AN ANGUS PARISH in the EIGHTEENTH CENTURY.

AIRLIE STRATHMORE

·by·

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MINISTER OF AUCHTERHOUSE

THE MANSE OF AUCHTERHOUSE.

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DUNDEE:

PRINTED BY JOHN LENG & CO., LTD., BANK STREET.

1904.

PREFACE.

THIS volume is practically a sequel of an earlier work, now out of print, entitled "The Annals of an Angus Parish," which dealt chiefly with the 17th Century, and is written mainly with the view of describing and illustrating the many quaint and curious phases of old Parochial and Ecclesiastical life in Angus as are to be gleaned from the Parish Records of the 18th Century.

While more immediately concerned with Auchterhouse Parish, the volume is meant to have a much wider bearing and range, and may possibly prove interesting to those fond of antiquarian lore, old family history, and the past manners and customs of the County.

It has been the intermittent labour of a lengthened period, and is the result of extensive reading and research into every available source of information within reach.

My best thanks are due to friends who have supplied photographs, and to those parishioners and others who have so kindly furnished me with much curious information regarding the old smuggling times—a subject to them not without many touches of romantic and personal interest.

W. M. I.

AUCHTERHOUSE, 1904.

AN ANGUS PARISH IN THE EIGHTEENTH CENTURY.

CHAPTER I.

The Parish about 1700—Features of the Landscape—The State of Agriculture—The Houses—Farms—Crofts—The Struggles of the People—The Kain Rents—The old Rent Rolls—The Farm-houses of the olden time—Furnishings and Fittings—Round the Peat-fire—The Farm-yard—The Stock—Fields and Crops—Conveyances—Implements—Farmers and Farm-Servants—The Linen and Woollen Industries—Other Home Industries—Wages—Ways of Living—The Lairds and Tenants—Habits and Customs—Moral Tone of the Period—Rural Life—The Great Dearth—The Kirkton—Religious Life—The Prime Minister of Scotland.

AUCHTERHOUSE in the early days of the Eighteenth Century was not the well-farmed, richly-wooded, and salubrious resort that it is to-day. Change now is everywhere in the landscape; except in the main physical outlines and features; in the valleys and surrounding hills and the distant peaks of the Grampians. Standing conspicuously out were the heath-clad Sidlaws, dotted here and there with pre-historic cairns and thickly strewn with stony *debris;* whilst shelving off from them were rugged knolls and spurs. Through the low-lying portion of the Parish there went the still familiar winding rivulet, fed by numerous water-courses, on its way through the valley seawards.

Open and exposed to every wind that blew; almost treeless like most of the Scottish Parishes then; save for the patches of birch, fir, rowan, and other natural woods which grew on the rocky scaurs and the patches of willows and alders which

fringed the marshy banks of the streams and the plantations round the remains of the old stronghold of the Ramsays and the adjoining baronial residence of the historic families of the Lyons and Ogilvies, and a few trees which sheltered the old thatched Church and Manse—abounding in morasses and moors and miles of country clad with moss, whin, fern and heather, it would present a wild, bleak, inhospitable appearance. Most of the country round was quite as rude, unenclosed, undrained, and untilled.

Its population like that of rural parishes in general was small (about 600), and broken up into small farms, crofts, and insignificant hamlets. Those located on the bleak uplands and braesides must have had a hard and weary fight in reclaiming and clearing what was for the most part a boulder-strewn waste; whilst those on the lower ground were dependent on land mainly reclaimed from morass, subject at any moment to storm and flood. Doubtless, there was some good land reclaimed and tilled by those wonderful agriculturists, the early Churchmen, capable of bearing good crops and pasture; but there was little of a superior quality. Most of the people, therefore, found a precarious living in the old-world pastoral and agricultural methods; for new ideas in land cultivation and stock management were slow in penetrating into such remote quarters.

The only roads in those days were bridle-paths and drove-roads over the wilds, through bracken and whin and by semi-malarious swamps only traversible by foot or by pannier ponies —roads which brought forth many maledictions from the troopers of General Monk when they had some experience of them on the memorable raid of Alyth, during the siege of Dundee in 1651.

Houses of any pretension were out of the question amongst those tough, hardy, weather-beaten sons and daughters of toil. There was the old baronial residence with its policies, meadows, and woods around, occupied by a Scion of the House of Strathmore. There was no lack of picturesque features common

to such mansion-houses of the period, in many relics of the past lying round; in its ancient Wallace Tower; in its dove-cot and quaint Scottish garden set amid romantic surroundings. There was the home-farm, part of the old demesne, and still on that account known as the Mains. There were the cottar-houses occupied by a few retainers and ground-officers. There were barns and store-houses for meal and grain and other produce from the land—for these were the days—the poverty-stricken days, when the hard-up laird got in "his racked rents, his coals, his kain, and a' his stents (his corn-rents and assessments)."

The ecclesiastical records of the period indicate the names of farms and crofts which remain to this day; whilst many have disappeared entirely, owing to the gradual effacement of many old pendicles and too many ancient and interesting landmarks. Most of the allotments were small; but quite large enough to struggle on with. The tenure was as a rule leasehold, and owing to the scarcity of money amongst all classes, the rents were mainly paid in kind, that is to say—from the ordinary produce of the farms and home industries. Looking over old rent-rolls of the period, we find that rents were paid in wheat, barley, oats, straw, horse-corn, cocks and hens, capons, ducks, geese, chickens, wethers, cheese, butter, eggs, peats, wool, tallow, malt, yarns, ells of linen, or by the carting of peats used for fuel or by driving thatch for roofing purposes or by ploughing, sowing and reaping throughout the spring, summer and autumn months for the laird. These old rent-rolls are full of interest and instruction. Here is the value of certain articles taken from a rent-roll of the period. Barley appears at 7/- per boll, oatmeal at 7/- per boll, wethers at 3/4 each, lambs 1/1, geese 1/1, capons 6d., hens 6d., chickens 1/8 per dozen, poultry 3d. each, eggs one penny and a third per dozen, winterings 2/9 per wintering, kids at 1/1 each, straw 1/1 per turse, cheese 2/9 per stone, butter 6/8 per stone, linen 7d. a yard, peats 2/- a load. It is curious to observe, however, how the prices bargained for vary in different rent-rolls. Homeliness and

plainness on the verge of poverty characterised farm life. It was very much

> "A snug thaik hoose, before the door a green,
> Hens on the midden, ducks in dubs are seen.
> On this side stands a barn, on that a byre,
> A peat-stack joins and forms a rural square."

Occasionally might be seen a farm-house of some pretension; but for the most part "the auld clay biggin'" type predominated. It generally consisted of a "but and a ben," one storey high, rattled together in a miraculously short time from the nearest boulders, stone-slabs, quarry pavement, divots, and rough timber at hand. If not too remote from the parish kirk-yard, it was not unusual to select a few much fancied ancestral tomb-stones, cart them off and have them fitted up and built in, where they were reckoned to be most serviceable as jambs for doors and high-class fire-places. The builders too frequently were the tenants themselves; so that they were quite as primitive in their taste and style as the architects. The rule laid down by the much-loved local land-steward was, "There is your allotment, slap up the houses to the best of your ability, and be sure and ask no more." They were, as a rule, dark, damp, foul, smoky rookeries, which sorely tried the tempers of many amiable women, and made many sparks fly from those of a highly fractious disposition. Mud, moss, litter, anything in the way of rubbish filled up the crevices; whilst the floor was simply the roughly levelled soil. The stable and the cow-byre adjoined, and the occupants, animals, and poultry lived wonderfully happy and contented all together. Heather, divots or thatch covered the roof. Light was obtained by slits and slaps in the walls which in wet and stormy weather were blinded with straw, fog, bracken, or rags.

The furniture was of local or home construction—rude, hard, and solid. It was made entirely for wear and tear, and meant as a fixture for many a long day. A capacious box-bed required a fair amount of room. Rough chairs, stools, old log stumps,

and a root of a tree were set on the floor for seats. A formidable old table, with many dints, scars, and stains, with an ample drawer, found a place. There was what was called the haik for dishes, and if you took note of them you would detect some rare old curiosities in the shape of caups, luggies, quaichs, and bickers, and others of the same class, and beneath the deas or däis you would observe a closed cup-board, and if you were an old friend or an acceptable guest, you might discover that there was a drop in the tappit hen or in the grey-beard in the laigh press.

On the walls were hung up all manner of articles associated with husbandry. If musically inclined, there was sure to be a set of pipes or a fiddle. There was the horn-book for instructing the young, consisting of a leaf set in a frame of wood with a slice of transparent horn in front, which contained the alphabet, large and small, in black letter or in Roman, the Roman numerals, and the Lord's Prayer. Hanging up as a support to it was a pair of leather tawse authorised and commended by the educational authorities of the time to maintain parental authority and lay in a commendable stock of good manners. As there was no Bank in Dundee, money was kept in the kist neuk or in the favourite pirly-pig.

From the kitchen rafters were suspended braxy mutton, haddocks, smoked flesh, ling from Dundee, and strings of onions from the Dutch boats which frequented the harbour of Dundee. There was generally a brewing house not far off, where they made their own beer, which was the popular drink of the period, and washed down many articles of diet. Down in Dundee they were fond of a guzzle, and a good many of the citizens were said to take their breakfasts in the alehouses, and French wine, sack and Rhenish brandy were hawked about the streets for sale; but not much of that crossed rural lips, except on days and nights of special festivities.

Where there was a fireplace it was large, and over the peat-fire swung the cruik with the chain for suspending the capacious

and popular kailpot. Where there was no fireplace, there was the peat-fire raised in the centre of the kitchen, round which the family sat, and the smoke escaped through a hole in the roof or by the door. The occupants soon got accustomed to it; but when strangers popped in they were soon like to explode with "the spewing reek and hoast-provoking smeek." All the same, many wonderful stories of the past were related round the old peat-fire, many weird tales of ghosts, wraiths, fairies, hob-goblins, witches, and all the folk-lore peculiar to an age which had not yet shaken itself free from the superstitious beliefs of a people quaint and primitive in the extreme. Many a fine old tale was there related, many a shrewd old proverb laid down, and many a telling life-maxim inculcated which went home.

In the "ben" there stood in state the best box-bed and a few simple articles of furniture, and the press with spare blankets and homespun linen, and what other finery there was. On the chest of drawers, kept with care, was the "big-ha" bible, with the much-prized and often tear-stained family register of births, deaths, and marriages, together with a few popular volumes of the old divines, and the catachetical works required to be found in all households by the Church at that time.

Light at night came from the glowing peat-fire, or from the oil cruisies, or from the bog candles made from splinters cut from resinous logs, picked out from the ancient bogs and dried over the kitchen cruik. But they required little light at night, as they went early to bed, and must be ready for their cows and stock in the morning. Fire was obtained for the early blaze from the tinder-box; whilst the men struck their lights for their pipes from the flint and steel, on paper prepared from alum, the ever-popular "aum-paper." Inside the door there was the trap or ladder which led to the sleeping quarters of the loons or farm hands above the rafters; whilst in other quarters the female servants were secluded. With all their old Scottish rudeness and readiness there was, after all, a wonderful amount of heartiness and contentment in those old Angus abodes. No

doubt ague, asthma, smallpox, rheumatism, and other maladies called for the attendance of the country doctor, who made his rounds with his wallet strapped to his saddle, containing the quaint remedies of the times, his lancet for bleeding, and his sand-glass for testing and timing the pulse. No doubt it was a stern, trying life for many constitutions in those insanitary dwellings; still, it must be remembered that the very pick of manhood and womanhood was reared in them, and many men distinguished in after days, and who held high places in the Church, in literature, in commerce, and in other spheres of life, sprung from them, and were proud of looking back upon them, and in after years revisiting them.

But let us pat in a kindly way the faithful and affectionate collie dog who is on duty by the door and neighbourhood, and gently make our way amid the lazy and tame groups of ducks, poultry, and farm-house favourites of many kinds moving round, to the outside of the house.

There was the louping-on stane or boulder set on end, by which the stiffish old man and rotund mounted his beast on his way to the out-field, or to kirk or market. There was the knockin' stone at the door, in which the lasses pounded their barley free from husks. There were quern-stones, still called into operation for grinding when the mills were stopped owing to the frozen-up ponds. There was the kailyard with its beds of onions, leeks, carrots, common-kail, and cabbage, and in a corner a selection of herbs much prized for curing certain maladies—surrounded with its low turf dyke.

Farms then knew little of hedges, fences, and stone enclosures. Thistles, wild mustard, and other pests and plagues abounded, and were hard to keep under. The crops were of miserable grey oats or bear or barley. There were no turnips, no potatoes, and no grasses sown down in the earlier years of this century. The only hay was from wild, natural grass, or cut from the bog lands, and straw was very scarce and dear. Cattle and sheep were poor, thin, and scraggy frames, and

brought in little money. Horses were of poor quality and stamina, and the sturdiest of them found three hundredweight quite sufficient for them. Few pigs were kept; as pork was far from acceptable as an article of food with the Scottish peasantry at this time.

The country being so open, all crops had to be protected from cattle night and day; so that the herd laddie was an important farm functionary in those days. After the reaping of the crops was over, the cattle simply wandered at large. The cattle, as a rule, at night were enclosed by the herd in folds made of divot dykes. The agricultural implements were few, and rude, and primitive at the best. What Burns says of the last quarter of the century, may be taken as fairly descriptive of the implements in use at this earlier period.

"Wheel carriages I hae but few,
Three carts, and twa are feckly new;
Ae auld wheel-barrow, mair for token,
Ae leg an' baith the trams are broken;
I made a poker o' the spin'le,
An' my auld mither brunt the trin'le.
For men, I've three mischievous boys,
Run deils for rantin' an' for noise.
A gaudsman ane, a thrasher t'other,
Wee Davock hauds the nowt in fother."

Teams of oxen, or miserably out-of-condition shalties, drew the cumbrous wooden plough. The flail was everywhere in use for threshing. There were few carts; simply because the roads were unsuitable for them. There was no difficulty in procuring them, or in loading them, the real difficulty lay in getting them to move after they were loaded. Sledges drawn on runners were much preferred. Owing to the heaviness of the tracks, all goods and market produce were despatched on creels or currochs slung on the backs of ponies. Even stone slates and slabs of the rough pavement, turned out by the local quarriers, had to be despatched on currochs. When going to kirk or market the farmer generally rode with his wife seated behind him. Anything was utilised as a saddle, and many a buxom

farmer's wife and good-looking lass found a comfortable seat made from a newly-cut thick and pliant sod.

Flax was grown everywhere; for home industries depended largely on it. Beside every farm was the lint-pond for steeping the flax. The lint was made into yarn. Spinning went on in every house, formed the very life of it, and occupied much of the spare time. Every farmhouse had a shed adjoining, which contained the loom or looms for weaving. The shuttle had to be kept going, for the old weaver's song says :—

> "Whae'er would hae a feckfu' winnin'
> He e'er maun keep the shuttle rinnin'."

Then, of course, there was the wool from the flocks, and the skins from the animals, and the cheese-making, and the ale-brewing. The woollen industry was also carried on with great heartiness and briskness. There was a good trade done in Dundee in spinning and weaving the coarse woollens called "plaiding." These were not only largely utilised for home garments; but were sent to the Dutch markets, and there thickened and dyed for clothing to the troops in various parts of Germany. Much as the woollen industry was cultivated by the peasantry in making their blue-bonnets, plaids, and garments of all kinds, still the linen industry found its devotees alike in castle and in cot, in the minister's manse, and in the divot-made biggin'. As an old writer says—

> "Twa hunder year an' mair sin syne,
> When fashions wer'na near sae fine,
> When common folk had scrimper skill,
> And gentles scarce had wealth at will.
> When sarks weré stark an' no that saft,
> And lennel worn wi' washin's aft,
> And some had ane, an' some had twa,
> And mony ane had nane ava.
> When wives wi' rocks and spindles span,
> And brawest lasses used nae can;
> When lasses wi' their rocks gaed out
> To ane anithere nicht about.
> A full lang mile o' grund an' mair,

Sometimes no very free o' fear.
On hand reels then they reeled the yarn,
Before the use of wheel or pirn.
But a'thing has a time atweel,
A time to flourish, time to fail,
So the end of my old tale."

The linen trade of the rural districts was fostered by many quaint enactments. For example, the Scottish Parliament in 1686 passed an Act, that every person who died must be wrapt and buried in linen, under a penalty of £200 Scots for common people, and £300 Scots for those in the upper classes. This Act was passed in the interests of the trade; so that no one dared bury any person in any kind of sheet except in the linen spun and woven at home. To ensure obedience to this Act, one-half of the penalty was to go to the informer, and the other half to the poor; and, further, every parish minister was bound to see the Act carried out to the letter, and he, or one of his elders, was bound to be present at the wrapping-up of the dead body or the kisting, and take note of any parties who attempted to evade the Act.

No exemption was allowed in the case of the richest or poorest, in the highest in rank or the lowliest. No matter though persons died of the most dangerous, most infectious, or most loathsome of diseases, the Act allowed not a hair-breadth of exemption. Consequently, the linen trade continued long to flourish, and ladies, even of the highest rank, never hesitated to sell to the agents and buyers who called on them the linen wrought by their own hands.

These were the days when everything went to barter or market. Nothing was wasted. Sound frugality was the order of the day. Every tick of wool, every skin from the home stock, was carefully looked after. The hands of the master, mistress, manservants and maidservants were never idle. Those not employed in weaving spent the winter nights in their bothies, making and mending their shoes, strengthening their winter brogues, overhauling their harness, ploughing gear, and

tackle, making or repairing their flails for threshing, or knitting stockings; for the farm hands were capital knitters in those days. Wages were very small. Servants were in a state of utter poverty and servility. Women received about one pound sterling a year, with food and clothing, the latter consisting of a serge or drugget gown, two harn-shifts, two pairs of shoes, two pairs of stockings, and an apron. The men received between one and two pounds sterling a year, with their food and clothes, the latter consisting of a pair of shoes, a sark, and rough habiliments for farm labour. Labourers got 6d. a day, with food.

The lairds and gentry lived on the kain-fowls, salt beef, moor-fowl, and the game with which the hills and moors on their estates swarmed, and the salmon and trout with which the rivers and streams teemed. They drank freely of the home-brewed ale; besides punch, claret, sack, and other kinds of foreign liquor, not difficult to be had in Dundee, which was in close communication with Continental markets. The farmers and servants, lads and lasses, took their meals together, which consisted of brose or porridge and milk to breakfast, kail to dinner, and sowens to supper. When meat was wanted—which was rarely—all killed it for themselves.

Cakes from oatmeal fired on the peats or on Culross girdles, and big girdle bannocks, along with cheese, washed down with home-brewed ale, kept them well together. The women found their green-horn spoons on the haik; but the men found their's inside their blue bonnets, ever ready for action. Their stomachs were not destroyed then by tea, bad drink, and quack medicines; so that they were ever sound, and in the best and most vigorous of tone. They put their food, and plenty of it, into good quarters. When those hardy fellows tackled brose, kail, and haggis the clearance was rapid, and the horn-spoons swept the boards in a twinkling, and then, with a good all-round rub round with their bonnets, they were off again for another spell of hard, honest work.

The leading proprietor in the parish and the other members of the Strathmore family dressed on high occasions in the full fashion of the period. They looked very radiant in cocked hats and gold lace, and strutted about as peacocks and superb dandies. Men of fashion wore the full bottomed wig, and their ordinary attire consisted of ample-skirted coats, long and richly-embroidered waistcoats, laced neck-cloths, breeches, stockings, and shoes with buckles. They also wore the conspicuous three-cornered hats, and carried swords by their side as a mark of rank and fashion. They were redolent of scents, carried jewelled snuff-boxes, affected gold or tortoise-shelled rimmed glasses, and swaggered mightily along with gold-topped canes. The ladies were not a whit behind the men in the novelty and variety of their dress. They wore patches on their faces, studied the art of making up, and never spared the powder. The feature of fashion, which at once drew the wondering eyes and cynical smile, was the hoop which turned the human form into a gigantic stalking birdcage. Their head-dress was piled up into massive clusters and handfuls of ringlets. The servants of those aristocrats were arrayed in liveries, and had even more airs than their masters.

Supper and card parties were the rage. The moral tone was extremely low. Drunkenness and gambling were the leading features of the licentious society which abounded. Many were the disgraceful scenes which were witnessed in aristocratic circles. The generality of the country people wore the grey, homespun garments, better known as hodden-grey. The best clothes for men and women were made by the Kirkton tailor, and the woollen garments of the women were made by the women themselves. She was, however, reckoned a very indifferent and handless wife who could not make her husband's clothes as well as her own.

The men went to church in bonnets and plaids, knee breeches, rough hose, and heavy brogues. The women wore mutches, homespun gowns, and shoulder-shawls. They went

to church with their bibles under one arm and a folding-stool under the other. The women seldom wore shoes, and even when they went to church they carried them slung round their necks, and put them on just before they entered the sanctuary. Of course, there were young women fond as usual of a taking bit of colour when they went to church; so in summer days it was quite a common thing to see

"The lasses skelpin' barefit thrang
In silks and scarlet glitter."

Life in rural Scotland, at its best, was now a weary struggle for the small farmers and peasantry. It was a galley-slave's life, for which there was small remuneration and very little social sunshine. For the labouring man, with a wife and family, life was stern and trying. No wonder when the chain dropped off for an hour or two many forgot themselves in the ale-houses; still they must not be judged too harshly. People then lived under exasperating, servile, and brutal conditions, and when they took their fling, they plunged, too many of them undoubtedly, into utter recklessness and lamentable excesses. Still we must be fair; for many had to submit to social conditions which flesh and blood could scarcely be expected to stand. Not for one moment would the social oppression and tyranny then thought little of be tolerated now. It was the same all over the country. Depraved and debased as were the morals of rural Scotland at this time; rough and boisterous as were the scenes in the rowdy, licentious ale-houses of the time, it is very doubtful if any Scottish ale-house or tavern in the land sported a sign-board with such an inscription as was read over a filthy gin-den in London at this time—

"Drunk for one penny,
Dead drunk for twopence,
Clean straw for nothing."

The proprietors were very poor, and much of their poverty arose at this time from the heavy fines laid on by Cromwell

for the support rendered by them to the Stuart cause. The Strathmore family had simply been well-nigh cleaned out, and brought to the verge of poverty by the fines exacted by Cromwell. In addition to the domestic vicissitudes brought about by the political situation and varying administrations, there were other reasons for the ghastly poverty in aristocratic families. There was a great lack of self-control in society. Intrigues and plots were unending. Human passion in its wildest moods prevailed. Consequently, owing to the dissipation, and betting and gambling, in fashionable society, the oldest and best-known families in the land were ever on the rocks for money. The young bloods amongst them gloried and swaggered when in their cups over their long pedigrees, and would fight like the wildest of demons to uphold their honour and their rights, they were ready for a fight with rapier or with pistol; but to extract silver and gold from them was a different matter altogether. The truth is, they had not the money to pay even their lawful debts. With bonds and bills they were ever familiar, and when pressed for money, as they often were in this parish, all that most of them could do was to give "precepts" upon their tenants, who in most cases knew not where to find it.

Few travelled abroad in those days, as the roads were not safe for law-abiding people. Highwaymen, foot-pads, dangerous characters, looked upon the country people as the readiest to fleece. There were no rural police in those days; consequently, woe betide the countryman returning from Dundee or any of the local markets with his few hard-wrought-for merks or victuals of any kind if he could not wield his good thorn-stick with telling effect. It was nothing unusual for unprotected women to be assailed in their homes; however, if there was a bill-hook near at hand the robbers frequently got the worst of it from those hardy, mettlesome dames. Beggars of every description prowled around, and scenes of appalling misery were to be witnessed daily in rural districts.

The last years of the 17th century, from 1693 onwards, were characterised by heart-breaking distress. The seasons had been disastrous, the crops had nearly been lost, and in many districts people actually died on the roadsides from sheer starvation. The pitiful appeals for food at the farm-house door brought a handful of meal or a drop of kail, for extreme destitution was viewed by most of the country people then as a Divine visitation, and must be relieved as far as they were able. The Church had to take action through her Assembly and Church Courts. A solemn fast was appointed for the sore dearth and scarcity throughout the land.

This part of the country, with Dundee as its centre, suffered severely from 1693 to the beginning of the century from the calamity known as "the seven years' dearth." The siege of Dundee, which culminated in Monk's assault on the 1st September 1651, left a rich and thriving little town in a ruinous condition, and no sooner was it beginning to recover somewhat than the long dearth came and told severely upon it and all the parishes adjoining. The annual average of marriages in Dundee for five years was reduced to fifty-four. The staple trade in plaiding, owing to the loss of French and Dutch privileges, fell off after the Union, and the town never rallied from the effects till several years after the Rebellion of 1745.

Life throughout the parish pendicles and farms was very much the same in its tear and wear for a living, and a hard struggle for rent. The parish capital was the Kirkton, which consisted of a cluster of heather or divot-covered hovels planted mainly on a foul bed of mud. This was the centre of parochial life and gossip. Here the workmen congregated when the day's work was over. Here the pedlars gathered, and the packmen, and the buyers-up of woollen and linen goods for sale, and the skins of stirks or stots, or any other marketable produce. Here bartering and bargaining went on over the ale-pot, followed by a hearty pull of that Irish blackguard, known as sneeshin' from the snuff-mull, or a few whiffs from the long luntin pipe. At

night the Kirkton was the favourite rendezvous, and in days when no newspapers were to be found, what news was going was pumped out of tramps, old soldiers, wandering sailors, pipers, sornars, gipsies, and all kinds of riff-raff birds of passage.

The parish minister and the local elders, the schoolmaster, precentor and beadle, resided here, and keeping guard over them all was the old, grey, dilapidated kirk, with God's acre in a foul, gruesome, ill-kept condition round it. The tailor, smith, wright, shoemaker, spinners, weavers, quarriers, and other local celebrities were to be found here. At the local change-houses the lairds and local worthies foregathered, and although a sixpence went a long way in those days, the needful could be found for the liquor that was wanted.

Outside, some piper or strolling musician, or ballad reciter, might be heard endeavouring to win the hearts of the topers and roysterers. Here the loose, roughish songs of the period were sung, and the still rougher jokes perpetrated. Here the rafters shook with hilarity until the rats even wondered, and the tables were thumped and banged in debates over the contemplated Union with England, over market prices and fairs, and the more recent parish scandals, and all the endless worries of Kirk and State. Then when the closing hours came, they had to be bundled out or considerately escorted home. Such was social life in the early days of the 18th century in this typical old Angus Parish.

The religious condition of the country was deplorably unsatisfactory, owing to the persecutions and the interminable political and social strife and unrest. When Presbyterianism was toiling and struggling for dear life, the spiritual activity of many earnest and devoted men was greatly retarded. The most notable personality in the Church of Scotland at this time, indeed the man who out-classed all his compeers for real grit and capacity, was William Carstairs, minister of Greyfriars, Edinburgh. He was not only a great statesman, but an ecclesiastic of exemplary life, and of commanding power and

influence. Gifted with fine scholarship, eloquence, polite address, and possessing great knowledge of men, and of Scottish political and ecclesiastical questions, no other man possessed a similar grasp of affairs, or played a more conspicuous part in bringing about the Revolution Settlement. In his efforts to shake off the tyranny which lay heavy on his country and his faith, he found himself in the hands of the Scottish Council. For one hour and a half he had the thumb-screws mercilessly applied, but with fidelity and fortitude he stood the test. No amount of torture could wring from him the State secrets he possessed, or lead him to surrender the principles for which he fearlessly contended. With the Prince of Orange he was on terms of the closest intimacy, and became the confidential adviser and prime agent in inducing him to carry out the Invasion of 1688, and thus, there and then, stamp out the intolerable oppression. When the Prince was firmly planted on the throne, Carstairs really became the Prime Minister of Scotland, and the prop of the Scottish Church. What Presbyterianism owes him no words can fully show. This at least may be said, that the Church of Scotland never had a more powerful advocate and friend, nor liberty a more eloquent defender, than Principal Carstairs. So highly esteemed was he throughout the Church and country for his pure patriotism and splendid services to Presbyterianism, that, in the course of eleven years, he was four times elected Moderator of the General Assembly. He died in 1715, amid profound national sorrow, after a remarkable career, distinguished by great ecclesiastical and political sagacity. King William, who knew him since he was a student at Utrecht, said of him—"I have known him long, I have known him thoroughly, and I know him to be a truly honest man."

CHAPTER II.

Ecclesiastical Affairs—Church Troubles—The Church and Manse—The Congregation—The Ordination of the Rev. Patrick Johnstone—The Presbytery—The Ordination Dinner—Opening Services—Collections—Supplicants and Beggars—The Church-Officer—Marriages—Thanksgiving Services—Public Examination—Pledges—"On the Pillar"—Testimonies—Education—School and Schoolmaster—Elders and their Duties—The Kirk-Box—The Sand-Glass—Patrick, Earl of Strathmore—The Family of Strathmore.

NOW let us direct our attention to the ecclesiastical affairs of the parish. In "The Annals of an Angus Parish" we traced them to the days of the Revolution Settlement.

In July 1689, Episcopacy was formally abolished by Act of Parliament, and in 1690 the Presbyterian Church re-established. The Act of 1592 was revived, appointing a meeting of the General Assembly. On the 16th October 1690, an Assembly, consisting of one hundred and eighty members met, and this was the first Assembly which had met for forty years.

The Rev. John Robertson, who had been translated to the parish from the neighbouring parishes of Lundie and Fowlis in 1667, after the Rev. James Campbell (a brother of the Laird of Lundie) had brought disgrace upon himself and his sacred office, and had been pilloried by order of his ecclesiastical superiors for a scandal in which he and the Countess of Buchan had been involved, appears to have had a somewhat chequered and unfortunate ministry. The behaviour of his predecessor must have had a disastrous effect upon his influence, and come as a blight upon the parish. In those days it required men of great strength of character and high moral courage to withstand the influences around them, as there were many temptations placed in their way, and society, as it was known then, was morally

tainted and corrupt. To become closely identified with it was moral ruin; to avoid it was to encounter the most bitter opposition. An unhappy state of affairs seems to have continued till the death of the incumbent, which took place about the end of the century. The spiritual condition of the parish seems to have reached such a state of demoralization, indeed, that the Presbytery had to intervene, after a long delay in filling up the vacancy, mainly caused by opposition from the local leaders of the recently ousted Episcopal party, whose feelings of irritation at being supplanted had not yet calmed down. The Presbytery accordingly stepped in and appointed the Rev. Patrick Johnstone to the living. He had studied at St Leonard's College, St Andrews, and graduated at that University on the 20th July 1695. He was licensed by the United Presbyteries of Dundee, Meigle, and Forfar, on the 14th June 1699, and called by the Presbytery *jure devoluto* on the 16th September, and ordained 29th December 1702. The ordination is thus recorded:—

ATT AUCHTERHOUSE, 29*th December* 1702.

The which Day and Place the United Presbyterys of Dundee, Meigle, and Forfar, convened to the ordination and admission of Mr Patrick Johnstone, to be Minister of the Parish of Auchterhouse, and everything conform to the rules and practice of this National Church both before, in order to, and about this action being duely observed. After sermon by the Reverend Mr Walter Ainzlie, Minister of the Gospel at Lundy, and before the Congregation there present actually did, in the Name and Authority of the Lord Jesus Christ, ordain, dedicat, and set apart by prayer, with imposition of hands, the foresaid Mr Patrick Johnstone to the office of the Ministry, to preach God's Word, administer the Holy Sacraments, and exercise all and sundry the other parts of the Ministerial work. And did admitt the foresaid Mr Patrick Johnstone, Minister of the said Parish of Auchterhouse, to serve the cure and take pastorall charge of the said Parish in the Lord. Whereupon the said Mr Walter Ainzlie, together with the remanent members of the said United Presbyterys, gave him the right hand of fellowship.

No mention is made of the clergy who took part in the ordination service on that wintry day. The ordination of a

young minister is naturally an occasion of unusual interest and importance in a country parish, and the event must have been looked forward to with absorbing curiosity, and probably with not a little anxiety, by the local Presbyterians and the officiating clergymen, and more especially by Mr Johnstone. He was the nominee neither of the proprietor nor of the people, but of the Presbytery.

The minister would be well scrutinised, and many would be the comments upon him. The members of Presbytery would be well scanned also, as they made their way to the gloomy, old thatched manse, or the village inn, dressed in their big three-cornered hats and wigs, with heavy, long, blue, full-dressed clerical coats, and dismounted from their horses preparatory to the solemn services of Presbyterian ordination.

The manse was a plain, unpretentious building, containing a small garden with borders on which in summer the marigold, coxcomb, jelly flower, amaranthus, belladonna, and other flower favourites of the time blossomed, while by the kailyard were the offices suggestive of glebe crops and stock, very different in appearance and amenities from the Angus manses of to-day. The tower and church were then dilapidated, and the interior damp, cold, and uninviting.

There were no pews in those days, for the custom was to carry creepies or stools to church. There was no flooring but the soil; no light except from windows, partially filled with glass (for glass was very expensive), or from rude candles fixed up here and there by the beadle. There was a roughly-planed and mounted pulpit, with a lateran or precentor's box below, and a daske or fixed seat for the elders; but a daske was a rarity, even for the minister's wife. The floor was often strewn with rushes, as these were used under the former regimes for kneeling on during prayers. The Presbytery officer would be to the front, of course, under the Presbytery clerk's orders, in his blue bonnet, heavy grey coat, and knee-breeches and thick-soled brogues, ready to do his part like a man, and, when the

clerk gave the word, take the tow-rope of the church bell in hand and wake the parish up after the old orthodox style. Then, with all due precision and solemnity, he would go with the Bible under his arm and place it down with all the self-importance and emphasis for which the beadles have ever been renowned.

The men in the congregation would be dressed in blue bonnets, warm plaids, and knee-breeches and winter brogues. The women in white mutches, heavy grey woollen dresses, big shawls, and shod with brogues also.

Every ordination in the olden time was followed by a hearty dinner. It would take place either in the manse or in the inn, and producing their jocktilegs, or pocket clasped knives, the members of Presbytery would doubtless do ample justice to what was set before them. Just to illustrate the kind of banquet then provided, here is the account rendered after an ordination dinner of the olden time—

For meal brought for the ordination dinner, .	£5	8	0
For a boll of malt brought, ...	9	0	0
For a weather and a lamb, ...	5	0	0
For a weather, ...	3	12	0
For a lamb, ...	1	4	0
For flour and baking, on said occasion, . .	2	14	0
	£26	18	0 Scots,

or £2 : 4s : 10d. Sterling.

After the toast of Queen Anne had been proposed, and all success wished to the newly-ordained minister, and a friendly pinch of snuff all round, the ministers would remount their horses and go home and relate in their manses all that had transpired at Auchterhouse on that memorable and historic day for the Parish and for Presbyterianism.

On Sabbath, Jan. 3, 1703, we find from the records that Mr Patrick Johnstone gave his first lecture and sermon. In a homely and kindly way the Session-clerk refers to him as

"our minister." The collection was 12 shillings and 4 pence Scots, or a trifle over a shilling sterling. There was given to the beddal 2 shil. Scots, or 2d. To Elizabeth Anderson, a poor woman, 4 shil. Scots, or 4d. To Agnes Millar, a poor woman, 6 shil. Scots, or 6d. ster. On Sabbath, 10th Jany., after lecture and sermon, the collection was 11 shil. Scots, or 11d. ster. There was given to the beddal 2 sh. Scots, or 2d. To Isabel Martin, a poor woman, 6 shil. Scots, or 6d. ster. In the winter months the average collection was about 1/- ster.

The collection was taken up by ladles, which consisted of rough, little quaint boxes with long handles, which those in charge took round the congregation.

The poor then were entirely dependent on such methods of making church collections. It was at this time the only method of finding maintenance for them by the church authorities, with whom the entire poor administration of the time lay. Outside the church, or within its porch—no matter what kind of weather it was—supplicants and beggars were ever to be found, eagerly awaiting the distribution of the doles after service. The local poor, of course, were well known; but kirk-sessions had many other claimants. Privileged beggars frequently turned up also, and produced their badges on their coat-sleeves or hats, or carried lead badges or tokens as their testificats from other localities. Impostors, frauds, well-known disreputable incorrigibles were bundled off at the double by the beddal, who threatened them with the jougs, and frequently with assistance escorted them beyond the bounds of the parish. The beddal generally parted with them with a strong word or two of warning, and what was more efficacious, the exhibition of the thick end of his staff.

The first man to receive payment, however, was the beddal, whose pay was 2 shil. Scots, or 2d. stg. Here is how the money was distributed:—To a beggar, 1 shil. Scots, or 1d. ster. To a supplicant, 3 shil. : 6 : Scots, or 3½d. ster. To David Rae and his wife, supplicants, 4 shil. or 4d. To two

gentlemen, supplicants, 4 shil. Scots, or 4d. ster. To William Buack, supplicant, 10 shil. Scots, or 10d. ster. To James Dunbar, supplicant, 7 sh. or 7d.

On Sabbath, 4th April, in regaird our minister was preaching at Ruthven, by appointment of the Presbytery, Mr James Marr lectured and preached twice. The collection was 8 shil. : 10 : or 8½d. ster. Mistress Robertson, a minister's relict, received from the church box 10 shil. or 10d. The beddal received 2 shil. or 2d., and Mrs M'Phearson in kinde (in goods), 7 sh. Scots, or 7d. May 30.—This day Mr Robert Robertson, in the parish of Newtyld; and Anna Strachan, in this parish, being contracted were proclaimed *pro primo*.

According to the law of the Church, other two proclamations followed on successive Sundays. Throughout the summer months the collection averaged about 1/3 ster. On Sabbath, 25 July, there was given to Mr John Pitcairn, to account of his bygone cellarie (salary), four pounds Scots, or 6/8 ster. Mr Pitcairn was schoolmaster, precentor, and clerk.

On Sabbath, 22 Aug., after the forenoon sermon, there was a Proclamation read and intimat appointing a day of Solemn Thanksgiving to be kept on Thursday next, the 26th instant, for the Victorys obtained abroad against ye French, and the people, after suitable exhortation, were acquainted that sermon would begin at the ordinary dyet (probably ten o'clock). This Thanksgiving was held, and the collection amounted to 10d. ster.

The war referred to here was the great war of the Spanish Succession, 1702-1713. The Spanish monarchy was at this time a very powerful one, as it included Spain, Spanish America, the Spanish Netherlands, Naples, Sicily, the Milanese, &c. The question at issue was the balance of power in Europe. England, Holland, and other countries, reckoned it to be dangerous for such a monarchy as Spain to drop into the hands of the ambitious Louis XIV. of France, or into those of the Emperor Leopold I. of Germany. In May 1702, war was declared against France and Spain, and on Marlborough

devolved the command of the English and Dutch forces, with Prince Eugene of Savoy as his assistant. In this year, Marlborough had swept the French before him and captured several fortresses in the Netherlands. His victories were hailed with rejoicing, and Thanksgiving Services were held throughout the Churches of the land.

Apart altogether, however, from their religious significance, such thanksgiving services disseminated amongst the people important information as to what was transpiring in Europe, and kept alive, in the absence of newspapers, the keenest possible interest in the great political and party movements of the times at home and abroad. Not only so; but they fostered a commendable patriotic feeling amongst all classes of the Scottish people.

Received for use of ye mort-cloath 6/8 Scots, or 6d. ster. A morte-coffin for Thomas Machan cost 2 : 13 : 4, or about 4/6 ster.

Sabbath 3 Oct.—William Gray and Isobel Crichton, both in this parish, were proclaimed pro I°—Mr William Crichton of Adamstone, giving his line for the woman's pledge, and James Martine in Crosshall, for the man's pledge.

Marriage at this time was viewed as a much more serious matter than it is by many to-day, largely owing to the poverty which prevailed. No rushing into matrimony was encouraged. Ample time was also very properly afforded for reconsideration. None at any rate were allowed to marry without a full guarantee as to their respectability and church connection, and substantial pledges had to be given besides to the ecclesiastical authorities, under severe penalties, that the contract was a genuine one. These pledges were in money or in kind of all sorts, and many curious marriage pledges there were. In this case, two well-known parishioners became cautioners that the parties would complete their marriage within the time prescribed, and without scandal. A few cautioners of a kindly and obliging disposition, however, discovered to their cost, that it was a little risky to become too closely identified with the

marriage contracts of the period. One or two got badly wounded in being called upon to forfeit the pledge-money they had deposited for matrimonial aspirants. Sabbath, 17.—Given to the Synod and Presbytery clerk, £2 Scots, or 3/4 ster. To Barbara Read, a supplicant, 10 shil. Scots, or 10d. Sabbath, Decr 5.—No sermon, the minister being at Edinburgh, attending as a member of Commission. A visit to the capital at this time was such a serious venture by road and ferry, that it was quite the custom for travellers to make their wills before they started. The very thought of it would make the occupants of the manse or any other home tremble. Sabbath, 12.—No sermon. Sabbath, 19th.—Mr James Marr, minister at Muirhouse (Murroes), lectured and preached, in our minister's absence. Sabbath, 26.—No sermon, the minister being yet in Edinburgh. On Sabbath, Jan. 2, 1704, the minister had returned, for on that day he lectured and preached, and the collection was 10d. ster. There was given to Christian Biddie, a poor child, to buy her shoes, 10d. To the schoolmaster, to account of bygone salary as clerk, 3/-.

Sabbath, April 9.—This day ane Act of the General Assembly appointing a National Fast, together with ane Act of Presbytery appointing Wednesday next as the day to be observed for that effect, was read and intimat, and the people exhorted to a serious and suitable preparation for so solemn a work.

This Fast was appointed to be kept for the Public Defections of the Land, both past and present, which were specified in great detail. Serious exhortations to repentance were called for; the performance of many duties was strenuously urged, and fervent prayers were called for, to invoke the Divine blessing. This National Fast was observed, and the collection was 10d. Shortly before the solemn occasion, Elizabeth Anderson is an unlucky supplicant, for she gets nil. Alexander Kirkaldie, a supplicant, receives 2/- ster. Another supplicant, on ample recommendation, gets 1/6.

Not a few supplicants at this time were the starving families and relatives of former Episcopal clergymen in the county, who, on being thrown adrift, were in the direst poverty. To their honour, be it said, much sympathy was extended, and great kindness shown to such by the Presbyterian clergy and their people.

Sabbath, 28 May.—Publick Examination was intimat. Every minister was ordained to see that in every house where there is anyone who can read; that there be at least one copy of the Larger and Shorter Catechisms, the Confession of Faith, and the Directory for family worship. Strict catechizing and family worship were insisted upon, and ordered to be conducted by the heads of every home. The minister was ordained to examine all within the parish, of every rank and quality. There must be no favouritism in castle or in cottar-house. Young people must be put through their catachetical facings from the time they were reckoned to be capable of receiving instruction. No grossly ignorant persons were allowed to join in the Communion. For the first and second failures in examination candidates might be debarred (suppressing their names); for the third time, by expressing their names. If unable after this to satisfy the examiners as to their intelligence and knowledge of the Bible and the Catachetical Standards, then they were to be brought to Publick Repentance. Any minister who neglected this duty was to be sharply dealt with and summarily suspended.

Sabbath, June 4.—This day the minister being informed that Thomas Anderson and Elizabeth Peatrie were guilty of (serious misconduct), the beddal was ordered to summond them to compear before the Presbytery on Wednesday next, because there was no settled Session here. Having compeared and confest their guilt, they were rebukt and appointed to satisfie for the same, and accordingly Thomas Anderson was on the Pillar this day *pro primo* and publickly rebuked. He had to make other two public appearances on the Pillar, and, on the third occasion,

upon evidence of his sorrow, he was absolved. Elizabeth Peatrie followed on the Pillar on the next three successive Sabbaths. The beddal, no doubt, had the jougs or clasped padlocked collars ready outside for such offenders; he had a strong pair of branks, with a good tongue for silencing parish gossips, flyters, and local pests; he had his linen sheet and similar garments for arraying offenders in; he could even muster a tar-brush, which had a great reputation as a deterrent in this part of Angus; now, however, we find the Pillar brought into operation. It was simply a prominent stand on which the culprit had to appear before the whole congregation. The beddal was in close proximity, and kept his eye steadily on the offender, and had his staff ready for any symptoms of outbreak, levity or misconduct. At the proper time, the offender received what was called The Wee Sermon, and unless of a most hardened character the wee sermon was a deliverance which from its force of language rarely failed to produce penitence, real or feigned. Further, William Christie in the Kirkton became surety for the money penalty inflicted—four pounds Scots, or 6/8 sterling.

Sabbath, 1st Octr.—This day a Proclamation for a National Thanksgiving for the late Victories by Sea and Land was made, appointing Thursday next to be keepit for that effect.

On July 2, 1704, Marlborough defeated the French at Donauvert on the Danube, and on the 2nd August won the great Battle of Blenheim. Marlborough and Prince Eugene there defeated the French and the Bavarians under Marshals Tallard and Marsin and the Elector of Bavaria. Tallard and his staff were taken prisoners, and all the baggage, colours, and guns fell to the victors. The enemy lost two-thirds of an army 60,000 strong. The Victory by sea was the capture of Gibraltar by Sir George Rooke and Sir Cloudesley Shovel, an event of European interest, and one adding immensely to the power and influence of this country in the Mediterranean. The Thanksgiving was held, and the collection amounted to 9½d.

Such a day of rejoicing brought the beddal a new pair of shoes, which cost 1/6 stg.

Given also to John Bruce, to help to maintain his son at the colledge, being recommended by the Presbytery—2/- stg.

All Presbyteries at this time consisting of 12 members were enjoined to maintain a bursar of divinity, and where the number was fewer than 12, they were to be joined to those of another Presbytery whose number exceeds that. Much interest was taken now by the Church in the training of students in the Gaelic language, to meet the requirements of remote Highland districts and the Islands, which were in too many cases lying spiritually neglected. Given to Patrick Ogilvie's grandchild, being ane orphan, 8d. Given to the beddal this quarter, 1/4.

Sabbath, Decr. 31.—Testimony was given to Elizabeth Whitton. Elizabeth probably was leaving the parish for another, but she did not dare leave or set her foot in another parish without her passport, ticket-of-leave, or testimony from the minister. Such testimonies were frequently applied for at this time. The Law of the Church was—I., That care be taken of the conscionable (conscientious) receiving of servants, and that all such as give testimonials take heed that those to whom they give them be free from scolding, swearing, or such like more common sins, as well as other gross and heinous evils. II., That the ordinary time of giving testimonials be in the face of the congregation, and if any extraordinary exigent be, that they be given by the minister, and that if they have fallen into any sins, that their testimonials bear both their fall and their repentance. III., It will be a good remedy against Sabbath-breaking by carriers and travellers, that the ministers, where they dwell, cause them to bring testimonials from the places where they rested on the Lord's days, wherein they were from home. That all persons who flit from one parish to another have sufficient testimonials. This law is to be extended to all

gentlemen and persons of quality and their retinue and followers who go to reside in the capital or elsewhere. Given to Isobel Martine, to buy her shoes, 1/-. To a supplicant, 6d.

Sabbath, 1 April.—Our minister being at the Assembly, Mr Thomas Ogilvie at Strathmartine had no lecture; but preached twice. John Webster, in this Parish, and Elizabeth Shippart, in the Parish of Dundee, upon sufficient testimony being contracted on Saturday, gave in lieu of their pledges, £1 : 4 : sh. (Scots), or 2/- stg. This implies that the old system of obtaining cautioners had broken down, and a payment in money was to be insisted upon henceforth.

Sabbath, 29 April 1705.—Given to the schoolmaster in part payment of £24 Scots, or £2 sterling, due to him as a year's cellarie, from Martinmas 1703 to Martinmas 1704, out of the mortification £5 10s. Scots, or 9/- stg.

No men were more zealous in the cause of education than the reformers. The heritors were bound by the law of the land to put down a school and provide a schoolmaster for every parish at a reasonable salary. This extract shows the way in which they fulfilled their obligations, and encouraged Scottish Elementary Education. Here was a parish schoolmaster, paid at the rate of £2 sterling a year—a beggarly pittance of which the landowners ought to have been ashamed. His schoolroom was in his house, a miserable hovel of divots, with nothing but an earthen floor, and if it possessed a fireplace at all, the fire was maintained by the scholars bringing peats with them for the purpose. If there were no peats forthcoming, there was no fire.

The state of education was deplorable, owing to the meanness and, in too many cases, the absolute poverty of the proprietors, and at the same time their reluctance to fall in with the admirable educational schemes laid down by Scottish reformers and statesmen. No man occupied a more pitiable position than the rural schoolmaster. His calling was derided, and his lot too frequently that of a serf of the soil.

With such a miserable pittance of a salary, no wonder the poor old dominie, often a wonderfully intelligent and capable man, but often with a bit of an infirmity, welcomed Fasten's Een or Shrove-tide, when his scholars appeared with their fighting cocks and spent a whole day with him in a series of cock-fights. All the victims and coward cocks who would not fight were handed over at the finish as perquisites for the dominie, who for some days afterwards enjoyed some welcome rounds of cocky-leekie. This was his annual festival or gala-day.

Saturday, May 12.—John Anderson of Auchrannie pay'd for his son's buriall room in the church, £3 : 6/- Scots, or 5/6 stg.

Burials frequently took place in the church at this time. There was no difficulty in doing so, as there was not a vestige of flooring. The meagre covering of bent or rushes was soon raked aside and the way made clear for burial. The church at this time was simply a cemetery, into which all could find access for burial, provided they paid the fees which were urgently required for the necessitous poor.

Sabbath, May 20.—This day an Act of the Generall Assembly was read and intimate, appointing a Fast on Thursday, the 24th inst. The people were exhorted to prepare and humble themselves, and to meet at the ordinary dyet of service.

Given to buy a coat to ane orphan child, 2/9 stg. Given to Walter Kinnaird, a supplicant, and for horses to carry him to Glamis, 6d. stg.

Sabbath, June 17.—That day the minister, after forenoon's service, intimate that he takeing to serious consideration the great loss the parish sustained by the want of ane eldership and the trouble he was put to upon that account, he had therefore given to the Presbytery the following list of persons for that office . . . . who were all desired to attend at the church to-morrow by two o'clock in the afternoon to be try'd as to their knowledge and other qualifications for that office by Mr

Hugh Maxwell, minister of Tealine, and our minister, by the Presbytery's appointment. Monday—The parties attended and were examined.

Given to James Whitton in Acharn, for a thong to hang the tongue of the bell, 1½d.

Sabbath, 24.—Helen Robertson (for misconduct) with Robert Wilson, being examined by the Presbytery, and confessing guilt, was, according to their appointment, this day on ye Pillar *pro primo*, and being rebukt by the minister, was continued. On two subsequent occasions the same party had to appear on the Pillar, and Robert Wilson followed three times also. Given to William Moncrieff, for mending the East Kirk style, 1/1. Given to Abram Nicoll (younger), for cleeks to fasten ye weyres (wires) on ye glass, and fixing in flagstones under ye glass, in ye church windows, 2/6. Glass at this time was very expensive, and windows were carefully protected with wire-guards. They were also provided with "storm-boards." Given to buy a tow to ye bell, 2/6. Given to Mr James Spark, a supplicant and late Episcopal minister, 2/6. Such an entry is of pathetic interest, as it shows to what straits the clergy of the Disestablished Church had fallen.

Sabbath, 5 July.—No sermon, the minister assisting at the church of Muirhouss (Murroes); then again, on the 19th, there is no sermon, the minister assisting at Liff.

Sabbath, 9 August.—No lecture—The minister having signified that he was to insist a little longer on the text anent elders, and on generall and particular points of their duty and with exhortation to them anent the people, and to the people anent them. The text was I. Timothy, v. 1. Sermon and prayer being ended, the first Ordination of Elders for forty years was accordingly held. The meeting of Kirk Session was constituted, and at once proceeded to deal with certain offenders.

The elders in those days were selected with commendable caution. They were, as a rule, the most respected men within

the bounds of the parish, and were appointed to co-operate with the minister not only in all matters ecclesiastical; but were entrusted with the entire affairs of the parish. They formed the local authority, and not much was done without their counsel. Their duties were manifold, and a good deal of their administration was made for them offensively inquisitorial. They were the administrators of church discipline, the local board of supervision, the local magistrates and police, and the parish school board. As a rule, they were typical and excellent representatives of the best manhood of Scotland. The elders are appointed to inform who have come without testimonies (church passports) to the parish. Also, the elders are appointed to survey the toun and change-houses, in time of afternoon's sermon.

After the forenoon's service was over, there was a rush made by those from a distance for the nearest change-houses or taverns for food and refreshments. Many found a sederunt over the cakes, cheese, and twopenny ale so refreshing and stimulating that they too frequently became forgetful of the afternoon's service. Burns knew the situation well, for he says:—

"Now but and ben the change-house fills,
Wi' yill caup (ale-pot) commentators;
Here's crying out for bakes (biscuits) and gills,
And there the pint-stoup clatters;
While thick and thrang, and loud and lang,
Wi' logic and wi' scripture,
They raise a din, that in the end
Is like to breed a rapture
O' wrath that day."

The elders accordingly, after locking up their collections, made by the ladles, in their strong box, sallied out, paid a house-to-house visitation, and ran those they found unceremoniously out to the church. Those found in the taverns had to clear out in a twinkling, make a rush for the service, and take up their places with all the decorum they could muster. Some of them

after these mid-day Sunday carousals must have presented a good deal of haziness in their looks, which would be accentuated by the practice which then prevailed of keeping on their blue bonnets throughout the service. Some of them would be rather envious of the women, who, in the absence of stools or creepies, simply squatted down on their shawls which they spread out on the floor of the church. If they attempted to fortify themselves with a snuff from their mulls, they would find ere long that it was an expensive snuff. No such thing was allowed at this time.

Oct. 18.—Testimony given to Robert Hill to be married. Without a satisfactory testimony, it was useless to call at the manse in those days to make arrangements for marriage. The rule was—no testimony, no character; no testimony, no marriage.

Helen Milne was twice on the Pillar, and rebukt by the Minister; and only escaped a third compearance by paying a fine of £4 Scots, or 6/8, which went to the poor.

To buy the beddal's shoes, 2/6. John Elder was on the Pillar pro[30] and upon rebuke and evidence of his repentance was absolved. He was fined 6/8.

Nov. 20.—This day Mr Patrick Johnstone, minister, and Miss Agnes Dalgleish, daughter of Mr John Dalgleish, minister at Dundee, were proclaimed *pro primo* in order to marriage.

Nov. 27.—David Chalmers and Margaret Maxwell, both in this parish, being contracted, gave in lieu of their pledges, 2/- stg., and this day proclaimed pro[lo] at the church door, as use is, when there is no sermon, before witnesses. John Gray was appointed beddal, and received 2d.

Monday, 24.—Testimony given to John Elder and Helen Mylne that they had satisfy'd for their scandal. Then a testimony was given to Alexander Bruce, during his residence in the parish, which was eight years.

Jan. 6, 1706.—Helen Robertson was twice in the Pillar, and once before; but was not absolved, as she had relapsed.

William Christie became surety for £2 : 10/- Scots, or 4/- for her penalty. She promised to answer when called, to finish her satisfaction, and pay the rest of her penalty when she could get it. To Patrick Ogilvie's grandchild, ane orphan, 1/6. To Miss Campbell, a supplicant, 2/6.

March 17.—This day Mistress Grizell Watson was, by appointment of the Presbytery, before the congregation, and exprest her sorrow for going to her mother's house with Ogilvie, younger of Peall, and staying some time in his company. Agnes Watson was ordered for this offence to appear three times in the Pillar, and was rebukt. A certain Ogilvie of Pole in Lintrathen subsequently took part in the Rebellion as a soldier in the Rebel Life Guards. He was taken prisoner in England, tried at York, but recommended to mercy by the jury. The last heard of him was, he was a prisoner in Aberdeen. There was on the same day collected for and given to a poor woman in Meigle, who had her house and effects consumed by fire, £2 Scots, or 3/4.

Wed., 3 April 1706.—The Session being mett, duely constituted, and all members present, the Kirk-box was opened and in it was found a bond granted to the Kirk-Session by Patrick, late Earl of Strathmore, of ye date the 7th Dec. 1681, for five hundred pounds Scots (£40 13s. 4d.), for the use and behoof of the school and native poor of the Parish of Auchterhouse, the same being delivered up to them by the Laird of Auchterhouse, and upon searching the records it was found that there was twenty years' annual rent resting thereon, preceding Martinmas last, 1705, except £64 Scots, which the schoolmaster received upon his receipt, in time of the vacancy of the Church, in part payment of his byegone rests.

The nobleman here referred to was Patrick Lyon, third Earl of Kinghorne and first Earl of Strathmore. He was the only son of John, second Earl of Kinghorne by his second wife, Lady Elizabeth Maule, only daughter of Patrick, first Earl of Panmure. He was born on 29th May 1642, and succeeded to

the title of the Earl of Kinghorne on the death of his father, 12th May 1646. He had troubles as a young Scottish noble of illustrious ancestry which have befallen few in his order. His father had played a conspicuous part as a soldier and officer under the great Montrose, when he was the leading general of the Covenanters. He fought at the Battle of the Bridge of Dee against the Marquis of Huntly, and his association with the great Montrose is thus commemorated in a ballad familiar at that time :—

"God bless our Covenanters in Fyffe and Lothean,
In Angus and the Mearns quho did us first begin
With muskit and with carabin, with money, speare and shield,
To take the toune of Aberdeen and make our Marquess yield.
God bless Montrois our General,
The stout Earl of Kinghorne,
That we may long live and rejoyce
That ever they were born."

This Earl was a stalwart among the Presbyterians, and accordingly suffered severely for his support of the young King. Cromwell fined him £1,000, and misfortune after misfortune swept down upon the venerable House and family, until it was financially a ruin. The estates were heavily mortgaged, and the House was in the greatest depths of debt.

Such was the state of the family, when Patrick, only a child of four years of age, came into possession. His mother, besides, married again, and her husband, the Earl of Linlithgow, treated the young child shamefully, and laid fresh burdens on the estates. In the notes of his early misfortunes he says he had a very small and a very hard beginning. When he had completed his education at St Andrews University, he came, when seventeen years of age, to take up his residence at Castle Lyon or Huntly, in the Carse. The state of matters within this family residence was incredible. The place was stripped, and as bleak and bare as a cell. There was not a room habitable. He had to send to the Manse of Longforgan for a bed to sleep on, for there was none within his castle. There was

no furniture whatever, and he was compelled to shift for himself, until the furnishings of his plain student's apartment in St Andrews were brought across. The stables, byres, and barns were empty. The only four-footed creature, he says, he possessed was a pet dog, which he brought with him from the College.

When his sister, Lady Elizabeth Lyon, came to stay with him, efforts were made to collect some kitchen articles and bits of furniture from the old Castle of Glamis. All that they could muster were certain old pots and pans and a few odd pieces of furniture, only sufficient for two rooms—for Glamis had been cleaned to the last stitch and stick. The experiences of this young brother and sister of the Strathmore family in housekeeping at Castle Huntly reveal a remarkable story of family strain and stress. However, he pluckily held on his way, and resolved to do his utmost to retrieve the family misfortunes. When King Charles II. got settled on the throne the financial pressure on the house found some relief, and with care and economy he managed to surmount many difficulties.

He obtained a charter of the title and dignity of Earl of Kinghorne, Lord Lyon and Glamis; and on 1st July 1677 he was ordained to the title of Earl of Strathmore and Kinghorne. His rent-roll in Auchterhouse was 127 bolls of bear, 160 bolls of meal, and £3,569 17s. 4d. in money. He was married by Archbishop Sharp in the Abbey of Holyrood to Lady Helen Middleton, second daughter of the High Commissioner for Scotland. He died 15th May 1695. A very remarkable story is told of him, that he gave strict injunctions in his will that a service was to be conducted every day at his grave at twelve o'clock. Four men arrayed in white coats, lined with blue serge, were engaged to read by turns a certain prescribed prayer over his grave, and if they were not capable of reading the prayer, it might be committed to memory and recited. His property in Auchterhouse he gave to his second son, the Hon. Patrick Lyon, who accordingly became the Laird of Auchterhouse.

The Kirk-box in which Strathmore's bond was discovered with other bonds was opened generally quarterly or half-yearly, with not a little ceremony and anxiety. It was a strong box with a double lock, and the keys of two elders were required to open it. So little confidence had those old church worthies and functionaries in each other, that the box could only be opened when all were present and each man keeping an eye on the other. It must be borne in mind, however, that this was the Parochial Bank, and a depository of great importance.

When it was opened a wonderful collection of all kinds of coins was displayed—good coins, bad coins, defaced coins, along with others which were clipped, obsolete, and of foreign mints, of all shapes and sizes. Many were the groans, and sighs, and maledictions expressed by the elders on the depravity and rascality of this system of surreptitious dropping of worthless coins into the ladles ; but it was all in vain, for the practice long prevailed, and is not unknown even now. The minute proceeds.

There was also in the box of un-current silver money £1 : 13s : 1d. Scots, and of un-current copper 19s.

Also the Minister received from the Laird of Auchterhouse, besides the box or these bonds mentioned above, and the money and the copper foresaid, the following particulars, viz. :—Three table cloaths used at the Sacrament of the Lord's Supper, dedicat to the Church by Mr James Auchinleck, sometime Minister here, marked with the initiall letters of his name ; also a napkin used at baptisms. Moreover, a silver cup of the old fashion, dedicat to the Church by Walter Hay, sometime of Dronlaw. There was resting by the Session to the Presbytery Bursar two years' payment, viz., 13/4.

William Douglas was in the Pillar, rebukt and absolved. Patrick Douglas, his brother, became surety for ye penalty.

Monday 22.—Advanced to buy a sand-glass, 10 sh. Scots, or 10d. stg. This was the sand-glass for timing the minister's sermon. It was fixed upon the pulpit, and was ever an object

of interest in those days. The glass was guaged for half-an-hour, but that was an absurdly short discourse for that time. It was considered, however, too bad of a minister to exceed greatly the one glass; however, he was ready for two glasses, or even three, if they carried their remonstrances too far. The sand-glass was often tampered with in those days. Many experiments were tried to hasten its running powers, with the result that the pulpit sand-glass had to be protected by a strong iron guard, and frequently another glass taken, just to have it out fairly with the tamperers. William Hill, the treasurer, is discharged of this office and all by-gone quarters, and James Christie was chosen to succeed in his room.

21 April 1706.—The Minister and John Hill were appointed to go to the Earl of Strathmore anent the bye-gone annual rent, owing upon his Lordship's bond to the School and Poor.

May 22, 1706. Wednesday.—It was reported by the Minister and John Hill that on Monday last they went to Glamis and showed the bond to my Lord, with the true account of the by-gone annual rent; but his Lordship, being thronged with business, desired them to come to Auchterhouse (his brother's residence) in the afternoon, which they did accordingly, and were desired to send Mr John Pitcairn, Schoolmaster, to Glamis, on Tuesday, the 21st instant, anent that matter, who reported that he went there, and his Lordship surveyed the account of the by-gone annual rent, and found the extent thereof to be Five Hundred and Sixteen Pounds Scots; whereupon his Lordship gave an obligatory ticket, bearing that if there were no receipt or discharge found in his Lordship's custody containing or makeing mention of any part of the same annual rent pay'd contrair to this stated account, then and in that case his Lordship would accumulate the five hundred pounds of by-gone annual rent to the bond of the equivalent sum of five hundred pounds of Principall, granted by his Lordship's father in 1681, which would amount to one thousand pounds in heall. The Bond and

Ticket were put into the box. Also the Schoolmaster reported that his Lordship had given him a precept on James Christie in Pitpointie, for the Sixteen Pounds Scots which was over.

The nobleman referred to was John, fourth Earl of Strathmore and Kinghorne, and the brother of Patrick Lyon of Auchterhouse. He was the possessor of two of the finest seats in Scotland, namely, Glamis and Castle Lyon (Huntly). He was a good specimen of the courteous and accomplished nobleman of his day, and figured well in society from his tall and commanding appearance. In the reign of Queen Anne he held the office of Privy Councillor with others; but in the new administration he took no part and held no office, owing, it was alleged, to his antagonism to Presbyterianism. In reading between the lines of the correspondence which passed between him and the Kirk-Session, it is not difficult to see that, like most of the Scottish aristocrats of his time, he was in a very impecunious condition, apart altogether from the fact that he had no great willingness to do his part as leading heritor in a parish under a Presbyterian regime. He was strongly opposed to the Union also, and had he survived doubtless he would have thrown himself with enthusiasm into the cause of the Chevalier. He died on the 10th May 1712.

The family of Strathmore, which figures so prominently in the records of this period, have every reason to be proud of their ancestry. Few of the old Scottish families have a higher ancestral record in the country.

It is descended from Sir John Lyon, son-in-law and secretary to King Robert II., from whom in 1371-2 he obtained a grant of the Thanedom of Glamis; so that part of the estates has been in the possession of the family for five hundred years. Various members of the family have played important parts in Scottish history.

The first Lord Glamis was one of the hostages for the ransom of James I. of Scotland. The widow of John, sixth Lord Glamis, was burned to death on the Castle Hill of Edinburgh in

1537, on a false and most monstrous accusation of conspiring by witchcraft against the life of James V. Such was the gruesome ignorance and fanaticism of the age, that many believed that as a charmer and sorcerer she could only expiate her crimes in the flames. With not a few, however, it may safely be inferred that the reason assigned for her cruel death was not the real reason. Patrick, the ninth Lord Glamis, was Captain of the Guard to James VI., who, as we have already mentioned, created him Earl of Kinghorne. The associations of their fine old historic seat and castle with Shakespeare's "Macbeth" has given it a world-wide renown.

CHAPTER III.

Thanksgiving for Victory—Precentors of the Olden Time—The "Snuff-rest"—Spurious and Obsolete Coinage—Sabbath-breaking—Giving up the Key—National Fasts—Marriage Contracts—Inspection by Elders—Sacramental Occasions—A Time of Scarcity—Strathmore's Bond—Church Absentees—Thanksgiving for Deliverances—Proclamations—Visitation of Families—Victories of Marlborough—Result of a Duel—The Beadle in Trouble—The Rebellion of 1715—The Battle of Sheriffmuir—Jacobite Troubles—The Laird and Earl of Strathmore Killed.

MAY 5, 1706.—To Mr John Turner, Schoolmaster of Fowlis, for a Session Book of four quairs of paper, 3/8.

The beddal was ordered to summond Margaret Fennie to compear and make publick satisfaction, and to order her to speak to the Minister before her publick appearance.

There being no elder in Dronlaw, it was agreed to find one, and Thomas Hill was chosen.

Thursday, 11th July 1706.—There was a Thanksgiving held this day. This Thanksgiving was for the great Victory obtained by Marlborough over the French at Ramillies. This victory led to the submission of Brabant and most of the Spanish Netherlands. The collection was 9d. The beddal received 2d. and a supplicant 3d.

Sabbath 14.—John Couper and Margaret Anderson got a testimony to be married at Liff.

To Hugh Lowson for a lock to the latrine, 6d. The latrine was the well-known box of the precentor or leader of the Church Psalmody, in which many notable appearances were made in days when the musical portion of the service occupied a much more subordinate position than it does now.

In those days it was the practice of the precentor to enter the latrine some time previous to the appearance of the minister

and sing over the opening psalm. The precentors in those days were generally men of great vocal strength, and the most acceptable and popular were those who led the psalm in stentorian style. Occasionally, in the absence of an elder, the precentor went round with a collecting ladle.

A fine old type of the rural precentor once informed us that he heard really a grand discourse one day, from the text Proverbs x. 9—"He that walketh uprightly, walketh surely." He said he had every reason to remember the text and sermon well, because it unfortunately happened, when he had completed his round with the ladle in the gallery and had reached the top of the stair on his way down, he fell all his length, and he and the contents of the ladle were found badly mixed up near the foot of it. It was quite clear, he said, that he had not been walking very uprightly, or he should never have come down the stair so abruptly as he did.

This same worthy remembered very well when snuff was preferred by some of his associates to bread. He said that in the church which he attended when a young lad the minister used to call a halt after a certain head of his discourse was ended, produce his snuff-mull, and take a hearty and vigorous pull. All the snuffers in the congregation took the hint; and this was known as the "snuff-rest." After a really refreshing and invigorating snuff, the voice of the minister was heard calling them to attention. Brethren! Third head! He sagely pointed out that one great advantage of the snuff-rest was, it prevented any disturbance of the kind during the rest of the service; "for in some kirks the clattering of mulls was tarrible."

July 14, 1706.—Elizabeth Fyfe brought sufficient testimony from Errol preceding Martinmas 1704. A testimony was given to William White liveing att Edinburgh.

That day the Kirk-Session counted and cleared with James Christie for the by-past quarter, and allowed to him for casting and carting fealls and divots to repair the beddal's house, 2/6.

Given to Henry Matthew, supplicant, 10½d. Put into the box of un-current copper, £1 : 11s : 2d. Scots. Taken out of the box of cash, £1 : 4s : 8d. Scots.

The bad copper was either sold to the local blacksmith, or to hawkers who travelled regularly throughout the country with their pannier-ponies, buying up the worn and discarded copper. It was generally sold at about 7d. per Dutch pound. At this time obsolete dollars, rix-dollars, turners, bodles and doits found their way into the Session-box. They were found in considerable quantities in Dundee; because the Port carried on a large foreign trade, and the sailors got rid of them in the ale-houses with which the Port was well stocked. The doit was a Dutch coin, and the name still lingers in the expression "It's not worth a dite," and was a highly popular church coin. Bodles were equal to twopenny pieces of Scots money. The groats and bawbees were hailed with delight by the elders. The groat was equivalent to four shillings Scots, and the groat was the common payment for dressing a corpse or digging a grave. A bawbee was equivalent to a sixpenny piece Scots, or ½d.

On special occasions the elders placed collecting-plates at the kirk stiles, and in their blue or black Sunday bonnets they stood like trained sentries at their posts, and were fully prepared to pounce upon those who tried on their old tricks with doits. This was precisely the kind of prank Burns would revel in and was quite familiar with, for he tells us :—

> "When by the plate we set our nose,
> Weel heeped up wi' ha'pence,
> A greedy glower black-bonnet (the elder) throws,
> And we maun draw our tippence."

Aug. 18, 1706.—John Anderson and his accomplices being called, compeared and acknowledged their guilt before the Session, for yokeing their carts on Sabbath evening, and they being rebuked and haveing given solemne promise that they would never be guilty of the like again, the Session thought it best to dismiss them.

In those days all parishioners were compelled to go to church. None were to be found on the roads or at street corners, except those who were viewed as past all reclamation. Any attempts to work man or beast on the day of rest met with severe censure and heavy penalties. Even children found playing at marbles, penny-stone or pal-aals, speedily found themselves in the hands of the local seizers, and spanked as effectively and in the same old Scottish fashion as George Buchanan whipped into order the future King of Scotland.

Nov. 3, 1706.—This day John Hill, elder, laid down the charge of being elder, and gave in his key of the box, which was accepted of his hand. There was a Fast appointed by the Commission of the General Assembly for Her Majesty's Preservation (Queen Anne) and for the Protestant religion, and also for the Treaty then on foot between Scotland and England.

Nov. 10, 1706.—Abraham Nicol was put in the Pillar for the second time. Jean Smith was in the Pillar for the third time and absolvit. Abraham Nicol gave his ticket for 5/- of her penalty, and she laid a pledge in James Christie's hand for ye other £1 Scots, or 1/8.

It is very curious to note, that when a penalty was not forthcoming in the shape of money, even pledges in kind were received without the slightest compunction by the elders.

Given to aliment and transport Janet Sheriff to Montrose, 8d. When Kirk-Sessions found it to be a struggle to maintain their own poor, they never hesitated to remove new arrivals from the parish. In Aberdeen, they were so strict in keeping their collections for their local poor, that special badges were issued by the authorities for their protection. They also appointed scourgers, and ordered them to whip all strangers mercilessly out of the town. In the 16th century, the Council of Dundee enacted "that no beggars be tholit within the Burgh but quilk are born within the same, and that nane of them be suffered to beg, except they (having the town's seal upon their hat or cloak) be auld, cruikit, or debilitatit be great seikness."

To Alexander Duncan, a poor schollar, 2d. To Margaret Oliphant, to buy her shoes, 1/2. Received Andrew Hill's penalty, 6/8. Received John Barrie's penalty, 6/8.

In January 1707, the Scottish Parliament agreed to the Parliamentary Union of England and Scotland, after long opposition from the Scottish people. The chief provisions were (1) The Union of the two Kingdoms as Great Britain. (2) The Crown of the United Kingdom to pass to the Electress Sophia of Hanover and her heirs, being Protestants. (3) Sixteen Scottish Peers and forty-five Members of the Commons to be elected. (4) The Established Presbyterian Church of Scotland to be maintained. (5) Scotland to keep her own laws and customs relating to property and private rights, and also the Court of Session and her courts. (6) All the rights of trade, free intercourse, and citizenship to be the same for Scottish and English subjects.

Feb. 2, 1707.—That day it was enacted that from henceforth, for preventing encroachment upon Sabbath days, no contracts should be held upon Saturday, but upon any other day of the week the parties concerned please, and the Minister is to intimat the same from the pulpit on Sabbath next.

Marriages at this time were very frequently of a very boisterous and over-festive description. Even when they were celebrated in Church it was customary to have the procession headed by a piper or pipers to and fro, and the subsequent proceedings were altogether lively in the extreme. The guzzling, ale-drinking, and piping, fiddling and dancing which went on till all hours in the morning were not quite conducive to Church attendance.

It was enacted also, that every Sabbath day the elders who gather the collections shall survey the change-houses and other houses in the Kirktoun after the first prayer, before the afternoon sermon, and reprove those they shall find there for the first fault, but, if found after, to delate them to ye Session.

June 1, 1707.—That day the Minister represented to the

Session that he spoke to the Earle of Strathmore anent the money resting to them by his Lordship for the use of the School and the native poor of the Parish, who promised to give a satisfactory answer thereanent in a short time.

The elders were also enjoined to have a narrow inspection of people's behaviour in their respective quarters, and to make report thereanent before the administration of the Lord's Supper.

Given to Andrew Hill for repairing Isobel Martine's hoose, being a poor blind woman, 8d.

1707.—July 6.—Sermon only once, the Minister assisting at the Sacrament at Liff. Sabbath 13.—The Minister made publick intimation that the Sacrament of the Lord's Supper would be administrate on ye first Sunday of August, no impediment falling in the way, and exhorted the people to consider seriously the weightiness of this matter, and to make suitable preparation for the same. Sabbath 20.—The people are again exhorted to serious and suitable preparation for ye Sacrament. Sabbath 27.—That day the Minister exhorted the people again to serious preparation for ye Sacrament, and intimate that the Fast Day is to be on Thursday, 31st inst., and enjoyned the people to punctual observation thereof. Thursday, 31st July.—Fast Day observed. Mr Alexander Scott, Minister att Liff, preacht in the forenoon, and Mr James Marr, Minister att Muirhouse (Murroes), preacht in the afternoon. Saturday, 2nd August.—Preparation Day observed. Mr James Hodge, Minister att Longforgan, preacht first, and Mr Walter Ainzlie, Minister att Lundie and Fowlis, preacht after him. Sabbath, August 3.—The Sacrament of the Lord's Supper was celebrated, and Mr Thomas Mitchell, Minister att Abernyte, preacht first in the forenoon, and our Minister preached second. Afternoon—Mr John Dalgleish, Minister at Dundee, preacht. Monday, 4th.—Thanksgiving Service. Mr George Clephand, Minister at Newtyld, preacht, and then Mr John Dalgleish preacht after him and finished ye work. Given to several

beggars, 1/7 stg. To William Mann for mending the tables and seats in the Church, 5/10 stg. To beddal to buy his shoes, 2/-· Given for a bason for Baptism, 4/2 stg. To Thomas Kerr, Presbytery Bursar, 6/8. To Synod Clerk, 1/8 stg. To Presbytery Clerk, 1/8 stg. For transporting Walter Kinnaird, being paralytick, 4d.

Sabbath, 10th.—That day the elders are exhorted to invite the heads of families to family worship, and to exhort them to abstain from cursing and swearing, and to inform against those who absent from the Church without a relevant excuse, that they may be cited to ye Session. Monday, 25.—Received from John Christie, Balbeuchlie, due to the poor for Elizabeth Christie, his daughter, her buriall place in the Church, 5/6 stg. To John Anderson for mending the School, 4/- stg.

The Autumn of 1707 was marked by great distress, and the sufferings of the poor were great. Meal rose to 12 shillings Scots per peck, or 1/- stg.

1708.—Jan. 5.—The Minister represented that by a transaction betwixt John, now Earl of Strathmore, and Mr Patrick Lyon of Auchterhouse, his brother, the said Mr Patrick Lyon had agreed to become Debitor to the Kirk-Session for the Principall Sum of Five Hundred Pounds Scots, contained in the deceased Patrick, Earl of Strathmore, their father his Bond, granted to the Kirk-Session for the use and behoof of the School and native poor of the Parish, and for Five Hundred Pound of the by-gone annual rent thereof contained in the said John, Earl of Strathmore, his Ticket given into the Session upon the 22nd day of May 1706; and that the said Mr Patrick Lyon had accordingly granted a heritable Bond to the Kirk Session for the use and behoof of foresaid, for the foresaid two sums, makeing in haill One Thousand Pounds Scots, as also that the Earle had drawn a Precept, payable to the Session, upon James Christie, his tenant, in Pitpointie, for Fourty-one Pound Five Shillings Scots, as a year and a half's annual rent of the Principall sum contained in the originall Bond, due from

Whitsunday 1706 to Martinmas 1707, being all the annual rents due for the said sum preceding the granting of the foresaid heritable Bond, excepting those contained in the Ticket before-mentioned, upon which the said Principall Bond and Ticket were delivered up to Auchterhouse, whereof the Session approve, and the said heritable Bond being produced in face of the Session was left in the Minister's hands.

The Session then took into their serious consideration the case and present circumstances of Mr John Pitcairn, their Schoolmaster, who is much discouraged by the long distressed case of his family, and the smallness of his sellarie in the place, being only £24 Scots (£2 stg.) and Four Pound (6/8 stg.) Clerk fie, payed wholly by the Session, and a week on the ploughs of the parish, and nothing paid by the heritors. The Schoolmaster's salary was raised to £3 stg. yearly.

That day there was as much un-current silver (obsolete silver) taken out of the Box as was valued at 3/- and given to the Minister to sell for the use of the poor. To a man recommended by the Magistrates of Dundee, who had his hoose brunt, 1/4.

Upon David Nicoll's address to the Session that he was poor, and his child at point of starveing because his wife had no milk to it, he was ordered to see one to nurse the child a quarter, and the Session agreed with Andrew Butchart at the Bridge-end of Dronlaw, in Liff Parish, that his wife should nurse the child a quarter for 11/8, and that they should get the money once the week, and if the child died before half of the quarter expire, the equal half of the money should be returned to the Session.

Jan. 14, 1708.—Which day the Minister exhorted the elders to take notice of the absentees from the Church in their severall quarters.

A Proclamation of a Fast was made to be held on Wednesday, to be kept throughout all this Isle. The Fast was held, and the collection was 1/10.

The Union which had been brought about was still creating

Photo by *Geo. G. Ritchie.*

THE MANSION-HOUSE OF AUCHTERHOUSE.

strong feeling throughout the country, which the Church of Scotland did its best to allay. There was undoubtedly a feeling abroad that Scotland had the worst of the bargain, and that the sturdy old feeling of national pride and independence, besides political individuality and fondly-cherished tradition, had been assailed, and that Scotland had knuckled down far too ignominiously to England.

25 June 1708.—Given to John Barrie for ale furnished by him in mutchkins, by the Session's orders, to Elizabeth Falconer, the spouse of David Lindsay, in Dronlaw, a seikly and poor woman and wanting milk to her infant.

In those days the parishioners made their own malt, and brewed it chiefly into the popular drink of the county, called "two-penny," which, until it became adulterated owing to the multiplied taxes laid on it, was long the favourite liquor of the district. It was a liquor neither much boiled nor much fermented, and always used two months after brewing. There were many brew-houses in the parish, and when the last of them was being taken down quite recently, a well was discovered beneath the kitchen floor, which created not a little surprise, although it was said the people always wondered where things went to when they dropped into crevices of the old floor.

May 29, 1708.—That day there was a Proclamation read and intimat, appointing a Thanksgiving on Thursday, 3rd June, for our graciouss and wonderfull deliverance from the late intended Invasion in March last, 1708. This was the threatened Invasion of the old Pretender, James Francis Edward Stuart, known to the Jacobites as King James the Third of England and Ireland, and the Eighth of Scotland, and to the Tories as the Chevalier de St George, and to the Whigs as the old Pretender. On the death of his father he was proclaimed King of England by Louis XIV. of France, with all ceremony at St Germains. The French King helped to fit out for him an expedition which, however, proved abortive. It is said that when Louis parted with him he remarked, "The best thing I

can wish you is, that I may never see your face again." He was not long, however, of seeing his face again, as the French Fleet which escorted him was pursued to the Firth of Forth by Admiral Sir George Byng, who took one ship and forced the rest back to Dunkirk. The Pretender fought for the French at the Battles of Oudenarde and Malplaquet, and very curiously he and his rival to the English Throne, Prince George Augustus of Hanover, fought on different sides at Oudenarde.

Given to Hugh Lawson for lead, &c., for making tickets of it for the church use, 1/9. The tickets referred to were tokens, still given out in the Church before communion.

22 July 1708.—That day a Proclamation was read and intimat for a Thanksgiving on Thursday, the 26th, for a Victory over the French near Oudenarde, in Flanders. In this month Marlborough and Eugene totally defeated the French under Marshal, the Duke of Vendome, at Oudenarde, on the Scheldt, West of Brussels. The Fortress of Lille was captured, which was the key of Northern France, and the French forces were driven out of Flanders. Thursday, 26.—The Thanksgiving was observed. The elders are appointed to take notice of the people's behaviour, in order to private visitation of families. The following interesting recommendations were issued by the General Assembly for such visitations. They were not to be held as binding rules, but as "helps." (1) That ere a Minister set out to this work, he must labour to have his own heart in a suitable frame for it. (2) That he choose a suitable time of the year for it, and give due intimation of it. (3) That he be accompanied by the elder of the bounds. (4) When they enter a house they are to take down the names of everyone within it, of all servants who have recently come, and take notice of those who can read, and of the age of children capable for catechizing. (5) Then the Minister may speak to them all in general of the necessity of regeneration, and the advantage of serious religion and godliness, of piety toward God, and justice and charity toward men. (6) And next, to the servants, of their duty to

fear and serve God, and to be dutiful, faithful, and obedient servants, and of the promises made to such, recommending to them the reading of the Scriptures and prayer in secret, and love and concord among themselves, and, in particular, a holy care of sanctifying the Lord's day. Here follow other seven instructions of a similar character. Nov. 1708.—The Minister desired the elders to take notice of all scandalous behaviour in their severall quarters, and give an account thereof. Thursday, 16.—Enacted (1) That the two elders who collect each Sabbath shall, in the time of the afternoon's sermon, survey all the rooms in the change-houses, and shall impartially give an account of absentees from the Church. (2) John Davie in Easter Adamstone, and Robert Elder in East Leoch, are to be spoken to for being elders in their respective quarters, and they are to think upon an elder for ye Kirktoun. (3) The Minister told that James Whitton in the Kirktoun had bought two of the kirk-yaird trees, for which he paid £6 Scots, or 10/- Paid to him for a coffin for a poor woman, Margaret Esplin, 5/- For ale to her buriall, 1/- To David Lindsay's distressed and poor family, 4/2 stg.

The beddal was ordered to uphold the church-yard dykes, according to use and wont.

Monday, 20.—Owing by John Thain for some beare and a coat which belonged to Umquhl (late) Marjory Esplin, 2/8 stg. These effects, which curiously had become the property of the Session, were given to John Thain, he being poor and haveing a small family.

Mary Barker being thrice summond to the Session and not compearing, they declared her contumacious and referred her to the Presbytery.

Feb. 17, 1709.—There was a Thanksgiving observed for the good success Her Majesty and Allies had last Campaign. Collect. 5d. This Thanksgiving was held for the brilliant series of Victories won by Marlborough, in the great War of the Spanish Succession.

The elders were desired to give ane account of the poor who cannot maintain themselves, that they may be supplied; and inform also against all immorality, and who omitt family worship. No sermon, the minister being in Edinburgh, and none appointed to supply for him.

May 15.—That day James Christie, elder, being cited to attend the Justiciary Court at Perth, got 2/- to defray his expenses because he was poor.

June 2.—The people are appointed to come to church, Sabbath next, at 9 o'clock in the forenoon; because the Minister is to be employed att the Sacrament of Tealine, and those who are able are exhorted to go there.

Monday, Aug. 1.—Which day the Minister represented to the Session that he heard from severall hands, of the bad circumstances of James Christie, in Pitpointie, who owes them ane £100 Scots (£8 : 6s : 8d.) by bond; as also that he had paid nothing of ye £41 : 5s. (Scots) precept granted by the Earle of Strathmore upon him, and that he paid not the annual rents of that bond punctually. The Minister was appointed, with the assistance of any of the elders he pleased, to use legall diligence against the said James Christie, and take all proper methods for getting payment of that money.

The elders are appointit to take notice of people's behaviour in their rexive (respective) quarters.

Charles Lyon being called, compeared, and on his knees before the Session confest his scandal, and was appointit to appear publickly next Sabbath, and to come to the Minister to be conversed with in private before sermons. Charles Lyon was on the Pillar for I^o^ rebuked and continued. James Christie gave into the Minister of un-current coin, £2 : 14s. Scots. Charles Lyon was again on the Pillar, because he had not his penalty in readiness.

Tuesday, Nov. 22, 1709.—There was a Thanksgiving Service held for great Victory. This service was in gratitude for the Victory at Malplaquet. Marlborough and Prince Eugene, with

a great loss to themselves, and no adequate result, defeated the French under Marshals Villars and Boufflers at Malplaquet, near Mons. This led to the capture of Mons.

Nov. 27.—That day Her Majesty's Proclamation was read and intimat anent a contribution to relieve the people in the Canongate of Edinburgh, who had their houses demolished and their effects consumed by an accidental fire—Collect. 5/-.

Jan. 8, 1710.—No sermon, the Minister being sick. March 29th.—This day a Fast was observed. The causes were Success to Her Majesty's Arms by Land and Sea, and for settling a perpetual and lasting Peace. The people were appointed to mend their seats.

June 4.—Any who have aught to lay against the lives of Robert Elder and Hugh Lowson and Andrew Anderson, why they may not be ordained elders, are desired to compear before the Session to be holden for that effect on Saturday next, the 10th inst., and object against the same, or be silent for ever. The elders are desired to give ane account of absenters from the Church, and who are at variance with their neighbours. That day Janet Fullarton was in the Pillar, and rebuked by the Minister.

A testimonial was given to John Ker, for six years and a quarter preceding Martinmas 1708.

Given in by Grizelle Watson, by appointment of the Presbytery, for her scandalous ongoing with Ogilvie of Peill, £10 Scots. To two supplicants, 1/2. To Mr John Gow, student in Divinity, 1/6. To two beggars, 2d.

Sabbath, 25.—Mr M'Gill preacht again upon Luke xv. 22. Our Minister from Jeremiah l. 5, and in the afternoon Mr James Hodge of Longforgan. His text was John xvi. 23.

Patrick Ogilvie, being cited to the dyet upon information of his scandalous behaviour, compeared and confest that he was guilty of swearing and cursing and scandalous carriage, and is appointed to compear before the congregation and mak a publick acknowledgement.

The Lady Auchterhouse promised to pay Mary Barker's penalty, £8 : 8s. (Scots), 13/4. The Lady referred to was the daughter of Mr Carnegie of Findhaven, and the wife of the Hon. Patrick Lyon. Some observations of an offensive nature having been made by Lyon of Brigton regarding her personal character, during a drunken brawl in Forfar, led to a fight, in the course of which the young Earl of Strathmore was run through with a rapier by Carnegie of Findhaven, whilst endeavouring to separate the antagonists. This happened in 1728.

Given for a deall and one half to mend the communion tables, 1/-. To several beggars, 1/-. To John Anderson, seik and bed-fast, three farthings. To John Youlay for cutting and sawing a tree, and mending the kirk seats and tables, 3d. To David Anderson, for assisting at ye wark, ½d.

July 2.—John Gray, ye beddal, was before the congregation for drunkenness and scandalous behaviour, and rebukt by the Minister.

This is surely an example of a lamentable lapse in unexpected quarters, when the Minister's *fac-totum*, the parish constable, the gravedigger, the beddal, and server of no end of citations, appeared to receive a castigation from his Bishop. This must have been a choice day for John's numerous admirers amongst the parochial gallants, worthies, and viragos he had led to the Pillar and devoted so much attention to.

Oct. 22, 1710.—To Thomas Anderson, two days meat and fie, and for casting seven hundred divots for repairing the school and work thereat, 1/8 stg. To John Gordon, deaf and dumb, 1/-.

Nov. 27.—There was a Thanksgiving held for a Victory in Spain and success in the last Campaign. Several successes had been obtained over the forces of Philip V. After these victories, however, General Stanhope and the English forces were driven to surrender by Vendome at Brihuega, north-east of Madrid. Spain was thus secured by Philip V., and the

Bourbon Dynasty seated on the Spanish throne. In 1711, "Charles III." of Spain was elected Emperor of Germany as Charles VI., and all cause of war as regarded Spain was at an end. To David Lindsay, in his distress, for a firlot of meall, 2/10. It was enacted that the elders who make the collections survey the ale-houses and other houses in the Kirktoun in the time of the afternoon sermon. James Anderson being delated as a habitual swearer, the Minister was appointit to speak to him in private. John Anderson, his son, delated as one who absents from the Church is to be cited to their next sederunt. David Cuthbert and Patrick Low were delated for debateing about a bargain in the church-yaird on the Sabbath day. To Elizabeth Anderson, to pay her house meall (rent), 1/8. To two beggars at the kirk door, 2d.

Oct. 7.—Given to Barbara Hill going to attend the Justiciary Court at Perth as a witness, to bear her expenses, 3/4. For leading John Anderson (poor), his turfs, 7½d. Thomas Hill, in Greenburn, being delated for counting and drawing his sheep upon the Sabbath from David Thain's flock, was cited, called and compeared, and upon his humble confession and promise never to do any such thing in time to come, was rebukt and dismissed. Abraham Nicoll was delated for breach of the Sabbath, by flyting and threatening to strike Robert Davie. He was rebukt and dismissed.

Dec. 16.—No sermon—the Minister attending his father at his death. To a tree, to be rungs to the steeple leeather (ladder), 10d. To a bell tow, 2/8.

Jan. 8, 1712.—The people frequenting the Church, and their carriage and keeping up of family worship is to be inquired into by the elders. To James Whitton, shoemaker, for a thong to ring the bell tongue, 1/1.

Sept. 5.—Charles Lyon was in the Pillar for the 5th time. To John Baillie, to help to pay Isobel Martin's coffin, 1/8. For a quire of paper, to contain the Session's minutes and accounts, 7d. To the beddal 2d; and to him for going to

Glamis to summond Isobel Black to satisfy the Church, 1d. On the following Sunday, Isobel Black was twice in the Pillar, and paid in part of her penalty, 6/8 stg. The day being stormie and the people not well convened, Charles Empson's contribution was delayed till there should be a more frequent congregation. Lady Auchterhouse is still due 13/4 stg. for Mary Barker's penalty. Two new "broads" are appointed to be made for collecting the poor's money.

This day the Session renewed their Act, appointing the elders to visit the ale-houses and other houses in the Kirktoun in time of afternoon sermon. Balbeuchlie has paid his two buriall lairs in the Church—£13 : 6s. : 8d. Scots.

June 14, 1713.—There was a Proclamation intimat from the pulpit, by the Queen's authority, appointing a publick Thanksgiving for the Peace with France. The great war which had lasted since 1702, ended in March 1713 with the Treaty or Peace of Utrecht. France acknowledged the Hanoverian Succession in England, and withdrew her support from the old Pretender. Nova Scotia and Newfoundland were ceded to Britain. Spain gave up Gibraltar and Minorca. Great Britain was now in the front rank of European Powers.

To a Minister's relict, 1/- To a paralytick gentleman, 1/2. To William Gray for mending the thong that hings the bell tongue, 3d. To the Schoolmaster for teaching a poor scholar the summer quarter, 6½d. To Gilbert Fergusson for going to Kirriemuir on Session business, 3d. The elders were ordered to take notice of absentees from the Church, and of the disorders in severall quarters.

Jan. 24, 1714.—Charles Lyon, called and not compearing, is declared contumacious, and a fugitive from discipline. John Gray, the beddal, acted as sponsor for a child, baptised by the Minister on ye authority of the Kirk-Session, and presented the child for baptism. The father of this child was the above-named fugitive from discipline. Not long ago we found John Gray disciplined for drunkenness; it is pleasing to find that he

has so far amended his habits as to be reckoned competent to act as sponsor on this occasion.

Sept. 18, 1715.—No sermon, the Minister being absent. Sept. 25.—No sermon, the Minister being absent. Oct. 2.—No sermon, the Minister being absent on account of the Troubles of the Un-natural Rebellion. The cessation of divine service is suggestive of troublous and dangerous times, and the explanation is, that the famous Rebellion of 1715, known as the '15, had broken out.

To the great and bitter disappointment of the Popish and Jacobite party, George, of the House of Hanover, succeeded Queen Anne in 1714, under the title of George I. He was a brave soldier, a lover of peace; but shy, sullen, and far from attractive in looks and manners. What specially distinguished him, and really brought him to the British Throne, was his staunch adherence to Protestantism. By all the Protestant Loyalists he was warmly welcomed, and no more reliable supporters did the Hanoverian Family find in the country than amongst the clergy of the Church of Scotland. The Jacobites were roused to activity by the accession of George; riots took place all over the country, and the opposition increased, until the out-look was clearly Civil War. The Presbyterian Loyalists saw what was ahead; that the Protestant religion, their laws, liberties, and lives, and all that was dear to them as men and Christians, as well as His Majesty King George and the Protestant Succession, were all in hazard by this Un-natural Rebellion. Dundee and the country round were in a ferment of excitement. The Magistrates of the town, influenced by the Episcopalian pastors, forbade all demonstrations on His Majesty's birthday; however, the sturdy Presbyterians set their orders aside, held a lively Loyalist demonstration, drank His Majesty's health, and finished off with a few rounds from their somewhat antiquated blunderbusses. Further north, the Earl of Mar put himself at the head of the Jacobites, and at the Council which he summoned at Braemar on the 26th of August 1715, in the

interests of the Chevalier, amongst other prominent supporters present was the Hon. Patrick Lyon of Auchterhouse, the Laird of the parish, and the uncle of the young Earl of Strathmore. The parish was plunged into strife and division. The heather round the Sidlaws was on fire. The White Cockade, the Stuart emblem, was abroad. The Jacobites in the County and in Dundee were plotting, planning, and briskly recruiting in town and country. Every effort was being made to bring out the farmers and peasantry. No property was safe. Every stable was emptied to provide horses for the troopers. Every cart was commandeered for baggage and transport. Every rick of hay was pounced upon. Farmers and flock-masters who hesitated to come out had to find substitutes from their ploughmen and shepherds. We may be sure that the Minister was too loyal and sensible a man to encourage such a reckless and wild adventure. The excitement was great, and the backers of the Chevalier were confident of winning. Now they felt was their time to strike and carry their man.

The headquarters of the conspiracy in the parish was the old Mansion-house occupied by the Hon. Patrick Lyon, who was one of Mar's right-hand men, and a very keen Jacobite. There must have been some remarkable gatherings under the picturesque roof of the old hall of the Mansion-house at this time. We can recall the stalwart figures, arrayed in the striking semi-military costume of the age, laying their heads together, poring over secret communications, and in keen, secret conclave over this perilous movement. They were embarking on a hazardous enterprise. They were practically staking their all on it, and well at least some of them must have known what awaited them if they lost and had the hands of a stern Government laid on them. With all their faults and vices the Members of the House of Hanover could strike, and mercilessly, when they resolved. Well had they been warned ; still they resolved to throw their fortunes in with the movement. How many men they succeeded in raising in the parish is not

recorded. Since the Minister had to close the Church, a good many within the parish must have come out and taken up arms in the Strathmore Company. Of King George the local Jacobites had nothing to say but words of derision, mingled with sneers and scowls of contempt.

"Wha the deil hae we got for a King,
But a wee, wee German lairdie!
An' when we gaed to bring him hame,
He was delving in his kail-yardie,
Sheughing kail and laying leeks,
Without the hose and but the breeks;
And up his beggar duds he cleeks,
The wee, wee German lairdie?

And he's clappit down in our gudeman's chair,
The wee, wee German lairdie!
And he's brought fouth o' foreign trash,
And dibbled them in his yardie.
He's pu'd the rose o' English loons,
And brake the harp o' Irish clowns,
But our Scots thistle will jag his thumbs,
The wee, wee German lairdie."

The Jacobite movement certainly gave rise to many songs of great beauty, dramatic power, and tenderness; whilst, of course, there were many ditties of mere doggerel. They are all, however, touched with a scornful contempt for those who had touched the old Conservative feeling, and with a great dislike for the upstart foreigner. When we get behind the scenes a little, however, there is no difficulty in coming to the conclusion that the Jacobite Pretenders were not worth wasting romance, poetry, and song over, and that it was a good day for Scotland and its people when they saw the last of them.

The chosen leader of the Jacobites in Scotland was the Earl of Mar, who had won for himself the nickname of "Bobbing John," because he bobbed from one side to the other, just as his political whims carried him. Shortly before, he had actually been present at the Court of St James, London, and been received by King George as a loyal adherent of the Hanoverian cause. The Jacobite interests were in renegade

hands accordingly to start with; for, although a man of courage and of a certain kind of ability, he was the creature of impulse, and, as regards military capacity, of no account whatever. On the 6th of Sept., the Standard of the Chevalier was unfurled by him at Kirkmichael, on the Braes of Mar, before a small but resolute body of adherents. The fiery cross went round the Highlands like wild-fire; the great Highland Chiefs and Lairds called out their men, and a great popular movement in favour of revolt commenced all over the Highlands. The Chevalier was everywhere proclaimed, and not only was the whole country north of the Tay practically in the hands of the Rebels; but a powerful, though partially disciplined army, five thousand strong, was ready to fight to a man for the Stuart cause. Disaffection spread to the Southern Counties, the capital was in danger, and it seemed as if the Chevalier was to carry all before him. The Government, however, acting under the orders of the great Marlborough, woke up and took vigorous action. Summary proceedings were taken to nip in the bud the Jacobite movement in England. The Duke of Argyle, who had seen much service abroad under Marlborough, was hurried on to the front in Scotland to act as Commander-in-Chief of the Royal forces. Fortunately for the Duke, the great army under Mar was lying still inactive at Perth. It would have been a different matter entirely had that splendid and eager body of Highlanders been under the leadership of a Montrose or Dundee, for all that was wanted was a leader of nerve and capacity. Mar's delay gave Argyle his opportunity, and he soon mustered some three thousand men, for the most part cavalry, amongst the regiments being the famous Scots Greys. In numbers, it was far inferior to the Highland army; but in discipline far superior. On Nov. 10, Mar, at the urgent demand of the Highland Chiefs, who could not understand the meaning of this apathy and inactivity, left Perth, and, with reinforcements from the Western Clans, was now at the head of ten thousand men. The Duke, informed of his approach,

marched out from Stirling to meet him at Sheriffmuir. The battle opened on Sunday morning, the 13th Nov., and both sides fought with the greatest valour. The Highlanders showed all their characteristic impetuosity in the charge; still the Duke and his army fought well, and held their ground tenaciously. The result was a drawn battle—each army having beaten the left wing of the other. The Duke lost about six hundred men, and Mar about eight hundred in killed and wounded. There was a great chance for Mar had he renewed the battle next day; for his Chiefs were willing and the spirit of the clans was full of fight; but he lost his head, and withdrew to Perth. The advantage remained with the Duke of Argyle, who not only returned to the field next day and carried off the wounded to Stirling, but stayed the march of the Highland army to the South. While riding over the Muir where the dead and wounded lay, it is said that Argyle and his staff came upon a soldier guarding with loving fidelity the body of an officer who had fallen in the fight. This was an old retainer of the Strathmore family standing by the body of the young Earl of Strathmore, who had been killed. It is said some one asked the old henchman—"Wha's that man there?" His reply was a strange, weird, and pathetic one—"He was a man yesterday." In a letter written after Sheriffmuir by Mar to Oliphant of Gask, he says:—"Poor Lord Strathmore was killed when he was a prisoner, and begging quarter, which is something horrid."

Mr Patrick Lyon, the Laird of Auchterhouse, and the uncle of young Strathmore, also fell in the battle. In the despatch sent by the Earl of Mar to Colonel Balfour, the Governor of Perth, dated Ardoch, Nov. 13, 1715, he concludes by saying: "We cannot find above seventy of our men in all killed, among whom were the Earl of Strathmore, the Captain of Clan Ranald, both much lamented, and Auchterhouse missing." Despatches were sent off to the French Coast to inform the Chevalier of what Mar called a great victory.

Throughout September and October 1715, several weeks previous to the Battle of Sheriffmuir, Mr Johnstone and his elders, and the presbyterians in the parish, must have had a somewhat anxious time. In the neighbouring parish of Newtyld or Newtyle, scenes of incredible lawlessness were witnessed. The situation had long been a peculiarly trying one for the Minister of the parish, for the deprived Episcopalian clergyman, Mr MacKenzie, remained on duty, and Bishop Halliburton, one of the deprived Bishops, resided within a short distance of the Parish Church at the Haltoun, now Hatton Castle. The local influence being so strong and unscrupulous, the bulk of the people attended the Episcopal place of worship, under Mr MacKenzie, whilst the presbyterians were in terror of attaching themselves to Mr Clephane, the parish minister. There was no Kirk-Session, and there was considerable risk in celebrating the communion. Scarcely a parishioner did the Minister dare visit or hold intercourse with.

One Sunday in October, Mr Clephane was stopped by a body of armed hirelings, sent by a local proprietor to prevent him from entering his own Church. He was forced to return to the manse and hold service there. Intimidation so prevailed, and the rebellious feeling became so rabid, that not only was the Minister driven out of the manse, but was compelled for safety to leave the country. Spies on one occasion having informed the ringleader that Mr Clephane had prayed for King George and the Hanoverian House, he sent him a letter informing him, if he dared to repeat those prayers he would have him taken prisoner to Perth. Shortly afterwards, this implacable and cowardly Jacobite Laird went with a body of armed men to the manse in search of the Minister, and in the course of their proceedings broke up the doors, smashed up his effects, carried off his goods, and finished off by gallantly sticking their claymores through his very bedding.

All this blackguardism and brutality went on before the helpless wife of the Minister and her family, while a Bishop

was in residence within a stone's throw. Time works wonders. After the removal of the Episcopalian parson from the parish matters improved, and in the course of a few years, when the Jacobite Revolt had been suppressed and presbyterianism was allowed a free field for its activity, Mr Clephane, by his piety, zeal, and patience, lived to see the principles of his Church triumphant. This worthy, zealous, and faithful servant of Christ, who had long suffered for his principles, died 27th Jan. 1730, aged about 66, after a ministry of thirty-two years. His son, it is interesting to relate, succeeded him in the benefice.

CHAPTER IV.

The Pretender at Glamis—at Dundee—in the Carse of Gowrie—at Perth—Mar's Army—A Local Jacobite—Mar's Proclamation on Kirk Door—More Jacobites—Female Disturbers of the Peace—Royal Proclamations—Pretender's Return and Retreat—The Duke of Argyle—Thanksgiving for Victories—"The Hue and Cry"—The Pretender's Subsequent Career—The Earl of Airlie now the Laird—The Campbells and Ogilvies—Lord Ogilvie—Fresh Invasion Threatened—"Judgment-like Seasons"—More Rebels—Communion Cups—The Communion—Mort-Cloths—Testimonies.

ON the 22nd Dec. 1715, the Pretender, with several of his Jacobite supporters, landed from the Coast of France at Peterhead, and proceeeded to Aberdeen. From this town they made for Fetteresso, in the Mearns, where they were joined by the Earl of Mar and Keith, the Earl Marischal. Here the Pretender was proclaimed King, and received addresses from the Magistrates of Aberdeen and the Episcopal Clergy of the Diocese, who were strongly in his favour. From this place he proceeded to Brechin ; thence to Kinnaird, the seat of the Earl of Southesk, and received quite a royal reception when he reached the ancient and historic seat of Glamis, on Thursday, 5th Jan. 1716. By this time his retinue had so increased, that it is said no fewer than eighty beds were prepared in the Castle for its reception. In a letter from the Castle, Mar wrote of the Pretender that he was a perfect Absalom for beauty and for manners, and the finest gentleman he ever knew ; but Mar's statements, as we may gather from his despatch from Ardoch after Sheriffmuir, were not examples of strict veracity.

Next morning, 6th Jan., the Pretender left Glamis with a gay cavalcade for Dundee, where he received a great reception, and did his utmost to ingratiate himself with the populace. Mar and Keith were with him, and an escort of three hundred horsemen must have made an imposing display.

In the High Street he drew up, and the people crowded round and gave him perhaps the heartiest welcome he ever received throughout his short stay in Scotland. He spent the night in the town house of Stewart of Grantully, at the head of the Seagate, the same house in which young Duncan, the future hero of Camperdown sea-fight, was born. Next day he made for Mar's headquarters at Perth, by the Carse of Gowrie. He dined on the way at Castle Lyon, now Castle Huntly, and spent the night at Fingask, the residence of an ardent Jacobite, Sir David Thriepland. The entertainment at Fingask must have been a most memorable one, for it is thus quaintly recorded :

> "When the King came to Fingask
> To see Sir David and his lady,
> A cod's head, weel made wi' sauce,
> Took a hunner pund to mak' it ready."

From Fingask he made for Scone, and thence made his grand entry into Perth, where he was hailed as the heir of a long line of Scottish Kings, and one of the auld Stuarts. All preparations were made for his Coronation at Scone, and to provide a crown for him ladies of rank contributed old family heir-looms in the way of jewels. Receptions were held, and a brave attempt made to set up all the functions of a court. However, in Mar's army matters were not moving smoothly. Serious desertions had already taken place. Many of the restless members of the clans took to free-booting on their own account. The army was demoralised.

Then, again, the soldiers were disappointed in this descendant of a long line of Kings who had appeared amongst them. The Chevalier lacked the very qualifications they admired. He was shy, sullen, and awkward, and looked neither a man nor a soldier. To many of them he seemed to be a galvanised piece of matter, for they used to ask "Can it speak?" Accordingly, instead of finding a man of high bearing, and one possessed of those martial qualities dear to the clans, they found one quite unequal to such an enterprise and such a high venture in the

field. The Coronation was abandoned. Not only so, but Argyle, strongly reinforced by Dutch troops, now after a long delay resolved to drive the Highland army out of Perth. When the tidings of Argyle's advance reached Mar, the order for the evacuation of Perth was given, and the Highland army was soon on the retreat through the Carse for Dundee.

March 15, 1716.—Gilbert Mearns, being cited and called to this dyet, compeared, and being asked—(1) Why he did not attend the Church, answered that he was here sometimes, and att Lundie sometimes, and att Strathmartine sometimes, and this winter he had been infirm. (2) On being asked anent his declaring the Kirk vacant in September last in the Minister's absence, he refers that to probation (proof). (3) Anent fixing one of Mar's Proclamations on the Church door, he acknowledged the same. (4) Anent some obscene talk about Jean Luke, denied the same. This Rebel, it will be observed, had the audacity to proclaim the Parish vacant during Mr Johnstone's temporary discontinuance of divine service and absence, and had also fixed up Mar's Proclamation on the kirk door. Here is the famous Proclamation Gilbert Mearns fixed up, in which, it will be observed, the name of the Laird of Auchterhouse, Mr Patrick Lyon, appears, and which doubtless found many readers amongst the parishioners.

"Our rightful and hereditary King, James the VIII., by the grace of God, who is now coming to relieve us from our oppressions, having been pleased to entrust us with the direction of his affairs, and the command of his forces in this his ancient Kingdom of Scotland, and some of his faithful subjects and servants met at Aboyne, viz., the Lord Huntly, the Lord Tullibardine, the Earl Marischal, the Earl Southesk, Glengary from the Clans, Glenderule from the Earl of Breadalbane and Gentlemen of Argyleshire, Mr Patrick Lyon of Auchterhouse, the Laird of Auldbair, Lieutenant-General George Hamilton, Major-General Gordon, and myself, having taken into consideration His Majesty's last and late orders to us, find that as this

is now the time he ordered us to appear openly in arms for him, so it seems absolutely necessary for His Majesty's service, and the relieving of our native country from all its hardships, that all his faithful and loving subjects, and lovers of their country, should with all possible speed put themselves into arms. These are, therefore, in His Majesty's name and authority, and by virtue of the powers aforesaid, and by the King's special order to me thereunto, to require and empower you forthwith to raise your fencible men with their best arms; and you are immediately to march them to join one and some other of the King's forces at the Indor of Brae-Mar, on Monday next, in order to proceed to our march to attend the King's Standard with his other forces. The King, intending that his forces shall be paid from the time of their first setting out, he expects, as he positively orders, that they behave themselves civilly, and commit no plundering or other disorders, upon the highest penalties and his displeasure, which it is expected you'll see observed.

"Now is the time for all good men to shew their zeal for His Majesty's service—whose cause is so deeply concerned—and the relief of our native country from oppression and a foreign yoke, too heavy for us and our posterity to bear, and to endeavour the restoring not only of our rightful and native King, but also our country to its ancient, free, and independent constitution, under him whose ancestors have reigned over us for so many generations.

"In so honourable, good, and just a cause, we cannot doubt of the assistance, direction, and blessing of Almighty God, who has so often rescued the Royal family of Stuart and our country from sinking under oppression.

"Your punctual observance of these orders is expected, for the doing all which this shall be to you and all you employ in the execution of them a sufficient warrant. Given at Brae-Mar, 9th Sept. 1715. "MAR."

Sabbath, April 15.—William Horn, Gilbert M'Millan, Wm. Kininmonth, David Lowson, John and James Gillies, were cited

to appear before the congregation this day for coming about 10 of the clock at night, when the Pretender landed in the nation, and ringing the bell and committing other insolencies, to the great surprize of the parish, at that time of night, and ane other day for building a bonfire, drinking the Pretender's health, and speaking many reproachfull words against the King and Government. Being sharply rebuked by the Minister before the congregation, they were dismissed.

These adherents of the Chevalier were determined to rouse the parish, and they seem to have carried their proceedings through right lustily and royally. It is, however, all over now, and it is most interesting to recall these stirring incidents in an adventure in which they seem to have been deeply interested. When we climb to the White Top of Sidlaw, where so many bonfires have been kindled on memorable occasions within recent years, it is interesting to remember, that on the same peak the Jacobites of the parish played their own part in those eventful, picturesque, and romantic times, immortalised in the annals of their country.

It is not difficult, either, to recall one of the favourite songs of the time, which they rolled out in boisterous rural style, with the flowing ale-caups in hand :—

" Awa, Whigs, awa,
Awa, Whigs, awa,
Ye're but a pack o' traitor loons,
Ye'll ne'er do good at a'.

Our thristles flourished fresh and fair,
And bonny bloomed our roses ;
But Whigs came like a frost in June,
And withered a' our poses.
Awa, Whigs, &c.

Our ancient crown's fa'n i' the dust !
Deil blind them wi' the stoure o't,
And write their names i' his black beuk,
Wha gae the Whigs the power o't.
Awa, Whigs, &c."

And there was that other famous song, already well known in the early days of the '15.

"The auld Stuarts back again,
The auld Stuarts back again,
Let howlet Whigs do what they can,
The Stuarts will be back again.

Then what are a' their West-land crews ?
We'll gar the tailors tack again ;
Can they forestand the tartan trews,
And auld Stuarts back again ?"

Sabbath, 29th.—Matilda Stevenson and Isabel Couper, being cited and compeared, were dealt with successively for scolding and using scandalous and indecent language. These lively viragos were sharply rebuked by the Minister, and upon promise of future good behaviour were dismissed. It is pleasing to know that a marriage enlivened the parish also ; for on Saturday, the 28th, Samuel Brown, a souldier in Captain Scot's Company in the Garrison of Dundee, and Margaret Finney, in this parish, were contracted.

It is interesting to notice from the records which follow the '15, that the eldership remained intact, and that the Minister had by his example succeeded in keeping the Session firm for the Hanoverian Government under great difficulties, threats, and bribes. Shortly after the Minister's return to duty, an Act of Assembly was intimat from the pulpit for a voluntary contribution for building a bridge over the River Strome in Zetland.

While the Minister was assisting at the Lord's Supper at Lundie, Mr John Dalgleish (the father-in-law of Mr Johnstone) tender and guttish (sic), not able to go to the Church, preacht twice in the Minister's house. Agnes Christie was on the Pillar for the 3rd time, rebukt by the Minister, and paid her penalty, 5/-, and promised to pay the other 1/8 when she got money. His Majesty's Proclamation and Acts of Assembly and Acts of Parliament against Immorality were read from the pulpit.

Advanced at severall times in the time of the Rebellion to supplicants, 1/-. The Rebellion had brought untold misery to the poor wandering over the country. When Central Scotland was over-run by the soldiers of Mar and their camp-followers, there was little support, it may well be understood, to be found by the poor. To other supplicants, 1/-. To a tow for bell, 2/6.

Jan. 1, 1716.—No sermon, the day being stormy. Collection 5d. To John Gray, seik and distressed, 8d. Buying oill to ye bell, 2d.

The stay of the Chevalier's army in Dundee was short. Argyle was moving along the Carse in close pursuit, and when he entered the town the insurgents were gone, and the rebels amongst the magistracy and clergy wisely out of sight. The Provost, Bailies, and most of the Councillors, having sided with the Rebellion, Argyle at once on his arrival put the town into the hands of a temporary magistracy, and issued an order to that effect.

May 7th.—A Thanksgiving was held for the late Victories and Deliverances. This Thanksgiving was held in gratitude for the flight of the Pretender from Scotland. Seeing that all was lost when the army reached Montrose, steps were taken to get him safely out of the country. On the evening of Feb. 4, 1716, he was quietly got into a small boat and taken out to a ship not far off, bound for France. His melancholy and miserable retreat and ignominious escape brought down upon him many sallies of Whig contempt, the cleverest of which took the shape of a police "Hue-and-Cry." To understand it properly, however, it must be remembered that an absurd story was set abroad that the Pretender was not the Queen's son at all; but a child which was smuggled into the Queen's room in a warming-pan. The joke was carried so far, that for many long years afterwards miniature tin warming-pans were worn in the button-holes of the Whiggish wags to show their contempt for the blatant and foolish pretensions of the Jacobites. Here is the Hanoverian "Hue-and-Cry," which hits off the Pretender

with a vitriolic pen:—"Whereas, one James Stewart, alias Oglethorpe, alias Chevalier, alias Pretender, alias King, alias no King, neither Cæsar nor Nullus; neither a man nor a mouse, neither a man's man, nor a woman's man, nor a statesman, nor a little man, nor a great man, neither Englishman, nor Frenchman, but a mongrelian between both; neither wise nor otherwise, neither soldier nor sailor, nor cardinal, without father or mother, without friend or foe, without foresight or aftersight, without brains or bravery, without house or home, made in the figure of a man, but just alive and that's all; hath clandestinely lately eloped from his friends through a back door, and has not been seen or heard of since, and, whereas the same alias pretended to come here to watch and to fight, to bring men and money with him, to train an army, and march at the head of them, to fight battles, and besiege towns, but in reality did none of these, but skulked, and whined, and speeched, and cried, and stole to his head-quarters by night, went away before morning, and having smelled gunpowder and dreamed of an enemy, burned the country and went away by the light of it."

In 1719 the Pretender married one of the wealthiest heiresses in Europe, Maria Sobieski, grand-daughter of John Sobieski, King of Poland, and by her had two sons, Charles Edward, born in 1720, known as the Young Pretender, and Henry Benedict, afterwards Cardinal York, born 1725. The Chevalier spent most of his later years in Rome, where he died in 1766, after a remarkable career, aged 78. He is described by one who saw him shortly before his death as a thin, ill-made man, extremely tall and awkward, of a most unpromising countenance, a good deal resembling James II., and as one who has extremely the air and look of an idiot, particularly when he laughs or prays—the first he does not do often, the latter continually. Mar died at Aix-la-Chapelle in exile.

The Rebellion, so often referred to in those records, caused the wreckage of many a proud old Scottish family, and an amount of misery which it took many years to eradicate. The

Highland army, utterly broken and sickened at heart, gradually melted away in detachments amongst the northern mountains, where, of course, it was impossible for Argyle to follow them.

The Jacobite Rising in England being completely overthrown at the Battle of Preston, fought on the same day as Sheriffmuir, was followed by terrible reprisals.

Noblemen of the leading families in the North of England were executed on Tower Hill; others were hanged, and many others were transported as slaves to the North American Colonies. The King and Government showed little mercy, and many families lost their all. Retaliation in Scotland was not accompanied by such revolting displays of vengeance as in England. The estates of many of the Jacobites, however, were confiscated, and here is the rental of the real estate of Sir David Thriepland of Fingask, seized by the Hanoverian Government:—

Money—Rent payable in money, ...	£147	1	4
Barley, 144 bolls, at 7/- per boll, ...	50	8	0
Oatmeal, 320 bolls, at 7/- per boll, and Oats, 10 bolls, at do.,	115	10	0
Wheat, 48 at 7/- Pease, 21 at do., ...	24	3	0
Yarn, 20 sps., 1 hasp, 3 heer, at 2/- per sp., . . .	2	0	9
Geese, 79 at 1/- Capons, 77 at 7d. each, . . .	6	3	11
Hens, 33 at 5d. Poultry, 508 at 4d. each, . . .	9	3	1
Chickens, 20 at 2d. Straw, 21 thrave at 4d., . . .	0	10	4
	£355	0	5

Given to John Whitton, wright, for mending a daske in the Church, and for furnishing timber and naills and other material, 3/4. It is amusing to read of so many entries regarding the repairs of daskes in the Church, and orders given to people to mend their seats. There were not many of them—only one or two—but old Angus worthies believed in patching.

Given to a supplicant who had his corns (sic) burnt by Mar's army, 1/- Mar, when at Perth, sent out three thousand men from the Perthshire garrisons, and ordered them, by the instructions of the valiant Chevalier, to burn and lay waste by fire and sword the villages of Auchterarder, Crieff, Blackford,

Dunning, and Muthill, with what corn and forage they were unable to carry away. The Pretender, before he embarked at Montrose, left behind him a sum of money—all that he had left—addressed to Argyle, with the request that it might be given to the poor people whose villages he had been compelled to burn on his retreat, so that "I may at least have the satisfaction of having been the destruction of none at a time when I came to free all."

Nov. 26.—The Minister received from the Countess of Strathmore, owing to the Session by precept granted by the Right Hon. John, Earl of Strathmore, on James Christie in Pitpointie—the same being unpaid by him—the sum of £41 5s., whereof given the schoolmaster to account.

Dec. 25, 1716.—The Session mett and constitut with prayer, and all the members being present, which day the Minister represented in Session that he had received from Mr Patrick Ogilvie of Balfour, in name of the Right Hon. David, Earl of Airlie, Two Hundred and Ninety-Seven Pounds of bye-gone annual rent, owing by (Umquhl) Mr Patrick Lyon of Auchterhouse, preceding Whitsunday 1715 : as also the sum of Seventy-five Pound from Whitsunday 1715 to Martinmas 1716, due by the said noble Lord at which Term 1715, the said Principall sum of One Thousand Pounds Scots, became to be due by the said noble Lord by the sale of the Barronie of Auchterhouse to his Lordship : whereupon this Session gave a discharge of all they had received both upon account of his Lordship. The money received in haill, whereof given to the schoolmaster, which with former receipts makes £144, which clears all Sallary and Clerk's fie due to him preceding the Term of Martinmas 1716.

The estates of the late Hon. Patrick Lyon who had been killed at Sheriffmuir, and who died without issue, passed now, as this minute shows, into the hands of the Right Hon. David, Earl of Airlie. He was the brother-in-law of the late Hon. Patrick Lyon, having married in 1696 his sister, Lady Grisel.

This nobleman, when a youth, was until 1664 under the care of Mr George Halliburton, afterwards Episcopal Bishop of Dunkeld. His education cost 200 merks a year, or £11 5s. sterling, a sum which indicates the value of money in those days, and the amount received by a tutor yearly for educating a young aristocrat. He was sent to France about 1665 with Mr John Ogilvy as his governor, and settled at Orleans, where he is described by a friend as follows :—"I know not what for a man he'll prove, but I have heard him speak very fat nonsense whiles." He returned from France with Lord George Douglas after 6th March 1666, and after staying some time in London returned to Scotland. This Earl of Airlie had two sons, James and John. James, Lord Ogilvie, was educated in Dundee. He afterwards took part in the Rebellion of 1715, and his name frequently occurs in the Councils of the Earl of Mar.

It is not remarkable to find him in arms against the Duke of Argyle, for the Campbells and Ogilvies had often crossed swords before. A song, as old as the year 1640, recalls the event which led to the family feud :—

"O ken ye ought o' gude Lochiel,
Or ken ye ought o' Airly ?
They've buckled on their harnessing,
And aff and awa wi' Charlie.
'Bring here to me,' quo' the hie Argyle,
'My bands i' the morning early ;
We'll raise a lowe sall glint to heav'n
I' the dwelling o' young Lord Airly.'

'What lowe is yon,' quo' the gude Lochiel,
'Whilk rises in the sun sae early ?'
'By the God o' my kin,' quo' the young Ogilvie,
'It's my ain bonny hame o' Airly !'
'Put up your sword,' quo' the gude Lochiel,
And 'put it up,' quo' Charlie ;
'We'll raise sic a lowe round the fause Argyle,
And licht it wi' a spunk frae Airly.'

'It is na my ha' nor my lands a' reft,
That reddens my cheek sae sairly ;

But the mither and babies sweet I left,
To smoor i' the reek o' Airly.
O dule to thee, thou fause Argyle !
For this it rues me sairly ;
Thou'st been thy King and thy country's foe,
From Lochy's day to Airly."

Having quitted the rebels just in time with the Marquis of Huntly, Glengary, and others, Lord Ogilvie escaped with his life. It was a fortunate thing for him that he saw the hopelessness of the enterprise under such an incapable leader as Mar.

He was forfeited, however, by Act of Parliament in the life-time of his father, on whose death, in 1717, the title of Earl of Airly became dormant, in consequence of the attainder. Lord Ogilvie obtained a pardon and remission from the Crown, in 1725 ; returned home, and died without issue at Edinburgh, 12th January 1731, and was buried in the Chapel Royal of Holyrood House. Five weeks before his death, he married on the 6th December 1730, Ann, daughter of David Erskine of Dun, one of the Lords of Session. The marriage proclamation was made in Auchterhouse Church. His widow subsequently married Sir Alexander Macdonald of Macdonald, a well-known Jacobite, and died in Edinburgh, 27th November 1735, aged 27.

Dec. 2, 1716.—The Minister and Andrew Anderson reported that they went to Dundee, according to the Session's appointment, and bought two mort-cloaths—A velvet mort-cloath made with all the furniture requisite, and cloth to be a pock for holding it, price £198 Scots, or £16 : 10s. sterling ; and an English cloth, unmade, for the meaner sort, costing £25 : 12s. Scots, or £2 : 2s. : 8d. stg. Given to Andrew Anderson, for making the cloth, mort-cloth, 3/4.

In remote times, many bodies were simply buried where they were found, in rude cists, after the pre-historic method. The north side of the church-yard here was also reserved for the dead bodies of gipsies, beggars, and wanderers, which, like those of the unbaptized, excommunicated, and all outside the

pale of the Church, were buried without the shadow of decorum. Later on, a rude parish burying-box or coffin was called into use, the bottom of which slipped out with the body and the rest of the box was withdrawn for future use. The coffins of the 18th century were not mounted as they are now, and were carried on spokes to the place of burial. Before the funeral, the beadle called at the manse for the mort-cloth, which was kept in a bag, and off he set to the funeral. When the coffin was placed on the spokes, he spread the heavy velvet mort-cloth over it and took up his place in front. He carried a hand-bell, which he rung at intervals, sometimes as a signal to relieve the men at the spokes by a fresh detachment, or to warn off evil spirits. When they reached the church-yard, the bell was placed near the head of the grave. The mort-cloth was an important source of revenue for the poor, and formed part of the poor fund. The charges varied according to the rank of the party who had died. It was considered a very special honour to the dead to hire the best mort-cloth, just as it was a mark of honour to carry the coffin shoulder-high. Kirk-Sessions which had a reputation for possessing a fine mort-cloth had frequent demands for it from neighbouring parishes. Whether used or not, the mort-cloth charges were strictly insisted upon. There has been much litigation over mort-cloths, and there has been some curious legislation over them. (1) Kirk-Sessions, by immemorial usage, may acquire the exclusive right of letting out mort-cloths to hire within the parish, and of charging certain dues, which are appropriated generally to the use of the poor. (2) Corporations may acquire a joint right to let out mort-cloths for hire, but without that no individual nor association can let out mort-cloths to the prejudice of the Kirk-Session's privilege. (3) Private individuals may use mort-cloths belonging to themselves, but they cannot let them out to others even gratuitously. In other words, the old Kirk-Sessions were the custodiers of those funeral wrappings, and none dared encroach upon their privileges. An old parishioner had a

curious story to tell about a mort-cloth:—When the French prisoners of war, in the early years of last century, were taken from the port of Dundee to Perth prison by road, they frequently were billeted in the Parish Church of Inchture. A French prisoner getting his eye on the beadle's best velvet mort-cloth managed to secure it, and got it under his arm ready to proceed with it to Perth. The beadle, however, missed it, pounced upon the culprit when he was on the march, and when he asked him what he meant to do with his mort-cloth, he said, "It was just the very ting for velvet slippers."

Grizelle Paton, relict of the deceased John Christie of Balbeuchlie, paid for her husband's burial place in Church, 11/-. Prior to the Reformation, it was a common practice to bury within the body of the Church; indeed, the Church was the favourite place of burial. This practice was repeatedly prohibited by the General Assembly after the Reformation, but their prohibitions, of course, had no legal effect or force on such a subject.

In 1643, the General Assembly forbade all burial within the body of the Church, where the people met for the hearing of the Word. But, strange to say, in spite of all the Acts of Assembly, and against all the laws of sanitation and the dictates of common-sense, burials long continued to take place in the Church. The Church, indeed, was simply a burial-ground for anyone who would pay the fees. Not only so; but tablets were allowed, as in the Churches in England, to be laid down over the dead. The remains of many of those tablets, with inscriptions and coats of arms, may still be seen in the passages of the present Church.

This Church, like many others of the period, was not only a dark, damp, and dismal building, but the atmosphere was foul, and almost pestilential. It might be said of many of the congregations of this time, that when they appeared before God, like Job, they rolled themselves in dust and ashes—even the ashes of their fathers.

Given to Hugh Lowson, for a lock to the steeple, 8d. Given to the beddal for his shoes, last year, 3/4. Given to John Gray to buy him shoes, 2/6.

This day it was enacted, that they who have the use of the best mort-cloth within the parish shall pay for the same 2/6; and to the beddal for carrying it, 4d., and without the parish, 3/-.; and sixpence to the beddal for carrying it. Robert Mason, a groom to His Grace the Duke of Gordon, offered to satisfy for scandal.

March 3, 1717.—Isabel Winton being cited to this dyet, and called, compeared, and being asked why she habitually absented from the Church, told it was for want of cloathes, and promised to give punctual attendance in time coming.

Wed., 3rd April 1717.—A Fast was held this day for ane Invasion threatened from Sweden and for the Judgment-like Season. The elders were desired to take special notice of those in their severall quarters who did not punctually observe the Fast.

No sooner was the Rising of 1715 suppressed than fresh conspiracies were hatched. The Invasion referred to was that contemplated by the Jacobites, who in considerable numbers had sought refuge abroad, backed up by a large body of troops —this time from Sweden.

The ambitious madman of a King, Charles XII. of Sweden, was so enraged at the support lent by the House of Hanover at the siege of Stralsund, that he made up his mind to drive King George from the throne of England, and supplant him by the Pretender. He also endeavoured to draw Peter the Great into the scheme.

The home Jacobites made the Swedish Embassy of London their rendezvous, and the foolish ambassador their tool. General Wade, however, dropped in upon him by the orders of the Government, seized papers which seriously compromised his King, and exposed the whole conspiracy.

Serious trouble was likely to arise, for no escapade was too

reckless for a King like Charles XII., suffering chronically from a badly swollen head. Lack of transports and ships of war to protect them, and the vigilance of the British squadrons on the seas, spoiled the project utterly; but the one thing which burst it up entirely was the death, by a gun-shot wound, of the King of Sweden. The Kirk-Session was called upon to keep an eye on the local Jacobites, and report all who did not fall in with the celebration of this Fast. It is interesting to observe the unswerving loyalty of the Church of Scotland to the Government. The Scottish Episcopal Church was Jacobite to the core; but, on the other hand, the ministers and elders of the Church firmly stood by the throne against all comers.

One disaster too frequently comes on the heels of another, and these national troubles were augmented by seasons so disastrous that they were reckoned "judgment-like." A severe frost had for some time previous to this prevailed over the country, and caused great distress throughout its length and breadth. The land was in its grips from 24th Nov. 1715 to 9th Feb. 1716. Rivers and lochs and mill-ponds were everywhere frozen up—the necessities of life could not be procured from the mills as water-power was gone, and the extraordinary and long continued fall in temperature came as a blight and desolation on the poor, weak, and suffering. The unusual spectacle was presented of a Fair held on the River Thames on which oxen were roasted, and scenes witnessed on an ice-bound river extremely rare in this country.

Janet Shippart gave David Thain, Bonniton, debtor for five pounds; fourteen shillings of her penalty, of which she had paid £1 : 10s., and because she had no more money, she told her husband would pay the other sixteen shillings when he came to satisfie the Church. The people were exhorted to convene against the morrow to receive their tokens. The Fast-day service to begin at 10 o'clock.

Saturday, 6th June 1717.—William Horn called, compeared, and interrogated anent the disorderly baptism of his child. (1)

Denied that he was present at the baptism thereof. (2) That he did not know who baptized it. (3) He did not know who were witnesses att the baptism. However, he gave obligation under the penalty of £100 Scots, for himself and his family's good behaviour, and the attending of ordinances and discipline in time coming.

Next—David Lowson called, compeared, and being interrogat why he absented from Church, told—(1) That he was employed about his master's service in the house and garden. (2) That he could not endure the cold in the open Church, and refused to attend ordinances, and, especially, examinations; and that he would take no sacrament and give no account of his principalls to the Minister nor any for him, and that he would rather keep his child unbaptized than have it baptized under the present Church government, and so went off.

Next—Silvester and James Gillies called, compeared, and being interrogat and threatened anent their drunkenness and Sabbath breach, went off without giving any satisfaction.

Next—William Kinmouth called, compeared, and interrogat and examined about the profanity and abuse that was committed in his house, especially on the Sabbath day, was discharged (forbidden) to sell any more ale.

This batch of offenders against ecclesiastical and civil authority clearly shows that some secret movement was again at work amongst the people, and that they were being instigated by men of influence in the parish and district to defy all authority.

July 17, 1717.—The beddal called at the most patent door if any person was present to object against the ordination of John and Thomas Hill and David Chalmers, and none compearing, the Minister is ordained to proceed to the ordination next Sabbath.

This day Janet Gibson was twice in the Pillar and rebukt by the Minister, and paid her penalty, 6/8. Charles Lyon, her party, was reported as having fled the country, and gone to be a souldier.

Photo by *Geo. G. Ritchie.*

THE CHURCH OF AUCHTERHOUSE.

Wednesday, 31.—The Fast before the Communion was observed. Mr George Fleming, minister at Lundie, preacht first. Mr Thomas Mitchell, minister at Abernyte, preacht second. Mr James Marr, minister at Muirhouse, preacht in the afternoon.

Saturday.—Mr James Goodsir, minister at Monikie, preacht first; Mr Robert M'Gill preacht second. Sermon is to begin to-morrow, Sunday, at eight o'clock in the morning.

Sabbath, 4th.—Mr Robert M'Gill, minister at Kinross, preacht first; our Minister preacht the action sermon before the tables, and Mr John Gibb, minister at Cleish, preacht afternoon. The people are appointed to meet on Monday at eight o'clock.

Monday, 5.—Mr William Wingate, minister at Kinnettles, preacht first, and the Rev. John Gibb preacht last. The total collection throughout the Communion celebration was £2 : 12s., whereof is given to two beggars 4d.

This entry is valuable and interesting as illustrating the character and length of services at this period.

It will be observed that on the Fast-day three different ministers officiated. On the Saturday before the Communion two ministers officiated. On the Communion Sunday service began at eight o'clock, and three ministers officiated, besides serving the tables. On the Monday after the communion service began at eight o'clock, and two ministers officiated. The Communion season at this time was characterised by services of great length, and the sermons were, as a rule, of a ponderous order, and devoted to elaborate expositions of doctrine.

The Minister reported that the Session was owing Mr Charles Blair, goldsmith in Edinburgh, One Hundred Pounds, Seven Shillings, and Sixpence Scots (£8 : 7 : 6 stg.) for renewing the old Communion cup, dedicat by (Umqhl) Walter Hay of Dronlaw, and adding of money to make it equal in weight to another new one that was made by the Session, and for engraving on them, and a case to hold them, as is mentioned in ane account, unde the said Charles Blair his hand.

Acct.—26 July 1717.

Mr Johnstone, Minister att Auchterhouse, Mins. of the Gospel.

To Charles Blair, Goldsmith.

A pair of Communion Cups, 31 oz., 13 dwts., at £4 per oz.,	£127	4	0
Pay'd to a Graver,	3	0	0
Pay'd for a case to hold them, &c.,	4	4	0
(Scots)	£134	8	0
Received ane old Cup, weight 11 oz. 12 dwts., at £2 : 18s. per oz.,	34	1	6
(Scots)	£100	7	6

The cups referred to are still in use, and bear the following inscriptions :—

"This Communion Cup. For the Kirk of Auchterhouse. Gifted Be Wr. Hay of Dronlaw, and Reneud Anno 1717."

"This Communion Cup, Belonging To the Parish of Aughterhouse. Bought with the Box Monie, Anno 1717." The un-current Copper, and what was in the Minister's hand before, was put in ye Box.

Sabbath, 18.—The elders are desired to take notice in their severall quarters of those who absent from the publick ordinance. Paid Henry Forrest, glazier in Forfar, for glass and weir (wire) for the Kirk windows, 18/6. Sept. 15.—Contribution to William Smith in Milnhill, who had his house and all his effects consumed with fire, 4/6 stg. Given to John Whitton for a chist (chest) to hold the box, mort-cloaths, and cups, 11/6. Form of marriage upon sufficient testimony—Silvester Youllie in this parish, and Elizabeth Watson in the parish of Lundie, were proclaimed *pro primo*.

Sabbath, 17th Nov.—The people are exhorted to come sooner to the Church because of the shortness of the day. For the second mort-cloath at a burial, 1s. For the best mort-cloath at a burial without the parish, 3s. To Elizabeth Jackson for expenses att David Nicoll's buriall, 4s. To the beddall for attendance there, 4½d. Testimony given to Patrick Duncan and Isabel Elder, his spouse, preceding Whitsunday 1716.

Dec. 15.—This day it was enacted that no servant be feed nor cottars sell without sufficient testimonies from the Paroch from whence they came last, and that they have an honest way of liveing, without being burthensome to this parish, which was appointit to be intimat by the Minister next Sabbath from the pulpit.

Jan. 5, 1718.—To the beddall for extraordinary service at the Sacrament, 8d. To him for this day, 2d. To two beggars, 2d. To Henry Forrest, in compleat payment of his glas account, 10s., discharged.

For lock and bands to the Session-chest.

The Session-chest was at this time the Parish Bank, and every precaution was taken to ensure the safety of the contents. We have this old lock in our possession, and a rare old curiosity it is. It is made of brass and requires two keys to open and lock it. It required, therefore, the attendance of two elders before the box could be opened, just as it requires the attendance of so many officials at a modern bank before the strong-room or large safe can be opened. When an elder resigned in those days he was called upon to surrender his key.

CHAPTER V.

Different Types of Beggars—Selling Ale on Sunday—The Church Bell —Penny Weddings — Funerals—Curious Collections — Parochial Feuds—Royal Proclamations—The Beadle as Public Cryer—The Plague—Scandals and Disorders—The Rev. John Glass of Tealing —Instructions to Elders and Beadle—Surveying the Change-houses —Breach of Promise Case—Church Absentees—The Victims of the Turks — Sabbath-breaking — The Pillar — Curious Supplicants— Plaids as Mort-cloths—The Preaching Tent—The Beddalship—New Session-House—"Putting off" the Doits.

GIVEN to John Strachan, carrier, Dundee, for bringing the cups from Edinburgh, 16 shill. Scots (1/4 stg.) This is a most interesting account paid to the old Edinburgh and Dundee carrier, for bringing the silver Communion cups.

To Walter Kinnaird, a paralytick supplicant, 10d. To horse-hyre for carrying him to the next Paroch Church, 4d.

In these records it is curious to note the different types of poor abroad. We find a highly-privileged class who carried testimonials with them licensing them to get relief. It was useless giving such written tickets of leave, because few could read them. Lead or pewter badges were given to them in the form of medals, which they carried on a string. Sometimes they wore a badge upon their right sleeve. These were known as supplicants, and were allowed to stand in church porches and approach the elders for relief from the box. The Session in the above-mentioned case hired a horse, and sent this paralytic on to the next church. Had they failed to do this, they were bound to maintain him, and to do so was to encroach upon the box.

In populous districts the Session took the precaution of providing their local supplicants with tickets or tokens, which they were compelled to produce on their rounds.

We have some very old tickets or tokens of this period which indicate from their roughness and want of finish that they may have been used by the Minister in any case where a local supplicant moved into another parish. A ticket was a great prize for a rover in those days. It was a passport and ticket-of-leave combined, and to lose the ticket was to be socially stranded. At this present moment, seamen especially know the meaning of "losing their ticket."

Sabbath, 16th Feb.—The elders are exhorted to rebuke sin in their severall quarters, and to exhort heads of families to family worship and to inform against those who neglect the same.

Sabbath, 15th June.—William Kinmouth and Margaret Proctor his spouse, being cited to this dyet, for selling ale on the Sabbath and at other unseasonable times, to the servants of Auchterhouse (Lord Airlie) and others, are discharged (forbidden) to do so any more; otherways they will be proceeded against according to Church discipline.

Given to the schoolmaster for half-a-year's clerk fee, 3/4. George Cargill and Margaret Anderson, both in this parish, were contracted, and gave in lieu of their pledges 2/-. Received from Patrick Smith for the best mort-cloath and a grave-room in the Church for the deceasit Elizabeth Christie, 9/2.

Aug. 1, 1718.—This day an address (appeal) was made by the distressed Protestants of Lithuania in Poland, and ane Act of Assembly appointing a voluntary contribution for their relief was intimat from the pulpit.

The Protestants in this part of Poland were suffering great persecutions from an odious fanaticism which had sprung up in a country now in a state of utter anarchy. Some years after this, the General Assembly authorised the support of one or two Lithuanian students in Edinburgh University by collections throughout the Church.

Nov. 30.—This day Janet Swan, in this parish, and Janet Watt, in the paroch of Newtyld, were cited for Sabbath

drunkenness, called and convicted, confest their guilt. The Session appointed Janet Swan to appear before the congregation next Sabbath, and remitted Janet Watt with ane information of her scandall to the Kirk-Session of Newtyld.

Dec. 17.—The elders were appointed to take notice of the people spending the Sabbath, and of their proficiency in knowledge and practice. It is enacted that the schoolmaster have att each Sacrament Three Pounds Scots (5-/) for his extraordinary service, and the beddal 3/4.

Jan. 18, 1719.—The contribution through the parish was gathered on Monday, the 12th, for helping to pay the refounding of the bell, and the Minister commended the people from the pulpit for their frank and generous contribution for so good a work, and exhorted deficients and strangers who often frequent the Church to imitate their example. Given for expenses of transporting the bell, 3/8.

Sabbath, Feb. 1.—Acts against abouses (abuses) at Penny Weddings were read from the pulpit. Penny weddings, or bridals, were functions in the social life of this century in every way characteristic of the times. When the hint of a marriage got abroad, the parochial wags and worthies must make it a bridal. On the approach of the wedding, invitations were freely issued to all likely to attend, on the understanding that each of them paid 1s. Scots or 1d. at least on arrival. This was meant to cover the expenses of the feast and help the providing. The consequence was that a real penny wedding was an event looked forward to with lively interest in rural circles. After the marriage service was over there was the old-fashioned Scottish feast—rough, ready, and hearty. Then the ale caups went round, and at least a thimbleful of *aqua-vitae* followed.

By-and-by the piper and fiddler dropped in, and when they prepared for action and set to work, scenes of uproarious hilarity ensued, which were kept up without a halt far into the morning. Doubtless there was much merriment to be found in

such gatherings; still they degenerated too frequently into scenes of licentiousness. Many attempts were made to suppress them by the General Assembly; still they long continued, and in certain communities survive to this hour.

In this parish the rural celebrities could quite hold their own with any of their neighbours in such entertainments. There was one held on a certain occasion in a hut located on a prominent spur of Sidlaw, which made such an impression upon a local worthy, that he was heard shouting through explosions of laughter, "Weel, weel! if there's no been fun in the Neuk the nicht," and the place was afterwards well-known as Funny-Neuk. Classed among the lengthy category of social disorders by the stern guardians of public morality were the lyke-wakes also. At the time of the "kisting" or coffining of the dead, it was the custom to invite all the friends and neighbours of the deceased to be present. After the "kisting" was over the candles were lit, and the party sat up throughout the night keeping vigil over the dead. So much drink was frequently consumed on such occasions, that the house of mourning became the scene of revelry.

This orgie was simply a relic of the wakes of Pre-Reformation days, and the custom is still maintained in many Highland districts. An invitation to one of those semi-pagan rites was once strongly pressed upon us many years ago, on the plea that it was to be a meeting of a strictly religious character, at which all would be better of a word or two of consolation; but knowing better, we declined, and no more was heard of this ancient rite in the parish.

Funerals were also disgraced by extraordinary scenes of guzzling and drinking. On one occasion, after a prolonged sederunt, it was considered advisable to proceed, more particularly because a certain functionary had so far forgotten what he had been invited to, that he had started the first verse of "Maggie Lauder," or something resembling this old rural favourite.

March 1, 1719.—The elders are appointit to come once every

fortnight and converse with the Minister anent people's deportment in their severall quarters. To the beddal, 2d. To him for buying grease to the bell, 2d.

Sabbath, 15th March.—The Minister intimat from the pulpit a voluntary contribution to be collected next Sabbath at the church door as ane help to George Webster, to pay Mr Smith of Perth for cutting his son of the stone gravell. Collection, £1 stg, and a recommendation was made to the Ministers of Lundie, Liff and Benvie, Longforgan, Inchture, Kinnaird, and Abernyte to contribute for him in their severall parishes.

Testimony was given to James Brown for six years preceding Whitsunday 1717. David Tasker and Marjory Buttar were on the Pillar in the forenoon, and he again on the afternoon.

Sabbath, 31.—David Gedlaw and Jannet Gibb were proclaimed for the second and third time, because he had young children and no person to guide them. This is a quaint and curious entry. It evidently means that the marriage was accelerated, on the ground that the sooner David brought a wife home the better for all concerned.

The elders who collect are desired to survey ye change-houses and town houses in time of the afternoon sermon.

July 12, 1719.—The elders are appointed to inform anent scandalls and feuds, that the Minister may know how to deal with such persons att the distribution of tokens. Lent upon bill bearing interest to Thomas Hill in Scotstoun, till Candlemas 1720, £13 : 6 : 8d., or £1 : 8s.

The expenses incurred in refounding the Church bell were £105 : 18 : 2d. (Scots) or £8 : 16s. : 6d. One item reads as follows :—For expenses in taking down the bell, carrying it to Dundee, and weighing her, and from thence to Forgan—where she was founded—and bringing ye same back again that way, weighing her, putting her up again in the steeple, with drink money to the servants, £6.

August 25.—No sermon, our Minister preaching at Fowlis, their Minister being seik.

Robert Gourlay and his spouse were cited and called for scolding and slandering one another, and Elizabeth Hacket undertook to prove three acts of this against Lilias Gourlay, to witt, her stealing lint, &c. They were rebukt, and exhorted to abstain in time coming under pain of higher censure.

His Majesty's Proclamation against Profanity and Immorality was read and intimat from the pulpit.

March 1, 1720.—This day the Minister represented that he had received from Mr Patrick Ogilvie of Balfour, in name of Mr John Ogilvie, second son to the deceased David, Earl of Airlie, the sum of £150 Scots, as three years' annual rent of the principall sum of £1,000 money for said dues by the said Mr John Ogilvie to ye Kirk-Session of Auchterhouse, for the use and behoove of the School and native Poor of the Parish, or bye-gone salary to the Schoolmaster, from Martinmas 1716 to Whitsunday 1717, £18, or £1 : 10s. stg.

Mr John Ogilvie, who is mentioned in this minute, afterwards became Lord Airlie on the death of his brother, Lord Ogilvie, who fought at Sheriffmuir. John, Earl of Airly, was the father of David, Lord Ogilvie, who was a well-known figure in the Rebellion of 1745. We shall have occasion to refer to him in connection with that period.

To William Gray for his service at the Sacrament, 2/- For grease to the bell, 2d. Allowed to Minister what he had allowed to supplicants, 2/6. It was enacted by the Session that the dues of the mort-cloth shall only be 6d. at children's burialls.

March 8, 1720.—The beddal is appointed to repair the church-yard dykes, and he is also discharged (forbidden) to cry anything at the church door on Sabbath, till he first acquaint the Minister and receive his orders. In those days the beadle acted as public crier and general advertiser of all local events. He generally mounted an old flat tombstone raised on pedestals near the church door, and there held forth with his intimations. He was often by local wags made the medium of making

announcements of a racy and highly sensational character, which kept tongues going at least for a few days. Beadles are peculiar characters in regard to intimations. When officiating on one occasion at a neighbouring Parish Church, a beadle of a very remote type brought an intimation to be made from the pulpit at the conclusion of the service, with the most precise orders possible, always finishing off by saying, "An' ye'll see and attend to that." To make matters doubly sure we made the intimation at the beginning of the service. He, however, did not hear it made, as he had been adjusting his bell-rope outside. Accordingly, the benediction was about to be pronounced when up the pulpit steps he came in a great panic of excitement, and asked, "Whaur is't?" meaning where is the intimation? "It's no made! It's no made ava'." We did our best to calm him till the service was concluded. He then proceeded to condemn all round the new way of making intimations from the pulpit. A fine old type of the country elder did enjoy the situation, and with a broad grin on his noble rural countenance remarked, "Eh-eh! but is'nt he a droll lad, Willie?"

The people were desired to come sooner henceforth to ye Church, because there would be two exercises in the forenoon, and examination and exercise after the afternoon's service. To four beggars, 2d. To a begging blind man, 3d. To a gentle supplicant, 1/-. To John Christie and two beggars, 3d.

July 3.—The Minister became full debitor for Hellen Cook, relict of Umquhl (late) William Fleeming, sometime of Milne of Dronlaw, for his grave room in the Church, and the use of the mort-cloth at his burial, 13/6. To the Minister to give to a supplicant, 8d. To three impotent beggars, 3d.

August 21.—The elders were desired to take notice in their severall quarters of those who absent from Church. To a beggar, 1d. To ye Minister, 2/-. To a supplicant upon testificat, 1/-.

Dec. 4.—An Act of Presbytery was read and intimate for a contribution to William Gordon in Longforgan Parish who had all his effects consumed by fire in Oct. last. Collection, 5/-.

Dec. 11. 1720.—This day a Proclamation from the King was read, appointing a day of Fasting, Humiliation, and Prayer to be observed throughout the three Kingdoms, on account of the abounding sins of the nation and the threatening judgments of the Plague, which is rageing in ye neighbouring Kingdom of France, with which we have considerable commerce.

The outbreak of the malignant type of contagious disease referred to here, is the Plague which had attacked the city and harbour of Marseilles in 1720, and carried off 60,000 of its inhabitants—almost the half of the population. It was understood to have been brought to the city in a ship from a port in the Levant. Its ravages created great alarm throughout Europe and over these Islands.

In no town in Scotland did its dreaded approach create more alarm than in Dundee, for in the year 1566 it had made great ravages in the town, and later on in 1607 claimed many victims. To John Gray, distressed by a fall, 5/-. To the Minister, what he had advanced to a supplicant, 2/-.

Sabbath, 18.—A Visitation of Families was intimat. To ane Lesly, a merchant, who had all his effects brunt by fire, 1/-. To buy greese to ye bell, 2d.

July 23, 1721.—The elders were appointed to inform anent scandalls and disorders and if ony be at feud with others.

Wed., Aug. 2.—Tokens were distribut with serious exhortations.

Aug. 6.—Communion Sunday. The Rev. John Glass of Tealing preacht first, and our Minister preacht the action sermon. The Rev. John Glass of Tealing was the well-known preacher and founder subsequently of the sect known as the Glassites. He was the son of the minister of Kinclaven, and was born at Auchtermuchty, 21st Sept. 1695. He was educated at Kinclaven, Auchtermuchty, and Perth. He studied at St

Leonard's College, St Andrews, where he graduated, 6th May 1713. He was licensed by the Presbytery of Dunkeld, 20th May 1718, and ordained minister of Tealing, 6th May 1719. He had a great reputation as a popular preacher, and his sermons were remarkable for their length. Shortly after his settlement in Tealing, he gave utterance to opinions opposed altogether to his ecclesiastical position as a minister of the National Church. He held that there was no scriptural authority for a national establishment of religion, and may possibly be reckoned amongst the first to proclaim the voluntary principle in Scotland. He seems to have advocated a system of Church government essentially Congregational or Independent. The controversy which ensued between him and his brethren of the State Church was a long, violent, and most unhappy one, because Mr Glass, with all his extreme views, was one of the best of men. He was deposed by the Commission of the General Assembly, 12th March 1730. He removed to Dundee, thence to Perth, and returned subsequently to Dundee, where he died, 2nd Nov. 1773, in his 79th year, and 55th of his ministry. He married a most estimable lady, Katherine, the eldest daughter of Mr Black, one of the ministers of Perth, and had 15 children, all of whom he survived. Notwithstanding his peculiar and fantastic views of Christian doctrine and practice, Mr Glass was a man greatly beloved by his people, and a man of much ability as a preacher, and of marked piety and personal integrity. He lived at a time when religious controversy was keen, when strong opinions were held, and when little toleration was shown to those inclined to swerve from the old conservative ecclesiastical position.

Between Tealing and Auchterhouse there has always existed a very friendly feeling. Said a minister of Auchterhouse one day to his somewhat witty and jovial neighbour. "It is a queer parish your's, sir! because if you put the letter S before it, Tealing becomes 'stealing.'" "That is so! my good friend and neighbour!" he replied, "and suppose

now you put an S and L before Auchterhouse, it becomes a much queerer parish, for it is converted into a 'slaughter-house.'" On a certain occasion, when the same clergymen were returning home together in a somewhat old-fashioned, elevated dog-cart from a rural ordination, the late Rev. Dr Adie, of Dundee, jocularly remarked to them. "Now, brethren! see that you don't fall out by the way." By a remarkable coincidence the high-spirited steed bolted, and they both fell out by the way. They, however, survived.

The Church collections throughout this Communion season amounted to £32 : 10s. Scots, or £2 : 14 : 2d. Given to stranger poor, 2/6. To a soldier and his wife, 2d. To Mr John Pitcairn for extraordinary service on this occasion, 5/-. To John Whitton, for two brods for collecting the poor's money. 2/-. For mending the Communion tables and seats, 8d. To Robert Stewart, a gentleman recommended, 1/2 To three supplicants, 1/6. To another supplicant, 5d. To William Gray and John Whitton of letter doits, 6½d.

By the advice of several of the elders, there was lent to John Hill in Kirkton (Thomas Hill in Burnhead, cautioner), £20 Scots, £1 : 13 : 4d.

August 11.—It is recommended to the elders to take particular notice in their quarters of people's conversation, and notice those who keep up family worship, and deal with others who do it not very pressingly. It is recommended to the beddal to gather up the dues remaining for the mort-cloth money diligently. It is seriously recommended to the elders particularly to notice in their severall quarters, and in the congregation where they have access, people's observation of the Lord's Day punctuallie, and in case of severall faults of not attending publick ordinances or otherways profaning it; after admonitions suitable to delate them to the Session; and, lastly, when they collect, they shall each Sabbath afternoon, when divine worship is begun, survey not only the change-houses, but other private houses in ye toun, and notice who misspend

the Sabbath accordingly at home, that they may be suitably censured. The mort-cloth for child's funeral from Auchterhouse to Cortachie, 6d.

Sept. 3, 1721.—The elders who collect are enjoyned to survey the change-houses and toun houses in time of afternoon sermon, and to mark and reprove those who absent from the Church, or go home in time of sermons, or betwixt sermons, and after admonitions, to delate them. To Thomas Angus with ane universal cruel (pain), 1/-.

Nov. 19, 1721.—John Fleeming got a testimony to be married on Thursday, the 23rd, at Cortachie.

Jan. 7, 1722.—The Minister told he was going to Edinburgh to-morrow, and that he had provided sermon for the next two ensuing Sabbaths, and he enjoyned the elders to curb vice and immorality, and to search the toun and change-houses in time of ye afternoon sermon. To James Wright, seik—his family being in poverty, 1/-.

Jan. 21.—Andrew Buttar and Catherine Butchart were not proclaimed (because Mr George Blackie, minister of Inchture, informed that the said Andrew Buttar was under promise to Euphan Boyd) till they should be confronted on ye head.

Sabbath, 18th Feb. 1722.—Ane Act of Assembly was intimat and read, appointing a contribution for erecting a fond (fund) for a stipend and place of worship in Kintail, in Strath-naver, where there is fifty miles in length and fifteen in breadth, and but one minister, and the Sacrament never administered but once since ye Reformation, where the Lord Rhae (Reay) has promised great encouragement if this National Church shall concur with a voluntary contribution. Collect. 10/11. It is very curious to note the numerous calls made upon Kirk-Sessions at this time for contributions, not only for Churches; but for bridges, tolbooths, harbours, and all kinds of public works over the country.

Sabbath, 28.—Andrew Buttar and Euphan Boyd being cited to this dyet, were called and compeared. She was asked what

she had to object against his proclamation in order to marriage with Katherine Butchart. She alleged that he promised to marry her, which thing he denied, and as she could not give the least evidence thereof, the Session appointed his proclamation with Katherine Butchart to proceed. To William Gray, and to grease to the bell, 4d.

Monday.—Robert Pitcairn pay'd the Minister his marriage pledges, being 2s., and the Minister paid him his Presbytery fee for October, and for Synod, 1/8. To a dumb supplicant, 6d. To John Whitton, wright, part payment of a coffin, 1/8.

May 6, 1722.—The elders were exhorted to take notice in their quarters of those who absent from the Church, and try those who incline to communicate at Tealing this day fortnight.

Sabbath, 26.—William Christie, ye Minister's servant, came ultroneously (sic) and complained that he was wrongously accused of Sabbath breach, and petitioned the Session to mak search after the first raiser of ye scandallous report, and if it could be made appear, profest himself willing to satisfie according to Church discipline.

To two distressed families who lost all by the wreck going to Virginia, 1/6. Given to James Graham, ane honest man distressed and his family in Burntisland, upon ample testificat, 1/6. To Robert Fraser, under gravel, 6d. To two broken, maimed seamen, 6d. To James Johnstone, old, decrepit, and troubled with the gravell, 1s. To two merchants shipwrackt, 6d. To J. Brown, idiotish (sic) in Kirriemuir, 6d.

March 1, 1722.—To a poor seaman, taken and his tongue cutt oot by the Turks, 6d. At this time a considerable trade was carried on between the Scottish ports and those in the Mediterranean. Frequently ships loaded with cargoes of salted fish and other commodities of the kind were attacked by pirates off Tarifa, at the entrance to the Straits of Gibraltar. When they discovered there was nothing more valuable on board, they frequently seized the poor sailors and carried them off to the slave markets of Algiers and Tunis, and there disposed of

them. Many were subjected to horrible treatment and torture by their Arab masters. Frequent collections were made throughout the Churches at this time to purchase the release of those prisoners and captives.

To two gentlewomen distressed, come from Ireland, 1s. To ane Campbell, under a sad epileptic, upon testificat, 1s. To John Jamieson, a blind and honest man, 1s.

30th June 1723.—A Fast was appointed by the Presbytery to be observed on Thursday next, the 4th July, for the great Drouth and Scarcity, and the people were exhorted to serious humiliation and prayer for the sins of the land, ryfe and raging, and especially for the contempt and neglect of God's ordinances in publick, private, and secret, and discharged (forbidden) from working either within or without that day. Thomas Wighton and Ann Gray compeared for building their turf stack on the Sabbath day, which they denyed. Informers stated that they saw Thomas on his truff stack on Sabbath, ye 30th of June last, that his wife was casting somewhat to him, and that they knew no more about the matter. The Session finding that Thomas Wighton was cited to this dyet, but failed to compear, they caused call the above Ann Gray, who accordingly compeared, and confest that she was casting up some wrack to her husband upon the stack, in regard that they feared rain. The Session having considered this affair, they agreed to delay it to next meeting, and appoint Thomas Wighton to be cited against that time. Thomas Wighton came and confest his guilt of Sabbath breach to ye Minister before John Hill and Thomas Duncan, and promised never to be guilty of any such thing in time comeing. He was past on account of his ignorance.

Sabbath, 7.—No sermon, our Minister assisting at the Sacrament of the Lord's Supper at Longforgan. That day, upon sufficient testimony, Robert Kinneir in this parish, and Janet Wandles in the parish of Meigle, were proclaimed *pro primo* at the Church door in presence of Patrick Christie and David Butchart. For the best mort-cloth at Mr William

Crichton, Adamstone—his buriall, 2/6. For the second mort-cloth at Marion Boyd's child's buriall, 6d.

July 14.—This day the Minister intimat from the pulpit, that the sacrament of the Lord's Supper was to be celebrat on Sabbath, the 28th July, and a dyet of examination of those who had been formerly absent. James Ross was on the Pillar for the 3rd time, and rebuked by the Minister.

The usual services were held, and amongst the ministers who officiated was Mr John Glass of Tealine, who preacht after our Minister on Sabbath, 28th.

Given to stranger poor, 2/6. To Mr James Christie, 1/6. To Mr Arbuthnot, 2/-. On Communion occasions the poor flocked from all quarters to take up their places at the Church doors imploring alms.

To John Whitton for makeing a trap for the Pillar, &c., 4/-. This was a ladder to assist offenders mounting to the Pillar or place of Repentance with a little more comfort and safety.

Here follows a considerable list of bills found amongst Mr Pitcairn's papers. It is very curious to observe how the system of banking and giving loans on bills prevailed at this time. It was quite the custom for all parties in various positions to approach Kirk-Sessions for loans, and the interest went to the poor. Meetings were statedly held by the Kirk-Session for dealing with such applications, and receiving the interest due on loans. Given for a bell tow, 10d. To three beggars, 1d. To grease to the bell, 2d.

1st Dec. 1723.—A collection was intimat for building a breig (bridge) for making a convenient passage to and from the Churches of Lethnot and Navar. Collect. made, 4/6. The Session resolves to inquire anent what was owing for the use of the two mort-cloths. It was found that there was owing £8 Scots. The beddal was ordered to get the money from those owing for a long time, and for others lately.

Feb. 23.—To a seaman taken by the Turks and abused, 3d. To Mr Calvin, late Episcopal minister, 1/-. To Mr Campbell,

a gentleman, recommended by our Synod, 1/-. To a supplicant in the West, upon testificat, 6d. To two gentlewomen supplicants, going to the North, 1/-. To Mrs Peter, a poor woman in sad distress, upon testificat, 6d. To a broken gentleman in Kirriemuir, almost idiotish, 6d. To two dumb men, 6d. To a merchant in Ireland, who had all his effects consumed by fire, upon testificat, 1/-. To two men recommended by our Synod, 2/-. To Elizabeth Gellatly, well testified of, 6d. To John Kyd, blind, in Stirling, ane honest man and well testified of, 1/-. Doits amounting to £3 : 11s. : 6d. Scots were put off by the Minister—that is to say, sold at the same value as formerly.

Feb. 3, 1724.—Given by the unanimous consent of the Session to James Christie in Kirktoun, having a poor, small family, to help him to buy a cow, 5/-. To Deacon Forrest, in Dundee, for glazeing some of the church windows, 12/8. To Mr George Mitchell, Presbytery bursar, 6/8.

This day the Minister represented to the Session that a sum of money had been lying by him since mid-summer, and he could get no sure hand to lend it out to. He enquired if any of them knew of a sure hand to get it. He was answered that they knew of none who would take it. The Minister being loath that the poor should be att so great a loss, offered to them to lay it out himself, and accordingly gave his bill for it, payable against Whitsunday 1724, the principall sum in the bill being £100 Scots. On the same day, a number of bills were renewed. To Thomas Hill, treasurer, for making and buying a coat to James Watt, a poor boy, 2/6.

Feb. 10.—This day it was enacted—(1) That there should only be a sixpence paid for the use of the second mort-cloth att children's burialls. (2) That all plaids upon corps (corpses) shall be discharged (forbidden) in time comeing, and that poor people who are not able to pay shall have the use of the second mort-cloth gratis. (3) That none without the parish bury here without our mort-cloth.

This was a time of grievous poverty, and many were in such straits that they were quite unable to pay even for the mort-cloth, but used their plaids as substitutes. A testimony was given to Helen Blair preceding Martinmas 1723, bearing that the Session objected nothing against her, except that she and her husband did not cohabit, and that he was residing in the parish of Fowlis. To buy oyll to ye bell, 2d.

May 17, 1726.—There was sermon only att afternoon, the Minister preaching at Tealine in the forenoon by order of the Presbytery.

The case of the Rev. John Glass was now before the Presbytery of Dundee, and for a lengthened period occupied the attention of the Church Courts. When brought before the Presbytery, he fully admitted that he disapproved of those passages in the Confession of Faith which dealt with the power of the civil magistrate in matters of faith, and worship, and of liberty of conscience, and he also explicitly denied the Divine authority of the Presbyterian form of Church Government.

To Robert Cassels, in sad distress, 1s. Given to Mr Pitcairn (schoolmaster) as his proportion from Whitsunday 1723 to Whitsunday 1724, £13 : 6s. : 8d. Scots, £1 : 7s. To a poor man haveing a rupter, 1d. Advanced to ye Minister for Umqhl (late) Alexander Duncan's coffin, 4/6.

Dec. 20, 1724.—This day was read an Act and Recommendation of the General Assembly, for a voluntary contribution in favour of the Society for Propagating Christian Knowledge through the Highlands and Islands of Scotland. Collection, 12s. This Society was started and incorporated in 1709 by certain Presbyterian members of a religious society, with the view of improving the spiritual condition of remote parts of the country. Its work was taken up by the Church, and a great deal of good was effected in establishing libraries, and in fostering secular and religious education, and planting churches and mission stations in poorer districts of Scotland. Given to Andrew Boyle to pay for a quarter's nursing of his child, 5/10.

Mr Pitcairn, the schoolmaster, having died, the Session resolved to ask Mr Robert Pitcairn, his son, a writer in Dundee, to give up all ye registers, writs, or other evidences in his hands, belonging to the Kirk-Session :—An old register commencing from 1641 to 1670; another register from 1702 to 1720; all the registers containing baptisms and marriages; also a large Kirk-Bible in folio. All were delivered up, and a statement of all the bills in the hands of the Session was given in—one dozen altogether.

Oct. 25, 1725.—A Fast was held for the badness of the weather.

Feb. 24, 1726.—Mr Glass, the schoolmaster, was appointed Kirk Treasurer. To the beddal and a beggar, 4d. To defray John Christy's funeral, 10d. To teaching a poor scholar, 7d. To ye beddal for shoes, 3/4. To ye common beggars, 2/6. To other three beggars, 3d.

August 20, 1727.—For making a tent, 6s., or £3 : 10s. Scots. This is an entry of much interest. The tent referred to was not such an erection as we now understand by the term "tent." It was not made of linen, cloth, or canvas; it was not of the military order, or like a fair tent; it was simply a temporary, rough, wooden pulpit for putting down as a rostrum for the preachers outside the Church, or in the churchyard, during the Communion season in summer. In the Act of 1645 it is said, when the parochiners are so numerous that their Parish Kirk cannot contain them, the brother who assists the Minister of the paroch may be ready, if need be, to give a word of exhortation, in some convenient place appointed for that purpose, to those of the paroch who that day are not to communicate, which must not be begun until the sermon delivered in the Kirk be concluded. At this time crowds of people assembled at the Summer Communions, not to communicate merely, but to attend the open-air meetings in the churchyard. When the tent was planted down by the beadle and his assistants, the people stood all round, or squatted down on the

grass, or sat on tombstones or the churchyard dykes, or wherever they could get a position to stand or lie on. Where the churchyard was inconvenient it was not unusual to hire for the purpose what was called a "preaching field." Constables were called in to keep the peace also, and accounts had frequently to be met by Kirk-Sessions for damage done to heritors' dykes by parties who had taken up their positions upon them. This may be taken as a time when tent preachings were becoming very popular. As services commenced earlier than usual at Communion times, it was a curious sight to witness people from all the country-side on foot, in carts, in gigs, on horseback, with more than Bibles and Psalm books in their pockets and wallets, pressing forward to the Church, as full of excitement as if they were bound for a country fair. When the tent was occupied by a highly popular pulpit orator, the sight was a most picturesque one as they pressed forward to catch every word he uttered. If the speaker who followed him was of a different type, his reception was distinctly cooler, and even quite a din ensued. Many pulled out their pipes or had a good round of sneeshin to break the monotony.

"But, hark ! the tent has changed its voice !
There's peace and rest nae langer ;
For a' the real judges rise,
They canna sit for anger.
Smith opens out his cauld harangues
On practice and on morals ;
And aff the godly pour in thrangs
To gie the jars and barrels
A lift that day."

When the services were over, there was too frequently a rush for the change-houses, and scenes not at all in keeping with the day's proceedings were witnessed. Such open-air sacramental services still survive, in all their old, quaint, and picturesque features, in many parts of the Highlands and Islands.

Collection from all Communion days, £1 : 17s. stg. To ye schoolmaster for extraordinary services, 5/-. To ye beddal, 3/4.

To ye common beggars, 2/6. To supplicants, 2/-. Advanced by ye Minister to Mr Stewart, a dissenting minister in Ireland, of pledge money in his hand, 2/6. To ye beddal and John Smith's distressed family, 1/8. Mrs Stewart, a supplicant, 1/-. To ye beddal and to greese, 4d.

Nov. 26.—This day appeared in the Pillar, Patrick Steel for I., and to continue.

Jan. 28, 1728.—The Session took under consideration the office of bedalship which was now vaccant, and resolve not to install any into ye office till Whitsunday ; but appoint James Crighton, in Auchterhouse, to officiate till that time for a tryal. To ye late beddal's daughter and a supplicant, 3d.

Feb. 14.—The Session did revise Andrew Anderson, the late treasurer's accounts, and found he was resting (owing) as the ballance of his accompts, £9 : 15s. : 4d. Scots. But considering ye straitening circumstances of ye said Andrew Anderson, they allow him the foresaid balance, and appoint David Davie to be treasurer. To ye beddal and to paper for ye minutes, 6d. To nails to ye Kirk door lock, 2d. To-day James Ross pay'd his penalty, £1 : 2s. : 6d.

Nov. 8, 1728.—The Minister gave ye account of ye charges for building a Session-house, as follows :—

To 100 dales and 16 trees,	£69	0	0
To 14 dales and 4 twelve ells more,	12	13	8
To George Watson for bands,	2	12	0
To naills from Dundee and back,	7	0	6
To lock for door, and a sneck with a handle to ye Kirk door,	0	18	0
To two dales for making ye seat next to the elders,	1	4	0
To Henry Forest for glass and wire to a new window,	4	6	0
Scots	£98	10	2
or	£8	4	stg.

The Session also proceeded to erect a number of seats in the Church, for which they drew up a scale of charges. Six seats furthest north, 8d. yearly. In the middle, 8d. Six in the

south, 1s. Four, west from the elders' seat, 10d. per piece. Ye foot gang, at 4d. yearly. The seats at east side of elders' seat, 10d. yearly. To James Crichton for horsing a supplicant to Forgan, 10d. To Mr Gordon, a supplicant, 1s. To a new bell rope, 2/6. To ye beddal for his ordinary, and for greese, 1s. To ye beddal to buy a wallet for mort-cloth, 2s. For an ink-horn to ye treasurer, 2½d.

Feb. 23, 1729.—James Ogilvie, My Lord Ogilvie's footman, being reported for misconduct, ye beddal was ordered to summond him to appear on ye Pillar.

August 3, 1729.—No sermon, ye Minister at Tealing by Presbytery's appointment. The Rev. Mr John Glas, the minister of Tealing, was suspended in April 1728, hence this appearance.

August 12.—There was given to ye Minister of bad brass to put off, £2 : 10s. Scots, or 4/2. This day ye King's letter (George II.) was read for a voluntary collection for repairing ye harbour at St Andrews. Collect., 8/6.

Nov. 9, 1729.—This day intimation was made that all who have taken new seats, should attend on Thursday next by 10 o'clock to pay ye seat meall (rent).

A voluntary contribution was intimated for the distressed Protestants in Copenhagen. In the previous year the City of Copenhagen was nearly destroyed by a fire which consumed 1,650 houses, 3 churches, the University, and 4 colleges. Collection, 4s. Mrs Margaret Johnstone, a supplicant, received 1/2. Salmond pay'd his penalty, 13/4. To a chamber to keep ye school in, 1/8. Mr Glas returned good brass for ye sixpences he got out of ye box. Paid Mr Glas his salary for year, £10 Scots, or 16/8. For ye distressed widows and orphans in ye North, 9/6. To a supplicant from Glasgow, 1/2.

Dec. 13, 1730.—This day ye Right Hon. James, Earle of Airly, and Mrs Ann Erskine, lawfull daughter to My Lord Dun, were proclaimed in order to marriage. The Earl of Airly here referred to was Lord Ogilvie who fought at Sheriffmuir, and

who narrowly escaped the fate of other leaders. He was now residing in this parish, in the house previously occupied by the Hon. Patrick Lyon, who was killed at Sheriffmuir.

Twelve shillings of good money was handed in for ye doits. To ye beddal and a blind man, 3d. To Mrs Robertson, in great straits, 2s. Allowed to John Farmer for to buy a horse, 15s. To John Farmer, more for buying a horse, 6s.

July12.—Given to Minister of doits to put off,	.	.	£1	4	0
Thomas Thain	do,	.	1	4	0
Robert Millar	do,	.	1	4	0
Thomas Hill	do,	.	0	12	0
James Crichton	do,	.	2	0	0
Robert Millar, bad half-pence	do,		1	10	0
Mr Glas	do	do,	0	6	0
David Thain	do	do,	0	12	0

This is a very quaint and amusing entry. The Minister and each of the elders have got a supply of worthless Dutch doits to put off.

Resting (due) by ye Laird of Adamstone for his brother ye best mort-cloth, 2/6. To common beggars, 3s. To other supplicants in and out of ye parish, 5/6. To John Whitton for mending the tent, 1/2.

Nov. 21.—Doits amounting to £9 : 2s. Scots were handed over to be put off as formerly, and of bad coppers got in from some contributions. They were not allowed to be returned to ye box. All the bills were imboxed in face of the Session.

CHAPTER VI.

Curious Payments—An Algerian Slave—Quaint Cases—The Minister's Death—New Minister—The Hand-Bell—The Inventory—War and Dearth—Great Drought—Distress—Fast Appointed by the King—Pawn-broking—Taken by Pirates—Brewing and Breweries—Rebellion of 1745—The Rebels in Dundee—Lord Ogilvie takes the Field—His Battalions—His Officers—Non-Commissioned Officers—Battle of Falkirk—Lady Ogilvie—Battle of Culloden—Flight of Lord Ogilvie—Imprisonment and Escape of Lady Ogilvie—End of Rebellion.

JAN. 2, 1733.—Received from ye Right Hon. Earl of Airly, Three hundred pounds, as six years' annual rent of ye principal bond of £1,000 due by him to the Session. To 3 ells plaiding to James Whitton, 2/6. To a thong to the bell, 1/5. To several supplicants, 1/3. Received for ye mare that ye Session bought to John Farmer, which they sold again, he being now dead, £1 : 1s. : 6d. sterling.

July 24.—To David Butchart for repairing ye kirk-yaird dyke, £1 : 5s. : 6d., and for drink to ye workmen, 8d. To ye precenter and beddal, 8/6. To common beggars, 2s. To James Moncur for a gentlewoman in Dundee, 4s. To John Whitton for mending the tent, 1/2. To the beddal and smith for mending the sword of the bell, 6d.

Sept. 16, 1733.—Elizabeth Boil appeared on ye Pillory for 3rd time, and was rebuked.

Jan. 9, 1734.—The Kirk-Session orders Isabel Chambers, in Edderty, to pay them £10 Scots, in regard that the mort-cloth was torn at her daughter's burial.

May 2.—This day there was £18 Scots of doits taken out of ye box and sold at £9 : 9s. Scots. Nine pound was imboxed, ye

other nine must be deduced. James Crichton paid in of seat meals (rents) 13/8. Gave to him for uplifting the same, 1s. Also for carrying mort-cloth to Dundee to be mended, 6d. Gave to William Gray to pay the nurse for his child, 13/4. Gave to James Luke, in great distress, 2/6. To ye beddal and three beggars, 4d.

Sept. 22.—Advanced by James Crichton to a Turk converted to ye Christian religion, 5/-. To several supplicants, 3/6. To naills for the tent, 3d. To David Butchart for redding out ye kirk-yaird, 2/6.

August 24, 1735.—There was a voluntary contribution for ye redemption of a slave in Algiers, and for a Protestant Church in America. Given for each, 3/6.

Nov. 19.—The Kirk-Session appoints to meet on Wednesday next, at ten of ye clock forenoon, to sell ye timber in ye kirk-yaird. The Session bought 2½ yards of linnen cloth for a communion table-cloth, at 7/6. Given to Mr Davidson for precenting, 2/6.

Jan. 9, 1737.—Mr Thomas Glass gave in to ye Session demission of his posts. The Session paid him, and he got a testimonial from them. Margaret Mearns pay'd in her penalty, 6/8. To James Crichton the beddal for his shoes, 3/6. Given to Mr Davidson, schoolmaster and clerk, as year's salary, 16/8.

July 13.—In consideration of ye straitening circumstances of John Hill and his motherless child, they appoint to give one quarter's wedges (wages) to ye nurse, 6/8. To a poor man in Monikie, 6d. Dog and Boil proclaimed for 1st time. Shanks and Dog for 3rd time. To James Moram's wife's coffin, 3/-.

August 14, 1738.—The Session having fully enquired into ye scandallous behaviour and gross miscarriage of Mr Alexander Davidson, ye schoolmaster, and finding ye same proven by several witnesses of good reputation, they do therefore impower ye Minister, in their name, to discharge the said Mr Davidson from further exercising any office in ye congregation, either as

schoolmaster, precentor, or session-clerk, which was intimat to him, to be accordingly discarded. Gave to Mr Watson, apothecary, for cutting and healing an excrescence on Catherine Andrew in Dronlaw's shoulder, 10/6. Gave in charity to Mr Glass, our late schoolmaster, under distress, 10/6.

Dec. 30, 1739.—No collection—ye day very stormy.

May 4, 1740.—Our Minister died ye second of May 1740. This simple and unpretentious entry announces the death of Mr Patrick Johnstone, whose ministry had extended over the long period of 38 years. He served the Church of Scotland through a time of great national crisis, and may be taken as a typical Presbyterian minister of his day—staunch to his convictions, earnest in his calling, and like clergymen of his time, a stern and strict upholder of discipline and guardian of public morality. Although there is no record of his place of burial, there is strong probability that he was buried in the Church.

June 29.—Mr George Johnstone, minister at Moniky, preached. He was the son of the late Incumbent. Given to common beggars, 4½d. Given to buy a cart to James Curr, 5 merks Scots, 5/6. To an express to Ballinshaw, 7d.

Sept. 7, 1740.—Mr John Stewart, minister of the Gospel at Tealing, intimat from the pulpit that a committee of ye Presbytery of Dundee were to meet at ye Kirk of Auchterhouse, in order to moderate a call for one to be minister of said parish, upon 18th day of Sept. 1740.

Sept. 18.—After sermon by Mr Thomas Lawry at Benvy, the committee proceeded to ye moderation of a call of a minister to ye parish of Auchterhouse, which came out in favour of Mr David Scott, probationer. *Nemine contradicente.*

Oct. 5.—After lecture and sermon by Mr David Scott. Collect., 2/2.

After lecture and sermon by Mr Thomas Donaldson, minister of Liff, the ordination of Mr David Scott was fixed for 18th of Dec. 1740.

AUCHTERHOUSE,
Dec. 18, 1740.

Which day and place the Presbytery of Dundee convened to the Ordination and Admission of Mr David Scott, to be minister of the parish of Auchterhouse, and everything conform to the rules and practice of the Church of Scotland being duly observed; after sermon by the Rev. Mr James Miln, minister of the Gospel at Kinnaird, the Presbytery, in the presence of the congregation, did, in the name and authority of the Lord Jesus Christ, ordain, dedicate, and set apart by prayer and imposition of hands the foresaid Mr David Scott to the office of the ministry, to preach God's Word, administrate the Holy Sacraments, and to exercise all and sundry the other parts of the ministerial work. And did admitt the foresaid Mr David Scott, minister of the foresaid parish of Auchterhouse, to serve the cure, and take in pastoral charge of the said parish of Auchterhouse in the Lord. Whereupon the said Mr James Miln, together with the other members of the said Presbytery then present, gave him the right hand of fellowship.

The Rev. David Scott, M.A., who was this day ordained Minister of the Parish, studied at St Andrews University, and graduated there 4th May 1731. He was licensed by the Presbytery of Forfar, 20th April 1738. He received a call to Auchterhouse, having been presented by John, Earl of Airlie.

Dec. 21.—The Session mett. Sederunt.—Mr David Scott, minister; Robert Miller, Thomas Hill, David Jobson, and Alexander Davidson, elders, and being constitut by prayer, the minister inquired at the elders if they knew of any scandals in the parish not yet purged. It was answered they knew of none. To the officer, Andrew Irons, 3d.

March 5, 1741.—To mending the hand-bell, 8d. This was the beddal's hand-bell, known as the corpse-bell or lych-bell. This hand-bell was a relic of pre-Reformation times, and rung on the way when the priest was summoned to administer the last rites to the dying. At this time, when a death occurred in a family,

the first intimation of it was made to the beddal, who went round the parish ringing his bell, intimating at the Kirkton, the hamlets, and respective farm-houses, the death of the parishioner. In quaint terms he said, "Who departed this life at the pleasure of the Almighty, at midnicht this mornin'. Rest his saul." So, too, when the funeral arrangements were completed, he was engaged to go round the parish and intimate the day and hour of the funeral, when all were expected to honour it by their attendance. For this duty he received a stated fee, and the usual caup or two of ale. Accordingly, when the people heard the tinkling of the hand-bell, they knew that someone had either recently died, or was being borne to the grave. At this time it was the custom also to toll the Church bell at funerals for stated fees, although, as a rule, the big Church bell was rung for the rich, and a small one for the poor. The practice of ringing the little hand-bell at funerals is a very ancient one.

In the representation of the burial of Edward the Confessor, on the Bayeux tapestry a boy appears on each side of the bier carrying a hand-bell. Chaucer also alludes to the ancient custom, for he says :—

> "These three young roysterers of whom I tell,
> Long ere prime had been rung on any bell,
> Were sitting in a tavern, there to drink :
> And as they sat they heard a hand-bell clink,
> Before a corpse being carried to his grave."

At the Minister's desire, the Session took an inventory of the several utensils and sums of money belonging to the Kirk and poor of Auchterhouse, and there was found in their custody as follows, viz. :—Two mort-cloths, a Communion table-cloth, a bason for holding the water at baptism, a napkin for use at baptism, a folio Bible, two Communion cups, a large flaggon for the convenience of carrying about the wine at the Lord's table, and a large chest for holding the above-named utensils. Upon looking into the box and enquir-

ing into the state of matters, amongst other things it was discovered that there were two or three bills containing three or four pound Scots per piece, of which the money can never be recovered. Upon counting the bad copper it was found to amount to about £30 Scots. There was an immense amount of bad copper in circulation at this time, as the old Scottish copper money had not been called up at the Union. Much of the copper money in circulation was worn out and difficult to decipher from constant wear. A Fast was appointed by the King and by the Presbytery.

This year (1741) found Great Britain drawn as an ally of Holland into the Continental struggle against Russia, Bavaria, and France, who were at war with Maria Theresa, the Empress of Austria. A most serious state of matters prevailed throughout the country also, as it was threatened by famine. The state of matters became so desperate, that supplies of grain had to be obtained urgently from abroad to keep the people from starvation. In many parts of the country the people, out of sheer desperation and frenzy, rose and attacked the mills, granaries, meal shops, and stores. These were known as the Dearth Riots, and they created considerable alarm. Subscriptions were opened to relieve the necessities of a starving and sorely-pressed people. Many of the Corporations in Scotland had to provide store-houses, where grain was stored and sold out to the starving poor at the lowest possible rates. Both in town and country the Dearth of 1740 and 1741 was long remembered. Received for the privilege of burying in the Church, 11s. To several poor families in the parish, 12s.

April 5.—Which day the Session, considering that the offices of schoolmaster and session-clerk having now become vaccant by Mr Galloway's removal to Meigle, resolved to take tryal of Mr George Ogilvy for said offices.

May 7.—A Fast was held in consideration of the Drought and Dearth that threaten the land. To Robert Clark, for mending one of the windows in the Church, 3/10.

May 17.—Which day, in consequence of a recommendation given by the Session at last meeting, David Jobson represented that he had purchased ten bolls of pease for the use of the poor, at £12 Scots per boll, which amounts to £120 Scots: and as they are to be ground next day, the Session resolved that they should be carried to the Minister's garner, and sold out by James Crichton (whom they promise to satisfie for his trouble) in such quantities to the parishioners as the necessities of their families call for, and credit be given to none, save such as have a recommendation from two or more of the elders. Which day, for the education of such children in the parish whose parents are unable for that purpose, the Session decided that they should be sent to school at their expense. Accordingly, they likewise resolved, that in order to keep such women from being a burden to the parish who are capable of working at spinning, that credit be allowed for one pound of lint, and during the spinning of it that a sixpence be allowed for their maintenance, and upon their paying the said lint they shall be allowed credit for another pound as formerly.

June 17.—Lent to the Minister the sum of £3 : 6s. : 8d., for which sum he gave his bill. The same day, allowed James Crichton for his trouble in vending and distributing the victual, one firlot of meal. To Margaret Anderson 2/- to buy lint, which money she promises to re-imburse the Session in against Martin-mass. Debursed one boll, one firlot, and two lippies of meal, at 9½d. per peck, to the poor in the parish. For some time this distribution of meal to the starving poor in the parish continued. The price of meal as retailed was 9½d. per peck.

Jan. 5, 1742.—The bad copper in the clerk's hands amounted to 19/6. Which day, Alexander Davidson, in Eastfield, and Alexander Clark, in Bonniton, appraised the value of the old school, at ye Minister's desire, at the value of £3 : 10s.

Feb. 14.—Lodged in the clerk's hands, of bad copper one penny and a bawbee, and in the Minister's hands, of bad

copper twenty-three shillings and eightpence. To the bell and mort-cloth mending, 8/6. More bad copper (£1 : 2s. : 3d.) was sold.

Nov. 10, 1742.—There was a Fast appointed by the King. This Fast was held on account of a war with Spain, in addition to the war of the Austrian Succession. This was a time of great anxiety at home and restlessness abroad, owing to the perplexed condition of Continental politics. To a lock for the elders' seat, 6d. Given in by the Minister the (offenders') penalties amounting to no less than £8 sterling. Andrew Mill sat upon ye Pillar twice, and was absolved a forenoon. This is the first occasion on which the expression "sitting on the Pillar" is used. Likewise intimation was made, that all who were in arrears for their seats should attend and pay up their arrears, or compound and take them anew. Given of copper 2/6 to James Crichton for making of the grave to George Donat.

Jan. 1, 1743.—Which day Andrew Mill, in Strathmartine parish, and Margaret Cochrane, in this parish, were contracted in order to marriage, and consigned their pledges in the Minister's hands, 2s.

Jan. 9.—To the poor, 6s. The Minister then gave in the pawns whereof to James Curr and Agnes Duncan. This is a very curious entry, and shows the wonderful variety of business carried on by the Kirk-Sessions in those days. In addition to lending money, we now find them acting as local pawn-brokers. This shows the state of distress which prevailed in country districts, when this Kirk-Session advanced sums of money on articles lodged with them, such as linen and woollen goods, and other articles of furniture, which they reckoned to be sufficient security for small sums advanced. The local bankers, pawn-brokers, usurers, "universal providers," &c., were the members of the Kirk-Session. To a coffin to a beggar's child, 10d.

Feb. 3, 1743.—Advanced by the clerk of Playfair's pledges to a supplicant recommended by the Presbytery, 1/6. James

and Mary Gray were summoned before the Session upon a very flagrant report of their gross misconduct, and were seriously exhorted to a sincere repentance before God, and were appointed by the Session to make their appearance at once before the congregation next Lord's day. The arrears of seat meall (rent) were given in. To ye beddal for grease to ye bell, 6d.

August 21, 1743.—Butchart and Spankie's pledges were given to James Smith for mending the school windows, which is 2/-. To James Smith for jobbs about the Kirk, 4½d. To the beddal for making Thomas Anderson's grave, 1/-. To James Smith for making a coffin, 4/6. Likewise appointed, that intimation should be made from the pulpit to all that are in arrears for seat meall (rent) to pay them immediately, and James Crichton to collect for that end. For the use of the little mort-cloth to Andrew Robertson, a child, 6d.

Nov. 23.—To the schoolmaster as a year's salary and clerk fee, £1.

Jan. 22, 1744.—Collected for the relief of James Anderson, taken by the Algerine pirates, in obedience to an Act of Assembly, 9d. To binding of the Kirk bibles, 3/-. Given Waddel and Millar's pledges in part of payment to James Smith for making new forms to the school. Sessions were clearly at their wit's-end for money at this time. As soon as pledges of any kind came into their hands, they simply handed them over to pay any debt they had incurred. A receipt was given in this day for the captive at Tangier. Hutchison gave in his penalty after being absolved in the ordinary way, 13/4. Granted to John Duncan and his family testimonials.

June 3.—Given to Jean Anderson to bear her charges to the infirmary at Edinburgh, 12/-. Ten shillings of this was taken out of the money lodged in the clerk's hands, and the other 2/- out of David and Chalmers' pledge money.

June 18.—Given to James Smith, the other shilling due to him for the forms for the school.

Aug. 6.—The elders met and took an account of the whole Communion collection, £31:11s.:0d. (Scots) = £2:12s.:7d. stg. To the schoolmaster, 5/-. To the beddal to buy shoes, 3/6. To the beddal at his ordinary, 8d.

August 6, 1744.—To a foot-boord to the tent, 5d. To the smith for naills, and mending the lock of the back Kirk-style. The Session agreed to give five pounds of doits at five shill. sterling.

To James Smith, for timber and workmanship for the bell, 2/-. For iron and workmanship for the bell, 4/2. As also for ale to the men for carrying her up and down. Throughout those records this granting of money for ale to workmen is of frequent occurrence. Nothing could be done in those days without the caups of ale. To neglect the caup was unpardonable. The custom prevailed everywhere. At funerals, baptisms, marriages, at all social functions, at all business transactions, at meetings—secular and sacred—ale-drinking prevailed. The ale had the reputation, however, of being exhilarating and wholesome, which could not be said of the fiery alcoholic mixtures which came into fashion after 1760. The light ale of the period was sold in pints, equal to two English quarts, at 2d. a pint; hence the name—"twopenny." An attempt made by the Government in 1725 to impose a duty of 6d. a bushel upon malt led to bitter feeling, and the outbreak of riots in town and country. Excise duties were viewed with intense hatred by the Scottish people; more particularly those laid on the barrel of beer. John Swan was ordered to appear on the Pillory next Sabbath.

April 28, 1745.—Advanced out of the collections, in the clerk's hands, to a broken sailor, 6d. To supplicants recommended from Meigle, 6d. To the bed. (beddal) for ordinary and extraordinary service, 4/-. To ditto for reparation of his house, and house door, and door cheeks, being a three-treed ane, 7/6. Robert Millar's grave money in the Church, 11/-.

Once more the peace of the parish and neighbourhood was disturbed by another daring and romantic movement on the part of the Jacobites. Tidings had reached Lord Airlie, his family, retainers, and tenants, that Prince Charles Edward Stuart, the elder son of the old Pretender, had landed at Moidart in July 1745, and unfurled the Standard of the Chevalier at Glenfinnan.

All over the Northern Highlands, along the braes of the Grampians, and already round the slopes of the Sidlaws, the thrilling news of the revolt of certain of the clans had spread. With all the bitterness of feeling created against the Government by the Excise-duties and other harassing and irritating imposts, there was, however, much more prudence abroad, and less of the reckless enthusiasm manifested now for the Jacobites than in 1715.

Sharp lessons had been taught then, and there were many bitter memories of 1715. The rebels had encountered losses, they had heard and seen for themselves the peril to life, limb, and fortune, and the social havoc wrought by rushing too precipitately into perilous rebellion. There was, besides, more intelligence abroad. They were more awake to the real state of matters. Consequently, greater caution was observed in the early days of the new movement than formerly. A change had come over Dundee and its Magistrates and most of the people. When the Highland army reached Perth, attention was drawn to the coldness of Dundee toward the movement, and in order to rouse the town a Highland detachment proceeded thither, levied contributions, and seized arms and stores.

Sir James Kinloch, at the same time, with a body of troops took possession of the town for the Prince, and held it for the Stuarts up to Jan. 14, 1746. His conduct was not altogether exemplary. It is recorded that he turned the Parish Churches into stables, and the Cross Church he converted into a repository for hay for the troopers' horses. The Kirk treasurer of Dundee, Mr Jobson, has recorded events as follows.

1745.—July	7.	Sabbath.	Rebellion commenced.
Sep.	8.	Sabbath.	The rebels entered Dundee yesterday.
Sep.	22.	Sabbath.	Preston fought yesterday.
Nov.	4.	Monday.	A Fast.
Nov.	24.	Sabbath.	About 600 rebels came to town.
Dec.	18.		King's Fast stopt by the rebels.
Jan.	9-14.		The rebels departed, never to appear here.
Jan.	17.		Falkirk—Shamefully.
Jan.	19.		Sabbath after the departure of rebels.
Feb.	2.		The rebels run from Falkirk.
April	17.		Yesterday (16th) was fought the famous Battle of Culloden, when the Rebellion dyed.

Prestonpans having been fought and won on the 20th September 1745, Edinburgh opened its arms to the young Pretender.

When news of those remarkable and unexpected successes reached this district, the Earl of Airlie had craftily completed his arrangements. He was in this position—he only held his title by courtesy; for it was lost in 1715. Therefore, if the Jacobites won, the title was his again. If he ventured to the front himself and the Jacobites lost, then everything went, and he and his family were hopelessly ruined. Therefore, keeping himself well in the back-ground, he compelled his son, Lord Ogilvie, to go to the front for the Stuarts. He had evidently no great desire to venture at first, but when he was imperiously called upon, then he took a course from which he never subsequently flinched. An order went forth to all the tenants and servants on the Airlie estates to take up arms, which, as the old Earl put it, "they must dae or be destroyed." Accordingly, a considerable body of men was raised from Dundee and neighbourhood; indeed, nearly every parish in the County of Forfar sent men to join what were called Lord Ogilvie's battalions. Many were pressed to serve undoubtedly. Well-to-do farmers hired farm-servants to go as their substitutes. Many ploughmen and young lads from the plough were thus inveigled into the movement. Mr James Marshall, the Earl of Airlie's officer, and Mr Alexander Paterson, were the most

prominent men in the parish. Very few men in the parish, however, ventured except those pressed and threatened by Lord Airlie.

The two battalions comprised about 800 men. It was a typically hardy, sturdy contingent, but in training and military qualities certainly far from efficient. The occupations of those who joined the ranks were varied and interesting. There were county gentlemen, non-jurant clergymen, weavers, workmen, chapmen, farmers, shoemakers, cottars, vintners, masons, coopers, smiths, ground-officers, grooms, sailors, pendiclers, tailors, surgeons, porters, physicians, ploughmen (numerous), porters, carpenters, factors, clerks, writers, gardeners, barbers and wig-makers, wrights, brewers, silver-smiths, tinkers, innkeepers, coachmen. There were many Ogilvies came out, but not so many as is generally believed. Such was the nondescript character of the force, drawn from all ranks and conditions of people in the county; and their leader, Lord Ogilvie, was but a high-spirited lad of twenty years of age—five years younger than Prince Charlie. He was the eldest son of John, fourth Earl of Airlie, by Margaret, the eldest daughter and heiress of David Ogilvie of Clunie. He was born in 1725. He was educated at Aberdeen University, and was afterwards sent to Edinburgh, where he was trained in those social accomplishments befitting his rank and order. He had for his years a considerable reputation for gallantry, and his amatory exploits culminated in an elopement with a young lady, who afterwards became quite a heroine in her day, and is still remembered in connection with the '45.

The following officers served amongst others in Lord Ogilvie's battalions:—*Colonel*—Sir James Kinloch of Kinloch, in 2nd battalion. *Majors*—Robert Fletcher, Forfar; John Ogilvy, Glamis. *Captains*—Patrick Grant, Kirriemuir; David Ferrier, Brechin; John Ogilvie, Tannadice; David Garden, Kirkden; John Kinloch, Glenisla; William Ogilvie, Kingoldrum; David Ogilvie, Tannadice; John Robertson, Glenesk; Alexander

Shaw, Glenisla; John Kinloch, Glenisla; Robert Young, Brechin; William Farquharson; Alexander Kinloch, Meigle. *Captain of the Guard over "Hazard" Sloop at Montrose*—John Shepherd, Brechin. *Ensigns and Lieutenants*—George Smith, Brechin; James Ballingall, Forfar; John Aitkenhead, Brechin; William Leith, Brechin; Patrick Lyon, Tannadice; John Lindsay, Montrose; James Macduff, Tannadice; Alexander Mather, Brechin; Patrick Laird, Meigle; James Mather, Brechin; James Ogilvie, Tannadice; Wedderburn, Newtyle; James Ogilvie, Tannadice; John Ogilvie, Glamis; George Pattullo, Dundee; James Stormont, Rescobie; James Stormont, Kirriemuir; William Campbell, Rescobie. *Quarter-Master*—Alexander Binny, Tannadice. *Surgeon*—James Carnegy, Brechin. Sir John Wedderburn of Blackness, served as a volunteer, and was executed after the Battle of Culloden for his activity in the Rebellion. *Sergeant-Major*—George Bruce, Brechin. *Sergeants*—James Anderson, Kingoldrum; Alexander Stuart, Kingoldrum; James Aiton, Brechin; Robert Greenhill, Kinnettles; John Adams; William Low, Forgan; John Aiton, Brechin; Colin Tindal, Brechin; John Webster, Kinnettles. The private soldiers, of whom the list is very incomplete, comprise many names still familiar in the county. In addition to those names, young lads from the county were enlisted as drummers, and those trained and fitted for the position were engaged as pipers for the two battalions.

It must have been an anxious and exciting day for many in this district, and throughout Strathmore, when the local contingent left. After securing the most serviceable horses from the farms, and carts for baggage, and ample supplies of hay from the ricks, they fell in for the march south. Many female Jacobites would be jubilant, and show their sympathies by donning their white dresses with the white rose. There would be a good deal of singing and piping, "The King shall enjoy his ain again," and "We'll awa' to Shirramuir and haud the Whigs in order." When they reached Edinburgh, the Prince was in

possession of the capital. Lord Ogilvie was admitted a member of the Prince's council, and marched south with the Highland army into England. On the unfortunate retreat from Derby, young as he was, he was chosen to command the cavalry.

When they reached Glasgow, Lord Ogilvie found his young wife there, fully resolved against all persuasion to join him and his men, and she was not long of experiencing many of the hardships and dangers of the battlefield. At the Battle of Falkirk she remained with the reserve, when Hawley's troopers were put to flight by the Highland army. On the subsequent rapid march northwards from Stirling, she was nearly made a prisoner, and lost much of her personal baggage. She passed quite near the family residences of Cortachy and Auchterhouse on the way north through Strathmore, but she held on with the army.

At the Battle of Culloden, where the star of the Stuarts set for ever, the regiment commanded by Lord Ogilvie fought in the second line. He made his escape from the disastrous battlefield, pushed on to Cortachy Castle, where for a short time he lay in concealment. He afterwards made for Dundee, where he and several other rebels found a ship which conveyed them to Bergen, in Norway. At Bergen he was taken prisoner, but escaped to Sweden, whence he made his way to France.

Lady Ogilvie was taken prisoner near Culloden, and, as a noted rebel, was ordered by the Duke of Cumberland to be detained in Edinburgh Castle, whither she was escorted along with the Ladies Gordon, Kinloch, and Macintosh.

The following letter, just brought to light, suggests that the family of Lady Ogilvie were supporters of the House of Hanover, and for this reason, and others, doubtless, were opposed to her marriage with Lord Ogilvie. It is written by Walter Johnstone, an officer in the Duke of Cumberland's army, to Sir James Johnstone of Westerhall, informing him of the capture of his daughter before Culloden.

"INVERNESS, *May 8th*, 1746.

DEAR SIR,

I send you by express, at your daughter, Lady Ogilvy's desire, and the desire of several people here, who have it very much at heart, tho' not in their power at present to serve her, out of regard to you and your family.

When Lady Ogilvy was first confined here, I wrote Mr Fergusson an account of it, and what I had done, and desired my letter might be communicated to you, in order to alleviate as much as possible the grief I knew you would be under. Since that time her confinement has been made closer, owing to a silly accident which it was not in mine nor your friend's power to prevent, and we have reason to believe she will be sent along with Lady M'Intosh to Edinr. Castle. Now, as it is impossible with all the interest we can make to procure her liberty, or change the Duke's resolution concerning her, and H.R.H. has been heard to say to the people (who) spoke for her, that he heard a very good character of you, and was acquainted with the loyalty of your family, nay, to ask where you was, as if it had been expected you should have been to wait of him. We have thought it best to acquaint you of it, and that we believe if you thought it proper to come to Edinr. and wait upon the Duke, your known loyalty and character might weigh with him so as to deliver Lady Ogilvy into your hands, which would undoubtedly be more agreeable to you than having her confined in the Castle of Edinr., or sent to London. The Duke's known goodness, affability, and great humanity encourage me to think that this cannot fail, altho' he were not so perfectly acquainted as he is with your father's loyalty, and yours, and that many branches of the family have faithfully served his father and grandfather. There are, besides this, many other reasons which you will forgive me to mention to you, who undoubtedly consider things with more justice than I am capable of, which must have their weight, such as, your being a representative for your county in Parliament, Lady Ogilvy's extreme youth, her being obliged to follow her unhappy Lord wherever he went, at his desire; add to this, her marriage being entirely a marriage between two young people (who) liked one another, without the knowledge or consent of parents. This is the light she has been represented to the Duke in, and indeed, the truth; and I flatter myself that when they are laid by you before the Duke, *viva voce*, they will not only have the good effect to procure Lady Ogilvy's liberty, but prevent any slurr upon your other children actually in the service on her account. I don't think or say any blame materially falls upon them, because their sister was unhappily married to Lord Ogilvy, and consequently, obliged to obey him as a husband; but you are sensible. It is best to be guarded

against the idleness of tongues and the malice of the world. You will be so good, I hope, to excuse the freedom I have taken to lay before you this affair so tediously as I have done; it must be disagreeable to you to read it, and more to think of it, but my concern about this affair, and the pain I am sensible it must have given you is so great, that tho' I designed to be short, I could not contract my letter.

Mr Laurence Dundass, who is commissary to our army here, helps me to forward this to Edinr. He has been of the utmost service to Lady Ogilvy in this affair, acted the part of a benevolent, humane, and good man. My Lord President, to whom I shall take care to be introduced, has been very active, and showed the greatest regard and esteem for his friend, Sir James, but times and unlucky circumstances havs as yet rendered all their pains ineffectual. We believe we shall march from this to Fort William on Monday next, and it is thought the army will be nearer Edinr. in three weeks. You will hear of its motions, and the Duke's, so as to judge when to set out to wait upon him.

If you think any answer to this necessary, inclose it in a cover to Laurence Dundass, Esq., Commissary to H.R.H. the Duke's army, and return it by the express to his brother, the merchant. It will come safe, and I shall have it from Mr Dundass here, or where we are. The express which came to you is paid. I am, with the greatest affection and esteem,

Dear Sir,

Your most obt. humble servant,

WALTER JOHNSTONE."

In the *Scots Magazine* of June 1746, the following notices occur:—

"Lady Ogilvie, taken at Culloden, was brought to Edinburgh by a party of soldiers and committed to the Castle, on the 15th June.

Miss Jeanie Cameron was admitted to bail on the 15th, the Duchess of Perth on the 17th, and the Viscountess of Strathallan on the 22nd of November. They have been in the Castle of Edinburgh (whither Miss Jeanie Cameron was brought from Stirling) since the beginning of February. Lady Ogilvie, who has been prisoner in the same place since the middle of June, made her escape on the 21st Nov. 1746."

The escape of Lady Ogilvie, one of the romantic heroines of the Rebellion, was effected by the boldness and cleverness of her sister, a well-known figure in the society of the time, and with such a reputation for beauty, that she was known as the

Bonnie Barbara Johnstone. She subsequently became the wife of Charles, the 6th Lord Kinnaird, and her portrait is to be seen in the library of Rossie Priory. The story of the romantic escape from Edinburgh Castle, and the part played by Barbara Johnstone in successfully carrying it through, has been fully ascertained through a document recently found in the Record Office of London. This document is dated 25th Nov. 1746, and described as

SIR PETER HALKETT'S EXAMINATION OF JOHN MARTIN, LADY OGILVY'S SERVANT.

Here is the information extracted from the servant by Sir Peter Halkett, then the officer in command of the Castle of Edinburgh :—

"John Martin declares, that Miss Hepburn and his lady's brother, Mr Johnston, upon Friday night at six, went out of the Castle. Miss Hepburn had been a quarter-of-an-hour there, her servant lighted them home; when they went out he was sent down to Lady Elibank's to enquire after Miss Murray, who was sick.

That Lady Ogilvy's maid was in the Castle when he was sent upon this message; but at seven, when he returned, she was gone, and he has not seen her since. Miss Johnston was in Lady Ogilvy's room when he returned, but did not allow him to go into it. She told him he was to dress no supper, and at eight ordered him to his quarters.

In the morning, Miss Johnston ordered him to take the tea-kettle into Lady Ogilvy's room, and told him her sister was not well; that he did not see or hear her in the room that day, and when he was in the room the bed-curtains were closed; that Miss Johnston told him he was to acquaint those who asked for his lady, that she was not well. At eleven, Miss Johnston went out of the Castle. After she went he did not hear anybody in the room, and all that day heard no voices in it. At ten o'clock on Friday night, when the turnkey went to lock up the prisoners, Miss Johnston told him that nobody was with her sister, and that he might lock her up when he pleased. He did not go into the room, nor see her. The turnkey told the orderly sergeant all was well, upon which the sergeant locked the door. At the relieving of the guard, Ensign Robertson and Lieut. Hewston went to visit the prisoners. Upon their coming to Lady Ogilvy's, Miss Johnston met them at the door, and told her sister was not well and in bed, upon which they retired without going into the room."

Lady Ogilvie was therefore smuggled out by an exchange of dresses with her maid, and favoured in her efforts to escape by the lax discipline shown in guarding the prisoners. She subsequently joined her husband in France. Lord Ogilvie entered the French service, formed a regiment called Ogilvie's regiment, and rose to be a Lieut.-General in the French army. He was a great deal at the French court, and was known amongst the gallants as "Le bel Ecossais." It was said also, that he was in high favour with Queen Maria Leczinska. For his share in the Rebellion he was forfeited by Parliament, but having procured a free pardon under the Great Seal in 1778, he returned home, and in 1782 he obtained an Act of Parliament for removing certain disabilities and incapacities occasioned by the attainder. He was for his services in the French army made a Knight of St Louis, and held a pension from the French Government. When Napoleon became Consul of France he offered to continue this pension, but Ogilvie declined it. He died, after a remarkable career, a much beloved and respected man, at Cortachy, 3rd March 1803. His drinking cup, made of silver, and inscribed with the Ogilvie arms, contains the following motto :—

Si la Fortune me tourmente,
L'Esperance me contente.

(If Fortune torments me, Hope contents me.)

His sword is thus inscribed in German :—

Wer nicht Lust hat zu schoenen Pferd,
Ein blanken Schwert,
Ein schoenen Weib,
Hat kein soldaten Herz in Leib.

(The man who feels no delight in a gallant steed, a bright sword, and a fair lady, has not in his breast the heart of a soldier.)

These interesting relics of 1745 are to be seen at Cortachy Castle.

Lady Ogilvie had died in France in 1757, at the age of 33. By this first wife, Margaret, daughter of Sir James Johnstone

of Westerhall, Lanarkshire, he had three children—(1) David Ogilvie, titular Earl of Airlie, who was born at Auchterhouse, 4th December 1751. Being mentally affected, he never assumed the title, and died unmarried at Kinalty, 6th April 1812. (2) Margaret, born at Boulogne, 23rd June, and baptised at the Parish Church of St Nicolas there, 24th June 1748. She was married at Cortachy, 26th November 1769, to Sir John Wedderburn of Ballindean, Bart. She died at Ballindean, 23rd March 1775. (3) Johanna—born at Paris, 1755. She died unmarried, in France, 1826.

By his second wife, Ann, third daughter of James Stewart of Blairhall, Perthshire, he left no issue. In the death without issue of David Ogilvie, Walter Ogilvie of Clova laid claim to the title of Earl of Airlie before the House of Lords; but failed to elicit from them any decision. Walter's son, David, was, however, continued in the title by Act of Parliament, on 26th May 1826. For the members of the Airlie family the Battle of Culloden was indeed a cruel and crushing blow. They had risked much for their fidelity to the Stuart cause, they had suffered and lost, and now after many hardships, they were exiles in France. Of Lord Ogilvie, and more especially of his adventurous young wife, no words more fittingly describe their pathetic condition as sufferers and exiles as those of the fine old Jacobite song—

"Fair lady, mourn the memory
Of all our Scottish fame!
Fair lady, mourn the memory
Even of the Scottish name!
How proud were we of our young Prince,
And of his native sway!
But all our hopes are past and gone
Upon Culloden day.

There was no lack of bravery there,
No spare of blood or breath,
For, one to two, our foes we dared
For freedom or for death.

The bitterness of grief is past,
Of terror and dismay !
The die was risked, and foully cast
Upon Culloden day."

When the Duke of Cumberland was following up the Highland army through Strathmore, he halted at Glamis Castle. There he found from the inhabitants of Forfar a reception far from friendly. That night at Glamis, some men from Forfar crept within the lines of the Duke's camp and cut the girths of the troopers' horses, in order to impede the march. Certain other demonstrations on the part of the Forfarians touched the temper of the Duke, who threatened to make an example of them on his return. Several of those in the parish prominently connected with the Rebellion left the district, or kept in hiding amongst the Grampians until the storm blew over.

Orders were issued to all ministers to read declarations from their pulpits, and to inform the Government of all the disaffected in their parishes. Many of the rebels quietly surrendered, and gave up their arms to the parish ministers, who were commissioned to receive surrenders. Through their influence and magnanimity, the hand of vengeance was stayed in many cases, and the disaffected pardoned. There had been much outrage and cruelty on both sides, and therefore, the wisest policy was to forget and forgive. The Minister and elders made the best of a trying situation, and there is nothing to show that any harsh measures were adopted to give away any of their Jacobite fellow-parishioners.

A marble tablet in the churchyard contains the following inscription :—

Sacred to the Memory of
JAMES CHRISTIE.

. . . . . .

"He and his brother Donald were honoured with the friendship of David, Lord Ogilvy, with whom their father had gone to Culloden."

It is of interest also to refer to a very peculiar circumstance which links this historical event with the present day. The father of the late farmer of Templeton, Auchterhouse, was born in 1715. He was tenant of the farm of Braideston, near Eassie. When the Highland army passed through Strathmore, on the way south in 1745, they wanted to take him along with them, but he refused. However, he got one of his men to go as a substitute. The Highlanders took away two of his horses, but these were subsequently recaptured by one of his farm hands, having been found hidden and tethered amongst the broom. This tenant of Braideston was twice married, and had nineteen children, the youngest of whom was the late farmer of Templeton. There was one of the children in its mother's arms when the Highlanders passed, and it also saw the Prince. The present tenants of Dronley and Templeton farms are the nephews of one who saw Prince Charlie.

Another parishioner informs us that his ancestor, Captain Alexander Stewart, was an officer in one of the Northern Highland battalions, and that he wore for some time a watch which this same officer carried throughout the Rebellion. His grandfather knew intimately Iverach More, who belonged to Invercarron, in Ross, and who also fought at Culloden. He lived to a great age, and never was known to have worn a bonnet. He was held in great honour and regard in the Highlands, as probably the last survivor of the '45.

CHAPTER VII.

Fast Appointed by the King—Thanksgiving for Victory—Parish Roups—War Abroad—Local Scandals and Disorders—Funerals in the Olden Time—Repairs on Church and School—Return of Lady Ogilvie—Baptism of the Heir to House of Airlie—A Jacobite Gathering—Mysterious Meeting—An Elopement—Thanksgiving for Peace—Stool of Repentance—The Minister's Death—New Minister—New Church—The American Rebellion—Fast for the War—Great Dearth—A Disastrous Harvest—A Robbery—High Prices—Great Storms—Statistical Account of the Parish—Lord Duncan—Quaint and Curious Accounts and Money Transactions—Admiral and General Scott—Rev. Dr Addison.

DEC. 18, 1745.—A Fast was appointed by the King to implore the blessing of God on his arms, and there was collected by David Jobson 10½d., whereof was disbursed by the Minister to Barbara Gray, a sixpence. To James Crichton, his ordinary, and for grease to the bell, 6d. Advanced to Agnes Duncan for a vomiter, 6d. To James Smith for mending the pulpit and latron, 7d. The Session received from Mr George Johnstone, minister in Monikie, 8 bolls of oatmeal, as ye interest and part of ye money resting (owing) by him, by bill, to the Kirk-Session, being £6 : 16s. : 8d., which meal ye Session unanimously agreed to distribute according to the necessities of the poor.

26th June 1746.—There was a Thanksgiving held by Royal Authority. This Thanksgiving was observed for the Victory at Culloden and the flight of the Young Pretender. The melancholy and tragic end of a disastrous civil war ensued in which many noble souls and fine types of gallantry perished. It is no exaggeration to say, that many of those brave and devoted men were in every respect infinitely nobler than the cause they supported, or, to speak the truth, were inveigled into by

adventurers, malcontents, and traitors. Stripped of its romance and poetry, the Rebellion of 1745 was a miserable fiasco from the beginning. To Mr Ogilvy for being clerk to Anderson and Moram's roup roll, 1/3. Roups at this time were frequently carried through by the Kirk-Session. They were occasioned by the furniture and goods left as pledges in their hands, or consigned by parties who had died, leaving the Session's claims unpaid.

August 3.—To James Smith for mending the tent and school table, 1/3. To Bailie Clark, in Coupar, the best mort-cloth. To Marjory Dand, 2/6. To Maidy Buack's house rent, 2/6. To David Jobson for meal to the poor, 10s.

Jan. 7, 1747.—A Fast was appointed by the King for imploring the Blessing of God on His Majesty's arms. A war for some years had been going on with Spain (1739-1748), caused by the cruelty of the Spaniards to captured English crews on the Pacific coast. The war of the Austrian Succession was still raging also, into which this country had been drawn. To John Anderson for bear meall, 1/4. For Alexander Paterson's wife's burial-place in the Church, 11s.

The Minister informed the elders that James Leechman in Bonniton, and David Butchart in Cotton, and Andrew Webster in Bonniton, had given offence to the congregation by drinking themselves drunk on the Monday of ye Thanksgiving Service after the Sacrament; whereupon the Session ordered the officer to summond them to appear before them.

Oct. 27.—The officer acquainted the Session that he had summoned and personally apprehended the parties named, as ordered. Then appeared Andrew Webster, who being asked if he was guilty of drunkenness on Monday after the Sacrament, he acknowledged ingeniously that he was heartily sorry for it, upon which he was ordered to retire a little. Then compeared David Butchart, and he was dealt with as above. James Leechman next compeared and gave the same story, and was dealt with as above. The Session unanimously agreed that for

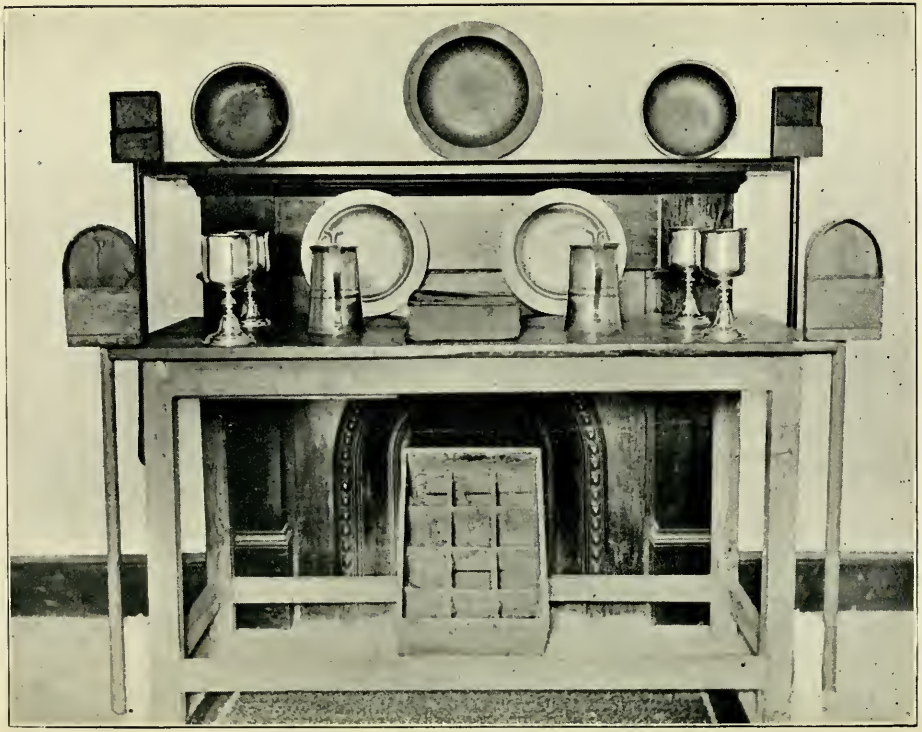

Photo by *A. H. Rea.*

COLLECTION OF OLD CHURCH PLATE, &c.

this fault they should be dismissed with a rebuke, and certified that if guilty for the future of any such practices, a more public censure would be inflicted. They being called, the Minister rebuked them, and exhorted them to take care of their conduct in the future. The money collected for the Algerine prisoner was returned—15s. John Swan paid for his absolution from the Pillory, 5s. To half boll meal for J. Anderson, 4/8. To one firlot of bear meal for do., 1/3. Allowed to James Crichton for buying and other incidents, 10d. To James Curr for shoes to his wife and meal for his family, 3/2.

23rd Oct. 1748.—A collection was made for helping to pay the expenses for amputing (amputating) and curing David Cant's leg, and the Session resolved to apply to ye Presbytery for a collect^n^ through severall parishes for ye said purpose. James Smith paid a crown for his seat, as the full price of it, and the discharge of arrears; in consequence of which the Session devolve, and hereby do devolve, all right that they can claim to that, and declare for ye part of it, that it is ye property of his heirs and successors and assigneys, and order ye Minister to sign this in their name.

Nov. 19, 1748.—The Session, in consequence of a recommendation by the Minr. and representation that the Patron and Heritors had unanimously given their consent to allow the parish a tryal of one, Mr David Rogers, as schoolmaster, agreed to admit him as their Session-Clerk, which they did, and hereby do accordingly.

Nov. 1748.—A large chest formerly belonging to the Session, as part of the effects of Marjory Sandeman, formerly maintained on the poor's money, was apprised to the Minister, at two pounds Scots, 3/4. To James Smith, for ye grass meall of Griz. Maxwell's hoose, 3/4. Allowed by the Minister and Alex. Davidson for a coffin to John Anderson, 5/-. To a winding sheet to him, 2/6. To ale for ditto's funeral, 5/-. To a mutchkin of brandy for ye funeral, 6½d. To making of his grave, 1/-. Pay'd in for doits which were sold, 2/6.

This day, in consequence of a resolution to employ physicians for taking care of David Cant, the Session this day answered the demands of said physicians, upon receipt of their account, which for amputing (amputating) of his leg, &c., amounted to this, they pay'd by the express, £124 Scots, or £10 : 6s. : 8d. To John Nicol for school tongs, 9d. Paid by John Petrie for his seat, 8d. There was a collection made for one of our native poor who had his house lost by fire, 1/3. To James Scott for a lock to the letteren, 7d.

June 4th, 1750.—Paid by James Crichton for Marjory Smith's coffin, out of the roupt effects, 1/2. For thack to the schoolhouse, 7/6. To casting divots for the schoolhouse, 1/8. Collection made for the distressed Protestants of Silesia, 8/7. For a wallet to the mort-cloth, 2/-. To the smith for mending the sword of the bell, 6d. For carrying divots to the schoolhouse, 3/4. For carting the divots for the schoolhouse, 1/8. To the officer for his shoes, 3/4. For making a poor woman's grave, 1/-. To James Smith for takin' doon and repairin' the pulpit, &c., 1/9. To James Elder for ditto, 2/11. To thatching the schoolhouse, 4/2. To service made in thatching the schoolhouse, 2/6.

Dec. 5, 1750.—Intimation was made from the latterin for the payment of arrears of the seat rents.

Jan. 13, 1751.—This day the Minister preached for a distressed minister. To James Elder for building a seat and mending the kirk style, 1/1. To two dealls for building a new seat, 2/-. To the officer in doits, 3/4. Received for an old lock, 3d.

Dec. 4, 1751.—David Ogilvy of Airly, only son of David, Lord Ogilvy, was born at Auchterhouse.

Dec. 6, 1751.—This day, David Ogilvie, lawful son to the Right Hon. David, Lord Ogilvie, and Lady Margaret Johnstone, his spouse, and grandson to the Right Hon$^{ble.}$ John, Earl of Airlie, residing at Auchterhouse, was baptysed in the presence of certain persons of distinction. This is an incident of much

pathetic and winsome interest, and romantically associated with the Rebellion of 1745.

It was generally understood that at this time—only five years after Culloden—Lord and Lady Ogilvie were refugees in France. Now we find that the exiled lady had given birth to a child in the family residence in this parish. When and how she had reached the parish is not recorded. The brave step of proceeding to Scotland had to be taken for family reasons, because at this time births in high aristocratic circles required the fullest certification. Most likely, she had been smuggled across in disguise in a trading ship to Dundee. It was a characteristically bold venture. She who had passed through the hardships of the campaign and retreat of the Highland army, and been taken prisoner and escorted from Inverness by the Duke of Cumberland's soldiers to Edinburgh Castle, and made her escape thence by stratagem, however, had a nerve and courage for many exploits. There is not a whisper of those who accompanied her. At any rate, whether Lord Ogilvie was with her or not, she and her associates were on their native heath again, and their position as outlaws and rebels known to every servant in their employment, yet such was the attachment between master and servant in those days, not one would betray them.

At this baptismal service there would be present, we may be sure, none but Jacobites. The old Earl, the Head of the house, would be there, and the Countess; possibly some members of the House of Strathmore; but who the persons of distinction were is wrapt in mystery. During the '15 and '45 there must have been many interesting gatherings, and secret conclaves, and plots, and intrigues in this quaint, old historic house; it seems to us, that this gathering in connection with the baptism of the young heir of Airlie has certain peculiar features of tragic and romantic interest. For the Minister of the parish there was not a little risk in officiating on such an occasion. Had the Hanoverian spies been cognisant of all that transpired,

it would have cost the Minister at least his living. Lady Ogilvie soon afterwards returned for safety to France, where she died in 1757, aged 33.

What adds intensely to the pathetic character of this service is, that the child (as we have already stated) became mentally affected and never assumed the title. For mending and setting the school grate, 9d. For making a desk board for the school, 3d.

July 3, 1753.—There was a Thanksgiving kept for a plentifull rain after a long and severe drought.

Dec. 1.—Alexander Clark in Bonniton paid £2 Scots, 3/4, for his seat, and he obliges himself not to dispose of said seat without the Session's consent.

In 1753, it is interesting to notice that potatoes were first introduced for sale into Dundee market by John, Lord Gray. Paid to Patrick Crichton for his trouble and charges in citing several witnesses before the Sheriff of Forfar, at the schoolmaster's instance, against Henry Geikie of Easter Keillor.

About 1755 the population of the parish was nearly 600. In the Kirkton there were 109 inhabitants; in Dronlaw, 112; in Newton, 57.

Feb. 6, 1756.—A General Fast was appointed by the Royal Authority upon account of ye earthquakes in Lisbon. The earthquake at Lisbon occurred on 1st November 1755. It is recorded, that in about eight minutes most of the houses of Lisbon, and upwards of 50,000 of the inhabitants, were swallowed up and whole streets buried. The cities of Coimbra, Oporto, and Braga also suffered severely. The effects of the earthquake were felt, it is said, five thousand miles off. The shock was also reported to have been felt over this country.

To makeing two leddars (ladders) for the Church, 2s. To Mr Thomson's widow, late minister of Strathmartine, 5s. To a supplicant, 4d. There was a collection made for helping to build a bridge at Glenesk, £2. Patrick Matthew's son is allowed by the Session two pecks of oatmeal once in three weeks.

The Minister reported that he had received a letter from Mr Weems, minister at Errol, that Elizabeth Crockatt, who belonged to Auchterhouse, and was residing at Inchmichael, had refused to make a satisfactory confession to him, and that he had brought her case before My Lord President and his son, as Justices of the Peace, to have her incarcerated: and because he had been informed that she meant to elope, he had left her in the hands of two elders and a constable. When in their hands she made a confession, and after having done so, her master determined to send her to her father at Auchterhouse; but instead of going there, she was carried off somewhere else—it was said to Dundee, and from that across the Tay—and no accounts have been heard of her since. The matter was appointed to the Presbytery of Dundee. To the Minister for defending Thomas Gray in Newtyld, 1/8. John Brown's penalty paid, 7s.

Dec. 11, 1757.—To supply the several necessities of our poor, the Session came to the resolution to sell all the bad copper in the box, which was accordingly weighed, and amounted to 1 stone 7 lbs., Amsterdam weight, and the Session impowered Robert Millar to sell the same to the highest bidder. Given for two cabbers (cupboards) belonging to the Session, 1/2. Lent to Orphan Wright, 10s. The Minister gave in the receipt of the money transmitted to the distressed ministers of the United Synod of New York, of Pennsilvania.

March 7, 1762.—There was observed a general Fast for the present war. War with Spain was declared in Jan. 1762, and Havana, the capital of Cuba, and Manila, the capital of the Philippine Islands, were taken by British naval and military forces, with vast treasure in money and stores.

May 5.—There was a Thanksgiving appointed by the King for the late Peace. The Seven Years' War had just closed with the Treaty of Paris. This country now finally acquired Canada, and retained Nova Scotia, New Brunswick, &c., gained from France several West Indian Islands, but made a desperately bad

bargain in giving back Havana and Manila to Spain in exchange for Florida. Hanover was also restored to the British Sovereign.

Feb. 6, 1768.—There was lent out the first mort-cloth for Lady Airlie, for which there was paid 10/6. The Countess of Airlie, whose death is here recorded, was the widow of John, fourth Earl of Airlie, who died at Cortachy, 24th July 1761, in the 62nd year of his age. The Countess was the eldest daughter and heiress of David Ogilvie of Cluny. She had two sons. (1) David, Lord Ogilvie of the Rebellion of 1745, already referred to. (2) Hon. Walter Ogilvie of Clova, who became an advocate.

Oct. 22, 1769.—James Crichton and Ann Kay, Dronlaw, were ordered to compear upon a Stool placed before the pulpit, upon which every person guilty of similar conduct shall be seated for the future. The penalty in addition was 13/4. This was the well-known Stool of Repentance, on which all parties guilty of immoral conduct were compelled to appear. It was placed in front of the pulpit, and when the Minister gave the word to the beadle, he ordered the culprit frequently to stand on the stool, or assisted him or her considerately to do so, as a sign of repentance. Thereupon they received their rebuke and the "Wee Sermon." The Stool of Repentance is still in our possession, but not now called into operation. It is still a good, sound, substantial cutty stool, and a very interesting relic of the days of stern ecclesiastical discipline. Once, in a jocular way and out of curiosity, we showed it to a very ancient character and old Angus worthy, and asked him if he had ever in his day been before the Session. "Oh," he said, "Twice at ony rate." Isabel Farmer's roupt effects amount to 7/6.

July 14, 1771.—The death is recorded of the Rev. Mr Scott's son. To mort-cloth for Thomas Scott, 2/6.

The year 1772 was memorable as a year of Dearth. A serious riot took place in Dundee, which culminated in an attack upon Mylnefield, which was sacked. There was great distress in town and country, and prices for victual reached a high figure.

July 26, 1772.—The Session took into consideration the shamefully inadequate salary of the schoolmaster, which was £7 : 3s. : 6d. yearly, and in consideration that the necessaries of life were almost doubled from what they were when his salary was fixed, they agreed to raise his salary to £10 : 3s. : 6d. To discount of bad copper sold by weight, £1 : 16s. : 8d. To buy a new baptism register, 4s.

Jan. 17, 1773.—The Rev. David Scott, minister of the parish, having died, the mort-cloth was provided for his funeral. He died in the 33rd year of his ministry. He married Mary Mitchell, who died 30th May 1794.

Nov. 4, 1773.—Which day the Presbytery of Dundee met at this place to moderate in a call for Mr James Scott, preacher of the Gospel, to be minister of this parish.

April 22, 1774.—The Presbytery of Dundee met and ordained Mr Scott according to the procedure already given. The Rev. James Scott was licensed in 1771, and was presented by the Hon. Walter Ogilvy of Clova, 30th July 1773.

May 1.—To James Elder for removing and setting up seats att the settlement, 1/6. To meal and ale for Andrew Brown's funeral, 4/6. To making his grave, 1/-. To buying a black serge for lining the mort-cloth, 10/8. Lent to John Ramsay in Wester Adamstone, by bill, £1 : 10s. To James Elder for taking down the kirk seats, 3/8.

At Manse of Auchterhouse, 13th May 1774.—A meeting of the heritors was convened for the purpose of considering the present condition of the Church, manse, and school, and for ordering the necessary repairs. The result of the meeting was that it was resolved to build a new Church. The Church was practically re-built, therefore, mainly out of the old material.

Dec. 12, 1776.—There was a Fast observed by the King's appointment on account of the frequent American Rebellion. In April 1775, at Lexington, near Boston, a body of British troops was attacked and defeated by the American colonists, and accordingly Civil War began. In June, the Battle of

Bunker's Hill was gained, but with great loss to the British troops. Colonel George Washington had now become Commander-in-Chief of the Colonial forces. In March 1776, the British troops were compelled to evacuate Boston, and on July 4, 1776, the Congress at Philadelphia issued the famous Declaration of Independence, and the United States now began to exist. Given to David Crichton, officer, for clearing away the rubbish from the Church doors, 13/4. To the roupt old seats, 4/6. To paying the additional expenses of the silk fringes, and a box for holding the Communion elements, 2/6. To George Anderson for a new tablecloth, £1 : 2s. : 10d. To David Fergusson for making twelve stools and two seats in the steeple, 13/-. To making a standard for the baptism plate, 1/8.

Feb. 26, 1778.—A Fast was appointed by His Majesty upon account of the present American Rebellion. In Oct. 1777, the Capitulation of Saratoga took place, when General Burgoyne was forced to surrender to General Gates. Louis XVI. of France now recognised the United States as a sovereign power, and in Feb. 1778 formed an alliance with them.

May 3.—There was lent to the Trades in Dundee, upon bill, £25 Scots. Fines amounting to 14s. stg. were given in, on account of neighbouring cows breaking in upon Mr Blair's enclosures.

Nov. 21, 1778.—For a new stair to the steeple, new window, table-seats, and two doors, &c., £4 : 1s. : 4d. To James More in Dronley for a coffin of a second size, 7/6.

Feb. 9, 1779.—A Fast was appointed for the War. The War was still raging, and the British troops were mainly successful in the South.

Feb. 7, 1782.—There was a General Fast observed. The army of the United States in October 1781 gained a decisive victory over Lord Cornwallis, who was forced to surrender. The Capitulation of Yorktoun practically finished the war, as Great Britain saw that success was hopeless.

May 25, 1783.—A collection was made for the printing of a Gaelic Bible, £1 : 18s. : 6d.

May 27, 1783.—A Meeting of the Heritors and Kirk-Session was held.

The Meeting, taking into consideration the present scarcity and high prices of meal, think it proper that a quantity of meal or grain should be bought for the use of the necessitous and industrious poor in the parish, and, upon looking into the state of the poor's funds, find that these are sufficient for the purpose, and that there are at present £33 : 13s. : 9d. sterling of ready-money in the Session's hands. The meeting, therefore, authorise the Kirk-Session to apply the ready-money just now in their hands for purchasing meal or grain for the use of the necessitous and industrious poor in the parish, to sell it out in small quantities—not exceeding two pecks at a time—to each family. This national calamity was known as the Dearth. The harvest of 1782 was a failure, caused by the storms of rain which prevailed. It was not completed till the end of November, and a dearth of great severity ensued. So great was the strain upon the poor, that riots broke out in many parts of the country. Soldiers had to be called out to maintain order, and great alarm was caused by people driven to frenzy by hunger. Town councils, kirk-sessions, and other corporations took action, and a great deal was done to alleviate the abounding misery. Ships were chartered to bring across grain from Holland and other countries, and this was sold on terms as easy as possible to the starving people. In Dundee and neighbourhood the distress was great, and a call was made on the wealthier citizens to assist in the emergency. A portion of the Government's allowance for the North of Scotland fell to Dundee, but this was greatly augmented by the generosity of philanthropic citizens, who seem to have done their duty well. Meal at this time rose to 20s. stg. a boll.

April 29, 1787.—Lent to Colonel Duncan, £20, which, added to a former bill, amounts to £100 stg. Seats in the aisle of the Church were erected by the sanction of Lord Airlie.

A Robbery.—The strong-box containing the poor money and a variety of papers, which usually stood in the manse, was about the beginning of the year 1789 removed to the session-house, and locked up in a chest in the closet of the session-house, because the heritors had come to a conclusion to pull down the old manse and build a new one. This the Minister and elders reckoned to be the most secure place in the parish. Yet, notwithstanding, some person or persons had entered the Church by one of the windows—having unlocked the shutter—got into the session-house, forced the lock off the chest which held the strong-box, the Communion cups, the Communion table-cloth, napkins, &c., by some instrument—judged by the marks upon the edge of the box to be a wright's tool—forced open the box, and sacrilegiously robbed it of all the money therein contained, except the copper. The Session took every step in their power to bring about a discovery. The Minister gave notice from the pulpit of the atrocious deed which had been committed, offering a reward of £5 stg. to any person who could give such information as might be the means of convicting the perpetrator of so black and complicated a crime. The following advertisement was also inserted in the Edinburgh newspapers:—"Whereas some day of the week preceding Sabbath, the 19th April current, the Kirk-Session's box of Auchterhouse, which stood in the session-house, was broken open, and sundry valuable papers and securities, with about Thirty or Forty Pounds in cash, were carried off, a reward of £5 stg. will be paid by the Kirk-Session to any person who shall make such a discovery as will be sufficient to convict any of the offenders." A great many copies of the above were printed in Dundee, and dispersed in that place and all the neighbouring parishes round about. An information was given against two men, who, upon a warrant from the Sheriff of the county, were carried to Forfar, confined in separate apartments one night, and next day strictly examined in the court-room in presence of the Minister; but no evidence

of guilt appearing, they were acquitted and set at liberty, and as the Session are fully persuaded that these men were innocent of the crime laid to their charge, they think it would be unfair to mention their names in a publick record. The sum taken away in bank notes, gold, and silver, so far as can be made out by the balancing of the book, is £31 : 10s. : 5½d. stg. To George Coupar for cow being killed accidentally, the Session paid for another to him, but still reckon her their property. Price of cow, £3 : 5s. To a woman for nursing G. Coupar's child, £1 : 1s. stg. To pensioners and beggars, 8/3. For the mort-cloth and Guild's pawns, 4s. Given for 602 Communion tokens, and for a mould for casting tokens, £1 : 5s. : 1d. To Donald and Fleming's pawns, 4s. The money advanced by the Kirk-Session, as local pawn-brokers to the poor on articles pledged, is startling evidence of the dire poverty abroad in rural districts.

Nov. 24, 1792.—The Kirk-Session allowed the seats in the aisle for poor scholars. Given to Mr Scott, the minister, for expenses which he incurred relating to the robbery, 17/-. To George Watson for board and instruction in music for his blind son, now attending a musician in Dundee, £4. To a family in great distress, £2. A bill to buy a cow for J. Priest, £4. Paid for a stamp to the bill, 6½d. To the Presbytery bursar, 6/8.

In 1792 the harvest was again a failure, and the state of matters was even worse than in 1782, when meal rose to 20/- a boll. The crop of 1792 was the worst in this part of Scotland for fifty years. The same methods of systematic relief were adopted by the Kirk-Session to alleviate distress, with the fortunate result that there was no actual starvation. It was, however, apparent that it was only timeous action which prevented such a calamity.

The winter of 1793 was a most severe one for man and beast. The weather broke down at the beginning of winter, and a succession of storms of great violence broke over this part of

the country. The frost was intense, and every living thing seemed to suffer from its destructive severity. Snow storms, accompanied by blinding blizzards, well-nigh buried the villages and hamlets, and great snow wreaths and drift filled what roads there were, rendering traffic impossible. Those at sea suffered terrible disasters, and all over the East Coast of Scotland many lives were lost at sea. What with scarcity and famine prices for provisions, and mills standing idle because of the frozen-up ponds, the sufferings of the poor were grievous. This state of matters continued throughout the winter of 1794, and still more remarkable to relate, the winters which followed in succession right on to the end of the century were characterised by benumbing, biting frosts, and great storms of snow, wind, and rain, accompanied by many sad disasters and sacrifices of life by land and sea.

The Rev. James Scott, who wrote the Statistical Account of the Parish which appeared in 1795, says :—"That great improvements have been made in this parish since 1776, which began with the discovery and application of marl, of which there are three large fields and a small one in the parish. The surface of these fields consists of two feet of rich earth, below which are six feet of moss, under the moss four or five feet of clay and sand, then the first bed of marl in some places seven feet deep, in others not above three. Beneath this there lies another stratum of clay of five feet, and next the second bed of marl generally of the same depth as the first, which has seldom if ever been wrought, because of the water which abounds, and which it would be extremely difficult and expensive to draw off. The marl is sold at 9d. a boll, of which the digger has 3½d. Fifty or sixty bolls are commonly allowed to each acre. The effect of this use of marl, together with the consequent improvements, has been such as to raise the rent of land from 5/- to 10/-, 15/-, 20/-, and even to 40/- sterling the acre.

"Lord Airly set the example of enclosing, draining, and otherwise improving the soil. His enclosures are all of the

most substantial kind. The walls are brought to a level at the height of four feet, then covered with large flag-stones projecting two or three inches on each side, and to bind and keep all fast there is set above these a capping of stone placed on edge which stand strong like an arch. The enclosures of Balbeuchly are done after the same manner. Those of Dronlaw and Scotston are being built in a similar style. The two Adamstons were enclosed many years ago; but, from the want of good materials, the fences are not so complete as those upon the other estates in the parish. This system of enclosing is so satisfactory that it is making progress all over the parish. These walls are built at 24/- the rood—8/- for quarrying, 8/- for driving, and 8/- for building.

"As to cropping, the farmers differ somewhat in opinion and vary in practice. Yet all are agreed, that their interest lies in sowing out annually a large portion of their farm with grass seeds, chiefly red and white clover and rye-grass, and also in having a good deal of pease, turnips, potatoes, and yams. Wheat is sown in October, oats in March and to the middle of April. Barley and flax in May. Turnips in June. Potatoes and yams are planted in May. Harvest in September and to the middle or end of October. Oats and barley are our principal crops. Some wheat is sown, but it does not often prove beneficial. Pease ameliorate the ground and yield excellent fodder. Turnips, potatoes, and yams succeed remarkably well. With the former a great number of cattle are fed every winter for the butcher. They are also given with great advantage to milch cows and young cattle. Upon Lord Airly's farm oxen have been reared and fattened to the weight of 80 stone. Flax-seed is sown too, which generally yields from 3 to 4 or 5 stones the peck—the stone being worth 11/- or 12/-. Two hundred and fifty stones of hay an acre; 11 or 12 bolls of oats; 10 bolls of barley; 9 or 10 bolls of wheat; and 10 bolls of pease are considered abundant crops, and not to be expected if the fields are not in high cultivation and the season

favourable. In general, little more than half of the above quantities are reaped, yet the produce is always more than what is necessary for the consumption of the inhabitants. The surplus is carried to the Dundee market, which is said to be about 2,000 bolls of meal and barley. The rent of farms is from £20 to £200 and upwards, and their extent is from 50 to 500 acres. There are about 200 acres planted, including belts and clumps. There are 40 ploughs in the parish, and drawn, some by two, others by four horses, according as the soil is tender or rugged, and the fields level or steep. The number of horses may amount to 200, and milch cows to 150.

"The people are all of the Established Church, regular in their attendance upon public worship, sober and diligent, contented with their situation, and well-affected to the civil and religious establishments of the country. In spite of the various wicked arts employed by the seditious in a neighbouring town to disseminate French doctrines, and to poison their honest minds, they remain unshaken in their loyalty, and think not they degrade themselves by paying honour to whom honour is due and tribute to whom tribute is due."

He goes on to say :—"That the price of labour is more than doubled since 1774. Then the wages of a man-servant were about £4 sterling; now they are £9 or £10, with victuals and lodging. The wages of female servants have risen in the same proportion. In the school are taught the English and Latin languages, writing, arithmetic, book-keeping, geometry, trigonometry, and mensuration. The baptisms from 1st Jan. 1782 to 1st Jan. 1792 numbered 172. For the same years in the previous century they numbered 205. The marriages from 1st Oct. 1783 to 1st Oct. 1792 were 44. The burials from 1st Jan. 1784 to 1st Jan. 1791 were 63. The poor were maintained from church collections and from the interest of £300 sterling laid out upon bond at 4½ p.c. The average church collection was 10d. to 1/- stg. For the first thirty years of this century (18th) the average was about 1/-."

Feb. 15, 1795.—There was a Fast held this day by the King's order. For three purses for holding halfpence, 1/-. To a pair of Communion cups and altering the former pair to match :—

4th July.—1 pair Communion cups wt. 28 : 4, at 8/6 =	£11	19	0
Engraving ditto, . . .	0	5	0
A box for ditto, . . .	0	5	6
Altering one pair to match, . .	1	5	0
	£13	14	6
Discount for ready-money, .	1	0	0
	£12	14	6

Colonel Duncan paid interest, £13 : 10s.

The Minister purchased a pair of nine-inch globes in Edinburgh, which the Session paid, and they delivered them to the schoolmaster, to be used by him in teaching geography and astronomy to such as desired instruction in these subjects. The price, including packing cases and carriage from Edinburgh, was £3 : 2s.

There was a Thanksgiving appointed by the Synod for the good harvest. An exhortation to charity produced a large collection, £1 : 1s. : 5d.

Dec. 19, 1797.—There was a Thanksgiving held for the Naval Victory. Collection 5/-. The victory referred to was that won by Admiral Duncan, off Camperdown, on the Dutch coast. Admiral Duncan, the younger brother of Colonel Duncan referred to in these records, was born at the head of the Seagate, Dundee, in 1731. He belonged to a very old and well-known Forfarshire family, which long held lands in this parish. His father, Alexander Duncan, was Provost of Dundee, and it was he who signed the loyal address to King George, and through his influence kept the Magistracy of the town ostensibly respectful to the Hanoverian Government. He was undoubtedly a man of great shrewdness, intelligence, and force of character, and saw clearly that the Jacobite movement would

collapse. At a very early age young Duncan entered the Royal Navy, and steadily rose in his profession by prudence and ability. Like too many young officers of his time, however, he had to wait long before he made his mark; but when his chance came, he soon showed that Scotland could not only turn out men renowned as soldiers, but capable of performing illustrious deeds at sea. His capacity was well tested at a very anxious and crucial time in British history, when, by his tact, fortitude, and skill as an Admiral, he out-manœuvred a strong Dutch fleet under Vice-Admiral de Winter, overwhelmed it, and without a doubt saved his country from invasion. For his splendid victory, which was hailed with delight all over the land, Duncan was made a Viscount, rewarded with an annual pension of £3,000 to himself and the two next heirs to his title, and became the recipient of many honours. History has done ample justice to his memory and exploits upon the sea, and the greatest authority this or any other country has ever known in all that concerns the prowess of his countrymen in naval warfare, namely, Lord Nelson, thus wrote of him to one of his sons when he heard of his death :—"There is no man who more sincerely laments the heavy loss you have sustained than myself; but the name of Duncan will never be forgotten by Britain, and in particular, by its navy." In the estimation of many gallant seamen of his day, Duncan was the very type of masculine beauty, and few in the King's fleet could physically stand alongside of him. Six feet four in height, and of corresponding breadth, he looked an imposing personality and a veritable giant. When such a man went abroad in the streets of the home naval stations, arrayed in the picturesque uniform of the period, he became the cynosure of all eyes, and took many hearts by storm; or, when he had to intervene on the quarter-deck when mutiny was mooted, then the boldest of them quailed, and looked abashed and ashamed. In 1799 he was promoted to the rank of Admiral of the "White," and died 4th August 1804. King William IV. (who had a great admiration

for the late Lord Duncan) at his Coronation, in 1831, created his eldest son Earl of Camperdown.

March 8.—There was a Fast observed by the King's authority. An extra collection was this day made for the widow of James Priest, who was killed in a marl pit. The collection amounted to £2 : 1s. : 10d., which was given to the widow immediately. From Lord Duncan the sum of £13 : 10s., being interest of his brother's bond (Colonel Duncan).

29th Nov. 1798.—There was a Thanksgiving for the good harvest and the victory over the French. Napoleon Bonaparte having invaded Egypt with designs chiefly on our Indian Empire, the French fleet was destroyed by Nelson at the Battle of the Nile (Aug. 1). The victory won by the famous admiral was celebrated throughout the land with great rejoicings.

Feb. 20, 1799.—The Countess of Airlie being dead and buried within the family vault here, Lord Ogilvie gave for the use of the poor, £4. This Countess of Airlie was Ann, the second wife of the celebrity of the Rebellion of 1745. She was the third daughter of James Stewart of Blair Hall, in Perthshire. She died without issue at Airley Lodge, 27th December 1798, and was buried, as this record shows, within the family vault in this Church.

Feb. 28, 1799.—There was a Fast held by the King's authority, and a collection given to a poor widow in the Glen of Denoon, whose husband died lately, leaving her in great distress. The collection amounted to £1 : 13s.

Jan. 5, 1800.—The price of meal and all the necessaries of life being very high, and a great appearance of scarcity; in the month of Dec. last the Minister called a meeting of the principal farmers in the parish, for the purpose of appointing such persons in their respective neighbourhoods who might be supposed to stand in need of assistance. Here follows a list of the necessitous.

March 13, 1800.—There was a Fast held on the King's authority, on account of the War. Napoleon had now become

first Consul of France. A British expedition had been sent to Holland under the Duke of York, Sir Ralph Abercrombie, and Sir John Moore; but it ended disastrously for the British arms.

Sept. 21, 1800.—The scarcity and high price of meal still continuing; about the end of July, Mr Scott purchased 30 bolls of barley, and sent it to Francis Machan at the Mill of Dronlaw to be made into meal, to be sold to the parishioners at the market price, to such as were able to give it, and gratis to the poor. Mr Scott paid for the barley to Mr Duff, corn merchant, Dundee. The 30 bolls of barley yielded 48 bolls of meal, which were sold by Francis Machan as follows :—

32 bolls at 2/2 per pk., =	£56	10	8
8 bolls at 2/- per pk., =	12	16	0
8 bolls at 1/6 per pk., =	9	12	0
	£78	18	8

Throughout January 1800, in some parts of the country prices were very high. In Fife, meal rose to 2/9 per peck, and continued for some time at that price. Received from Lord Airlie for the poor, £5. From Mr Ballingall in Balbeuchlie, £1 : 1s. From Margaret Scott for a firlot of oatmeal, 11/9. To James Swan, an idiot, £1.

Oct. 16, 1803.—This day a general Fast was observed. The war with Napoleon, which had been closed for some time by the Peace of Amiens, was renewed in May 1803. An invasion of the country was threatened, and the manhood of the nation stood to arms.

To Agnes Martin in distress, 10s. Received from Francis Machan for meal sold, £46 : 13s. : 6d. The loss to the Session in providing meal for the necessitous was £29 : 7s. : 8d. To three strait waist-coats for Alex. Abbot, 3/3. To David Hill for mending the window shutters, lentils, and shafting a pick, 3s. To George Gally, his wife having twins and poor, £1. To George Small in distress, £1 : 10s. To a blind woman begging, 3d. To Euphane West, as expenses for a lying-in woman in parish of Forgan, 13s.

Dec. 20, 1801.—Received interest on bond in June, £13 : 10s. Sent to Dundee all the old copper, amounting to £9 : 17s. Received for 68 lbs., Dutch weight, at 10d. (deducted for carriage, 2d.) £2 : 16s. : 6d. Paid to Andrew Low for white-washing the school, 5s. Paid to Patrick Kerr, as part of the price of a cow to George Gally, £3. To Mr Crichton for cleaning the movement (the church clock), 5s. To David Morgan, to be repaid when able, £1. To David Hill for a job in the Church, 1s.

On the 28th Feb. 1804, the Rev. James Scott died in the 30th year of his ministry. On a tablet on the West wall of the churchyard the following inscription may be read :—

SACRED TO THE MEMORY OF
THE REV. JAMES SCOTT,
MINISTER OF AUCHTERHOUSE,
WHO DIED 28TH FEB. 1804,
IN THE 30TH YEAR OF HIS MINISTRY.
AND OF HIS WIFE,
MARGARET MUNRO,
WHO DIED AT WOODEN, ROXBURGHSHIRE,
28TH DEC. 1834.

Also of their family, whose names are inscribed on the side panels.

Amongst other names are those of General Duncan Gordon, 5th son—died 1863. Admiral George, of Wooden, eldest son —died 1867.

Duncan Gordon Scott at an early age entered the service of the East India Company—a service which attracted so many capable and enterprising young Scots—and was attached to the Bengal establishment. Through his soldierly qualities he rose step by step until he attained the rank of Lieut.-General in the Indian Army. He died at Wooden House, near Kelso, in 1863, aged 74.

Not a few of the sons of the Scottish Manse and English Rectory have found fame in the service of the Royal Navy. George Scott was born in the Manse of Auchterhouse in 1783, and entered the Navy, 9th June 1798, as Midshipman on

board the "Perseus" bomb (Captain James Oswald), attached to the Mediterranean Fleet, where he was employed part of the time as Master's Mate in the "Minotaur" (74). In the "Perseus" he assisted at the Bombardment of Alexandria, the Capture of Naples, and the Blockade of Malta. While belonging to the "Minotaur" he served with a detachment of boats, ten in number, containing about 100 officers and men, and assisted in boarding and capturing, after a desperate combat, the "Prima" galley, one of a numerous flotilla rowing 52 oars, carrying two exceedingly long brass 36 pounders, several pieces, and 257 men, and lying chain-moored under the guns of the two moles and the city bastions in the harbour of Genoa. In the following month he witnessed the evacuation of Genoa by the French, and on 3rd Sept. in the same year he was in one of eight boats which brought out from Barcelona Roads, after having sustained a loss of three men killed and five wounded, the Spanish corvettes "Esmaralda" and "Paz," of 22 guns each; although defended by a heavy fire from four strong batteries, ten gun-boats, two schooners, armed between them with four long 36 pounders, and a fort upon M$^{t.}$ Ioni which threw shells. In 1801 the young officer commanded a boat at the landing of the troops and other operations in Egypt. After serving for seven months in the North Sea and at Sheerness in the "Iris" and "Ambuscade" frigates, he joined the "Resistance," in which he was wrecked near Cape St Vincent, 31st May 1803. He next joined the "Cameleon" (18), and for his services in her boats was ultimately nominated Acting-Lieut. From August 1804 until April 1805 we again find him performing the duties of Midshipman and Master's Mate in the famous "Victory" (100), bearing the flag of Lord Nelson. He next joined the "Phœbe" (44), and was employed in succession in the North Sea and Mediterranean, off Greenland and in the Baltic, the Channel, the Cape of Good Hope, and East India Stations.

Under Captain Hillyar, he assisted at the reduction of the Isle of France, and prior to joining the expedition against Java,

was present as first Lieutenant at a severe engagement off Madagascar, in which the French lost several frigates. As a reward for his gallant conduct, he was sent to England in command of one of the captured frigates, now named the Java. He thereafter served in many parts of the world, and crowned a career of great distinction by attaining to the rank of Admiral. In the old manse he had been taught to serve God and play the man, and to the best of his ability he endeavoured to do both.

Auchterhouse Manse, 14th March 1804.—The Reverend the Presbytery of Dundee at their meeting, 7th March, appointed Messrs Tait, Nicoll, and Cunningham to meet at Auchterhouse on the 14th March to examine the state of the poor's fund, and to continue to act as elders for the parish of Auchterhouse during the vacancy.

July 10, 1804.—Mr Chalmers preached before the Presbytery met to moderate a call for Mr Addison to be minister here. The Rev. George Addison, M.A., was subsequently translated to Liff, 4th Sept. 1817. He received his Doctorate from St Andrews University, 24th April 1830. He died 4th Jan. 1852, in the 74th year of his age, and 49th of his ministry. Dr Addison was a man of high intellectual powers and an admirable preacher. He was so well known throughout the Church that he was offered the position of Moderator of the General Assembly, which he declined. He married, 14th May 1810, Mary-Agnes, daughter of the Rev. James Scott. She died 18th Dec. 1861. One of their sons was the Rev. George Addison of Arbirlot.

CHAPTER VIII.

The old Smuggling Days—Origin of Smuggling—The Taxation Imposed—The Highlands and the Malt Tax—Traffic in the Highlands—The General Assembly and Smuggling—The Traffic amongst the Glens of the Grampians—Old Smugglers—The Pillar of the Auld Kirk—All in the Business—Glenisla Smugglers—Running in the Carse of Gowrie—The Cellar below the House—Old Sandy's Stories—The Bothies—The Utensils—The Liquor made—Ankers and Prices—The Excisemen—The Bothy in the Thicket—Before the Justices—The Preventive Service—The Struggle for Supremacy—Coupar-Angus Cases—The Supervisors and their Experiences.

THE story of the 18th century in this old Angus Parish would be altogether incomplete without referring to a subject which figured prominently in the social life of the period, and in intimate connection with which the parish and neighbourhood won considerable notoriety—we mean the contraband traffic in liquor.

The famous smuggling business in whisky originated in the attempt made by Parliament to put down the over-indulgence in spirits, too common throughout the three countries, during the 18th century. What was meant, however, to effect an improvement in public morality and the tone and character of social life utterly failed, because the extravagant duty of 20/- a gallon on whisky, and a tax upon retailers besides, were looked upon by all classes as nothing short of governmental and official tyranny.

Very many, even the richest, looked upon the whisky duty as a fraud and imposition, and point-blank refused to pay it. Not only so, but they even warmly sympathised with those who resolved to defy the authorities, and who exerted themselves to supply them with their favourite liquor at a far cheaper rate. So the very parties who might have been

expected to back the Government in effecting a reform in the drinking habits of the people were the very first to revolt against a tax which was, in their estimation, an unmitigated oppression. Such heavy taxation did an infinite amount of harm, as it excited opposition in all quarters and made law-breaking popular.

This was inevitable; for to create by means of high duties an overwhelming temptation to indulge in crime, and then to punish men for indulging in it, is a principle wholly and completely subversive of every principle of justice. It revolts the natural feelings of the people, and teaches them to take an interest in the worst of characters—to espouse their cause and avenge their wrongs. Defiance of the law accordingly became general, disorder followed upon disorder, crime upon crime; until public feeling rose to such a pitch that the Act was repealed in 1742, and a more moderate and sensible duty imposed. The result was that a decided change for the better was produced, and, although smuggling did continue, it was nothing to what it was formerly under the old obnoxious Act.

About the beginning of the 19th century, during the French War, the Government resolved to strengthen the revenue by increasing the tax on whisky. The tax varied in the three countries:—In England, in 1802, it was 5/4¼ per gallon; in 1819, it was raised to 11/8¼. In Scotland, in 1802, the duty was 3/10½ per gallon; in the year of Waterloo, it was raised to 9/4½. In Ireland in 1802, it was 2/10¼; in 1815, it was raised to 6/1½. This policy re-opened the old sore with a vengeance, and illicit distillation greatly increased throughout the Northern Highlands particularly, where the whisky tax had always been most unpopular.

At the beginning of the 18th century, when Parliament extended the Malt Tax to the Highlands, quite a rebellion ensued. So high did feeling run on the subject that the Earl of Seafield actually moved in 1713 in the House of Lords, that the Union of the Countries should be at once dissolved.

Strange to say, his motion was only lost by four votes out of 138 members who voted. Nothing, in short, roused the Celtic blood more intensely than any interference of the Sassenach with the old established free manufacture of his favourite liquor. So the agitation went on, and the Celt would not surrender; but furiously condemned the whisky duty and all connected with it. In every glen the sma' stills smoked, and on every hand the turbulent Gaels had the warmest sympathisers and were never short of customers. The amount of whisky made throughout the Highland glens was enormous. In 1821, in consequence of the increased duty, it is said that two millions of gallons of whisky were smuggled in this country alone.

Even throughout Central and Lowland Scotland, the cry was —"Down with the duty." Readers of Scott will remember how strongly popular feeling ran. The Antiquary is expressing his hope to the fishwife, that the distilleries then stopt may never work again. "Ay, Ay," said Maggie, "It's easy for your honour and the like of you gentle folks to say sae, that hae mouth and routh, and fire and fending, and meat and claith, and sit dry and canny by the fireside; but an ye wanted fire and meat, and dry claise, and were deeing o' cauld, and had a sair heart, whilk is warst ava, wi' just tippence in your pouch, wad na ye be glad to buy a dram wi't, to be eilding and claise, and a supper and heart's ease into the bargain, till the morn's morning." "It's even too true an apology," said Monkbarns. To be candid, not a few of the stern moralists who denounced severely the profligacy of what they called the lower classes, were not only overfed and overclad, but were known to indulge freely in the soundest of old port and the very best of malt liquor; whilst from their armchairs they freely lashed the coarser output of the cheap grog-shops.

In those days, when licensed distilleries were rare all over the Highlands, and the unlicensed distilleries, better known as the sma' stills, were everywhere, few districts were more

notorious for extensive smuggling than the hills and glens of Angus and Perthshire. Physically to a great extent wild, sequestered, well-wooded, and as well watered, they looked as if specially created for the smugglers' benefit, and worthy of being reckoned quite the Smugglers' Arcadia. It may safely be said that throughout the Grampians, the Sidlaws, and their slopes there were very few families indeed at one time not implicated in the whisky traffic in one way or another. The Government might threaten, prosecute, fine, and imprison, but the smugglers defiantly said "they did not give a doit for any prohibiting enactments."

The General Assembly of the Church recommended to all ministers to discourage, as far as in them lay by their discourses and example, the sinful and pernicious practice of smuggling, and ordered that its prohibitions be read from all the pulpits of the land. All the same, it was well known that Church officials were in the business also. The gravest scandals might be occasioned by it, and much injury done to public morality; still the traffic went on. Infringements of the law were quietly winked at by Magistrates and Justices of the Peace. Whisky flowed like water. The most popular profession was that of smuggling, and the smuggler was quite a hero. Men who would have scorned to touch an article belonging to another had no compunctions whatever in baffling the excise. With many it was quite a daily avocation. Entire households made their living by it.

In Perthshire and Angus, of course, smuggling days are over (although within very recent times one or two attempts have been made to renew the "bothies"); still there are to be met with throughout the Braes of Angus a few veterans who have vivid recollections of those rough, exciting, and to them glorious old times, and who delight to recall the curious and thrilling experiences and adventures which befell them and their comrades—most of whom are gone—when the traffic was going on briskly around them.

We have had opportunities of coming into personal contact with such individuals, and, as a rule, we have found them to be characters, and altogether delightfully interesting links with a boisterous, free and easy past. With much old-fashioned drollery, with quaint and animated expressions of countenance, and with graphic language—now rare in those days—they succeeded in photographing to perfection the scenes of their early days, and the many wiles adopted for manufacturing and disposing of the "barley bree," without paying the detested tax upon it. There was a fine old "worthy," a great pillar of the Auld Kirk, who, though bent, withered, and worn, would get all aglow in his recital of his memorable meetings with the buirdly lads from the stills in the glens. "Folk," he would say, "Wha drink whusky noo-a-days, dinna ken what the rale Hieland whusky was like ava. There was nane o' your adulterated trash cam' my way in thae days. It was a pleasure to drink, and a lad could tak' a hearty 'horn' and be nane the waur. Positively speaking, it was baith meat and drink. When the big Hielandman—we ca'd him the 'Bairn' as a nickname—cam' doun frae the North and looked us up, we cudna resist laying in a stock, and he was no ill to pay, wild cateran though he was." Upon asking him if he ever made a drop himself, he replied, "Mak' it?—hoots, mony a time! Ye see, in thae days folk wasna pushed for time as they are noo—for they wull scarcely tak' time noo-a-days to bury their deid—and of course, what a'body did we jist did. If ye come wi' me, jist as a curiosity, I will show ye the exact spot whaur we made it." We followed him with interest, and he showed us, while grinning from ear to ear, the ruins of the old bothy; and the well-blackened walls indicated that many a burnt-offering in the shape of peat reek had at one time ascended there. "A richt graund still she was; but, ye see, like mony o' my auld freends, she's awa; and there," pointing to a fine stream, "is whaur the 'Bairn' and his men used to rest their shalties and mak' up before gettin' the whusky into Dundee. The 'Bairn' was a

lad. He got that name, ye see, because he was the shortest o' a family o' big Hielandmen who were a' smugglers."

There was another old character who used to create much amusement by relating, that when "he was jist a bit laddie on Water Esk, he was fou mony a nicht, for he was aye amangst the smugglers' feet in the bothies, and drinking oot o' their caups and dishes. In no mistak' it was a rough, rough time. In his younger days the stills were thrang a' throughout the Glen, and nearly every one he knew was in the business in one way or anither."

There was another, well-known once as a business man to many in the Cowgate, and as fine a man and honourable a merchant as ever trod the market causeway of Dundee, who was born and brought up at the head of Glenisla. Well did he remember of his father's cottar house being ransacked by the excisemen, and the bedding even overturned upon the floor. "The impudence of the scoondrels was terrible, for they rammed their cutlasses and long scarchers into the very beds," and yet, clapping his hands upon his legs with great glee, he said, "They were dune for a' that. Ye see, it needed some howkin' to get doon to whaur the hard stuff was hidden." The whisky of that locality must have been of rare excellence, for he often heard the auld man say, "When he had one tumbler of toddy he was fine; when he had twa he was brawly; but when he had three he hadna half eneuch."

There was another worthy who had given the "wild Hieland deevils" mony a lift on the road with his cairt, and sheltered them mony a nicht in his bothie, when the gaugers were close at their heels. He used with gusto to tell of what he called "an awfu' collishangie," when the excise officers found out the closet in a crofter's house, artfully concealed by two box-beds, where the malt was concealed. "Ye see," said he, brightening up, "an ill jaud turned informer upon her maister, and losh! he had to tak' the road smairtly o'er the moor wi' a licht foot that day. He thocht it better when he was awa' jist to bide awa."

And then he proceeded to inform us that he went down to the Carse of Gowrie when the war was on wi' "Boney," and there, too, smuggling was in full swing. On several occasions on moonlight nights he heard a knock at the farm bothy window, and when they looked out, "there were the Hieland smugglers and the prettiest little shalties wi' lang tails ye ever saw. They were on their way doun to the Tay, to get their whisky across the water in boats to Fife. The young farm chaps used to gie them a haund, and mony a guid dram they got for their trouble. They were awfu' drouthie folk the Fife folk then, whatever they may be noo. They wad tak' as much drink in Fife as they could run across. Dod! it was awfu' jist."

There was a quiet, old, decent body who, when speaking of those days, used to open a press, on a shelf of which lay a well-worn worm of a still, with the help of which a few gallons had been made. Of the smugglers and the smuggling trade she had nothing favourable to say. Referring to the worm, she said, "Awa' w'it; dinna let me see it; obleege me by takin' it oot o' that; I canna bear the sicht o't ava." The worm had belonged to a certain character, who had in the most defiant manner carried on his distilling operations in a cellar excavated below the kitchen floor of his house. There was no lack of water, for a fine burn flowed almost alongside.

There was a venerable old lady parishioner who minded fine of a still no far awa' from the Glebe—jist think o' that—and of the Minister's laddies gettin' oot of the manse windows, when they were believed to be in their beds as soond as taps, to lend a haund to the smugglers; for the nicht time was aye the thrang time wi' the Highlanders. And yet, she said, with pride in her eye, "they turned oot to be great men; for ane became an Admiral and the other a General" (Admiral George Scott and General Duncan Gordon Scott). These were most interesting characters, and much that they had to relate belonged to an eventful and romantic past. None of them, however, could hold the candle to old Sandy and his wife for

real racy descriptions of past rural life amongst the glens, and thorough knowledge of the smuggling business in all its stages. Sandy could discourse with wonderful shrewdness on preaching, politics, markets, crops, on many topics of the past and present; but when he proceeded to expatiate upon the days of contraband traffic he was decidedly at his best. Sitting by a roaring fire in his old cottar-house high up amongst the hills, clad in the old-fashioned Scottish grey home-spun; with his red cravat round his thick neck; his toozy hair in tufts distributed over his stubbly, weather-beaten face, Sandy looked extremely comfortable and in all respects fit for a crack. Opposite him, on a low stool, sat his big buxom wife—the mistress, as he called her—a fine, noble specimen of the peasantry of other days—in short dress, ample boots, and red shawl pinned in under her chin. "Draw in your chair," he would say, with heartiness. "Come in to the body o' the kirk," and then he got under weigh. "Ken aboot the smugglers and smuggling days! Man! I'm an auld Glenisla man, and in my early days Glenisla folk were a' smugglers, in no mistak', they were a' in't thegither. Glenisla noo is no what it was ava'. Oh! fie! fie! there's an awfu' change come o'er the Glen since I first kent it. What ye micht say, wi' ae thing and anither, it's like anither world."

The thought of the change in the manners and customs of the Glenisla farmers and crofters, and of those in the other glens adjoining, elicited many a deep sigh from the worthy couple, and a prolonged oh! fie! According to Sandy the smuggling time was a michty time in many ways, and altogether an awfu' way o' daein'. "Dear me! ye see the makin' o' whusky was looked upon as nae sin ava'; in fact, some of the best smugglers in my days were the best attenders o' the Kirk. Some of the very best o' folk were in it, and no mistak' they were. Folk looked at that kind o' thing in a very different way from what they do now." The devotees of the stills in Glenisla were, in his estimation, the cleverest and cunningest

creatures he ever knew. Nothing could approach them, according to him, for ingenuity in baffling the excise. "Man," he said, giving himself a good shake up, "they had heids in yon days. They had their bit bothies in the knackiest, cleverest spots ye ever saw in your life. Naething could surpass the Glenisla men in selecting the richt spot, and hoo snod the bothies looked, a' cautiously covered wi' turf and sticks." Having asked him if he ever saw the real smugglers at work: "Ay," he replied with emphasis, "mony, mony a time, and mair than that, I've made it mysel', and could mak' it noo brawly." And so he proceeded to describe the bothies, the smugglers' workshops, putting in at the same time some very racy and romantic touches. The selection of the right spot for the bothy was one which required careful consideration, as every precaution had to be taken to prevent the smoke being seen. Provided there was plenty of water, inaccessibility was an advantage rather than a drawback. The bothies were generally eight feet square or so, and formed by cuttings into the sides of braes, and the erection was completed by building up the sides with turf and stones. Within this rude erection the smugglers' plant was put. It consisted of the following important articles:—(1) The vat; (2) the boiler; (3) the cooler; (4) the tun; (5) the still; (6) the head; (7) the worm, with the flakestand; (8) the redder, for stirring up the material in the vat. These, in addition to a fire-place, abundance of peat for fuel, and a good stream of water, were the smugglers' stock-in-trade, and constituted a sma' still. Each bothy was wrought by two or three hands, and very frequently women were useful in lending a hand. And here it may be of interest to describe the process of making the whisky seventy years ago in the glens of Angus and Perthshire. We give it as we got it from a first-class hand at the business.

The winter season was "the thrang time" for distilling in the glens. The first thing required was a supply of barley, which generally consisted of three or four bolls to begin with.

The barley, put up into bags, was immersed in a water hole and completely covered over with water, and carefully concealed with sticks, brushwood, heather, &c. There it lay for two or three days. It was then taken out of the water and spread carefully over a barn floor, and there it was turned over with great care with scoops until it sprang. From the barn it was conveyed with secrecy to a mill to be ground—with secrecy, because millers were heavily fined if they were discovered abetting the smugglers by milling for them. There was, however, no difficulty in getting mills to undertake the work. This being carried out, the material was surreptitiously carried off to the bothy in bags for distilling purposes.

Here stood a big cask of wood, called the "vat," which was filled with boiling water from the boiler. Into this vat the material was put. The vat had bottoms perforated with holes, and now the stirring commenced with an implement called the "redder." The stirring up was a most important bit of work—a very strong point—and there were experts at this part of the work who could take a pint or half gallon more whisky out of a boll of barley by good stirring than the generality. Some women were so proficient at the redders that they went from bothy to bothy to give their services. From the vat the liquid passed into a cooler, and from a cooler into a tun, where a certain quantity of yeast was mixed with it to produce fermentation. The fermented liquor was next put into the still or pot, under which, of course, was arranged the peat fire, for the purpose of having its vapour distilled. The still was of circular shape, not unlike the bottom of a modern paraffin lamp in shape, and tapered to a point. Attached to the top of the still or pot was a head or pipe which conveyed the vapour to the worm, which was made of coiled copper tubing. The worm was set within a wooden box or cask, called by the smugglers the "flakestand," which was about four feet in height and three in breadth. This box was filled with cold water, and water was always kept rushing over the worm to produce condensation on

the liquid it contained. The worm then discharged the condensed vapour in drops, or in a gentle stream, into a pitcher standing within a tub. The tub was useful, of course, in the event of the pitcher over-flowing.

The liquid had to go twice through the pot. The first time it was known as the "running." The second time it was known as the "doubling." At the first passage there was no whisky, but after the doubling was effected the whisky came. The first discharge from the "doubling" was known as "foreshot" —spirit of a deadly and fiery character. This was set aside and passed later on through the pot once more. The still required to be watched with great care, because if the fire got too strong the discharge came too quickly, and was of a coarse and deleterious character. "Yes," as a smuggler said to us, "it had to be watched as closely as a wife watches her kail-pot, or it wad hae spued."

When the real whisky came after the doubling, the unfailing practice was to have a "horn," and a hearty "Here's to ye" in honour of a successful browst. One would have thought that at this stage the spirits would have been very rank and fiery. We were informed, however, that the whisky was first-class, when all went well with the browst. "An' no mistak' it was that, and there were nae sair heids next morning, although we drank a michty lot o't." After the browst was over the refuse of the still, known as the "brunt drink," was sent into the nearest burn, and was most deadly to the trout. The draff from the vat was used for feeding horses and cattle. Whisky was made also of oats, and even of molasses. It was even known to be made out of heather. However, the barley was the "thing" in the estimation of all good still hands, as it commanded a good price. One smuggler, who made whisky from molasses, was known to the end of his days as "Treacle Jock."

For a pint, that is, half a gallon of good whisky, seven or eight shillings might be obtained, and at this figure an anker

Photo by *Geo. G. Ritchie.*

THE PARISH STOOL OF REPENTANCE, WITH SPECIMENS OF BRANKS AND JOUGS.

must have been of considerable value—very nearly £8 ; but this price was rarely obtained. An anker might be had for £5. Such then was the *modus operandi* of the smugglers in the glens of the Grampian, snear Strathmore ; and the work was not only an adventurous one, but of a very intricate and laborious character. To make first-class whisky was quite a science. To fit up a bothy with a copper still, head and worm, cost about £5. When discovered the utensils were always carried off, if made of copper. This was a serious loss for the indefatigable smugglers. However, the difficulty was surmounted, for they made the stills frequently of white iron or tin ; although the worm was always made of copper.

When the excise officers came upon a still made of tin they generally pierced it through with the iron point of a weapon called a searcher, as it was not considered worth carrying off. This damage, accordingly, was frequently rectified by bringing a tinker from the woods, who soon made the necessary repairs, and put the still into working order again.

After the liquor was kept for some time, it was put into kegs made of hard wood, which were very strongly constructed. Kegs were of various sizes. A keg containing 20 pints or 10 gallons was called an anker. There were also 10-pint casks, or 5-gallon kegs. Smaller kegs, however, were sometimes necessary for handy conveyance ; but the coopers in those days could provide any size that was wanted. Whisky was measured by the pint-stoup, which contained 16 gills. We have said that the chief distilling season was winter. However, many of the devotees of those sma' stills did little else but make whisky. What barley was not made into bannocks went into liquor. Bothy work, in too many cases, absorbed all their time and attention. Farms and crofts, flocks and herds, spinning wheels and looms, were too often neglected for the stills. A life of such a demoralizing character could not but be detrimental to the social condition of any small community.

It is remarkable the impression made upon the minds of the

young by this strange avocation. An aged country woman informed us that she had a most vivid recollection of going into the woods north from Blairgowrie to gather firewood. She saw smoke rising out of a thicket, and she took it at first to be the fires from the gipsies' camps; but when she reached the spot she discovered that she had dropped upon a smugglers' bothy. There she saw a veteran bending forward, watching intently the whisky dropping from the worm. When she returned home she related the incident to her mother, who gave her a sound "licking," and ordered her never to open her mouth again about what she saw. The husband of this country woman, who had made a drop in his day, finished off the conversation by saying that the "blabbin'" of silly women cost the smugglers many a good keg, and that their facile tongues brought about no end of mischief with the excise officers. "Ye see," said he, in his rough vernacular, lifting his finger significantly, and cocking up his right eye, "ye had to go cautiously to wark, for the officers. Naebody daured cheep, for informers and spies were abroad, and ye never kent wha was listenin', and what minute ye micht be drapped upon, grippit, and on to Coupar, Forfar, or Dundee, to answer for it before the Justices—and yon lads made ye pay for't."

In the first 20 years of last century, during the excitement of the great struggle with Napoleon, the hands of the Government were sufficiently occupied without bestowing attention upon the smugglers; still the extensive character of the traffic and the ruin brought upon the regularly licensed distillers in the South by the stream of kegs hailing from the Highland districts compelled it to take action. Accordingly, we find supervisors and gaugers planted near the Highland passes. Throughout Strathmore many were employed. Every small town had its gauger, acting under the district supervisors.

Strict watch was also maintained by resident gaugers in villages and hamlets, if found to be the rendezvous for the workers of the sma' still. Courts were held in Coupar-Angus,

as the most suitable locality for the North for trying the smugglers before the Justices of the Peace. Courts were also held at Forfar and Dundee. Indeed, the amount of money spent in preventing smuggling was very great. It may be of interest to show the state of matters by sea and land between 1822-3.

A preventive service and coast blockade were organised, and, in addition to 52 regular Revenue Cruisers, there were the gun-boats of the Royal Navy. In 1822-3 alone there were captured no less than 52 vessels and 385 boats off the coast of England. For the half-year ending 5th April 1823, the amount of money spent in the suppression of smuggling by sea and land was as follows:—In England, the land-guard or riding officers, £9,444; the preventive water-guard, £63,964; Revenue Cruisers, £45,448; coast blockade, £451—Total in England, £119,398. Scotland cost £16,020; Ireland, £91,727. The total for half-a-year only was not less than £227,145. The seizures made in half-a-year amounted to about £67,000. One of the first financial authorities of his day, writing in 1830, estimated the amount of money spent in protecting the Revenue at £700,000 or £800,000 a year.

Now commenced a struggle between the preventive staff and the smugglers for supremacy. Raids by the gaugers became frequent, and whenever the smoke of the active bothy was seen there they swooped down. Every bothy discovered was destroyed; the still, head and worm, if made of copper, were carried off, and the law-breakers marched off to jail—if caught. Many of the better-disposed smugglers quietly submitted and followed the officers, but this was not always the case. When the officers ventured into the wilds traversed by few, the risk was considerable; especially amongst the old Highland communities and clachans, where the practice had existed from time immemorial of making their own whisky, and where the hatred towards excisemen and the excise duties was intense. Although the officers were armed with pistols, and carried

searchers, which they used for running through soft material to get at the kegs, and displayed much hardiness in the performance of their official duties; still, they ran great risks to life and limb.

When they were signalled the alarm was at once raised. Smugglers armed with bludgeons and more dangerous weapons gathered from the clachans round. Stalwart viragos hastened to help their husbands and relatives, and then a tough melée ensued. Well-primed with drink the smugglers hit hard. No quarter was given or asked. The bothies were defended like hearth and home. Officers were frequently overpowered, severely beaten, and tied to trees, and left there until some good Samaritan came to the rescue. Many of those men wore to the end of their days the scars obtained in carrying out their preventive work.

In the last years of the 18th century, many exciting and desperate encounters took place between the preventive staff and the smugglers, clearly indicating that whisky was manufactured in nearly every house in certain of the glens. Nearly every house had its mash-tun in the shape of a large cask in one corner, while the famous black pot was in the other. Many were the cases of whisky smuggling tried all over the Highlands and further South. At Coupar-Angus, in 1796, the supervisor represented to the Justices of the Peace that he had seized from a certain farmer a still and utensils and twenty-six gallons of whisky. With the greatest difficulty he had carried off the still and copper and placed them in charge of a neighbouring farmer. The liquor he could not secure, as the smugglers raised a great disturbance, took up stones and told the officers that if they dared to touch it they would stone them to death. The same night they even went to the farmhouse and carried off the still and copper. To the Justices he put his case as follows:—"In those alarming times of scarcity, when famine is staring the inhabitants of the country in the face, and when the poor of the land are already crying out for

food, it is unnecessary to tell your Honours with what serious consideration and judgment this and other cases of the kind should be investigated. May your Honours therefore condemn the foresaid seizures, and order the stills and utensils to be instantly restored, that they may be disposed of for the interest of the revenue and the informer, and fine and amerciate the delinquents in so exemplary a manner as may deter others from committing the like atrocious crimes in times to come."

In 1797, a supervisor and several officers visited one of the glens, and called at the house of one Macintosh, a notorious smuggler. When they were approaching, they saw a woman running from the house with a still on her back, and they rode after her. When they came up to her she laid down the still and filled her apron with stones, and dared them to lay a hand on it. Then a few more smugglers came up and threatened them also. One man was heard shouting vehemently in Gaelic to the young woman who was defending the still—"Run to the mist wi' her;" "run into the mist wi' the still;" "run wi' her." The fog was very thick about the glen that day. When they returned to the hut Macintosh was valiantly standing by the door with a gun, and threatened to shoot the first man amongst them who dared venture within his house. Not only so, but he was shouting out his orders in old Highland military fashion to some men on the other side of the water: "Down with them!—Fire!—Fire away!" Macintosh was either mad with drink or rage. It was believed he was mad with both. Notwithstanding the threats of the bold fellow, they entered the house and found the furnace warm, a considerable quantity of low wines and two sacks of malt, and everything in active operation. They were about to smash up the bothy and all the distilling utensils, when Macintosh told them if they dared to touch an article not one of them would go out of the glen alive. One amusing feature of the grand march to Coupar with Macintosh in custody was, that the preventive staff and their prisoners indulged freely all the way down in drinking

smuggled whisky. The preventive officers explained to the court that the weather was desperately cold, the snow deep on the ground, and they all felt that they required to be fortified by good draughts of the whisky. We have before us a list of those indicted at Coupar for this contraband traffic about this time, and the number of convictions is extraordinary. The amount of whisky captured varies from 8 gallons to 110 gallons, and the various charges made by the preventive staff against the respective offenders for assault and molestation form a very racy and stirring narrative.

In one case, heard in Coupar-Angus Court before Justices Captain Rattray and Mr Blair, 15th June 1797, the following evidence was given :—

"David Rattray, excise officer in Meigle, unmarried, and aged 30, stated for the prosecution of a smuggler called Bruce, that he and Mr Dick, the supervisor, went into Bruce's house upon evidence that he was distilling privately. When they were about one hundred yards from the house Bruce came out, and with a great stick in his hand asked what had brought them there so soon, upon which they informed him that he had been reported to them for distilling privately. Bruce then informed them if they would go away that day and come back another day, he would then allow them to search his house ; but he added he was determined they should not search his house that day. By this time the parties had come near the door of the house, and upon him saying to Bruce that he was determined to see within the house, Bruce threw off his coat and knocked on the ground with his stick, swearing that they might search every house in the place, but they would not search his. He then alighted from his horse, and Mr Dick, the supervisor, came up and Bruce took Mr Dick by the breast and spoke something in Gaelic to him which he did not understand. When Mr Dick came back, he informed him that it was nonsense to attempt it, as every man would be murdered if they entered the house. That when he persisted in going into the house, Bruce

went to the end of it and gave a loud whistle, and four men immediately came, two of whom were of the name of Robertson and Niven; and Niven lives in Auchinchapel, about five miles distant. That after this he and Mr Dick went with Bruce to Robertson's house and ate some bread and cheese, and at this time Bruce said, if they would not go near his house he would send the still down to Niven's house at Auchinchapel, that he might not be brought before the Justices; and he likewise acknowledged that he had materials in the house, and added, that in a fortnight they would be all wrought off, and he would pointedly at that time send down the still to Niven's house as he had promised. And after this he and Mr Dick went home. He further stated that he had got some whisky. Bruce gave their horses also some sheaves of barley, and as he would take no pay for them, he invited him down to Kirkmichael to get half a mutchkin of whisky. Bruce came down to Kirkmichael, and after the whisky was consumed they parted good friends. This is the truth as he shall answer to God."

Few men in Dundee knew more about the contraband traffic from the official standpoint than a late well-known banker. His father was for many years supervisor at Coupar Angus during the early years of the 19th century, and stirring years these were. He had three officers under him at Coupar; three at Alyth; three at Blairgowrie, Kirkmichael, and the neighbourhood. They had their work cut out for them. Their instructions were—for the first offence, to capture the kegs and return the ponies at a charge of £1 a head; for the second offence, to call for a penalty; for the third offence, to inflict imprisonment. The supervisors when on duty were always mounted, and carried two pistols in their holsters. The gaugers wore no uniform, and were only mounted occasionally. They were, as a rule, picked men of good character and training. In addition to keeping their eyes on the smugglers, they went round the public-houses every fortnight to take a note of their stores, and make their returns to the Commissioners of Excise. In

Dundee the excise office was in Barrack Street; and Mungo Park, a nephew of the great traveller, was then the collector's clerk in Dundee. When Supervisor Henderson was in the Coupar district, he was once attacked by a band of smugglers on the Muir of Blairgowrie, but drove them off by lashing right and left with his riding whip. On one occasion a man was observed by him going up the stair of the Lucken-booth, in Dundee, to the whisky stores of Provost Kay with a sack on his back. The supervisor stopped him and asked him what he was carrying. Potatoes! he shouted. On examination he discovered instead an anker in the sack. The smuggler being caught on the stairs and not within the house, it did not go so hard with the Provost as it would have done had the anker been found within his premises. Mr Henderson remembered perfectly, when a boy, of seeing his father's house stocked with sword-sticks, flagons, bladder-skins, and bludgeons of all kinds, which were captured from the Highland smugglers. They used to carry long flagons for stowing away whisky in special pockets, in their heavy coats, and he remembered how these were utilised as foot-warmers for their beds when they were boys. About the year 1823, the supervisor and his officers finding it impossible to suppress the traffic, called upon the military authorities to assist them. In that year a sergeant and twelve dragoons took up their quarters in the Strathmore Inn, Coupar-Angus. They were put at the service of the supervisor, but as the sympathies of the Scots Greys and other troopers were with the smugglers, they often refused to turn out at an emergency, on the ground that their horses were tired. These dragoons were kept at Coupar until the year 1826. With their assistance, the supervisor once seized at Kirkmichael no less than 50 ankers, worth £6 an anker. The smugglers had been on the point of moving South with this huge cargo, when an informer gave them away. At that time an informer got as a reward as much as 2/6 a gallon. The ponies were given up on payment of £1 a head. The

whisky was sold. The supervisor got so much of the spoil ; so did the informers. The excise officers, the sergeant of dragoons, and each of his men got a shilling or two each. On one occasion Corbett, a good and zealous officer, and the supervisor were on the outlook at a wood near Meigle. Information had reached them that a contingent of smugglers was on the way South, making straight for them. There being no signs, however, of their speedy approach, the supervisor proposed an adjournment to the Inn. There he asked Corbett to give them "Sheriffmuir" in his best and most vigorous style. Whilst Corbett was vociferating in grand form, the tricky smugglers, to his rage and discomfiture, slipped past with their precious cargo and were soon out of sight.

The supervisor and his men were members of a whist club at Coupar. On one occasion, when they were all very keen over their game, the inn-keeper was quite as keen in storing rapidly away a number of ankers which had unexpectedly arrived. He remembered very well of seeing two smugglers on the road near Coupar. A dragoon noticed them also, put on his red coat, mounted his horse, and rode after them. The smugglers, however, knocked in the ends of the kegs and allowed the whisky to escape. There was an officer called M'Culloch who did splendid service. A well-known smuggler called M'Gregor was coming along with his two ponies, but when he observed M'Culloch he stopped, cut the leather supports of the ankers, hid them, and disappeared. On another occasion M'Culloch caught a Highlander, and in the struggle the bung of an anker was knocked out. "Turn," M'Culloch shouted. "Turn." "Ugh !" the Highlander said, "Every turn for me noo is the loss of whisky" (because the bung was out). The most notorious character about the Bridge of Cally district was a man named M'Kay. There was another very wild fellow, and a most dangerous character when he got drink, named Thomas M'Donald, generally known as Tom Badenoch. He was a terror in himself, but more so from the fact that he always

carried a big bludgeon studded with nails. There was a brewer called George Fleming, known by reputation as a very quiet and correct man, and one who kept his premises in perfect order. George suddenly took a fancy for wearing an unusually tall hat, and the reason assigned for it was, that between the top of the hat and the crown of his head a bladder of whisky was accommodated. George was a very good fellow all the same, and seemed to thrive wonderfully, not so much, it was hinted, from his brewing business, as from his interest in the more potent tipple—a lot of which he could stow away on his head and under his steeple-shaped hat, and a good many other holes and corners besides.

CHAPTER IX.

The Glenshee Smugglers—Coupar-Angus Scouts, Rovers, and Invaders—An Over-zealous Officer—"Round about Beech Hill"—Blairgowrie Smugglers—The Mock Funeral—Crossing the Isla—The Burrelton Coach—On the best of Terms—Great Doings amongst the Sidlaws—The Dragoons and "Greys" at Work—Great Seizures in the Parish—Heavy Fining—The Favourite Holes and Corners—On the Road—Running the Whisky—The Bladder-skin Trick—Daring Smugglers and Runners—Fights over the Kegs—Local Incidents—A Prolonged Marriage Feast—Stories from Old Runners and Distillers—Carousals on the Way Home—The Last Years of the Traffic—All over now.

MR HENDERSON knew of a smuggler from the Glenshee district who, on one occasion, was on his way South. Not knowing the locality very well, while crossing the Isla, near Mudhole, he mistook the ford. The result was that his pony and ankers met a watery grave, and the pool to this day is known to fishers and others as the "Honey Pool." Not long after this incident some half-a-dozen smugglers from the same quarter journeyed South, but were far more fortunate than their friend who lost his all. They successfully forded the Isla near the same spot, and having taken the precaution to send out scouts to ascertain how the land ahead lay, they learned that the supervisor and one of his officers had temporarily left Coupar-Angus. Accordingly, with great bravado, they gallantly entered the town, and the smugglers and horses with ankers charged up Causeway-end helter-skelter in the grandest possible style. The only other representative of His Majesty in the town hurried forward to the scene, called upon certain of the inhabitants to assist him in defence of His Majesty's rights, but no willing hand came forward to lend assistance. The smugglers continued on their way rejoicing to Dundee.

Another story is told of this same officer, who was a most amiable and inoffensive person, and far from well-fitted for such risky kind of official duty. He took it into his head that some smugglers were to make a descent upon Coupar, by way of Beech Hill, and he resolved to be in watch for them single-handed, and make a grand seizure for himself. Three smugglers by-and-by made their appearance, and the officer issued forth with the utmost boldness; but the smugglers seeing he was unsupported took strong measures to outwit him, and seizing paling staves, or anything else that was handy, thrashed His Majesty's representative most unmercifully, and he was heard holloaing with all his might, "Round about Beech Hill," "Round about Beech Hill;" but no succour coming from round about Beech Hill, the poor officer was glad to "slink doon the brae" as best he could without any assistance from Beech Hill—a wiser man than when he set out—and he did not repeat, unassisted, any more adventures of a similar character.

Recurring to the dashing affair of the smugglers at Coupar-Angus. Having disposed of their goods at Dundee to considerable advantage, they retraced their steps homewards; but as Coupar-Angus had been so kind on their way South, they resolved to spend some time there on their return. One of the party had to hurry home, and he was entrusted with the ponies. They were tied with a straw rope, each head to the tail of the one in front—in Indian file order—he leading the foremost one. Upon reaching the Bridge of Isla the smuggler turned round to see how matters were going on. Lo! great indeed was his surprise when he found that the one he was leading was all his charge. He had, therefore, to retrace his steps towards Coupar-Angus, where he found his absent steeds quietly enjoying themselves in a weaver's kail-yard at Causeway-end.

A Blairgowrie officer happening to be in the Cally district, accidentally came upon a smuggler with two ankers, and he had to invoke the aid of a farmer for a man and a cart to take

his seizure to Blairgowrie. The exciseman and the ploughman walked at the horse's head, and the smuggler followed behind the cart. The smuggler had been joined by a friend on the road, and, darkness coming on, they mysteriously disappeared, and on reaching Blairgowrie, great was the officer's chagrin to find that the whisky was gone and the rear-guard also. The supervisor at Coupar-Angus, as was not unusual, resolved one evening to make a call upon "an auld croney" in the neighbourhood of the Tinker's Market, and having had their crack, the time came when they must part. The night was very dark, and there being no lamp in the long, dark passage, His Majesty's representative was greatly surprised at stumbling over something in the way which brought him to his knees and made the blood trickle from his nose. On trying to ascertain the cause of his mishap, he found two ankers lying, and, being rather enraged, he said: "Noo, Tamson, since you have been so stupid as to put the whisky in my way, and broken my nose, you must just pay the penalty."

On one occasion, a Strathmore publican called Pryde refused to pay for an anker at the price bargained for with a Lochaber man, but treacherously sent him with it to the house of the local gauger. The officer asked him who sent him. Having been informed, the officer told the smuggler to say that he was from home. Thereupon, the publican paid him down the money at once. No sooner was it paid than the officer dropped in and seized the anker.

Another good story from Coupar-Angus was told us by a parishioner. A detachment of smugglers had a considerable number of kegs ready to run across the Bridge of Isla at Bendochy, but nothing could be done, because the gaugers were keeping a very sharp look out. They used to chaff each other, the one party saying—"Oh! we will do it yet;" while the other party retorted, "but you will not do it." At length the smugglers fairly outwitted the gaugers. Getting a few men from the neighbourhood dressed up, they organised a funeral,

and in this way they got the stuff safely over from Bendochy, and most cleverly bamboozled the officers.

A gauger, we were informed, once proceeded to search a house in Coupar-Angus. The lady who told the story said, when the gauger entered there was a keg lying on the floor, but she took off her apron, put it over the keg, then put down the wash-hand basin and proceeded quite coolly to wash herself on the keg. He missed that keg, at any rate, she remarked.

In the neighbourhood of Coupar-Angus and Blairgowrie, there were many people who kept up a good social style, and had private carriages and conveyances. It was not unusual, in the absence of the head of the house, for smugglers to come to terms with coachmen and grooms, and have a night or two in running whisky in those private carriages. A son of a supervisor informed us that this plan was most successfully put into operation, and was most difficult to suppress. There was a coach, which came to be known as the Burrelton Coach, which ran at all hours of the night, and to very many its unaccountable journeys at hours so mysterious could only be explained by its being employed in doing a roaring trade. It was not a regular mail coach at all, nor was it a coach for passengers; but all the same it passed along in all the stately style and flying eagerness of the old coaching days, with many a rich freight, it was pretty well-known, for wealthy men in the trade.

None of the old supervisors are alive. Many of them had a peculiarly difficult duty to perform, and not a few of them did not push their arbitrary powers of suppression and seizure to an extreme. As highly paid officials, they had to make some appearance of zeal; but we were informed that they allowed many of the better class men from the far North to make a successful run, and took occasionally different roads from those specially named by informers. There was no doubt between the Government officials and certain of the Highlanders a sympathy brought about by what we have heard described as

the blended bonds of affection. The son of a supervisor informed us that many a fine salmon and grand basket of trout was quietly handed in for kindly favours conferred, and long after the traffic ceased many fine presents of trout came from far-away corners in the remote Highlands, as pleasing mementos of the days of auld-lang-syne. Friendships romantically formed upon the road only terminated in many cases with death.

A famed district for contraband traffic during the French War was the hilly district of the Sidlaws to the North of this parish. This was quite a smugglers' haunt, and most of the people in the neighbourhood co-operated in the running of the whisky to Dundee. In March 1813, three excise officers seized no less than nine and a half ankers of Highland whisky—consisting of 95 gallons—concealed in a field near the Sidlaws. They put it into a cart and proceeded with the spoil to Dundee. In a lonely part of the road, however, they were suddenly attacked by three powerful Highlanders, who assailed them with sticks and stones. The fight raged with great fury for more than an hour. One of the smugglers received a shot in the neck, and one of the officers got severe cuts in the head from the smugglers. During the scuffle the smugglers abstracted three and a half ankers from the cart, and hid them in a plantation at the side of the road; but the officers brought off the other six, and lodged them in the Excise Office, Dundee. The fight was witnessed by several farmers on their way to market, but they refused to render any assistance to His Majesty's officials.

Such encounters occurred too frequently, and the law was defied to the uttermost. The authorities soon discovered that much more stringent measures must be adopted with such lawless and desperate characters. A troop of the Scots Greys was stationed at Perth, and a few troopers of the same regiment at Coupar-Angus and Forfar to overawe the wild Highlanders. Mounted revenue officers, fully armed, were also sent out to patrol the roads, stop carts, hunt out and destroy the bothies, and take offenders before the Justices of the Peace. The usual

fine was £25, or three months' imprisonment. If exchequered or taken before the Supreme Courts, fines amounting to hundreds of pounds were inflicted, and as much as two years' imprisonment given. And yet, an old smuggler said to us, "Mony a time the revenue riders were fairly outwitted." With a merry twinkle in his eye, he would tell how the ankers were stowed away in specially constructed recesses or underground cellars, or buried in byres, stables, and even under heaps of farm manure. "Aye," said one, "I've kent a gude keg being clappit into a big cradle, and the bairn on the tap o't. Mony an anker lies to this day buried in the farmers' coort-yairds, and under the heather and red moss. I've kent o' mony a keg being found in quarry holes lang efter the chields were aff the road; and man," he said, smacking his old lips, "if we could only lay oor hands on't noo it wud dae us a lot o' gude; for it is bound to be graund whusky."

This system of most ingenious concealment was resorted to in various holes and corners, in parks, woods, clumps of heather, old ruins; even churches and churchyards were known to be repositories of smuggled whisky. Houses had private and secret recesses for its reception. The bribe of a well-filled flagon soon opened a snug retreat, and the whisky was all-potent for keeping tongues from wagging. Many women were quite as active and daring in the traffic as the men, and it was often an experience to be remembered, the attempt to arrest certain strong-limbed and fleet members of a smuggling gang.

On one occasion a raid was made upon a notorious bothy near Rattray, as its frequenters were wanted for more offences than working the sma' still. The mother escaped, but two young women were secured. The mother of the gang, however, mounted a big mare, put her to the gallop, and soon led the gaugers in pursuit amongst a series of intricate morasses through which she steered her steed, but in which those in pursuit found themselves in a perfect trap.

Tragic scenes were often enacted within the bothies. A certain bothy in the same district was left in charge of a young raw hand. When his comrades reappeared he was found dead. He had been recklessly dipping into the foreshot and succumbed. A cart was procured; the body was wrapped in a rude sheet and taken to Kirriemuir, and left with the relatives of the deceased for burial. The running of the whisky to the villages and towns was conducted on an extensive scale. The favourite routes were the old cattle drove-roads, sheep-tracks, and the least-frequented hill roads. Many long miles were travelled with the precious burden, and many hardships and risks encountered for its sake.

The ankers were slung over the backs of hardy little ponies, on carrochs and panniers, and escorted by a contingent of Highlanders armed with bludgeons. It was a somewhat curious sight to witness a string of those ponies—each one tied to the tail of the one in front—under armed escort, marching along paths where only the most sure-footed creatures could hold on their way. Still more weird, romantic, and picturesque was it to witness such a singular procession on moonlight nights making its way through a mountain pass or along a dreary hill-side. Sometimes light carts of rude construction were utilised for the same purpose. The peat cart was also requisitioned. The smugglers pretended they were driving peats, whilst it was all a blind, for underneath the peats the ankers were concealed. Before entering the villages they generally halted at well-known springs, from which rendezvous scouts were sent out, whilst others were engaged in making up deficiencies brought about by filling the flagon and helping themselves en route.

Everywhere those Highlanders who had come long distances —many of them from Lochaber—had sympathisers and confederates, and every public-house welcomed them. Although before this time they used to sell the whisky openly in the streets in Perth and Dundee, they found that hopeless now.

They generally, therefore, put up in the villages adjoining, where they had no difficulty in securing runners, and very frequently women offered their services for that purpose. In some cases the women bought it from the smugglers, and took the risk of running it upon themselves. At one time the coopers turned out a keg adapted in size for women carrying on their backs, in creels, or in sacks. If they chanced to see the gaugers while carrying the kegs, they used to sit down by the roadside and endeavour to screen the kegs with their skirts. The gaugers soon discovered this dodge, and never hesitated to deprive them of their treasure by methods far from agreeable. Milk pails with false bottoms were often used. The uninitiated saw the strapping country lass with her pail and milk openly displayed, never suspecting that under the milk was a good supply of whisky. The tinkers many a time exercised all manner of ingenuity in making flagons for running purposes. However, the bladder-skins from different animals were by far the favourite articles for smuggling purposes, in the opinion of the Strathmore and Sidlaw Hill female runners. These were of different sizes, and when filled with whisky from the flagons, were ingeniously stowed away under the dresses of the women. An immense amount of whisky was run in this way, and there are many still alive who were engaged in the famous bladder-skin trick. On one occasion a notorious old hand was seized by an officer, who proceeded to search her in a very rough-and-ready truly rural style. In a twinkling she produced a loaded bladder-skin from beneath her dress, brought it with a bang over his face, and drenched and blinded him with the rank and fiery contents. There was no more trouble with that officer for that day at any rate.

A man was proceeding to Dundee with a sackful of bladder-skins similarly filled, when he was stopped by an excise officer, who, after an inspection of the contents of the sack, whipped out his knife and slit holes in each of the skins. Thereupon he told the man to run for his life. With the

whisky running as fast as he ran and spurting all over him, he quickly disappeared, looking uncommonly foolish and crest-fallen. Very curiously, the whisky from the bladder-skins was much preferred to any other, because it was believed to be the strongest and best whisky, and this is easily explained. Pure alcohol can never be obtained by distillation alone, and there is always a large percentage of water. According to Sœmmering's process, spirit of wine may be deprived of water by putting it into a bladder-skin which is hung up in some warm place. The bladder-skin permits a good deal of the water to escape through the pores of the membrane, but retains nearly all the alcohol. Hence, according to Sœmmering's process, when whisky was put into bladder-skins and carried about in this way by the smugglers concealed around their persons, a great deal of the water escaped, and consequently left the alcohol very much stronger.

One Macintosh, a notorious Glenisla smuggler, was on his way South to Strathmore when he was called upon to deliver up his ankers, in the King's name. At once the Highlander drew his bludgeon, "nicket" the officer cleverly by the heels, and left him bruised and battered. Some people from a farm-house, out of sympathy, carried off the officer, whilst the daring smuggler proceeded on his way with his shaltie as if nothing unusual had occurred.

Near the Gallowhill, a notorious haunt of smugglers, a well-known character named Paterson was apprehended whilst engaged in distilling. Before leaving in charge of a dragoon he asked to be provided with his thick overcoat. Drawing the sleeves over his wrists, he succeeded in getting them arranged before the hand-cuffs were put on. When they were on the way South they had to pass by a wood with a ditch and field on the other side. Here they observed a dog killing a hare. Paterson whispered to the dragoon that he should take the hare, as it was not so easily got every day. The dragoon on horseback at once cleared the ditch and picked up the hare.

At the same time Paterson cleverly freed his hands from the hand-cuffs, bolted like a deer into a thicket, and cleverly escaped. The audacity of this character was so great that he went straight home to the Gallowhill and finished his "browst." He was afterwards, however, exchequered, and not being able to pay the heavy penalties, suffered a long term of imprisonment. Very many of those Highland smugglers were men of splendid physique, and the traditions of their feats of strength still linger in the glens. A certain smuggler had a great reputation for strength, because he could lift an anker with his forefinger and thumb right off the ground.

Certain celebrities would think nothing of seizing an anker from the very clutches of the gaugers, and even in the presence of two or three stalwart troopers, and disappear with it on their broad shoulders—bounding over rocks, through the impassable bogs and thick heather, and leave their pursuers far behind. Many of the excisemen were picked officers—young, strong in body, and most determined to do their duty loyally to the Government—and the stronger they were the more were they respected by the smugglers. In coping with one of those agile and muscular Lochaber Celts, when his blood was up and fortified with liquor, a solitary officer had no chance whatever. He would be seized like a vice by the throat, laid upon his back, and severely beaten. Even though well armed, one or two slashes by a bludgeon, wielded like a claymore by a powerful arm, soon disarmed him, and the victor marched off with the gauger's weapons in his possession, or proceeded to smash them up amid an explosion of Gaelic oaths and blood-curdling threats. When a very large cargo was being run, it was escorted by a very strong body of stalwart men of most savage and desperate temper, and when in full strength they snapped their fingers simply at the supervisors and their staff, and openly challenged them to try what they could do there and then. There was a popular song which commemorated one of those daring expeditions, and its refrain was :—

> "If the gaugers come this way again,
> They'll ne'er see Auchterarder."

Wherever the smugglers went they had invariably any number of agents and abettors and sympathisers amongst the agricultural community. When pursued they frequently took refuge in the farm-houses, where they were not only welcomed, but found many strong and willing hands to assist them in storing away their goods.

A parishioner informed us that she remembered well of a party being hard pressed and getting shelter within her master's place. They unbuckled the ankers, covered them over with firewood, and disappeared into the darkness on the backs of their ponies. In a short time the firewood was all covered over with snow. However, notwithstanding the snow-storm, the bold fellows returned and removed their stock through the night. Often, she said, in return for the shelter afforded them, they presented her with a flagon of their best whisky. A farmer amongst the Sidlaws had his place on one occasion thoroughly searched, but the stuff was not discovered, because it was artfully concealed in recesses under the feeding troughs of the cattle, and the farmer took care to have his cattle feeding out of the troughs when the officers appeared. Another farmer used openly to boast that he carried all his barley away on his back—meaning that he converted all his barley into whisky, and carried it off in this form for sale, and it paid splendidly.

Old George, the last of the droll old race of hand-loom weavers in the parish, had many reminiscences of the local smugglers and runners. He said he knew the business well; indeed, few knew it better. There was a woman called Jean Gray, who kept a good-going still next house to him, and she did a very big trade in whisky. George used to act as a kind of handy-man for her, and helped her often at her browst. "Ye see, she hadna a man; but a lad turned up, when she was an auld woman, and they jist got married." He knew many of the Highland smugglers well. He was on very intimate terms with the "Bairn." He got that nickname from a Mrs Cooper. She was a very jocular body, and she

once remarked to a neighbour that she had got a fine bairn, which arrived last night. When she invited her within, lo! there was the great, monstrous tyke of a Highland smuggler, who had arrived throughout the night with a string of shalties and kegs. The Kirktoun at night, when the Highland scoundrels arrived with a fresh cargo, was past speaking about.

There was a gauger called Dickson he knew very well, and a very sharp and strict officer he was. On one occasion he took a turn round his way, and proceeded to examine a peat and turf stack belonging to his father. The peat stack was supported by strong boards. When Dickson rammed in his searcher he struck the wood, whereupon he suspected there was a keg. He wrought and fought and took down the stack, but got nothing for all his pains. Dickson made a fair fool of himself, and there was a fine laugh at his expense.

George often found kegs in all sorts of out-of-the-way corners. He often found them on the Eastfield road, in hedges and holes, and in the adjoining woods. He knew a still-keeper well at Parkside, called Kinnison. His still was in the wood close beside him; but ugh! fie! fie! his was awfu' stuff—ye see he made it from molasses. He was often in jail that lad, for ye see, if you couldna pay your penalty, then it was just a case of being run in. There was one Stevenson did a grand, roaring trade at Balkello. There was John Stewart, who carried on an awfu' way of doing at Edderty, and then ower at the Haining the houses were at times fairly crowded up with Highland smugglers. "Ye see the place was just made, ye might say, for the business."

There was a master of stratagems known as Andrew, who, on the occasion of a raid made by the officers on a well-known bothy at the back of Auchterhouse Hill, rammed a few old pots and pans into a sack, and making as much din as he possibly could with them, in order to draw the gaugers off the scent, led them a pretty hunt over the hill, while the real articles were removed out of danger long before the great steeple-chase concluded.

There was another redoubtable local distiller known as Peter. One day he was taking an anker into Dundee neatly covered over with broom, when he was stopped by a gauger seizing his horse's head. He and his horse and cart were accordingly taken off to the official quarters in Barrack Street, Dundee. On the way, his daughter getting a confederate to assist her, managed, however, to get the anker out when her father and the gauger were at the horse's head. When she was examined by the excise officer as to what had become of the anker, she said, "As long as it was my property I looked after it, but when it belonged to you and the Government I had naething to dae wi't." George admitted that many of those in the trade were desperate and dangerous characters and not for pranking with.

The minister's laddies were rough, wild fellows, and often in mischief too, and not very far behind in the smuggling ploys either. "But what is the use of haiverin' and speaking? We were all in it. Yes, frae the kirk and manse, richt a' the way doon throughout the parish, gentle and simple, we were a' in it. But the worst smuggling houffs were undootedly the Haining and Edderty; oh, fie! the only wark dune there was either making or selling whisky, or drinking it."

The marriages on the farm-towns were always marked by boisterous hilarity; but one which took place at the Mains set tongues wagging for many a long day. Just on the eve of it the farm hands were sent to the hill to cut down and cart home a quantity of broom. While thus engaged they discovered a large keg, and soon it was hoisted on board and borne home amid frantic shouts of triumph. It was produced at the marriage feast, with the result that for an entire week there was a cessation of all work on the farm-town. Never was such a week known on the Mains; and Mr Jobson, the farmer, had a convivial experience he never wished to have repeated. Not until the last drop had vanished from the keg was one of the revellers fit for work.

Tampering with kegs was a dangerous experiment. Stewart of Edderty was once hotly pursued while running his stuff into Dundee. Being well mounted he outdistanced his pursuers, and just in the nick of time managed to unbuckle in a pig-yard, which at that time was located near the present Craig Pier. There he left the kegs for the night. Pigs, however, are like too many individuals—fond of poking their noses even into kegs. The rag of one of the bungs having caught their attention, they pulled, and tugged and tore away, until the bung slackened. The result was, when Stewart arrived next morning to lift his stuff, he found that the bedding of the piggery was saturated with the liquor, and the pigs quite prostrate and overcome from the effects of their over-inquisitiveness and early morning's dipping and nibbling. Indeed, as Stewart used to say, they must have had an awfu' mornin'.

Another old parishioner used to relate that in his young days, before he came to reside in this part of the country, he and a few friends used to go out from Lochee to a place behind the Sidlaws, and from the cottar house they were taken by a young woman to a bothy dug out in a brae, and there they set to the whisky. "They got as much for a shilling," he said, "as set them all home to Lochee hanging on to one another as tightly as they could. It jist took them all their time to get in. Wi' an awfu' fecht they jist managed it." Sunday was the high day for those pic-nics amongst the hills, as no gaugers went on duty on that day. A young farmer informed us that he remembered perfectly well of a Highland smuggler coming round selling whisky. He sold it out of a big flagon shaped like a mounted guardsman's cuirass. He simply unscrewed a tap and filled the family bottle out of it, and then drew his big overcoat about him, and no one was the wiser.

In one of the old farm-houses in the parish there was discovered a very cleverly constructed recess or hiding-place, in which may still be seen a corner, carefully rounded out from

the stone-work, for the storage of an anker; and within this snuggery were found two fine old Scottish pewter whisky measures—one equal to two chopins, or a little over an imperial pint, and the other a four pint measure, equal to an imperial half-gallon. These interesting relics of the old days are much treasured in the old farm-house.

A typical and very old heroine of the still was Mrs Watson, who resided for some time in the parish. Although she was totally blind her memory was remarkable. She was proud of her highland associations and her connection with a great smuggling district in the Athole country. Her father's people did not smuggle to a great extent, but her mother's folk were simply notorious in their small glen and far beyond it. Over and over again they had been caught and heavily fined. Her grandfather was fined £20, but after this penalty he was never caught again. She wrought steadily in the bothy during the distilling season, and found the work very hard, trying, and most disagreeable at times, from the mess made with barm, dust, and dirt. When she was required for duty at the still she used to ride thither on the back of a white horse called "Punch." And gleefully she described how fond "Punch" seemed to be at getting off to the bothy, for he always got a fine feed of draff and a good drop of brunt drink. "Of course, he did not get too much, but just as much as was good for him." And after his drink, how he did clear the roads; indeed, he was fairly roused up and fit for anything. They always watched the pot in turn—that is to say, one slept and another wrought, and so on they went—and it was weary, weary work. Sunday and Saturday they were at it, and all they made was the finest of whisky. It was very difficult, of course, to work when the gaugers were about. There was one gauger called M'Donald, but he was a very canny man, for he always called at the mill first, and then the signal of his arrival went round the glen like lightning. She remembered well of once seeing the burn with the colour of drink on it, and the reason was, that an "awfu'

fecht" had taken place up the water between the excise officers and a smuggling family called Stewart. A desperate fight had taken place. The ankers were broken up and pitched into the burn, and all the tubs and the entire contents of the bothy were wrecked. It was an awful day that in the glen, and what a loss of whisky! It was clearly a case of—

"Each exciseman in a bussle,
Seizin' a stell,
Triumphant crushing't like a mussel
Or lampit shell."

She said the cows and swine were very fond of the draff and the brunt drink; so fond of it, indeed, that she had seen them quite useless from the effects of it. Their antics after it were wonderful to look upon. When the officers were signalled as near at hand, a common practice was to fire the heather to conceal the bothy smoke. Once they came into the glen, and her father had at that time four ankers of whisky and a bag of malt. She was ill in bed at the time. When the alarm was given her father took her out of her bed, put the four ankers and the sack below her, and put the chaff bed over all. Then he wrapped her head well up with cloths, and told her to do her part well that day and save the whisky, and to be sure and tell the officers when they entered that she had a bad fever. The gaugers entered, searched the house throughout, and then came into the room where she lay. She then began to groan and cry. An officer approached her and asked her what was the matter. "Oh!" she said, "I have a bad fever, and a dangerous fever." Losh! at that they ran out like shot. I played my part well that day, and many a good laugh I have had over that since. I never was caught yet, but very nearly so. Smuggling went on to such an extent that the residents of several hamlets used to take turn about at the stills—that is to say, one got their browst and then another. At that time one could get a big gill of whisky for 3d., and it was the finest of whisky. The times then were far better than they are now. The folk now are too much taken up with "braws," but

they never minded "braws" in those days. Those engaged in the bothies were all pure Highlanders, and nothing but Gaelic was spoken. The only thing they were afraid of was being taken by the officers. The rule amongst them, therefore, was, "Leave the drink and run at once to a place of concealment."

Among the last of the real old female Highland distillers who endeavoured to prosecute her calling when it was wearing away in the Strathmore district was an old Gaelic-speaking woman, who had come down from what she called the far North and settled in Lintrathen district. No sooner had she taken up her abode there than she took to her trade of making whisky as naturally as a duck takes to water. She built a bothy with her own hands in the woods, fitted it up and wrought it herself, and for some time did well. Talking to an old worthy, who hailed from the same locality, and who knew her intimately, she described her in very quaint language, "as a nice, most respectable-living woman from the far North. Oh! if you had just seen what a pretty bothy she had; the prettiest bothy I ever saw, and I have seen a great many of them, and what peautiful whusky, moreover, she did make. There never could be better whusky made by man or woman than her's; noo, I tell you honestly. Oh! she was a goot woman that, and she did make goot whusky. What a peety it was, too, for the puir auld bodie. The Laird, ye see, found oot her bothy, and told her she was to mak' no more whusky there. What a shame it was! wasn't it now indeed? to demolish such a fine bothy and to stop the poor woman's pisiness. Puir cratur! she didn't do much good efter that, I am sorry to say, and didn't live long either. What hairm did the bothy do him I wonder, and hoo should he have been allowed to treat an auld bodie in that way? Oh! aye! dear me; but this is a very hard, cruel world efter a'." She finished off with a tear in her eye, which had to be removed with the corner of her apron.

A company of gaugers, whilst on their rounds in Glenisla, dropped into a crofter's house to see that all was right. The

crofter had just been busy with his scoop turning over the malt on the barn floor when the alarm was given of their approach by neighbours down the glen hanging out sheets on ropes, as if there was an uncommonly heavy washing on that day. Right along the line, up the valley the signals flew, and all knew what they meant. The waving of the white sheets was at once understood, and all ran to the straw-shed, filled their arms with straw, and blinded the malt with as thick bedding as they could lay on. When the gaugers entered the sweet innocents were down at their looms making them go like winkie, and driving ahead with unusual earnestness and industry. When the gaugers entered they were well received, there was hilarity and real Highland hand-shaking up to the arm-pits, and before leaving the King's officials expressed their satisfaction in finding that at least there was one decent, law-abiding man and his family in the locality who attended to their proper spheres of duty, and kept themselves aloof from all illicit traffic. After another hearty good-bye and a heartier haste-ye-back, the officers proceeded, but as soon as their backs were turned they were all at work again preparing for the next 'browst.'

A certain farmer in the parish was well-known for his sympathy towards the men from the glens. The dragoons from Coupar-Angus accordingly paid him a visit; although, sad to say, he was not many miles from this Church. He was the first to meet them and cordially welcomed them within, and soon they were all tackling the smuggled round after round. His servants meanwhile were busily engaged in getting certain ankers out of sight under the stable manure.

The Scots Greys and other dragoons never cared for this duty, indeed, most of them detested it. The great thirst they had contracted in smashing up Napoleon's cavalry at Waterloo had evidently become chronic, because they had a reputation for being always "tarribly dry." "Their drooth was simply awfu'." Some of them, indeed, most of them, looked upon the whole thing as a "ploy." They not only winked at what was going on,

but there were suspicions, by no means groundless, that some of them were in league with the smugglers. Whenever they drew up at a country ale-house, which was generally blocked with Highlanders, they received a most boisterous welcome, and the flagon went round at once. The officers had great difficulties with their men, as their free hob-a-nobbing with law-breakers was out of the question, and totally destructive to discipline and sobriety. A visit of inspection by the dragoons too frequently meant, so far as the farm-houses and crofts were concerned, simply a big carousal, followed by great stiffness in remounting.

There was a certain celebrity whose plans for baffling the excise were of rather an original character. On one occasion she arrayed herself in the most resplendent rural ball-room costume of the period, and sallied forth on her sturdy shaltie ostensibly to join in certain marriage festivities in a neighbouring town. As she rode along, all radiant in a dress of extravagant dimensions, the wonder and envy of all the damsels who saw her, with her ample personal baggage strapped well down upon her steed, only those in the secret knew that beneath all this abnormal appearance and gaudy show and positively "grand-dame" attitude, there was concealed any number of bladder-skins filled with whisky. The same fearless virago was once accosted by an officer, who found her escorting her shaltie under a heavy load of malt on its way to the still. Instead of quietly surrendering, she grappled with the officer, fought like a tigress, and the two rolled about on the ground struggling like furies. Escaping from the clutches of the officer, she made off with all speed to the nearest hamlet, told a most pathetic tale of having been way-laid and assaulted by a low ruffian on the road, and urgently called upon them to seize and punish her assailant. To a man and woman they turned out with the intention of lynching the blackguard on the spot. The result was that His Majesty' upholder of authority was glad to make his retreat, hotly pursued by a body of stalwart countrymen. The quondam quarters of this famed smuggling heroine are still known as

Bladder Ha', from the fact that the main article of wall adornment was the bladderskin, which was her favourite receptacle for running whisky.

When a gang from the North had made a profitable run, the event was celebrated on the return journey by great bouts in the village change-houses. All and sundry were invited, drink flowed in abundance, pipers and fiddlers were brought into action ; and dancing and scenes of wild hilarity, mingled with strange Gaelic shrieks, hoochs, leaps and bounds ensued. Nothing afforded greater glee over the liquor than the recital of the adventures experienced in the course of the journey.

"There was ane Sandy Lamont," an old smuggler once said to us, "an awfu' lad ; naebody had ony chance wi' him for blawin' and boastin'. He wad say, 'I've sent an anker to King George, and here's to the Royal Lamonts frae the North.'" Such scenes frequently ended in great disorder, and broke up too frequently amid fighting and bloodshed. Drink undoubtedly was at the bottom of many outrages. Money undoubtedly was made out of this traffic, but very rarely by the smugglers. Being so much at the mercy of a low class of men, they were fleeced and often victimised. They were, besides, too fond of the whisky themselves to thrive by its manufacture and sale. Stewart of Edderty used to boast that at his croft they made their brose of whisky. We have put the question to many who knew the business well, and curiously, their opinion was that no fortunes were made out of it, but that many people were ruined by it physically and morally. Very few of those who survive commend the traffic or regret that it has gone.

As regards the character of the liquor hawked about in those days there are differences of opinion. At one time authorities upon the subject had good reason to extol its virtues; latterly, however, when the worst and most dangerous of characters took to the business, a great deal of it was of a very vile and deleterious character. Adulteration was carried on to a great extent. Some of the old smugglers, unable to shake themselves

free from the vicious surroundings of the old life, took up their quarters in the neighbourhood of towns and manufactured a class of whisky which can only be characterised as poison. This was specially doctored and sold for mixing purposes, and for consumption in low shebeens and other disreputable dens.

A traffic which led to multitudinous scandals soon aroused public opinion against it, and in the interests of morality all respectable, law-abiding people longed for its suppression. Informers, too, had a great deal to do with putting it down. Backed up by the respecters of authority, the law soon completely got the upper hand. The business soon dropped into few hands. These, too, lost all confidence in one another, and, above all, there was little or no profit to be made out of it. The game, in short, was no longer worth the candle. The one great blow, however, to the traffic was the reduction of duty, which fairly settled the smugglers' avocation.

In Scotland, in 1821, when the duty was high, two millions of gallons of whisky were illegally distilled. In October 1823 the duty was fixed at 2/3 per gallon, with a £10 license for stills capable of producing 40 gallons. Smaller stills were found to be illegal, which finished the famous sma' still business. A great change took place, and the number of gallons paying duty rose from $2\frac{1}{4}$ millions in 1822 to nearly six millions in 1825.

Smuggling, of course, did go on to a considerable extent in Highland districts between 1825-35, but afterwards the practice so long stubbornly maintained died away. About 1840 the traffic was far gone. Country people throughout the glens of Perthshire and Angus soon settled down into more respectable methods of acquiring a livelihood.

Those who were associated with the worst days of smuggling are now very few in number, and the only relics of the once irrepressible sma' still traffic are the ruins of the old bothies, and certain localities still pointed out to the antiquary as the smugglers' howf, the smugglers' road, the smugglers' rest, and the smugglers' well.

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