew them in the air ;
Lord ! since Thou knowest where all these atoms are,
I'm hopeful Thou'lt recover once my dust,
And confident Thou'lt raise me with the just."

His demeanour during his trial and execution, while not inconsistent with his having mistaken his mission in espousing the Royal cause, is entirely alien to the supposition that he was not at heart a good, conscientious, and pious man. The fervour of his sentiments at such a trying period could not have come from a heart approving of the excesses which, with every allowance made, must have marked the conduct of his soldiery in the unhappy civil conflict.

With other great men he has borne the brunt of a superstitious age, in having his childhood even represented as giving indication of the monster he was destined to become. Says one historian, "His mother consulted with witches at his birth,"—information, Mr Napier takes the trouble of explaining, which

is due to the fact that his mother was sister to the necromantic Earl of Gowrie. He disdains, however, very properly to explain away another of the same chronicler's charges, that Montrose's "father said to a gentleman, who was sent to visit him from a neighbour Earl, that this child would trouble all Scotland; he is said also to have eaten a toad while he was a sucking child." The Marquis's keen advocate might safely leave that edible to digest, or do otherwise, in the stomach of the reader.

From his youth Montrose was characterised by great energy. It is recorded that within a few days of his marriage it was suggested to him, when on a visit at Morphie, to have his portrait taken by Jamesone at Aberdeen. He started off at once, had the requisite number of sittings, and returned to Morphie, paying visits at Arbuthnott and Halkerton by the way. There is a portrait of the Marquis in his wedding-dress at Kinnaird Castle.

For some years after his marriage Montrose devoted himself to self-improvement, by travel and otherwise. One of his preceptors was John Lammie, who afterwards became

minister of the parish. He excelled not only in Latin and Greek, but in some of the modern languages. He spent some time in foreign parts, and on his return he was introduced to the king by the Marquis of Hamilton, who pretended to be his friend at the very time he was inciting the king against him. His thorough contempt for that nobleman, long his rival, was afterwards expressed in the following satirical lines, which were suggested by the Marquis of Hamilton's having run his sword through a dog which was fighting with another in the Queen's garden at York:—

"EPITAPH.

"Here lies a Dog, whose qualities did plead
Such fatal end from a *renownèd* blade;
And blame him not that he succumbèd now,
For Herc'les could not combat against two—
For whilst he on his foe revenge did take,
He *manfully* was killed behind his back.
Then say to eternize the Cur that's gone,
He *fleshed the maiden sword of Hamilton.*"

Montrose was coldly received by his majesty, and though not the only cause of his choice, this may have helped to decide him in favour of the Covenanters. At all events,

he openly embraced the cause in 1637, and among his first services was a mission to Aberdeen to press subscription upon the inhabitants, the chief of whom were not unfavourable to Episcopacy and the king. He was the stoutest champion of the aggrieved nobles in the famous Assembly of 1638; and in the matter of a commission from Brechin Presbytery, he opposed the election of his own brother-in-law, and advocated the sustaining of a commission in favour of Erskine of Dun. This brought him in conflict with the Earl of Southesk, who maintained his son's election.

In 1639 Montrose met the king by request at Berwick, and the impression made at that interview was no doubt the turning-point of his conduct, for he was soon afterwards brought into trouble with his party, and in time became an ardent Royalist. He received his commission as Lieutenant-General of Scotland in 1644, and the same year was created a Marquis. His brilliant exploits were unsuccessful. Before the death of Charles I. he was in exile. He returned to Scotland in the interests of Charles II., moved by promise of foreign aid which was

never realised, and by royal hopes which were only to be disappointed. After severe losses, he was defeated at Corbiesdale, in Ross-shire. (Was it a coincidence that he was defeated at Corbies dale when he had a Corbies hillock at his very door?) He escaped for the time, but only to encounter great suffering, and yield himself at last a prisoner to Macleod of Assynt, who was once an adherent of his own. Consulting his own interests in preference to the safety of his former leader, Macleod surrendered him to his enemies, and is said to have received four hundred bolls of meal as the reward of what can only be regarded as a treacherous deed.

After his capture, on the last sad journey to Edinburgh, the Marquis was not permitted to visit his home; but one of the halting-places of the melancholy cavalcade was the neighbouring Castle of Kinnaird, where with characteristic firmness he bade a final adieu to those members of his family who were under the protection of his father-in-law.

The barbarous sentence which followed his apprehension and trial is recorded in

Balfour's 'Annals': "*Friday, 17th May. Session* 1.—Act ordaining James Graham to be brought from the Water Gate on a cart, bareheaded, the hangman in his livery, covered, riding on the horse that draws the cart (the prisoner to be bound to the cart with a rope) to the tolbooth of Edinburgh, and from thence to be brought to the Parliament House, and there, in the place of delinquents, on his knees to receive his sentence—viz., to be hanged on a gibbet at the Cross of Edinburgh, with his book and declaration tied in a rope about his neck, and there to hang for the space of three hours, until he were dead; and thereafter to be cut down by the hangman, his head, hands, and legs to be cut off, and distributed as follows—viz., his head to be affixed on an iron pin, and set on the pinnacle on the west gavel of the new prison of Edinburgh; one hand to be set on the port of Perth; the other on the port of Stirling; one leg and foot on the port of Aberdeen; the other on the port of Glasgow. If he was at his death penitent and relaxed from excommunication, then the trunk of his body to be interred by pioneers in the Gray Friars; otherwise to be interred

in the Borrowmuir by the hangman's man, under the gallows."

It needs not be added that the sentence was carried out to the letter. On the 21st of May 1650 the Marquis of Montrose met his fate as a man and a Christian. The verses already quoted were written on the eve of his execution; and while the composure of mind under which they must have been penned was worthy of the brave and noble soldier, the Christian faith by which they were inspired bespeaks the more excellent qualities of the true soldier of the Cross. After the Restoration his collected remains were deposited in the Abbey Church of Holyroodhouse; and they were afterwards, 14th May 1661, carried with great solemnity to the Cathedral Church of St Giles, to be interred in the family aisle. A few years ago a London newspaper contained a paragraph to the closing words of which he is no leal-hearted Scotsman that will refuse to subscribe: "The vault under St Giles' Church, in which the remains of the great Marquis of Montrose were buried with solemn pomp, is now a coal-cellar. Surely Edinburgh might show more honour to the noblest

man that Scotland, rich in heroes, ever knew." The reason for such a complaint has now been happily removed.

The popular story of the heart of the Marquis is confirmed by a descendant of the lady by whom it was recovered, the Right Hon. Sir Alex. Johnston, formerly Chief-Justice of Ceylon. The facts attested by him are as follows: The Marquis, in token of his affection for the wife of the second Lord Napier, his nephew, had promised to leave her his heart. After his execution, and not without great difficulty, she found means through a friend of obtaining it, had it embalmed and put into a case of steel made from the sword of Montrose. The case was put into a gold filigree box which had been given by a Doge to Napier, the inventor of logarithms. This was enclosed in a silver urn which had been presented by the Marquis to her husband. It was transmitted to the second Marquis when abroad, and there lost sight of. The gold box was subsequently recovered by the fifth Lord Napier, who gave it to his daughter before she went out to India. There it was stolen, and sold as a talisman for a large sum to an Indian chief.

He restored it to the lady from whom it had been stolen, who was in France with her husband, during the Revolution of 1792. For safety it was intrusted to an Englishwoman named Knowles, who died shortly after, and with her death all traces of it were lost.

It may be interesting to notice a few incidents connected with Old Montrose in the time of the Marquis. A document of the period describes his residence as the Castle of Old Montrose, two miles westward of the town of New Montrose. It is probable that a large portion of his youth was spent at this residence, as well as the first year or two of his married life. But subsequently to his return from the Continent his public career left him little leisure to be more than a casual visitor at any of his castles. The occasions on which he is known to have been at Old Montrose are few, and a letter addressed to a kinsman, which is of sufficient interest to be quoted here, shows that the ordinary results of absenteeism were realised in his experience. It is addressed to James Graham of Craigo:—

"LOVING COSSING,—There be so much

amiss and so many abuses committed touching my directions there at Old Montrois (as Robert Grieme in the same will shew you at greater length), as I must intreat you to take the pains to goe and put ane order to them, in such ane way as you shall think most fitt. For the particulars I will be sparing, and only remitt you to what you may learn at greater length, and continue your very loving chief,

"MONTROSE.

"*20th October* 1642."

In the month of March 1639 he paid a notable visit to his home in the parish. It was when preparing for his first expedition to Aberdeen, and he was accompanied by the Earl of Argyle, afterwards his bitter opponent, Lord Couper, and others. While here he received the commissioners despatched by the Marquis of Huntly, proposing that he should confine his military operations to the south of the Grampians, Huntly promising in the meantime to use no hostile measures in the north, until the result of the pending treaty between the king and the Covenanters was known.

During his stay on this occasion the Earl made a curious deed in favour of one of his sisters, which is signed "at Auld Montrois, the 27th day of Merche, 1639": "We James Erle of Montrois, Lord Graeme and Mugdok for the singular and special love and favour quhilk we haiff and bear to Lady Beatrix Graeme, our lawful sister, and for the better advancing of the said Lady Beatrix to ane honorable mareage, according to her rank and dignity," obliges himself and his heirs to secure to the said Beatrix the sum of twenty thousand marks for tocher. This condition, however, is added: "Providing always, like as we haiff given and grantit this presents upon this special provision and condition, and no utherwyse, that, in case it suld happen the said Lady Beatrix, — as God forbid, — to defyle her body, or join herself in mareage with any person without our special advyse and consent, then and in these cases, or uther of them, this presents to be null." The strange provision may have been inserted in consequence of the unfortunate history of his youngest sister.

In 1641, when Montrose had fallen under

the displeasure of Parliament, and was in ward in Edinburgh Castle, his different residences were searched for treasonable documents, and Spalding thus quaintly describes the raid on Old Montrose: "Vpone the foirsaid Witsonday, the Lord Sinckler cam to the place of Old Montrois be directiouns of the Committee of Estaites at Edinburgh, and thair violentlie brak up the yetis and durris thairof, enterit the houss, serchit and socht the haill cofferis, kistis, and tronkis within the samen, efter they were all brokin up, to sie what missives or letteris pertening to the Erll of Montrois, or ony of his freindis, micht be found, because his wreitis lay in this houss. Thay took to Edinburgh with thame also the erllis secretar, callit Lamby, to try what he kend." The Lamby referred to was John Lammie, who in the following year was ordained minister of Maryton, and who in the course of a long life gave many proofs of his adherence to the principles which characterised the late years of the Marquis.

In 1646, after disbanding his troops by order of the king, the Marquis spent some

weeks at Old Montrose. The royal command had been received with deep regret, and it was not carried out before repeated expostulation with Charles. On this unhappy occasion he had a personal interview with General Middleton, afterwards to be his successor in possession of Old Montrose, who had been appointed to stipulate with him on the conditions of surrender. The meeting took place on the 22d July, on the banks of the Isla, where they "conferred for the space of two hours, there being none near them but one man for each of them to hold his horse." Permission was given to the Marquis to go into foreign exile, though the Parliament yielded a most reluctant assent to the favourable terms. The army was dissolved at Rattray on the last day of July, and the Marquis betook himself to his seat at Old Montrose. He was allowed until the 1st of September to remain in the country, and the Parliament agreed to provide a vessel for his transportation. There were strong suspicions, however, of their good faith, and various signs of their intention to capture him after he had gone to sea.

He was entreated to take refuge in the Highlands until his enemies gave better guarantee for his safety. But in deference to the interests of the king he declined, and refusing to avail himself of the vessel provided, he sent his servants and the friends who were to accompany him to embark at Stonehaven, while he contrived himself to escape from Montrose in a small vessel, and disguised as the servant of a clergyman who attended him in his flight.

The commissioners, after their interview at Old Montrose, were lodged with Provost Robert Keith of Montrose, and they were put in some peril by an alarm which was raised in the town. The incident was afterwards narrated by a son of one of the commissioners :—

"That night the townsmen of Montrose, espying some fire in the night-time in the hills towards Invermark and Edzell Castle, fell upon a strong conceit that it was Huntly and his forces, who were already come within two or three miles of their town, making havoc of all before him with fire and sword. Nor were they far from falling in upon the Commissioners, to affront or do by them as

their fear and fury should prompt them, had it not been for the master of the house where they lodged, who, being Provost of Montrose at that time, interposed his authority to pacify the multitude, and caused shut his gates against them. But here it rested not, for need must they run out, they knew not whither, nor against whom, remaining at some distance all night in their arms, till break of day discovered their error, and made them know that their supposed enemies were nothing else but heather kindled in the hills (the which about that time of the year the country-people used to do in these places when the heather grows old), which burning the Commissioners sent from Huntly saw burning all the day before, hard by them, whilst they were on their journey to Old Montrose."

Notwithstanding the unsuccessful result of their first journey, the commissioners shortly afterwards returned, but this time met with the Earl and his friends in Montrose. On the homeward journey, when going towards the mouth of the North Water, they saw what was regarded as a manifest omen of the bloodshed which was soon to overspread the

country—"the sun shining in a perfect blood colour." The narrator already quoted, who was present on the occasion, described the appearance as follows: "That day his colour looked like to fresh blood, whereof a little quantity is poured into a bright silver basin; or like a red rose, or like that blood in the cheek which physicians call *sanguis floridus*. It was evident enough," he added, "that this day he keeped that colour most part of the forenoon, and before he did part therewith clouds arising about eleven o'clock in the forenoon took the sun out of their sight"; and he confirmed his own belief in it as a prodigy by the evidence of the commissioners, "three of whom were well known to have been able scholars and philosophers."

Of Montrose's five sisters, the eldest, Lady Lilias, married Sir John Colquhoun, Bart. of Luss.

The next, Lady Margaret, became the wife of Archibald, first Lord Napier. The marriage-contract is dated 15th April 1619. When he had lost his own parent, Lord Napier acted the part of "a most tender father" to the young Montrose. He died in 1645, when upwards of seventy years of age.

His successor, the second Lord Napier, was the unfailing friend and close companion of his uncle. He accompanied him in his exile, and at Paris "it was ever sayde yt Montrose and his nephew wer like ye Pope and ye Church, who wold be inseparable." He married Lady Elisabeth Erskine, daughter of the eighth Earl of Mar, whose affection for the great Marquis equalled that of her husband. It was this lady whose indefatigable efforts procured the heart after his execution.

The third sister, Lady Dorothea, married James, second Lord Rollo. She died without issue on the 16th May 1638, and was buried on the 8th June following at Holyrood House.

Lady Beatrix, the fourth sister, made good her claim to the tocher to which the strange condition was attached, by her marriage to David, third Lord Maderty.

Lady Catherine was the youngest sister.

Of the prisoners taken at Newcastle and brought to Edinburgh on the 7th November 1644, Spalding describes one as "Harie Grahame, Montrois brother"; but either the old historian had mistaken the relationship,

or the prisoner in question must have been an illegitimate son of the Marquis's father.

Little is known of the domestic life of Montrose, and very little has been recorded of his Countess, who was Magdalene, sixth and youngest daughter of David, Lord Carnegie of Kinnaird, who afterwards became the first Earl of Southesk. There is a tradition that she expected to become the wife of Lord Ogilvy of Airlie, and that his lordship was on his way to propose when his horse refused to cross the river. The rider, thinking it a bad omen, at once returned and looked for a wife elsewhere. The lady took her disappointment much to heart, and her father consoled her in the best possible way by telling her never to mind, as he would soon find a better husband for her than Airlie. If a more distinguished husband came under that description, the noble Lord most faithfully kept his promise. It is surmised that she had died soon after the birth of her younger son, before her husband's going abroad, in 1633. The longest of the poems written by Montrose, and still preserved, was probably addressed to his wife, though there are allusions here and

there which seem to suggest a later date than this for its composition. The love of pure *Monarchy*, the abhorrence of *Synods*, and the strong contempt for *Committees*, expressed in the following two of its verses, are almost proof that the Marquis had been wincing under the recollection of his Presbyterian allies when he wrote them. If this was so, either they must have been composed after the death of the Countess, or she must have lived a few years later than the time when any mention of her name is found among the family memoirs:—

"My dear and only love, I pray,
This noble world of thee
Be governed by no other sway
But purest monarchie.
For, if confusion have a part,
Which vertuous souls abhore,
And hold a synod in thy heart,
I'll never love thee more.

. . . . .

If in the empire of thy heart,
Where I should solely be,
Another do pretend a part,
And dares to vie with me;
Or if committees thou erect,
And go on such a score,
I'll sing and laugh at thy neglect,
And never love thee more."

Lord Graham, the Earl of Kincardine, the elder son, described as "a proper youth, and of singular expectation," had accompanied the Marquis during his campaign in the North in 1645. He had marched with the army from Elgin to Bog of Gight, Gordon Castle, when the young Lord was seized with sickness and died in a few days, to the great grief of his father. He was buried in the churchyard of Bellie, but no stone or other memorial records the melancholy event.

The Marquis was succeeded in possession of the estates and titles by *James*, the younger son, who was born about 1633. At the time of his brother's death James was in the town of Montrose, "a young bairn learning at the schools, attended by his pedagog in quiet manner." Sir John Hurry, a good soldier though a worthless man, who had been first a Covenanter, then a Royalist, when he was knighted by Charles, and again an active Covenanting leader, went with his troopers to Montrose and seized James, now Lord Graham and Earl of Kincardine, who with his tutor was despatched to Edinburgh and lodged in the castle. When young Napier released so many of Montrose's

friends, the son of the Marquis was not in the number. In relation to this, Mr Napier gives a quotation from 'St Serf,' in the dedication of the work to the second Marquis, as follows: "The soul of the great Montrose lives eminently in his son, which began early to show its vigor, when your Lordship, then not full twelve years old, was close prisoner after the battle of Kilsyth, in Edinburgh Castle, from whence you nobly refused to be exchanged, lest you cost your great father the benefit of a prisoner, wherein he gladly met your resolution, both so conspiring to this glorious action, that neither outdid the other, though all the world besides." Some years after his father's execution he spent in exile in Flanders, from which he must have returned before 1654, as in that year he was in the Royalist army in the north of Scotland. In 1659 he was imprisoned by the Parliament. Two years later, under a change of circumstances, he refused to vote at the trial of the Marquis of Argyle, "owning that he had too much resentment to judge in the matter." In this he only followed the example which Argyle himself had set, when, as it is recorded of

him, he "honourably refused to assist at the trial of, or concur in the barbarous sentence pronounced against, his personal enemy, the Marquis of Montrose, May 1650, declaring that he was too much a party to be a judge."

On the 30th March 1661 the Marquis addressed a letter to his kinsmen, the lairds of Morphie and Fintry, asking them to request the Provost and Magistrates of Aberdeen to deliver the leg of his father, which had been placed upon the tolbooth of that city by order of the Parliament. It had been buried in the church of St Nicholas, and it was disinterred by the local authorities, 25th February 1661. The leg was put in a coffin, "coverit with ane reid crimpsone velvet cloth, and caried by Harie Graham, sone to the Laird of Morphye," to the town-house, accompanied by the magistrates, the inhabitants "goeing before in armes . . . with sound of trumpet and beat of drum," and there it was to be kept until requested to be given over to the son of the "laite murtherit Marques."

In 1668 the Marquis was appointed one

of the Extraordinary Lords of Session, but he did not long enjoy the honour, having died in February 1669. His remains were interred in the chapel of Aber-ruthven, in Perthshire, on the 25th April following. The excellence of his character had gained for him the distinction of being called the "good" Marquis, as his more eminent father, by qualities less amiable, perhaps, won for himself the title of the "great" Marquis.

The second Marquis of Montrose married Lady Isabel Douglas, fifth daughter of William, seventh Earl of Morton, relict of Robert, first Earl of Roxburgh. His family consisted of James, the *third* Marquis of Montrose; Lord Charles, who died young; and Lady Anne, who was married to Alexander, the third Earl of Callendar. The third Marquis died in 1684, and it was his son, also named James, who for his steady support of the Union and Protestant succession was advanced to the rank of Duke in 1707. It is unnecessary, however, to follow into the details of the history of the two last-named successors of the great Montrose, the property from

which the title was derived having passed into other hands before the death of the second Marquis, after being in possession of the Graham family for the long space of 343 years.

CHAPTER IV.

ECCLESIASTICAL.

CHURCHYARD — THE CHURCH — CHURCH CENTENARY — PARISH MINISTERS — FREE CHURCH MINISTERS — SCHOOLS AND SCHOOLMASTERS — PREACHING OF EIGHTEENTH CENTURY—A CLERICAL HUMORIST.

THE tombstones in the churchyard are interesting chiefly for the names which they bear, being those of families who long held a prominent place in the parish, and some of them in the district. These tombstones are much finer than those which are ordinarily found, and indicate the families to have been of good position. There are two epitaphs which probably relate to some of the Melville family. It will be remembered that two of the brothers of the Reformer stayed at home in the occupation of small farms in the parish, which they and their descendants

continued for some generations to cultivate. Many of the inscriptions refer to the Greigs and the Leitches, which seem to indicate that those families were among the longest resident in the parish.

The following inscription bears the name of a holding which is now extinct:—

> JAMES ORR, husband to Ann Hampton, who lived sometime in the Bearmeans of Old Montrose, departed this life 11 Nov. 1745, aged 57.

By the way, it is worthy of notice that in nearly the whole of these old inscriptions this is the form of designation: "James Orr, husband to Ann Hampton;" "James Dall, husband to Agnes Peaterson;" "Alexander Litch, husband to Beatsy Ramsy," &c., &c. In these degenerate days the wife's designation is usually taken from the husband, and not the husband's from the wife. Here, however, is one in which the good old practice was not observed, but which contains the name of Ananie in one of its forms to make it interesting to the reader:—

> Heir layes ELIZABETH LONKINE, laful spovse to Valter Dall, in *Ananise*, and mother . . . to John Gray, in Cottovne, a

w[*irtu*]ous, religious [w]ife, who departed this life to a better, of her age 65, [16]70 . . . [y]oung man who died of age, 21, Septemb. 4, 1670.

I. G. E. L. I. G.
1673. I. D.

The following lines record the death of William Lawrence, son of a vintner in Usan, who was drowned October 1, 1787:—

Doth infants' pain and death proclaim
That Adam did rebel?—
His destiny declares the same,
Being drownèd in a well.
Let all who mourn his early death
Hate sin, the fatal cause;
And flee to Jesus Christ by faith,
Who saves from Satan's jaws.

The next inscription is chiefly remarkable for giving expression to a very apparent truth, and a timely warning, in rather a grandiloquent style:—

CHARLES MILNE, d. 1786; a. 56.

O what an awful scene is here. The adorable Creator around me, and the bones of my fellow-creatures under my Feet. The fatal shafts fly so promiscuously, that none can guess the next victim. Passing over the couch of decrepit age, Death has nipped Infancy in its Bud, & blasted youth in its

> bloom, therefore be ye always ready, for in such an hour as ye think not, the final summons will come.

The next reminds us somewhat of the denunciatory lines on the tomb of Shakespeare, and curiously bears upon it the initials W. S. It is one of the oldest and quaintest of the tombstones, and it is now in the vestry. It is not very complete, or very shapely, but it will be remembered as a long, narrow slab. On the top are the words, "And of ye ages of—" Then there is carved a shield charged with a blacksmith's crown, and initialed W. S., following which are the words, "Wo be to him yat puttis yis too any uder us—wha desecit Annoa MDCLX. xxiv in var."

The two parts of what must have been a pretty elaborate monument, which may be seen in the vestry, represent, as far as they go, the figure of one of the lairds of Bonniton, William Wood. They were found at the levelling of the churchyard on the site of the old church, and unfortunately it was only discovered that they were objects of so much interest when it was too late to make a proper search for

the upper portion of the figure, which, doubtless, lies near the same place, and it is to be hoped will yet be forthcoming. It is the effigy of a baron dressed in the costume of the sixteenth century. On the lower portion is a shield charged with the arms of the family of Wood (an oak-tree growing out of a mount) between those of Tulloch of Bonnington (two cross crosslets). The initials V. V. are below the shield, and the following traces of an inscription are upon the sides of the stone:—

. . ULELMUS. WOD. OLIM DOMIN. . .

It belongs apparently to the first half of the sixteenth century, and is probably the tombstone of William Wood, who is described in 1520 as the son and heir of Dorothea Tulloch of Bonnington and her husband Walter Wood.

There is nothing very striking in the history of the church, but a few words may not be altogether out of place regarding its predecessors. It is uncertain whether they numbered two or three since the Reforma-

tion, but there is something very definite attached to the history of two of them. It is known that the site of former parish churches, since about the first quarter of the sixteenth century, was that on which the Iona cross stands over the grave of the late Mrs Falconer. They included from that period the burying-place of the family of Woods of Bonnington, and the earliest evidence of the fact is about the time when the Tullochs of Bonnington merged into the family of Wood. There is no certain evidence that it ever served as such to the Tulloch family. There are two objects attached to the present building which must be regarded as links with the striking past,—the church bell and the monument on the north wall.

The mural monument which was transferred from the last church commemorates the ministry of Mr David Lindsay, extending as it did from 1673 to 1706. He was the last Episcopal minister of the parish, and his ministry was spent in troublous times—times which included, however, the great Revolution, which can now be looked back to as the foundation of civil and religious

liberty. He was of the family of Dowhill in Kinross-shire, which was a cadet of the noble family of Lindsay, distinguished in Scottish history. His wife and daughter were donors of the vessels still in use at Communion times.

The church bell bears an inscription, "Michall Burgerhhyus, M. F. 1642. Soli Deo Gloria." It is supposed that a new church was then erected. It is certain, at least, that a new minister was settled in that year, Mr John Lammie, who was, besides, secretary to James, the fifth Earl, who afterwards became the great Marquis of Montrose. The church bell may have been a personal gift of the earl's, or it may have been given by him jointly with the other heritor of the parish, Wood of Bonnington. Dysart was still, and for eight years after, part of the parish of Brechin. It is interesting to believe that the bell which summons weekly to the house of God is identified with so distinguished a memory. It is known that the house of Old Montrose was afterwards narrowly searched by the servants of the Parliament for papers and other documents, and that Mr Lammie, as secretary, was compelled

to accompany them to Edinburgh. These papers were evidently not the family papers, but letters addressed to the Marquis and his own personal memoranda, which might convict him of complicity with the Royalists. This is positive proof that much of his retirement from active service was spent in his home at Old Montrose. It is no extravagant conception, then, that during those early years of its existence, when it summoned worshippers to the house of God, the noble soldier might have been seen wending his way thither. He was a man of deep religious feeling, and he was not likely to forget his service of God when he had retired for the time from his severe conflicts with men. When it is thought that while that noble tongue which so delighted its friends, and was such a terror to its enemies, was for ever on this earth silenced after eight short years, the inanimate church bell is still performing the service which it then rendered, now that two hundred and fifty years are passed away, might not one be surprised at the workings of Providence if he were not assured also of that fervent hope to which the martyr gave feeling utterance prior to his death? The

bell which, with unabated tone, still summons weekly to the house of prayer, may outlast centuries. It may only be destroyed in the general conflagration.

The first church in the parish of which any relic remains was that of 1532, when the effigy of a baron was placed in it to record the memory of William Wood. That church may have served the parish in the stormy times of the Reformation. If, as has been indicated, there was a new church as well as a new bell erected for Mr Lammie, it must have been the scene of the sacrilegious rite perpetrated by John Wood, who assumed the sacred duties of the minister in baptising his own illegitimate child. Further on in its history, the building referred to may have witnessed many a curious scene, as that indicated in an extract from the session minutes. They "ordered their Beddle *in presentia* to sett the stools belonging to the women in such places of the church as they judged most proper."

The church of the parish from the time of the Reformation had as its first minister Richard Melville, eldest brother of the distinguished Reformer Andrew Melville; and

if the same building continued until 1642, when a new church is supposed to have been built, it had as its two last ministers the nephew and grand-nephew of the Reformer, who were also successive lairds of Baldovie. That is the church to which reference is made in the quaint words which have already been quoted (see p. 129) from the Autobiography of James Melville, who was the son of Richard.

Coming now to the present church, twice during the century it has undergone considerable alterations,—once in 1818, when one of the two galleries which it then contained was removed, and the pulpit was placed where it now is; and again within recent years, when the area of the church was reseated. About thirty years ago the adjoining ground was set in order at the instance of the late Mr Charles Lyall of Old Montrose. Some years afterwards the churchyard was altered to its present condition; and now no great effort or expense would be needed if it were proposed to make the interior of the church worthy in all respects of what everybody acknowledges the exterior to be.

The church was opened on the 17th day of June 1792 by Mr James Wilson, minister

of the parish. The centenary, which fell on 17th June 1892, was commemorated by a special service conducted by the Rev. P. Lindsay Gordon, who read an address by the minister of the parish. The following is an extract:—

"MY DEAR FRIENDS,—I have for some time felt a strong desire to be able to break my long silence, addressing you in the only way clearly open to me, on this notable epoch in the history of our beloved church. On Friday it just entered upon the second century of its existence. That would be to both of us of grave moment, if it did nothing more than mark the progress of time. But there are other considerations which not only present us with varied lessons, but suggest also many important facts, which I hope you will kindly allow me to bring under your notice, and commend to your prayerful thought.

"It would ill become me, in the circumstances in which I am placed, to touch largely on any contentious points, though there is one matter to which I cannot forbear directing your attention. I confess it

has often pained me to hear the many flippant remarks which are made by inconsiderate persons regarding those old churches which still remain as monuments of the eighteenth century. Generally speaking, it is justifiable enough to call them plain, but surely such contemptuous expressions as 'hideous' and the like are undeserved by them, and unworthy of the critics who thus lightly characterise them. How often are such expressions to be met with in the writings of some enthusiasts on church service and kirk fabric. Usually it is their desire to make it appear that the builders of our modern churches are, as compared with their predecessors, animated by stronger religious principles and greater zeal for the house of God. Curiously enough, they do not carry their minds back four, five, and six centuries to the abbeys and monasteries which were then erected in Scotland, to which the lines of the poet are still appropriate:—

> 'Those temples, palaces, and piles stupendous,
> Of which the very ruins are tremendous.'

To follow out their reasoning on the church architecture of a hundred years ago, they

would require to lament the degeneracy of the present generation as compared with times which are professedly the darkest in Scottish history.

"The fact is that such reasoning is altogether fallacious, and it would be as unwise in the one case as in the other to indicate that their respective works form any criterion of their religious character or piety. It is true that the most fastidious of those critics will not include our pretty little church and its picturesque surroundings in the number of those which are offensive in their eyes, and of which their description as 'barn-like buildings' has become stereotyped. I have thought it well, however, to direct your attention to the unfairness which is very often manifested on the subject. The practice is too much to compare the recently erected church simply with its predecessor of a hundred years ago, whereas such comparison, if just and reasonable, is altogether a more complicated thing. A practical illustration will, perhaps, make clear what I mean. In many places over the country there may be seen two buildings in close vicinity which contrast very much with one another. One

is a modern farmhouse, handsome, commodious, and elegant. The other is a humbler building, serving now, it may be, as a farm cottage, or more likely built into, and forming part of, the farm-steading. The one is for the accommodation now of the farmer and his family, while the other was deemed sufficient for the purpose a hundred years ago. It is far, indeed, from my intention to cast reflection upon any person who avails himself of all the comforts and conveniences of that improved position, which is as much God's gift as common food is. A century's prosperity has afforded us time, leisure, and culture to improve many things belonging to us, and it would be strange if, among our other progressions, that improvement did not also extend to the house in which God is to be worshipped. The point is that, if the superiority of our modern church and its furnishings over the church erected last century and its appurtenances is so much greater and more marked than is the superiority of the modern over the ancient human habitation, we may lay some part of the credit to an excess of religious spirit and an increase of piety.

"If, moreover, we consider the respective circumstances under which the new and the old churches have been built, we shall find much to account most satisfactorily for the implied inferiority of the latter. We have reached the close of a century in which there may have been many causes of depression; but, as a whole, financial prosperity has, in the words of a distinguished statesman, advanced by leaps and bounds, and it would be strange indeed if the churches dedicated to our Maker failed to bear evidence of that prosperity. How very different were the circumstances when our beloved church was built. The eighteenth century began its course with a cloud of adversity hanging over it, bequeathed by the civil wars and revolutions of the seventeenth century. The first half of it witnessed two disastrous rebellions. The second had to share in the misfortunes of foreign war, as the records of our church most abundantly testify. It had, besides, much agricultural depression to contend with, caused by storms, the severity of which has made them historical; and it was with the painful consequences of those accumulated miseries resting upon them that

the men of that generation were called upon to build 'an house unto the Lord,' and, as has already been indicated, they did so with a liberality greater than that with which they provided a habitation for themselves. . . .

"I think I can assure you, brethren, that during these hundred years the Gospel message has been proclaimed in this church in its purity, and that message was the same in the beginning as it is now. I know no other Gospel to recommend you, either to believe or to practise. Many changes occur in the space of a century: customs alter; old habits are cast off and new ones assumed; the fashion of our speech is not the same now as it was with our ancestors a hundred years ago. Knowledge increases and experience extends. It would be strange, indeed, if we did not understand some things more clearly now than they were understood formerly, and if we did not find out many new ways of giving praise to God and doing service to our fellow-men. But 'other foundation can no man lay than that is laid, which is Jesus Christ.' The first message which I was privileged to declare to you

within these walls was, 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.' And to that, dear brethren, I can add nothing, and from it I can take nothing away. . . .

"You have been left very much to gather up the lessons of this lengthened narrative, and I commend them seriously to your prayerful meditation. It will be a fitting close to it to say—and if the words are the last solemn words which I am permitted to address to you they will have been timeously chosen—Whatever your condition, whatever your beliefs, never give willing assent to any policy or scheme the purpose of which is to defraud you and your children of the noblest inheritance that has been handed down to you from your ancestors. When these venerable walls have crumbled into dust, and when other walls have taken their place and become alike venerable by length of years, may the Church of our fathers be dispensing its blessings, extending its privileges, and increasing its usefulness in the land. And may all who love the Lord be found fervently desiring, as in days of old—

'Pray that Jerusalem may have
Peace and felicity:
Let them that love thee and thy peace
Have still prosperity.

Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

Now, for my friends' and brethren's sakes,
Peace be in thee, I'll say.
And for the house of God our Lord,
I'll seek thy good alway.'

"May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with you all. Amen."

RICHARD MELVILLE (1567-1575) was the eldest brother of Andrew Melville, and began his ministry at Inchbrayock, which now forms a part of Craig, in 1562. He had Maryton also in charge, and in 1567 he removed to Maryton when the parish of Lunan was added, the parish of St Kaa or Dunnynaid being also put under his care. From that time until 1598 (thirty-one years) the whole of the present parishes of Craig,

Lunan, and Maryton were served by one minister. Mr Melville was assisted for some time, however, by his brother John, who acted as reader. The whole stipend amounted then to j^{c} li. (£8, 6s. 8d.) As this was supposed sufficient at least for a man's subsistence, an idea may be formed of the great depreciation of the value of money since those days. Richard Melville is described as "a man of rare wisdom, judgment, and discretion; and therefore, mikle employed in the tryste and effeares of the nobles and gentlemen of the country, quilk distracted him from his calling, hinderit his verteu, and schortened his lyff. There was none of his rank, and verie few above it, that was so honoured and loven as he." His wife was Isabell Scrymgeour, sister of the laird of Glasswell, and she is spoken of as a woman of excellent character. They acted together the part of kind parents to his younger brothers, and Andrew speaks of both with the utmost gratitude and affection. Richard died of bilious fever in June 1575, aged fifty-three.

ANDREW STRATHAUCHIN (1575 - 1583) came from being minister of Inverkeillour;

is said, while here, to have assisted at the consecration of a bishop of Aberdeen; and was translated to Dun in 1583. Being aged and infirm, he demitted his charge there in 1614, when he removed to Montrose, and died eight years after.

ANDREW LEITCH (1585-1611) was once master of the grammar-school of Brechin, and subsequently minister of Fern. He was translated to Maryton in 1585, and thirteen years after the charge was reduced to Maryton and Inchbrayock. His wife was Magdalene Adamson, of Montrose, and he died in that burgh in 1611. During his ministry (in 1607) Inchbrayock was disjoined from Maryton, and from it, with Dunnynaid or St Kaa added in 1618, the present parish of Craig was formed. It is recorded that, "not having sufficient moyance and provision for serving the cure as the worthiness of his travellis requyret," Mr Leitch had a further gift for life from the teinds of the towns and lands of Cleylek and Bonytoun.

RICHARD MELVIN, A.M. (1613-1639), was a nephew of the Reformer; graduated in St Andrews in 1603, was admitted to Maryton before the 28th August 1613, and died in

1641, aged fifty-eight years. His two sons, Andrew and Patrick, succeeded to the paternal estate of Baldovie. Two years before his death he seems to have retired from the charge of Maryton in favour of his son.

ANDREW MELVIN, A.M. (1639-1641), was minister for less than two years, and died at Baldovie the same year as his father, at the age of thirty-one. An inventory of his effects contained the following items: "Certain buiks were estimat at i^{c}iiii li. [£8, 13s. 4d.], abulzements of body 1 li. [£4, 3s. 4d.], ane streking knok xvi li. [£1, 6s. 8d.], insict and plenishing xxx li. [£2, 10s.], Inventar and debts i^{m} v^{c} lx li. [£130]." His brother Patrick was served heir of the estate of Baldovie on the 6th December 1642.

JOHN LAMMIE, A.M. (1642-1673), was tutor and servitor to the Marquis of Montrose in 1628 and following year, and was ordained and admitted as minister of Maryton on the 9th of June 1642. In 1649 he was suspended by the Assembly for the active part which he took in promoting the views of David, Earl of Southesk, to be a member of the Assembly in 1648. The Earl had joined in "the unlawful engagement against Eng-

land" and was discountenanced by the Assembly on that account. Mr Lammie was restored to his charge, however, in 1650; and from his antecedents it will not be wondered that he readily assented to the establishment of Episcopacy, which took place in 1662. The whole members of the Presbytery of Brechin conformed to the change of ecclesiastical government when Episcopacy was introduced, with the exception of Andrew Spence, A.M., minister of Craig, who adhered to the principles of Presbytery, and was deprived of his charge for doing so by the Acts of Parliament and Privy Council in 1662. Mr Lammie continued minister of this parish until 1673, when he was translated to Farnell, and died there in 1680, about the eighty-second year of his age. His predecessor, as minister of Farnell, was David Carnegy, A.M., Dean of Brechin, who purchased the estate of Craigo, and was founder of the Carnegies of Craigo, grandfather of the first Carnegie of Dysart.

DAVID LINDSAY (1673-1706) was son of the minister of Rescobie, and was presented by the Bishop of Brechin to the church and parish of Maryton. He married Cecil,

daughter of Sir William Nisbet of Dean, and had a son, David, in Montrose, and a daughter, Cecil, who became the wife of Hercules Skinner, merchant, Montrose. He was the last Episcopal incumbent in the parish, episcopacy having been abolished in 1689, and the Presbyterian form of church government permanently established. The monument on the north wall of the church was erected to his memory. And the silver cups and plate used on sacramental occasions were the gift of his daughter Katharine and his widow. The Lindsay monument, in addition to the Lindsay arms and motto, "Firmus maneo," bears a Latin inscription, of which the following is a translation:—

> Beneath this marble lies interred the Rev. DAVID LYNDSAY (a descendant of the old family of Lyndsay of Dowhill), for 33 years the most vigilant pastor of the Church of Marytoun. He was a man of profound erudition, and of the greatest aptitude for business, distinguished for piety towards God, fidelity to the King, respect for the Bishops, and kindness to all. He died 16th Sept. 1706, aged 62. Here also are laid two of his sons who died in childhood, WILLIAM and ALEXANDER, and his daughter KATHARINE, in whom rare personal beauty and every maidenly virtue shone with equal lustre.

The silver cups each bear this inscription, "This communion cup, and another like to it, gifted to the Church of Marytoun by Katharine Lindsay, youngest daughter to Mr David Lindsay, minister there, 1714"; and the silver plate has an inscription upon it, "This plate for the communion element of Bread, gifted to the Church of Marytoun by Cicil Nisbet, Relict of Mr David Lindsay, minister there." There was a curious matter connected with those gifts, of which the following brief account is extracted from the Session Records: Up to December 1743 they had continued in the custody of John Spence, town clerk of Montrose, and the use of them only had been given at Communion times. The kirk-session, inferring from the inscription that they had a right to their full possession, lodged their claim with the town clerk and Mr Hercules Skinner, shipmaster, who were the nearest of kin to the donors. Those gentlemen refused to give them up unless on the condition that "this session should give their obligation to lend them to Episcopal congregations within seven miles round of this church." With this

the kirk-session refused to comply, and took legal steps, the result of which was, in the following March, "a decreet before the Sheriff of Forfar against John Spence, town clerk of Montrose, Hercules Skinner, shipmaster there, and Colonel Lindsay there, for a delivery of the cups and plate." They were given up accordingly, and the session enacted that no minister or session should receive the use of them for Communion service without a written obligation to restore them in the same condition as they were given, and the payment of two shillings until the expenses of the kirk-session in procuring their right were reimbursed.

GEORGE STEPHEN (1707-1724) was translated from the second charge of Montrose, in which he had been minister for nine years, having been licensed by the Presbytery on the 18th, and called to the charge on the 19th, May 1698. He died 8th March 1724, leaving a widow, Mary Barclay, who survived him fifty years, and two sons and two daughters.

It was during his incumbency that the famous Patronage Act of Queen Anne was

passed, and the Maryton people seem to have taken the first opportunity in their offer to protest against it; for in the Records of the General Assembly there are two cases of disputed settlement from the parish in the next two years. Whether they both referred to the same presentee does not appear, but considering the time which elapsed between his call and settlement, the second dispute at all events concerned the next minister.

CHARLES IRVINE (1726-1737) was translated from Lunan, being called 1st June, and admitted 14th September, 1726. The Session Records date from his admission; but, unfortunately, the details of nearly two years at the close of his ministry are amissing. He was related to the Irvines of Drum, and is represented as a man of excellent character and scholarship, and a collection of his discourses was published long after his death. He was a strong supporter of the Hanoverian succession, and roused against himself the active resentment of the Jacobites in the neighbourhood. He sustained on this account considerable loss of property, and was

obliged to take refuge in Edinburgh until the storm of the Rebellion of 1715 was over. He died a very poor man, leaving a widow, Bethia Forbes, who survived him till 1770, with two sons and three daughters.

JAMES BEATTIE (1738-1777) was ordained 29th November 1738, and died 25th November 1777. Judging from the Session Records, he appears to have been during that lengthened period a faithful and diligent pastor. Mr Beattie belonged to the family of the Beatties of Laurencekirk, being a cousin of Dr Beattie of "Minstrel" fame. He had much communication with his friends in the Mearns, and several of them preached frequently in his pulpit. Dr Beattie was an occasional visitor, and it was probably on one of those occasions that he wrote the affecting epitaph on the two Leitches who were drowned in the West Water.

In the weekly register of 1752, Sabbath the 30th of August is immediately followed by September — not 6th, as might be expected, but 17th. We are saved, however, from imagining that the week in question

had consisted of eighteen days by a "*N.B.*—The stile was altered at this time by Act of Parliament." While the calendar year consists of 365 days, the solar year is 365 days 5 h. 48 m. 48 s., the consequence being that the sun had got eleven days in advance of the clock, and to remedy this the New Style was adopted.

JAMES WILSON, A.M. (1778-1794), was son of the last minister of Kinnaird, as a separate parish. He was ordained 24th June 1778. It was during his incumbency that the present church was built, and he preached in it for the first time, June 17, 1792. It must have taken fully a year for completion, for on the 14th June 1791 "the minister intimated to the session that, as the Kirk of Maryton was now taking down, and a new one to be built, he had obtained liberty from Mr Charles Greenhill of Bolshan to preach in the large barn at Old Montrose, till such time as the Kirk is rebuilt and finished." Mr Wilson was translated to Farnell, September 24, 1794, and got a new church built there in 1806. In 1797 he married the daughter of Sir William Nicolson, Bart. of Glenbervie, and

died October 1829, leaving an only son and several daughters, one of whom was the late Mrs Badenach Nicolson, lady of Glenbervie.

ANDREW FERGUSON, A.M. (1795-1843), was son and grandson of two ministers of Farnell. His grandfather was settled there in 1716, so that the three generations had ministered between the two parishes for the long period of 127 years. Mr Ferguson had been ordained assistant to his father, and on Mr Wilson's translation was appointed minister of Maryton, and continued in the charge until 1843, when he demitted, and died in the same year minister of the Free Church.

WILLIAM REID, A.M. (1843-1867), was his successor, having previously been parish schoolmaster of Mains. He was ordained in 1843, and died in 1867.

WILLIAM RUXTON FRASER, A.M. was born in Laurencekirk, 1832; was educated at the parish school there, and the grammar-school, Aberdeen, under Dr Melvin; 1852, graduated at King's College; 1854, parish schoolmaster of Auchterhouse; was licensed in 1857, and assisted in the parishes of Lundie

and Fowlis for several years; was ordained minister of Maryton in 1867, and retired from the parish in 1892.

RICHARD HENDERSON, A.M., B.D., a native of Aberdeenshire, was ordained assistant and successor in 1893.

The Free Church is the only dissenting community which has formed a congregation in the parish. It is not intended to make these pages a medium of religious or ecclesiastical controversy, otherwise it might have been easily shown that the strife and bitterness which pervaded the rest of Scotland were not unknown in the parish. The ruins of the first church, erected 1843, stand as a monument of the unwisdom of the Free Church in selecting sites which would subsequently prove inconvenient to its own adherents, and do very little to supply Christian ordinances where they were really needed. Even the present church would only have been an admirable site if there had been no other efficient church within six or eight miles of it; but as it happens, the churches both in the country and in the two neighbouring towns must contain some dozens

which would be as easily accessible to those within the circle of the adopted site. The result has been that the congregation has never attained any great size, notwithstanding that a succession of able men, and some of them may be called distinguished, have ministered to it.

The congregation having seceded from the parish church, lost no time in building a church, of which Mrs Scott of Dysart laid the foundation. Meanwhile they met for public worship in the barn at West Mains of Rossie, where the first minister after Mr FERGUSON, JOHN ELDRIGE CRAVEN, was ordained in October 1843. After a short period he removed to Newhills in Aberdeenshire, and he is now senior minister of the Free Church there, and resides in Edinburgh.

He was followed by JAMES DICKSON, who belonged to Montrose, and had been abroad for some time. He was reputed to be a good classical scholar, but his health gave way and he resigned his charge in 1847.

The church was then reduced to an unordained charge, and was ministered to by

several probationers, the principal of whom was the Rev. Mr WATSON.

JOHN THAIN DAVIDSON was ordained in 1857 to the charge: he remained but a year or two, when he was removed to Islington, and he is now minister of the Presbyterian Church in Ealing. He has been for some years one of the leading Presbyterian ministers in the Metropolis, and a short time ago received the degree of D.D.

GEORGE WALLACE, A.M., a native of Dundee, became minister of the church, having been ordained in 1859. He subsequently removed to the North of England, where he had the degree of D.D. conferred upon him, and is now Free Church minister of Hamilton.

ANDREW CAMERON from Edinburgh was ordained in 1866. In early years he had been associated in literary matters with Hugh Miller, and was himself editor of the 'Christian Magazine.' While he was a member of the Brechin Free Presbytery the proposed union of the Free Church with the United Presbyterians was being discussed. Mr Cameron took the lead on the side of union; but he was no match in debate for

Mr William Nixon. The result was that the controversy collapsed in the Presbytery of Brechin, as it did over the whole Church. After a few years he was called to be assistant and successor to the late Dr Cairns in Melbourne. Some time before his death he received the degree of D.D.

The successor of Mr Cameron was WILLIAM MEEK FALCONER, A.M. He was a son of the Free Church minister of Ferry-Port-on-Craig, and was ordained in 1871. He was no polemic like his predecessor; but he was a diligent pastor, and after some years he found a higher sphere in St Paul's Free Church, Edinburgh.

THOMAS MURRAY, A.M., son of a respected Free Church elder in Aberdeen, was ordained minister of the congregation in 1877. He was well equipped for the charge both in theology and general scholarship. He married Helen Scott, a member of his own congregation and a native of the parish. Soon after, he removed to Gibraltar, and was minister of the church there, besides being Presbyterian chaplain of the Queen's forces. He had discharged the duties of both positions so well that when a Presby-

terian chaplain for Malta was required he received the appointment unsolicited.

Mr Murray was succeeded by WILLIAM FAIRWEATHER, a native of Dundee, who had for some time held a charge in the North of England. He was ordained in 1886. Soon after he became Secretary to the Welfare of Youth Scheme, and once a-year there is a monster meeting in the Free Church of Maryton, drawn from all the parishes in the Presbytery, for the promotion of that Scheme.

No apology is offered for placing the School under the heading of Ecclesiastical. The Church has been much longer the guardian of the school than the School Board, which is a thing of yesterday, and which has yet in a great measure to win its spurs.

It appears from an extract from the Presbytery Records that there were no schools within the bounds of the Presbytery duly established until 1650. The grand design of the Reformers, admirable as it was, and never excelled as it has yet been, got scant justice from men in

power — or from the proprietors of the land. The unsettled and unquiet times had prevented the carrying out of their intention to have adequate means of instruction provided in every parish, and had delayed even the planting of any school at all in many districts. In 1650 five schools were planted in the Presbytery of Brechin, and one of them was Maryton, the other four being Farnell, Menmuir, Dun, and Logie-Pert. From that period, it may be presumed, there has been regular provision for education in the parish, the existing records showing that during their course the supply has been maintained. The election of a schoolmaster was for more than a century chiefly in the hands of the kirk-session, the heritors concurring, and subject to the approval of the Presbytery, who seem, however, never to have interposed. The office of precentor, until a comparatively recent date, was filled by the schoolmaster; and his qualifications in this respect were invariably tested by his officiating one or two Sabbaths previous to his appointment. Until the Act of 1803 the school was upheld by the funds of the

kirk-session, supplemented when necessary by the heritors. The first, it has already been said, was erected in 1650. There is evidence that a new school was built shortly before 1727, and from that date are frequent entries of small sums expended on the repair or furnishing of the building. During last century the site is supposed to have been a little to the south of the church, near where the quarry is now.

The first schoolmaster noticed is Mr ALEXANDER BRAND, who appears for the first time on the 11th of November 1727, only to give intimation of his intended removal. "The minister reported that he had demitted by reason of the unbecoming carriages of some of the Parish to him, and also of not paying of him his Dues, which thing the Session taking under their consideration did Intreat the above Mr Alexr. Brand to remain as their schoolmaster and precentor; but he told them he could not remain with them for the reasons above said, and that this place was not sufficient for him to live in all his Days; therefore he would leave it, and cast himself in the hands of Almighty God,

who is an all-sufficient Being, and one who was able to support him in all difficulties." Mr Brand at a future meeting intimated that he was to wait upon the profession of Divinity either at St Andrews or Edinburgh; had a testimonial granted in his favour; and received promise of the balance of his salary "when the annual rents due to this parrioch are gote up." It does not appear whether he carried out his Divinity studies or not, but there is a communication from the Session of St Vigeans, recorded in 1744, with the signature of "Alexr. Brand, Sess. Clk.," and the probability is that he was then filling the office of schoolmaster there.

His successor in all the offices was Mr ALEXANDER MILNE, a native of Durris, and recommended among others by the minister of Durris and the Hon. Sir Alexander Burnett of Leys. The appointment was to be in force "during his good behaviour, and so long and in so far as the reverend presbytery shall approve thereof." It seems, however, that Mr Milne did not justify the recommendations in his favour, for within eighteen months he was deposed

from the precentorship, and warned to leave under pain of being libelled if he refused. With some difficulty he was got to demit his office, and his successor was Mr HUGH CHRYSTIE. His term of office was short, but he had given satisfaction in the discharge of his duties, and on March 11, 1732, received certificate to that effect. Mr Chrystie had been transferred to the grammar-school of Montrose, where he was for some time principal teacher. While he held that office he was appointed clerk to the Brechin Presbytery, and apparently discharged his duty in the clerkship to the satisfaction of the reverend court. He published a Latin grammar, which was extensively used by his own scholars and by a considerable number in the district.

Mr FRANCIS MITCHELL, a young man belonging to the parish, was with the concurrence of the heritors elected next schoolmaster. The appointment was *ad interim;* but his probation must have been satisfactory, as he continued in office for the very lengthened period of sixty years and upwards. From 1732 to 1779 the minutes seem to have been written, and carefully

written, by Mr Mitchell. There is then a change of handwriting, though his name appears more than once as clerk. The same handwriting appears until the close of Mr Wilson's ministry, and it is likely that he had kept the records himself. In the first meeting of session after the induction of Mr Ferguson the clerk's name on the sederunt is James Stronach; but it does not appear whether he was schoolmaster or not. He may have been for a short time; but on July 16, 1798, Mr ROBERT CARR, the parochial schoolmaster, was elected clerk. In 1806 Mr Carr was ordained an elder, and he continued the joint duties of elder and clerk until 1817, when he resigned both offices in consequence of the behaviour of a member of his family, whose conduct had been a source of grief to him for years. His resignation was accepted; but in token of sympathy it was decided that he should continue to receive his salary as clerk, which he drew until his death in 1823.

His successor, Mr WILLIAM BROWN, had prior to his election been teaching a school at Bonniton. It had been started probably

in consequence of the infirmities of the parish teacher. At all events, it was discontinued on Mr Brown's appointment to the parochial school.

His successor was Mr MUNRO, whose name will be familiar to many readers. He was a native of Newtyle, and for a considerable time a teacher in Brechin: he was also a licentiate of the Church. He had many peculiarities, which will still be remembered, but, on the whole, he performed the duties of the situation tolerably well. He was succeeded by Mr HENRY GIBSON, who soon gained for himself the name of being an excellent teacher, but in other respects his connection with the parish was rather disappointing. He resigned the office and emigrated to Australia.

Mr DAVID MARR followed in the office of schoolmaster: he was a native of Dundee, and was for some time teacher in Lochee. He was transferred to the Montrose Academy, where he held the office of teacher of arithmetic until 1875, when he was appointed schoolmaster of Maryton. He died in 1894. On his death the School Board, which had been formed in the parish meanwhile, re-

solved, as an experiment, to appoint a female teacher; and though the first gave promise of excellent qualifications, she taught for a few months only, and it is still in the future for the Board to determine whether the experiment is to be successful.

There have been several endowed schools in the parish. It was attempted to establish one in connection with the Free Church: either the selection had not been a good one or the site was out of place, and the attempt did not go further than two teachers.

There was also an endowed school built and supported for some time by Lady Southesk, and it was a great boon to the parish. It was placed by her ladyship in charge of the Church, and at the time of the School Board the members preferred to save the rates rather than continue a highly useful institution.

Whatever shortcoming there may have been in other respects, the people were not stinted in their allowance of preaching. There were two services every Sabbath, and all the days of the Communion season. For a long period a register was kept of the

name of the preacher at each of the diets, and of his texts. Occasionally there is an entry of "No service in the afternoon because of the minister's absence assisting at a neighbouring Communion"; and sometimes we find "No service this day because of the minister's bodily indisposition." Mr Beattie, though minister nearly forty years, seems not to have been of robust health, judging from the frequency with which probationers supplied his place. There is no evidence of there having been tent service on the Communion Sabbath. Probably the smallness of the parish and the proximity of so many parish churches had obviated what would have been considered a necessity in other circumstances, and what was a common practice in the county. Of course there is nothing from which to form an estimate of either the quality or quantity of the preaching, and we may take it for granted the sermons had been of the usual length of those which have been transmitted from that age. Whoever has read many of the published discourses of last century will readily believe that there was no lack of abundant fare provided for the people every

Sabbath. When one finds *sixteenthly*, perhaps subdivided, like its predecessors, into ever so many heads, he will have a feeling of sympathy for the congregation who had to sit and listen to two such lengthened effusions twice a-day; and if he is in a charitable mood, he will probably extend a little of his sympathy to the minister who had to stand and deliver. He may conceive it incomprehensible how the minister from week to week could have executed even the handwriting necessary to such production. In this matter, however, he will only be suggesting a difficulty which was never experienced. Hearing an old sermon is in these enlightened days regarded a severe infliction, almost, though not quite, as bad as having to endure a long one. But, as a rule, the sermons of the last century, in the earlier part at all events, were preached not one Sabbath only, but for several successive Sabbaths. For instance, the minute-book of date June 30, 1751, bears that the sermons of that day were from the text Heb. x. 38; next Sabbath there is the entry, "Sermons *ut supra*," and so it continues down to the 25th August.

Allowing for two Sabbaths when strangers were preaching, this indicates that the sermon in question had been preached eight times successively. In some old records the way of recording it is, "This day the minister preached upon his ordinary," which is to the same effect as *ut supra*, "as above." And in most records of kirk-sessions there is certain evidence of the same practice, which was general, if not universal. Sometimes the intimation is recorded as having been made by the minister that on the following Sabbath he would "change his ordinary," which meant that he would lay aside the sermon which had been preached seven, eight, nine, or ten weeks or more, and treat them with something fresh, to last, however, as long as that the people might be expected to have acquired a sufficient acquaintance with it. A return to the old system would not be very acceptable now, though doubtless it had its advantages, and was perhaps well adapted to the circumstances of the people. It must be remembered there were few books in those days, and not many facilities to those which were. This practice will probably account

for the many divisions and subdivisions in old sermons to which reference has already been made. They had assisted very much both the intelligence and the memory of the willing and attentive hearer, and before the time of "changing his ordinary" the minister had very likely imparted a good deal of solid doctrine to a considerable portion of the congregation. At all events, by this and similar means, the Scottish people of last century acquired the character of apt theologians, for which they were distinguished.

Among the ministers whose assistance is recorded at Communion seasons and on other occasions about the middle of the century is one who was well known in his time, and whose eccentricities were long remembered in the district.

Rev. Harry Ogilvy was minister of the parish of Lunan from 1727 to 1781. One of his ministerial duties was to baptise as a babe the young lady whom precisely eighteen years afterwards he took to be his wife. She was a daughter of Mr Wyse, laird of Lunan.

He had to be at Forfar on a certain

Monday on some county business, and as travelling was not easy in those days he was obliged to leave on the Sabbath. A neighbouring proprietor undertook to give him a seat provided he was ready by a certain hour, which interfered with the usual service. He was punctual to the appointment, and the gentleman asked him what he had done with his people. "I've gien them a been to pike," was the reply; the fact being that when it was necessary for him to leave he had given out the 119th Psalm, and told the congregation they might continue to sing until they thought proper to dismiss.

He was noted for personal allusions in the pulpit; people went from all quarters to hear him, and their curiosity was not unfrequently gratified at their own expense. The schoolmaster of Dun had been present on one occasion. He had gone in rather late, and when looking for a seat was addressed by the minister, "What are you staiverin' about for?—see, sit down there," pointing to the seat next the pulpit. He gave out his text in these words: "My friends, I wish this day to test your knowledge of the Scriptures, and I'll read the text, leavin' it to yoursels to

find it out." There was such a turning over of leaves as has seldom been witnessed, and the minister kept his eyes intently fixed upon the unhappy schoolmaster, who searched in vain, and at last threw down his book in despair. "Ay, min," was the quiet remark from the minister, "I see you're no ony better versed in your Bible in the parish o' Dun than we are in Lunan," and forthwith he gave chapter and verse of his text.

One Sabbath morning his elders requested that he should be careful not to say anything "out of common" that day, as there was a young Highlandman, a student from Aberdeen, to be present, and he was to take a note of what he said. In due time Mr Ogilvy observed the young man, and sure enough he had a pencil in his hand and a notebook before him. The sermon was little more than begun when an apt illustration was introduced to this effect: "My friends, it would be as difficult to find a man competent for this task as it would be to find a student frae Aberdeen that could read Greek or a Highlandman that would keep frae stealin'. Tak' ye that down in your

notes, young man"—and the young man collapsed.

He did not spare his own people either, of whatever position. A laird, probably of Arbikie, had given over going to church, and the minister expostulating with him on the impropriety of such an example to the parish and to his own servants, the laird replied, "Weel, Mr Ogilvy, I'll be plain wi' you. I've been so lang awa' that if I were to come noo you would be makin' some remark upon me, an' I'll no submit to be made a warld's wonder o'." The minister promised to do nothing of the sort, and to allow no other body to do it either. On the following Sabbath, when the service was well begun, the door opened and in walked the laird. Every eye was turned in his direction while he went to his pew, and the minister rebuked the congregation: "I wonder, sirs, what you're a' glowerin' at. It's only the laird o' Arbikie, honest man. It's true he disna come aften to the kirk, and when he does come he comes gie late, but you needna mak' a warld's wonder o' the man for a' that."

During a parliamentary election two law-

yers from Arbroath were canvassing on behalf of one of the candidates. On approaching the Manse of Lunan they met the minister on a horse, and one of them thinking to take a rise out of him, addressed him in the words, "We didn't think of meeting you on such a high horse; your Master was won't to ride on an ass." "Very true," replied Mr Ogilvy, "but you see the asses in Forfarshire are all needed to help the candidates for Parliament."

Mr Ogilvy was sometimes employed to write epitaphs for his parishioners, and the following is one of his compositions:—

Here lies the smith, to wit Tam Gouk,
His father and his mother,
Wi' Dick and Nell, and Meg and Jock,
An a' the Gouks thegither.
When on the yird, my wife and I
'Greed desp'rate ill wi' ither,
But here withouten strife or din
We tak' our nap thegither.

It devolved upon him to trace the pedigree of a certain Mr Gavin, laird of Braikie, who was the son of the famous beadle of that surname at Lunan. He had acquired a large fortune abroad, and was anxious to establish a family reputation. Having con-

sulted Mr Ogilvy, he was assured that the first ancestor of the Gavin family was Aulus Gabinius, a famous general, who came to Britain with Julius Cæsar, and the following lines are recorded on a monument in the Church of Kinnell:—

> From ye Scottish shore o'er Neptune's waves
> I went my king and country to defend,
> In blood I walked: After, set ships to sea:
> In mercantile trade I dealt.
> From France we came in Julius Cæsar's time,
> And gained our honours by the sword which
> Here do stand on stone.

Mr Ogilvy's daughter was the wife of the Rev. James Scott of Benholm, and one of her sons was Dr Hercules Scott, Professor of Moral Philosophy in King's College, Aberdeen. It requires no great stretch of memory to go back to his classroom. In 1851-52 the class was taught by an assistant, and the venerable Professor made frequent visits, which were not always conducive to the well-ordering of the class-work. An "aside" like this was of frequent occurrence. The name of Mr Alexander Ogilvie, now of Gordon's College, Aberdeen, happened to be mentioned, when Dr Scott immediately inquired, "How

do you spell your name, Mr Ogilvie? With an *ie* or a *y*?" "An *ie*," was the response, when Dr Scott at once replied, "Then you must be of the Ogilvies of Aberdeenshire: my mother's name was Ogilvy; but she was from Forfarshire, and spelled her name with a *y*."

CHAPTER V.

KIRK-SESSION.

A CASE OF SUPERSTITION IN THE SEVENTEENTH CENTURY —THE ELDERS — COLLECTIONS — PEWS — A DOMESTIC SCANDAL.

LONG before the name of any elder appears on the record, the following case engaged the attention of the ecclesiastical authorities of the parish. The earliest recorded incident in the life of one of the humbler class of our parishioners is taken from a printed extract from the records of the Presbytery of Brechin, and it refers to the year 1639:—

"*Sept.* 12*th.*—Compeired Janet Lovie, in the parish of Maritoune, who confessed that she brak ane roik over ane person long sick, being informed that it suld mak him either ament or die shortlie. It appeired

that she had done it ignorantlie, but for staying of suche superstitious customes she is ordained to mak satisfaction in Maritoune, as the minister and session sal enjoine to her, qlk. she promises to do, and to abstaine fra such things as are scandalous in tym coming."

A *roik* is, or was, the rock of the old spinning-wheel; but evidently Janet had looked upon it as something which had a charm in it either to kill or to cure the patient, for it appears to have been a matter of indifference to her which of the two results would follow, provided she got quit of the person who had been long sick, and had probably tried her patience as a wife or a nurse. The reverend Presbytery seem not to have been altogether clear about the virtues of the *roik*, and the minister and session no doubt shared the impression that there might have been some charm in it after all — only they resolved that no such superstitious customs should be allowed within their province, and interdicted Janet from the repetition of such scandalous conduct. When this was the view taken by the Presbytery and session,

it would be hardly fair to pronounce with great severity upon the ignorance of poor Janet Lovie; and it must be borne in mind there was no school established in the parish—or, indeed, within the Presbytery — until about eleven years after this date. That, however, is a very mild case of superstition, compared with the thousands of cases to be found in the records of that period, and giving evidence of deplorable ignorance still prevailing as relics of pre-Reformation times, fostered by the unsettled and unpeaceful state of the country. There is reason for gratitude that superstitious customs of that particular kind have nearly, if not quite, disappeared from the land—yielding, as they were likely to do, to the progress of education.

The elders in office at the earliest date of which there is record (1726) were James Livie, Nether Dysart; Andrew Cook, Bonniton; and Andrew Preshew, Fullerton. The office seems very much, during the remainder of the century, to have gone down in the families of the farmers of the parish. For example, extending over that time there were two Preshews of Fullerton, three Mit-

chells of Old Montrose, three of the name of Bellie, connected with Old Montrose and Bonniton Mill, three Leaches of Bonniton, two Smiths of N. Dysart and Crookward, two Greigs of Maryton and Haughbridge Mill respectively. The elders of last century not already named were George Ainslie, Bonniton; William Mill, Cotton of Nether Dysart; and James Stirling of Old Montrose, afterwards Sir James Stirling, Lord Provost of Edinburgh. Altogether on the records to the present date are the names of 45 persons who have been ordained, or inducted, as elders in the parish. It may be presumed they were exemplary in looking to the interests of the ladle, for only one entry appears (it was in 1727) which bears there was no collection for the poor, none of the elders being in the church. And seriously, it may be added that there is abundant evidence of their having spared no time or pains in promoting the welfare of the people of whom they were overseers. Their charge of the session funds was attended with a good deal of trouble, from the frequency with which they were transferred from the hands of one bondholder to another, and sometimes

from the financial difficulties of parties to whom they were given on loan. The first few pages of one of the records extant give evidence of considerable bother in the affairs of Milne of Dysart, who held a portion of the poor's money; and, later on in the century, the kirk-session and Presbytery both were exercised on the best course to follow in the bankruptcy of the town of Arbroath, which was indebted in a goodly sum to its funds. In these transactions, not only the heritors but lairds from a distance were concerned,—there having been no banks in those days,—the lairds of Lawton, Usan, and others being in the number of those who were occasional borrowers from the session.

The earliest collection in the parish of which probably there is authentic information is noticed in the records of the Presbytery, August 10, 1654. It amounted to £7, and was in aid of the prisoners lodged in Dundee in the time of the Civil War. A minute of date March 23, 1729, is as follows: "This day the Minr. did intimate an Act of General Assembly to ye Congregation, that there was a general collection to be collected through all the Kirks of Scotland for erecting ane

Hospitall att Edinburgh for entertaining and keeping all the poor of this nation, yt shall happen att Edinburgh to be in sickness or poverty, and does intreat all weel Disposed Christians accordingly as the Lord hath bestowed on them to deal charitably for this use, and do appoint Sabbath next, being the 30th of March, for this collection." It may not be generally known that the fact of the Hospital at Edinburgh being open to patients from the whole of Scotland is owing to its having been erected mainly through these parochial contributions. How often the privilege may have been exercised by this parish there is no means of knowing; but at least one parishioner, a few years ago, was sent from here as a patient, and derived considerable benefit—reaping indeed the fruits of that solitary collection made nearly 150 years before. Frequently, on the recommendation of the Presbytery, collections were made in behalf of persons living in other parishes whose circumstances required the special assistance of the charitable. It would be tedious to enumerate the many instances recorded of these, or of those which affliction or other cause of

poverty drew forth in aid of members of the congregation. And the special collections by no means exhausted the liberality of the people, as administered by the hands of the kirk-session. The ordinary weekly offerings were made available for the assistance of many beyond the circle of their own poor. Seldom a Sabbath passed without one or more supplicants desiring access to the session, and receiving a small sum to relieve their more pressing necessities.

"To a supplicant from Arbirlote;" "To a poor woman in Montrose;" "To Andrew Smith in Pattaries;" "To two strangers at the church door;" "To a Blew Gown;" "To a travelling man;" "To a poor cripple woman;" "To William Cowie for to help to buy a Bible;" "Given to three poor men;" "For helping John Jamieson, a poor man, to buy a cow" (it amounted to £5, 11s. 10d.); "To ransom a captive from Tangiers" (he was a native of St Vigeans); "For Protestants in Breslaw, Silesia, Pennsylvania, &c.;" "For William Teveotdale, a lame chapman from Craig, who had been robbed;" "For building a new church in the parish of Old Machar;" "For a man whose leg had

been cut off;" "For an academy in America for the training of preachers to the Indians;" "For a minister's son from America, who in his way to Britain had been taken by the Turks, and put to severe punishments for adhering to the Christian faith." The above are samples of the *items* to be found recorded in the praiseworthy custom of administering casual relief not only to parishioners, or to parties specially recommended, but to absolute strangers. And it is suggestive that so many of these strangers put in a compearance at the close of the service, when the day's offerings were to be disposed of. It was not until 1751 that the heritors of the parish were associated with the session in the support of the regular poor, and even from that date the entire management seems to have been left in the hands of the session. A minute dated September 23 bears: "The which day the Session being met and constitute, they (in terms of a letter sent from the Sheriff of the County, and of several Acts of Parliament, enjoining this Session in conjunction with the Heritors in this Parish to meet and conveen together in order to stent and assess themselves for maintain-

ing and keeping the poor in the Parish within Doors, and ye said Heritors being legally summoned to attend the said meeting and not compearing) proceeded to enquire into the state of the poor, &c."

The infirmaries of Edinburgh and Aberdeen were frequently commended to the liberality of the congregation, and towards the close of the century there was a collection for the Montrose Asylum. Generally speaking, the amount of the collection was very creditable, notwithstanding that a few entries show that the session were sorely exercised sometimes with small bits of coin that formed a part of the contributions. Here is one extract in 1727: "The rest of this collection — viz., 12s. 8d. — being all Doitts, was putt into the Box." The same year Margaret Birnie, a poor woman, complains that so much of her money at last distribution was *doits*, and so of little or no use to her. In 1734 "part of the money being impassable, they thought fit to lay it up till such time as it may pass." The schoolmaster one year *referred* payment of his salary till another time, "in regard the money we had by us was in Brass." Another

time we find, "The Minr. and Sess. advising there should be a comitee—viz., two or three of the elders — for taking out some *Doitts*, or halfpennies, for the payment of the Presbytery Bursar, and his discharge to be got up when he receives it." It would have been very interesting to have followed this practice of putting small coins into the ladle, or plate, down to the time when it came into disuse; but there might have been difficulty in fixing a time at which it had been actually discontinued.

Many of the bridges in the county were erected by public contributions, a large part of which was from collections in the parish churches. There are collections noted in the records during last century for aid of the bridges of Glenisla and Lochlee, the North Water Bridge, and others. And having given assistance to others, it was only reasonable to look for help in return. Accordingly, on February 25, 1728, a collection was appointed, and the assistance of the Presbytery was asked, "for the reparation of the Haughbridge, being much frequented by neighbours and strangers, and especially dangerous to pass by our own

people upon the Sabbath-day." The Haughbridge of that day stood a little to the south of the present bridge at Pierhouse, which was built in 1830.

Originally churches were not provided with pews. Many of the people had to bring their *creepies* with them, if they did not prefer standing the whole of the service. The *creepie* was found a very convenient locomotive, when Jenny Geddes flung it at the head of the dean, in the High Kirk of Edinburgh, for daring "to say mass at her lug." Those who were able paid a price as it were for the stance, and erected a pew to suit their requirements. From time to time the session erected pews from their funds, for which they received rent until they were sufficiently reimbursed to prevent loss of the poor's money. As might be expected, they had a good deal to do in adjusting differences which arose as to the possession of pews. Some of these difficulties were rather curious. For instance, on one occasion several pews had ceased to be occupied by the original erectors, and the session announced that parties should put in claims, with the understanding that those which were not legiti-

mately claimed would be let for the benefit of the poor. In one case "John Bait compeared for John Taylor's two seats, *because the said John Taylor was due his deceased father a sum of money.*" The session approved the claim; but the following minute shows that it was afterwards disputed: "*July* 1727. — Compeared John Taylor in the Parish of Dunn, and gave in ane complaint that he had two seats in the West Loaft possessed by one in our Parish without any just ground, whereupon both parties were called, and having heard both of them the session judg'd their case to be a civil matter; yrfore could nott meddle with it att the time. In regard there appeared a Difference betwixt these two persons, the Minr. in the meantime recommended to agree in an amicabile manner betwixt themselves, and told them that how soon they did so, the session would be determined to decide the matter." A wise decision, and the safest of counsels. What a mass of litigation would be avoided if disputes were only relegated to this mode of adjustment! Occasionally pews were removed from one church to another. Witness the following

minute: "1735, *Aug.* 10.—This day William Ruxston, tenant in Old Montrose, having craved access to the session, was admitted, and desired that they would condescend upon some place within this church for a desk to contain him and his family, in regard of his removal from the Parish of Craig, he had transported his Desk to this Parish, which he wanted to be accommodated. The session herein agreed that they should take it into consideration, but first he must lay the Demensions of it before them." On October 17 the request was renewed, declared equitable and just, and one which they designed to favour and encourage, but they find it cannot be done until after Whitsunday. Another extract refers to a practice which had arisen in the disposal of pews: "1739, *Oct.* 14.—This day the session, considering that several persons who had seats in this church are now removed out of the parish, and had set their seats in Tack to others, and gathered up rent for the same, which the session look'd upon as a loss to the poor, they therefore enacted that such persons should either sell their seats to people within the Parish, or else to the session att reason-

able rates, or if they refused to sell them that they should give the right of them to the session to set out to whom they please for the use of ye poor, and if either they or their's should return to the Parish the session shall be obliged to restore their seats sufficient to them or their's when demanded, and they appoint this their act to be read from the Latron next Lord's day, that such as are possessors of them may get information thereof."

A considerable portion of the record of the session's duties, it will be believed, it would not be for edification to produce; but one curious case may be briefly related. It occurred in 1735, and incidentally brought Colonel Straton into conflict with the session. A servitor of his, named Andrew Milne, lodged a complaint against Janet Taylor, servitrix to the colonel, whom he accused of "giving him bad names." The session, considering this to be very unchristian-like practice, summoned Janet to give answer for herself. Meanwhile the colonel not only wrote the minister, but sent his gardener, John Carnie, for a duplicate of the libel. A meeting was

appointed, but as only one elder appeared nothing could be done, though the Colonel himself had put in a compearance. Next day the session met; the absentees made their excuse, which was sustained; and this is the somewhat curious minute which has been recorded: "This day the Minister and Andrew Preshew, elder, reported that the Honourable Colonel Charles Straton gave attendance here on Saturday, precisely by three of the clock in the afternoon, and enquiring after the affair of Andrew Milne and Janet Taylor, signified his thoughts at full length verbatim thereupon, and that Janet Taylor was at a call, and further signifyd that Janet Taylor denys the Libel, and it being for scandal conceives the Session of Maryton are not competent judges, and so is your humble servant, *sic subscribitur*, Charles Straton. Indorsed thus to the Reverend Mr Charles Irvine, Minister of Maryton." The result was that Andrew withdrew himself and his case, and the session resolved that they would trouble themselves no more about it. The stern and precise soldier had been too much, not only for his servitor, but for

the session themselves. One can only hope now, that when he signified his thoughts at full length verbatim, he had done it in strictly parliamentary language, without any military embellishment, though that parting shot, "so is your humble servant, Charles Straton," does seem to have some of the latent fire of the old soldier in it.

CHAPTER VI.

CONCLUSION.

TWO MOST DISTINGUISHED NATIVES: A CONTRAST.

As the great Marquis is a most distinguished native of the parish, it may be interesting to say a few words in regard to him. After years of varying conquest and defeat, he fell into the hands of his enemies, and was sent for trial to Edinburgh — being allowed, by the way, to visit and bid his friends farewell at the Castle of Kinnaird. On the 20th of May 1650, according to Balfour's 'Annals of Scotland,' he appeared for doom before the Parliament, and demeaned himself as a brave though unfortunate man. He pleaded his innocence on the ground of obedience to his lawful prince. His plea met with a harsh reply from the Lord Chancellor, who, in the

words of the old historian, "punctually proved him by his acts of hostility to be a person most infamous, perjured, treacherous, and of all that ever this land brought forth the most cruel and inhuman butcher and murderer of his nation, a sworn enemy to the Covenant and peace of his country, and one whose boundless pride and ambition had lost the father, and by his wicked counsels done what in him lay to destroy the son likewise." He made no reply, but on his knees received the awful sentence which consigned him to execution, and the several members of his body to exposure in Edinburgh, Perth, Stirling, Aberdeen, and Glasgow. It is said that he behaved himself all the intervening time with a great deal of courage and modesty, and on the following day (the 21st of May), while on the scaffold, he addressed the spectators in a most affecting speech, of which these were among the closing words: "You that are scandalised at me, give me your charity. I shall pray for you all. I leave my soul to God, my service to my prince, my goodwill to my friends, and my name in charity to you all." Thus died one of the most eminent Scotsmen of his time,

at the comparatively early age of thirty-eight.

Even in point of fame the youngest son of the laird of Baldovie will share such distinction with the greatest of the Grahames. It is not only greater sympathy with his work that would dispose any one to rate at a much higher value the distinguished exertions of Andrew Melville for the good of his country than the strenuous endeavours of the great Marquis in the service of his king. It needs no staunch Presbyterian to acknowledge that many of the best privileges are due in a great measure to Melville and his fellow-workers; while it is to be feared, if the Marquis had had his way, the tendency would have been to bring back the monks, and convert the lands of Maryton once more into an abthen. In personal character the fortitude of the churchman was not a whit behind the bravery of the soldier. It has been shown with what magnanimity the Marquis of Montrose met his cruel fate; but there was no less boldness in such replies as these, when Regent Morton was threatening Melville, for resisting Episcopacy, with

hanging or banishment: "Tush, sir, utter these threats to your purple-robed minions. It is the same to me whether I rot under ground or in the air. I have been ready to give my life, when it would not have been half so well expended, at the pleasure of my God. Let God be glorified; it will not be in your power to hang or exile the truth." Or again, when in presence of the king, Arran threateningly asked, "Who dare subscribe these treasonable articles?" he stepped forward and said, "We dare, and will subscribe them, and we will surrender our lives in the cause!" and so put his name to the paper.

INDEX.

THE END.

PRINTED BY WILLIAM BLACKWOOD AND SONS.