

NOTES.



DUAN SECOND, STANZA XVII., PAGE 37.

“OR quelle est la situation du Crofter de l'époque actuelle? Ce n'est plus qu'un fermier sans bail, dont la redevance est susceptible d'augmentations arbitraires, *et qui peut être renvoyé d'un pour à l'autre.* D'année en année, les limites du sol in grat et épuisé que les grands propriétaires abandonnent à la petite culture deviennent de plus en plus restreintes. L' 'eviction' frappe sans pitié les humbles tenanciers dont les rangs se sont toujours éclaircis depuis un siècle dans les immenses domaines de la haute Ecosse. . . .

“La population des Crofters, des Highlands et des Iles, si peu importante qu'elle soit, est une pépinière de bons travailleurs et de bons citoyens pour tout l'empire. Par sa vigoureuse constitution physique, son intelligence native et sa bonne éducation morale, elle est particulièrement propre au recrutement du peuple dans les grands centres industriels, qui, s'il n'était alimenté de la sorte par les sources saines des districts ruraux,

ne manquerait pas de dégénérer, sans l'influence des mauvais logements, d'occupations malsaines et d'habitudes énervantes. . . .

“ Mais ce n'est pas seulement au point de vue de ces avantages particulières qui la population des Crofters a une utilité indiscutable. Elle constitue une base naturelle pour la défense navale du pays, défense qui ne peut être improvisée et dont l'importance, dans certaines circonstances, ne saurait être estimée trop haut. La population maritime des Highlands et des Iles fournit, en ce moment, 4431 hommes à la réserve de la marine royale, nombre équivalent aux équipages de sept navires de guerre cuirassés de 1re classe, et qui pourrait être encore beaucoup accru au moyen d'avantages proportionnés.

“ Il en est de même du recrutement de l'armée de terre. Les enrôlements deviennent de plus en plus rares dans les Highlands, l'émigration moissonnant la partie la plus robuste et la plus déterminée de la population rurale.”—“ *Les Highlands et la Question des Crofters,*” par Le Cte Louis Lafond.

DUAN THIRD, STANZA XXVI., PAGE 55.

“ The tenants of Knoydart, like all other Highlanders, had suffered severely during and after the potato famine in 1846 and 1847, and some of them got into arrear with a year's and some with two years' rent, but they were fast clearing it off. Mrs. Macdonell and her factor determined to evict every crofter on her property, to make room for sheep. In the spring of 1853 they were all served with summonses of removal, accompanied by a message that Sir John Macneil, Chairman of the Board of Supervision, had agreed to convey them to Australia. Their feelings were not considered worthy of the slightest consideration. They were not even asked whether they would prefer to

follow their countrymen to America and Canada. They were to be treated as if they were nothing better than Africans, and the laws of their country on a level with those which regulated South American slavery. The people, however, had no alternative but to accept any offer made to them. They could not get an inch of land on any of the neighbouring estates, and any one who would give them a night's shelter was threatened with eviction themselves. It was afterwards found not convenient to transport them to Australia, and it was then intimated to the poor creatures, as if they were nothing but common slaves, to be disposed of at will, that they would be taken to North America, and that a ship would be at Isle Orsay, in the Island of Skye, in a few days to receive them, and that they *must* go on board. The *Sillery* soon arrived, and Mrs. Macdonell and her factor came all the way from Edinburgh to see the people hounded across in boats, and put on board this ship, whether they would or not. An eye-witness who described the proceeding at the time, in a now rare pamphlet, and whom I met last year at Nova Scotia, characterises the scene as indescribable and heart-rending. The wail of the poor women and children as they were torn away from their homes would have melted a heart of stone! Some few families, principally cottars, refused to go, in spite of every influence brought to bear upon them, and the treatment they afterwards received was cruel beyond belief. The houses, not only of those who went, but of those who remained, were burnt and levelled to the ground. The Strath was dotted all over with black spots, showing where yesterday stood the habitations of men. The scarred, half-burnt wood—couple, rafters, and bars—were strewn about in every direction. Stooks of corn and plots of unlifted potatoes could be seen on all sides, but man was gone. No voice could be heard. Those who

refused to go aboard the *Sillery* were in hiding among the rocks and the caves, while their friends were packed off like so many African slaves to the Cuban market."—" *The Highland Clearances*," by Alexander Mackenzie (pp. 267, 268).

DUAN THIRD, STANZA XXVI., PAGE 55.

"The clearing of Sutherland was a process of ruin so thoroughly disastrous that it might be deemed scarcely possible to render it more complete. Between the years 1811 and 1820, 15,000 inhabitants of this northern district were ejected from their snug inland farms by means for which we would seek in vain a precedent, except, perhaps, in the history of the Irish massacre. A singularly well-conditioned and wholesome district of country has been converted into one wide ulcer of wretchedness and woe."—*Hugh Miller*.

DUAN THIRD, STANZA XXVII., PAGE 55.

"Yearly the Highlands have sent forth their thousands from their glens to follow the battle-flag of Britain wherever it flew. It was a Highland *rearlorn* hope that followed the broken wreck of Cumberland's army after the disastrous day at Fontenoy, when more British soldiers lay dead upon the field than fell at Waterloo. It was another Highland regiment that scaled the rock-face over the St. Lawrence, and first formed a line in the September dawn on the level sward of Abraham. It was a Highland line that broke the power of the Mahratta hordes and gave Wellington his maiden victory at Assaye. Thirty-four battalions marched from these glens to fight in America, Germany, and India ere the eighteenth century had run

its course; and yet while abroad over the earth Highlanders were the first in assault and the last in retreat, their lowly homes in far-away glens were being dragged down, and the wail of women and the cry of children went out on the same breeze that bore too upon its wings the scent of heather, the freshness of gorse blossom, and the myriad sweets that made the lowly life of Scotland's peasantry blest with health and happiness."—"*The Highland Clearances*," by Alexander Mackenzie (pages 320, 321).

"Few Englishmen even now seem to be aware, notwithstanding all that has been written on the subject, that not very long ago, in many instances within the memory of living men, most of the Highland counties were the scene of evictions on a wholesale scale, compared with which the forced emigration of the Irish peasantry sinks into insignificance. Entire communities, from the patriarch of two generations down to the newly-born babe, were banished *en bloc* to Canada, and thrown there on their own resources to establish new homes or to starve. And although the people, except in a few cases, submitted to expatriation quietly if unwillingly, where they did manifest any reluctance to accept their fate, their houses were burned down over their heads, and they themselves were turned adrift on the bleak hill-sides, and on the wild and inhospitable sea-shores of that northern region, to seek subsistence as best they could. Until 1745, the year of Culloden, the clan system of land tenure prevailed in the Highlands, under which the ground belonged not to the chief alone, but to the community. A clansman could not be dispossessed of his holding by his chief. After 1745, however, the English system was introduced. The clans that had remained loyal to the Crown, as well as

those that had thrown in their lot with Prince Charles, had their lands practically confiscated. The Highland chiefs, in short, were assimilated in position to English landlords. They were by the central government invested with the fee-simple of the land which was once held by the laird and the clansmen in common, and so a great wrong, amounting to a national crime, was done to the Highland population."—*Storm-Clouds in the Highlands.* J. A. Cameron. "Nineteenth Century," Sept. 1884.

"I know a glen, now inhabited by two shepherds and two gamekeepers, which at one time sent out its thousand fighting men. And this is but one of many that might be cited to show how the Highlands have been depopulated. Loyal, peaceable, and high-spirited peasantry have been driven from their native land—as the Jews were expelled from Spain, or the Huguenots from France—to make room for grouse, sheep, and deer. A portly volume would be needed to contain the records of oppression and cruelty perpetrated by many landlords, who are a scourge to their unfortunate tenants, blighting their lives, poisoning their happiness, and robbing them of their improvements, filling their wretched homes with sorrow, and breaking their hearts with the weight of despair."—*Dr. D. G. F. Macdonald.*

"We come now to the third stage in the history of landlordism in the Highlands—the stage which I have distinguished as that of the Nineteenth Century Clearances. In consequence of the English clearances of the sixteenth century, the spread of commercial principles, and the dying out of the old notion

and fact of collective and limited ownership of land, the notion of individual and absolute ownership had got pretty well established in England by the middle of last century. So, after the Rebellion of 1745, the Highland chiefs being greatly impoverished, the devil came to them in three different shapes, one after another. First he appeared in a guise he very often assumes—the guise of a pressing creditor ; then he came as a jolly sheep-farmer from the south, with lots of tin in his pockets ; and, said the jolly sheep-farmer to the impecunious Highland chief : ‘ Clear out these —— rascals, who call themselves your clansmen. Sheep will pay you better than men, and if you will let the hills and glens to me, I’ll double, triple, quadruple your rental.’ And last of all the devil came to the Highland chief in another shape he very often assumes—that of a sharp lawyer. The chiefs knew very well that they were but joint-owners with their clans of the land they occupied, and that crofter townships had rights of grazing on the hills sanctioned by immemorial custom ; and they knew very well that, though many a chief’s estate had been forfeited by Acts of Attainder, by no Act of Parliament had their clansmen’s customary rights been forfeited. ‘ But,’ said the devil in the shape of the sharp lawyer, ‘ never mind that. In England they act now on the notion of absolute ownership, and we’ll just assume that your people are tenants-at-will, and that you can do what you like with them and theirs.’ And it was simply on this assumption, a pure legal fiction, directly in the teeth of all historical facts, that the Duke of Athole began the Highland Clearances in clearing Glen Tilt, just one hundred years ago (1784), and worthily have followed suit the Dukes of Sutherland and of Argyll.”—*Article on “ The Crofters’ Revolt,” by J. S. Stuart Glennie, in “ Our Corner” (p. 202).*

DUAN THIRD, STANZA XXVIII., PAGE 56.

In his recent work on the Nationalisation of Land, Mr. Alfred Russell Wallace, in the chapter on "Landlordism in Scotland," writes :—"The facts stated in this chapter will possess, I feel sure, for many Englishmen, an almost startling novelty ; the tale of oppression and cruelty they reveal reads like one of those hideous stories peculiar to the dark ages, rather than a simple record of events happening upon our own land and within the memory of the present generation. For a parallel to this monstrous power of the land-owner, under which life and property are entirely at his mercy, we must go back to mediæval times, or to the days when serfdom not having been abolished, the Russian noble was armed with despotic authority ; while the more pitiful results of this landlord tyranny, the wide devastation of cultivated lands, the heartless burning of houses, the reckless creation of pauperism and misery out of well-being and contentment, could only be expected under the rule of Turkish Sultans, or greedy and cruel Pashas. Yet these cruel deeds have been perpetrated in one of the most beautiful portions of our native land. They are not the work of uncultured barbarians or of fanatic Moslems, but of so-called civilised and Christian men ; and—worst feature of all—they are not due to any high-handed exercise of power beyond the law, but are strictly legal, are in many cases the acts of the legislature itself. . . . The general results of the system of modern landlordism in Scotland are not less painful than the hardship and misery brought upon individual sufferers. The earlier improvers, who drove the peasants from their sheltered valleys to the exposed sea-coast, in order to make room for sheep-farmers, pleaded erroneously the public benefit as the justification of

their conduct. They maintained that more food and clothing would be produced by the new system, and that the people themselves would have the advantage of the produce of the sea as well as that of the land for their support. The result, however, proved them to be mistaken, for thenceforth the cry of Highland destitution began to be heard, culminating at intervals into actual famines, like that of 1836-37, when £70,000 were distributed to keep the Highlanders from death by starvation. . . . Just as in Ireland, there was abundance of land capable of cultivation, but the people were driven to the coast and to the towns to make way for sheep, and cattle, and lowland farmers; and when the barren and inhospitable tracts allotted to them became overcrowded, they were told to emigrate.

“The actual effect of this system of eviction and emigration—of banishing the native of the soil and giving it to the stranger—is shown in the steady increase of poverty, indicated by the amount spent for the relief of the poor having increased from less than £300,000 in 1846 to more than £900,000 now; while in the same period the population has only increased from 2,770,000 to 3,627,000, so that pauperism has grown about nine times faster than population. . . .

“At the present time more than two million acres of Scottish soil are devoted to the preservation of deer alone—an area larger than the entire counties of Kent and Surrey combined. Glen Tilt Forest includes 100,000 acres; the Black Mount is sixty miles in circumference; and Ben Aulder Forest is fifteen miles long by seven broad. On many of these forests there is the finest pasture in Scotland, while the valleys would support a considerable population of small farmers; yet all this land is devoted to the sport of the wealthy, farms being destroyed, houses pulled down, and men, sheep, and cattle all banished to

create a wilderness for the deer-stalkers! At the same time the whole people of England are shut out from many of the grandest and most interesting scenes of their native land, gamekeepers and watchers forbidding the tourist or naturalist to trespass on some of the wildest Scotch mountains."

"The cruel practice of evicting the Highlanders to make room for sheep seems to be passing into the pernicious system of *converting grazing lands into sporting grounds*. Only the other day an extensive tract was cleared of 7000 sheep to add to the already wide forests of Glenstrathfarar and Culligran, the property of Lord Lovat, let to Mr. Winans of Brighton, at £7000 per annum. It is said that this nobleman, being desirous of securing more broad acres for his American "Sportsman!" who boasts of having, with the help of his two sons, brought down twenty-seven stags in about an hour last September, has leased the sheep-farm in question at a rent of £1000 a-year, and sub-let it to Mr. Winans for £2000, thus netting £1000 per annum by the transaction. I blush to think that a Scottish nobleman should lend himself to satisfying the insatiable desire of a foreign millionaire contractor to make a profit by a system which depopulates the Highlands, is a curse to Scotland, and, as you very properly observed, 'a scandal to British legislation.'

"Sad is it to see the rights and welfare of the Highlanders pitilessly disregarded, and the beautiful hills, straths, and glens of Scotland immolated to the sporting snobbishness of greedy capitalists. The existence of 'mammoth deer-forests' is one of the gravest wrongs of the people, perpetrated under the mask of a false political economy, and I defy anyone to prove the utility of the cruel clearances that have so scandalised the Northern Highlands.

“We may wander whither we will, the busy life that once enlivened these solitudes has departed. The cots are bare, and cold, and roofless ; the patches which once grew crops of golden corn are now absorbed by sporting playgrounds ; voices of men, women, and children no longer echo from the surrounding hills —nought but barren solitary pomp

‘Where once a garden smiled.’

Family after family have been chased away, leaving us to saddening memories of the past.”—D. G. F. MACDONALD, LL.D.
—“*The Echo*,” 1878.

DUAN THIRD, STANZA XLIV., PAGE 64.

“In former removals the tenants had been allowed to carry away the timber of their old dwellings to erect houses on their new allotments, but now a more summary mode was adopted by setting fire to them. The able-bodied men were by this time away after their cattle, or otherwise engaged at a distance, so that the immediate sufferers by the general house-burning that now commenced were the aged and infirm, the women and children. . . . The devastators proceeded with the greatest celerity, demolishing all before them ; and when they had overthrown all the houses in a large tract of country, they set fire to the wreck. Timber, furniture, and every other article that could not be instantly removed was consumed by fire, or otherwise utterly destroyed. The proceedings were carried on with the greatest rapidity and the most reckless cruelty. Some old men took to the woods and the rocks, wandering about in a state approaching to or of absolute insanity ; and several of

them in this situation lived only a few days. Pregnant women were taken in premature labour, and several children did not long survive their sufferings. To those scenes I was an eye-witness, and am ready to substantiate the truth of my statements, not only by my own testimony, but by that of many others who were present at the time. In such a scene of devastation it is almost useless to particularise the cases of individuals: the suffering was great and universal. I shall, however, notice a very few of the extreme cases, of which I was myself an eye-witness. John Mackay's wife, Ravigill, in attempting to pull down her house, in the absence of her husband, to preserve the timber, fell through the roof. She was in consequence taken in premature labour, and in that state was exposed to the open air and to the view of all the bystanders. Donald Munro, Garvott, lying in a fever, was turned out of his house and exposed to the elements. Donald Macbeath, an infirm and bed-ridden old man, had the house unroofed over him, and was in that state exposed to the wind and rain until death put a period to his sufferings. I was present at the pulling down and burning of the house of William Chisholme, Badinloskin, in which was lying his wife's mother, an old bed-ridden woman of nearly one hundred years of age, none of the family being present. . . . Fire was set to the house, and the blankets in which she was carried out were in flames before she could be got out. She was placed in a little shed, and it was with great difficulty they were prevented from firing it also. Within five days she was a corpse."—*"Gloomy Memories,"* by *Donald Macleod.*

DUAN THIRD, STANZA LXII., PAGE 73.

“As Strathnaver, though from many causes the most widely bruited, was by no means a solitary instance of rash reform and harsh procedure, we must give another example of the same ruthless process of extermination which took place some forty years later in a quite different region. We allude to the inhabitants of the district of Knoydart, who were cleared out of their native seats in the year 1853, in a fashion for which the Strathnaver procedure seemed to have formed the model, and of which an account is given by Donald Ross, an eye-witness.

“The scene presented at Knoydart was most heart-rending. As far as the eye could see the face of the strath had its black spots, where the houses of the crofters were either levelled or burnt. The ruins of these habitations of men, and the silence and solitude that prevailed, rendered it unnecessary for any tongue to tell me that here humanity was most cruelly sacrificed to the god of sheep-farming and expatriation. The blackened rafters lying scattered among the grass, the couple-trees cut through the middle and thrown away, the walls broken down, thatch and cabers mixed up together, and grass beginning to grow on the threshold and hearthstone, told a tale which required neither tongue nor pen to unfold. The scene was rendered more painful as the Strath was dotted with stacks of corn, large plots of potatoes, and with grass that could be easily mowed down by the scythe. But the voice of man was gone—he was not to be found.”—“*The Scottish Highlanders and the Land Laws,*” by Professor Blackie.

“The extermination of the Highlanders has been carried on for many years as systematically and relentlessly as of the North American Indians. . . . Who can withhold sympathy, as whole families have turned to take a last look at the heavens red with their burning houses? The poor people shed no tears, for there was in their hearts that which stifled such signs of emotion; they were absorbed in despair. They were forced away from that which was near and dear to their hearts, and their patriotism was treated with contemptuous mockery.”—*Dr. D. G. F. Macdonald.*

DUAN THIRD, STANZA LXIII, PAGE 73.

“Among the rest, a young man, Donald MacKay, of Grambmor, was ordered out of his parents’ house; he obeyed in a state of delirium, and (nearly naked) ran into some bushes adjoining, where he lay for a considerable time deprived of reason; the house was immediately in flames, and his effects burned. Robert MacKay, whose whole family were in the fever, or otherwise ailing, had to carry his two daughters on his back a distance of about twenty-five miles. . . . A number of the sick, who could not be carried away instantly, on account of their dangerous situation, were collected by their friends and placed in an uncomfortable hut, and there for a time left to their fate. The cries of these victims were heart-rending—exclaiming in their anguish, ‘Are you going to leave us to perish in the flames?’ . . . It may not be out of place here to mention generally that the clergy, factors, and magistrates were cool and apparently unconcerned spectators of the scenes I have been describing, which were indeed perpetrated under their

immediate authority. The splendid and comfortable mansions of these gentlemen were reddened with the glare of their neighbours' flaming houses, without exciting any compassion for the sufferers; no spiritual, temporal, or medical aid was afforded them; and this time they were all driven away without being allowed the benefit of their out-going crops! Nothing but the sword was wanting to make the scene one of as great barbarity as the earth ever witnessed; and in my opinion, this would, in a majority of cases, have been mercy, by saving them from what they were afterwards doomed to endure. The clergy indeed, in their sermons, maintained that the whole was a merciful interposition of Providence to bring them to repentance, rather than to send them all to hell, as they so richly deserved."—"*The Highland Clearances*," by Alexander Mackenzie (p. 30).

DUAN FOURTH, STANZA V., PAGE 76.

One of the Royal Commissioners remarked—"It is said in reference to the people that 'they were compelled to emigrate to America; some of them had been tied before our eyes; others hid themselves in caves and crevices for fear of being caught by authorised officers.'

"Q.—'Do you recall that these people were caught and sent to America, just like an animal going to market?'

"A.—'Just the same way. I saw a man who lay down on his face and knees on a little island to hide himself from the policeman, *who had dogs searching for him* in order to get him aboard the emigrant ship. . . . There was another case of a man named Angus Johnson. He had a dead child in the house, and his wife gave birth to three children, all of whom died. Not-

withstanding this he was seized and tied on the pier at Loch Boisdale, and *kicked* on board. The old priest interfered and said, 'What are you doing to this man? let him alone, it is against the law!' The wife of the man who was tied and put aboard afterwards went to the vessel. The four dead children would be buried by that time. *These things happened in the years 1850-51.* The people were hiding themselves in caves and dens for fear of being sent away from the island. . . . There were many such cases at the time. It was about forty years ago." — "*Crofters' Evidence,*" given before the Royal Commission.

DUAN FOURTH, STANZA XXVII., PAGE 87.

"All the Highlanders of an inland district in Sutherlandshire were ejected from their homes by the late Duke to make way for a few *sheep-farmers*. The poor people, a moral and religious race, bound to their rugged hills with a strength of attachment hardly equalled in any other country, could not be made to believe the summonses of removal real. Their fathers had lived and died among those very hills for thousands of years. They had spent their blood and had laid down their lives of old for the good Earls of Sutherland. Could it be possible that they were to be forced out of their own country? They at first thought of resistance, and had they carried the thought into action, it would have afforded perilous employment to a thousand armed men to have ejected every eight hundred of them; but they had read their New Testaments, and they knew that the Duke had become proprietor of the soil; some of their houses were actually fired over their heads, and yet there was no bloodshed. Convinced at

length that no other alternative remained for them, they gathered in a body in the churchyard of the district, to take leave of their country for ever, and of the dust of their fathers' last. And there, seated among the graves, men and women, the old and the young, with one accord, and under the influence of one feeling, 'lifted up their voices and wept.' This tract of the Highlands is now inhabited by sheep."—*Hugh Miller*.

DUAN FOURTH, STANZA XXXI., PAGE 89.

“ We, the undersigned, passengers per *Admiral*, from Stornoway, in the Highlands of Scotland, do solemnly depose to the following facts :—That Colonel Gordon is proprietor of estates in South Uist of Barra ; that among many hundred tenants and cottars whom he has sent this season from his estates to Canada, he gave directions to his factor, Mr. Fleming, of Cluny Castle, Aberdeenshire, to ship on board of the above-named vessel a number of nearly four hundred and fifty of said tenants and cottars, from the estate in Barra ; that accordingly, a great majority of these people, among whom were the undersigned, proceeded voluntarily to embark on board the *Admiral* at Loch Boisdale, on or about 11th August 1851 ; but that several of the people who were intended to be shipped for this port, Quebec, refused to proceed on board, and, in fact, absconded from their homes to avoid the embarkation. Whereupon Mr. Fleming gave orders to a policeman, who was accompanied by a ground-officer of the estate in Barra, and some constables, to pursue the people who had run away among the mountains ; which they did, and succeeded in capturing about twenty from the mountains and islands in the neighbourhood ; but only

came with the officers on an attempt being made to handcuff them ; and that some who ran away were not brought back, in consequence of which four families at least were divided, some having come in the ships to Quebec, while other members of the same families are left in the Highlands. . . .

“ The undersigned finally declare that they are now landed in Quebec so destitute that, if immediate relief be not afforded them, and continued until they are settled in employment, they will be liable to perish with want. (*Signed*) HECTOR LAMONT, *and seventy others.*”—“ *The Highland Clearances,*” by Alexander Mackenzie (pp. 257, 258).

DUAN FOURTH, STANZA XV., PAGE 91.

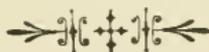
“ In too many instances the Highlands have been drained, not of their superfluity of population, but of the whole mass of the inhabitants, dispossessed by an unrelenting avarice, which will be one day found to have been as short-sighted as it is unjust and selfish. Meantime, the Highlands may become the fairy-ground for romance and poetry, or the subject of experiment for the professors of speculation, political and economical. But if the hour of need should come—and it may not, perhaps, be far distant—the pibroch may sound through the deserted region, but the summons will remain unanswered.”
—*Sir Walter Scott.*

DUAN FOURTH, STANZA XXXVIII., PAGE 93.

“ Men talk of the Sutherland clearings as if they stood alone amidst the atrocities of the system ; but those who know fully the facts of the case can speak with as much truth of Ross-shire

clearings, the Inverness-shire clearings, the Perthshire clearings, and, to some extent, the Argyleshire clearings. . . . Crossing to the south of the great glen, we may begin with Glencoe. How much of its romantic interest does the glen owe to its desolation? Let us remember, however, that the desolation, in a large part of it, is the result of the extrusion of its inhabitants. Travel eastward and the footprints of the destroyer cannot be lost sight of. Large tracts along the Spean and its tributaries are a wide waste. The southern bank of Loch Lochy is almost without inhabitants, though the symptoms of former occupancy are frequent. When we enter the country of the Frasers, the same spectacle presents itself—a desolate land. Trace the Beauly through all its upper reaches, and how many thousands upon thousands of acres, once peopled, are, as respects human beings, a wild wilderness. . . . Sutherland, with all its atrocities, affords but a fraction of the atrocities that have been perpetrated in following out the ejectment system of the Highlands. In truth, of the habitable portion of the whole country, but a small part is now really inhabited.

“Let us leave the past, however, and consider the present, and it is a melancholy reflection that the year 1849 has added its long list of Highland ejectments. While the law is banishing its tens for terms of seven or fourteen years, as the penalty of deep-dyed crimes, irresponsible and infatuated power is banishing its thousands for life for no crime whatever.”—*Hugh Miller: The Witness.*”



Printed by WALTER SCOTT, *Felling*, Newcastle-on-Tyne.