

*St. John's Church* is a Gothic building of considerable extent and antiquity. It originally extended to the west of the present Flesh-market; and was one of the few edifices that escaped the fury of the Reformation. No certain date is given when it was erected, but from writings extant, it was built before the tenth century. It is said to have belonged to the Monastic brethren of Dunfermline, and intended for the purposes of education. By the writings, assigning the patronage of this church, it appears to have been surrounded with a good extent of ground, or yard. The grant was made in 1604, by Queen Anne, with consent of her husband, King James, who conveyed to the Burgh of Perth, the great College-yard, with the right of advocacy, donation, and patronage of the parish of Perth, with the rector and vicarage teinds of the same. This was subsequently confirmed to the town by King James, in 1616.

The church, before its division, was one long building. The pulpit stood on one of the pillars that supports the steeple; the Magistrates' seat was round a pillar at the south-west, and the King's pew was at the north-west side. It was only partially and rudely fitted up. Whilst in this state it was no uncommon thing for soldiers to be playing at pitch and toss at the east end of the building during worship; and here and there, at the extremities of the church, committees of men held conversation on the topics of the day. For a right of sepulture in the church, the family of Mercer of Aldie disposed to the community of Perth the

grounds forming the North and South Inches. The place allotted to them for this valuable gift, was on the north side of the church, below the north gallery of the Middle Church, and immediately under the pews of the cordwainers, which require to be lifted when an interment takes place. This burial vault has descended to the Baroness Keith.

Early in the seventeenth century, St. John's was divided into three churches, each of which took its name from its local position. The west end was first fitted up; hence its name, the West Church. Shortly afterwards an arch was built up, which divided the other section of the edifice into the Middle and East Churches. In these churches parts were allotted to the different Incorporations of the city of Perth, for the use of their members, which are still retained by them, and for which they draw rent when not used by the members themselves. This partition of churches was general in Scotland, and intended to secure stability to the Protestant religion, in towns throughout the kingdom.

In the West Church was placed the pulpit from which the great Reformer, John Knox, preached. The Rev. Mr Scott, who was the father of the Antiquarian Society here, strongly recommended its preservation as a relic, but the *local powers* that were, removed it without ceremony to give room for a more modernized one. This relic was afterwards broken to pieces.

In the Middle Church was placed the King's seat, which was occupied by the lawyers of the city when Royalty was absent. It was also used by the Judges on the Circuit, who were anciently obliged to remain one Sunday in town. The Magistrates also sat in the south gallery of the church, opposite the Royal seat.

In the East Church was placed the cutty or repenting stool, or rather the seat of the unvirtuous, on which many unfortunates were forced to mount in sackcloth, besides paying the stool dues. There were in the last century many instances of *married persons* being obliged to sit there for a whole year, during public worship.

In one parish in the neighbourhood of Perth, the session resolved to double the stool dues, from the increase of unfortunates; which made the dues fall off, the delinquents preferring to go to other cutty-stools, where they could sit at a cheaper rate; but on the remonstrance of the beadle, who was alone interested, it was resolved to let them down to the old rate. The beadle, therefore, on the first Sunday after, proclaimed most lustily, that "They were a' welcome back again, for the auld rate o' four punds."

The East Church was at first partially fitted up. The only gallery in it was occupied by the Wright Incorporation; the Earl of Kinnoull

occupied a pew near the pulpit, which was placed on a pillar on the south side, near to the centre of the church. The congregation were exclusively confined to a small space near the west-end. To the east the space was occupied by the fire-engines, the wood used as the scaffold, the hurdle, or machine for driving condemned prisoners to the place of execution, the gallows ladder, &c. There was no pavement in the church but the ancient tombstones laid flat, many of them of a kind of blue marble stone. One of them has lately been lifted and placed in the east wall, having two human figures engraven thereon, supposed to be one of our ancient Kings and his Queen.

On the north side of the East Church stood the sacristy, which in latter times was used as the session house, and for keeping the church records. This part of the building projected so far out as to leave only a narrow entrance from the Kirkgate to the east end of the church. It was a dismal looking place, with small windows strongly grated with iron bars. The benches and chests within were made of oak, and bound in the same heavy manner. The entrance was by a small arched door from the inside of the church. This relic of ancient days was pulled down when the street improvements commenced; for accommodating the session, the south-west porch of the West Church was pulled down, and a lofty house of four storeys built. This house had been put up in so slight a manner, that a few years ago it became necessary to pull it down; at the present day not a vestige of the ancient porch is to be seen. Within these few years Halkerstone Tower, already noticed, has been taken down. This tower, which was a beautiful piece of groined arch-work, was erected above the north porch of the West Church. It consisted of two dismal cells, one above the other; in the one, culprits were confined; and in the other, such dead bodies as were found were laid out until claimed by relations, or buried by the public.

From time to time the ground or square around the churches was encroached upon by adjoining proprietors. This and other local improvements, however, have now reduced the size of it. In all the alterations that have been made on the churches and around them, immense numbers of human bones have been dug up. Indeed, they have been found in such a way as to lead to the supposition, that they had been deposited in cartfull; but it is accounted for by the fact that the ground round the church was at one time used as a burial yard.

About the year 1780, the Magistrates resolved to reseat the East Church in a handsome manner: estimates were ordered, and a Mr Francis Buchan from North Berwick, much esteemed in Haddingtonshire for his professional taste and ability, was selected to plan and fit it up. His

offer amounted to £800, a fair specimen of what material and wages were at that period. When the church was finished, many influential families became sitters, principally from the comfort of its interior accommodation. The Royal seat was at this time removed with that of the Magistrates from the Middle to the East Church, where they have remained ever since. The Royal seat now goes under the name of the Writer's seat, and is yielded to the Circuit Judges when detained in town. In front of this seat is the figure of Justice. The other public bodies who have seats, have them ornamented with the emblems of their calling.

The Middle and West Churches were shortly after repaired, and their comfort as places of worship much increased. In the Middle Church, the Dean of Guild has a seat, with several of the Incorporations; other of these bodies, again, sit in the West Church. In the latter, a gallery was erected called the cock loft, which was set apart for the soldiery; but when their chaplain performed service, they had a right to the rest of the church. The last service performed there was by the chaplain of the Scotch fusileers. The soldiers now go to *St Paul's Church*, which in 1799, was built at the head of the High Street. The service is now performed to them between the hours of one and two o'clock, by the Established clergyman, who has a small allowance from Government in addition to his stipend.

There is only one incident worth noticing regarding the erection of *St Paul's Church*, which is, that when the labourers were digging out its foundation, they found, 12 feet under the surface of the ground, a stone wall of fine ashlar work strongly united, having iron rings. This singular discovery led to the belief that it one time formed part of a pier for landing vessels. This supposition was not ill-judged, considering the local situation of the town, and the tendency of great rivers to change their beds. As one branch of the Mill lade still runs close by the spot, it is possible that this stream may at one time have been sufficiently deep to admit small vessels. This supposition is farther strengthened by the fact, that one of the *fish markets* is still held near this place.

After the erection of *St Paul's*, the Magistrates established annual visits to the four churches, which is still strictly adhered to. In March 1807, the parish of Perth was, for ecclesiastical purposes, divided in four separate parishes; by the decret of erection and disjunction of that date, they were thenceforth called the East, Middle, West, and *St Paul's* churches. The right of presentation is in the Magistrates and Council, who hitherto have always paid great attention to public opinion in appointing a clergyman. On the 3d December 1832, the Magistrates, after

a full discussion. resolved, " That this Council, deeply convinced of the evils arising to the Church of Scotland, from the law of patronage, as it presently stands, and is frequently exercised ; and anxious that an effectual reform should be made in that law, are unanimously of opinion, that, should a vacancy occur in any of the four parishes of Perth, the patronage of which is vested in the Council, no candidate ought to be appointed who has not the majority of votes of male members in full communion with that particular congregation ; but that, should there be two or more candidates having an equal number of votes, the Council should have the power of selecting either of these candidates."

A few years ago, the Town Council resolved that the West Church should be pulled down, and an elegant building erected ; for which plans were drawn out, and other arrangements made. The building was to extend across the street between the present church and the Meal-market, which was to be taken down, and a new street opened between the High-street and South-street, in a line with the Flesh-vennel. So firmly was it believed that this would be carried into effect, that when the Middle Church was repaired, some of the ornaments, which now appear on the west side of the steeple, were built on the understanding that they would form part of the plan to be adopted for the new church. This excellent arrangement, however, was laid aside ; and the old church from time to time temporarily repaired, so as to render it pretty comfortable ; but still this church is in bad condition, and out of keeping with the other section of the building.

The walls of the whole edifice were lately cleaned, repaired, and ornamented : those of the East and Middle Churches being surmounted with a neat stone railing, which has greatly improved the general appearance. The large eastern window has also been replaced by one of stained glass, which, throwing in a flood of " dim religious light," produces a rich and pleasing effect, as seen from the interior. Each of the churches require ventilators, but more especially the West Church, owing to its high upper gallery, and low and irregular roof. They are also very cold and damp during the winter season. Sensible of this discomfort, Mr Esdaile has recently exerted himself to promote a subscription among the sitters in the East Church, to get this part of the building properly warmed and ventilated.

The belfry, which is ascended by a very narrow flight of steps, formerly contained a set of very superior bells ; but of late years several have been destroyed. The best and largest, usually termed the fire bell, was struck by a fellow with a large hammer, which cracked it, and

destroyed its sound. There is a mystery and waywardness in the constitution of bells, as well as other musical instruments, which set scrutiny at defiance. Although the pride of St. Johnstone was recast, with the same materials, and of the same size and shape—starting like a phoenix into new life from the ashes of its predecessor—yet the new bell, which is now tolled at ten o'clock at night, bears no resemblance in sound to the fine mellow tones of the old one. Another of the bells was removed to St Paul's Church; and a third, though small one, was removed from the steeple to regulate the attendance of the workmen at the erection of the Depot. This bell, in a cracked condition, is now suspended at the late Stock-market.

Before the set was broken by damage and removal, the whole bells were in such perfect unison, that Mr Peter Trosach, who fitted up the small music bells, offered also to fit up the large ones to perform tunes.

An excellent view of the town and neighbourhood is commanded from the bartizan of the steeple. The spire was formerly constructed of immense oak beams, cut from the hill of Kinnoull; these were covered with numerous plates of lead. There is an account of a dreadful whirlwind which tore off the lead from the spire, rolled it into various forms, and hurled it into the Fountain-close, foot of the South-street. To some this may appear incredible; but is not more so than the following fact, which occurred comparatively recently. On a Christmas day, a violent hurricane tore the lead from the flat roofs of Rose Terrace, and carried it over into the lade in a large sheet which required twenty men to lift it.

About the year 1765, the wood of the spire being found much decayed, was reconstructed. The names of the magistrates and council, and of the architect and plumber, engraved upon the lead, record the period when this took place.

*List of the Established Ministers of Perth.*—Since the Reformation, Perth has been celebrated for ministers eminent for piety and literary attainment. Since that period their number has amounted to thirty-nine. The first, Mr John Row, was appointed minister at Perth, July 17th, 1560, and died at Perth, October 1580. He had been several years at Rome as commissioner from the Popish church of Scotland. He returned to his own country about the year 1555, with instructions from the Pope for opposing the progress of the Reformation: but having heard the discourses of John Knox, and acquired some knowledge of the principles of the Reformation, he became a convert from Popery; and at Mr Knox's earnest desire, entered into the ministry among the Reformers.

2. Mr Patrick Galloway, called to be minister at Perth, November 14th, 1580. He fled into England, May 1584; having fallen under the displeasure of the King and the party which then prevailed, because of the attachment he had expressed to William Earl of Gowrie.

3. Mr John Howyson, minister of Cumbuslang, appointed minister at Perth, *pro tempore*, November 1584.

2. Mr Patrick Galloway, having regained the King's favour, returned to his charge at Perth, November 1585. The General Assembly, June 1589, appointed him to leave his charge at Perth, and wait upon the King. In June 1607, he was appointed one of the ministers of Edinburgh.

4. Mr John Malcom, formerly one of the regents, and afterwards principal of St. Leonard's College in St. Andrews, was ordained minister at Perth, November 4th, 1591; and died at Perth, October 3d, 1634.

5. Mr William Cowper, formerly minister at Bothkenner, in the Presbytery of Stirling, having for some time preached at Perth, was admitted minister at Perth, with Mr John Malcom, June 23d, 1595. Made bishop of Galloway, July 31st, 1614; resigned his charge at Perth, October 22d, 1615. Afterwards made dean of the chapel royal at Edinburgh; and died at Edinburgh, February 15th, 1619.

6. Mr John Guthry, ordained minister at Perth, with Mr John Malcom, February 20th, 1617; translated to Edinburgh, June 11th, 1621; made bishop of Murray, November 20th, 1623; deprived of his bishopric at the re-establishment of Presbyterian government in 1638.

7. Mr John Robertson, ordained minister at Perth, with Mr John Malcom, March 3d, 1621; deposed by the General Assembly, May 28th, 1645, for his having conversed at Perth with the Marquis of Montrose, an excommunicated person. He was restored to the ministry, by the Synod of Perth and Stirling, October 11th, 1654. But an act of Assembly having been made, that no deposed minister should be restored to the parish in which he had formerly served, Mr Robertson, though he continued to live in Perth, never again exercised his ministry there.

8. Mr Joseph Laurie, formerly minister at Stirling, admitted minister at Perth, with Mr John Robertson, February 1635; and died at Perth, July 1640.

9. Mr Robert Laurie, son to Mr Joseph Laurie, ordained minister at Perth, with Mr John Robertson, August 4th, 1641; translated to Edinburgh, March 1644. Made dean of Edinburgh after the restoration of Charles the Second; and afterwards bishop of Brechin; died at Edinburgh in 1677.

10. Mr George Halyburton, formerly minister at Menmuir in the Presbytery of Brechin, admitted minister at Perth, with Mr John Robertson, August 4th, 1644; made bishop of Dunkeld, January 18th, 1662; resigned his charge at Perth, October 1664; died, February 1685.

11. Mr Alexander Rollock, formerly minister at Dunkeld, admitted minister at Perth, with Mr George Halyburton, September 25th, 1645; died at Perth, October 1652.

12. Mr William Colvill, formerly minister at Edinburgh, admitted minister at Perth, with Mr George Halyburton, February 1st, 1655; died at Perth, September 1662. When minister at Edinburgh, he had been deposed by the General Assembly, July 1648, for favouring what was called "the unlawful engagement," or the levy for war, which the Scotch Parliament had enjoined for the re-establishment of King Charles the First, when prisoner in the Isle of Wight; more especially for his having refused to intimate a fast which had been appointed for the purpose of defeating that levy. He was restored to the ministry by the Synod of Lothian, November 8th, 1654. Henry Guthry, in his *Memoirs of Scotland*, says of him that "for his eminence in learning, diligence in his calling, and strictness in his conversation, he was an ornament to the Church of Scotland." Also the Presbytery of Perth, April 8th, 1657, in their answer to a scurrilous paper, give him the like attestation; and observe that "his ministry had been remarkably blessed since he came to Perth."

13. Mr Henry Auchinleck, formerly minister at Mains, in the Presbytery of Dundee, admitted minister at Perth, with George Halyburton, bishop of Dunkeld, December 23d, 1662; died at Perth, March 1667.

14. Mr Mungo Law, ordained minister at Perth, with Mr Henry Auchinleck, June 1st, 1665; died, July 1671.

15. Mr William Lindsay, formerly minister at Auchterderran, in the Presbytery of Kirkaldy, admitted minister at Perth with Mr Mungo Law, April 9th, 1668; made bishop of Dunkeld, May 7th, 1677; resigned his charge at Perth, October 1678; died 1679.

16. Mr Alexander Ross, ordained minister at Perth, with Mr William Lindsay, November 14th, 1672; resigned his charge at Perth, May 7th, 1683, on being appointed professor of divinity in the College of Glasgow. In 1686, he was appointed principal of St Mary's College in St Andrews; and the same year was made bishop of Murray. Made bishop of Edinburgh, 1687, but was deprived of his bishopric by the Act of Parliament abolishing prelacy, July 22d, 1689; died at Edinburgh, March 20th, 1720.

17. Mr Alexander Skeen, formerly professor of philosophy in the



University of St Andrews, ordained minister at Perth, with Mr Alex. Ross, June 26th, 1679; resigned his charge at Perth, May 31st, 1680.

18. Mr David Anderson, having first been professor of humanity in St Leonard's College in St Andrews, and afterwards minister of Dunbarney in the Presbytery of Perth, was admitted minister at Perth, with Mr Alexander Ross, October 27th, 1680; he was deprived at the Revolution.

19. Mr William Hay, formerly minister at Kilconquhar, in the Presbytery of St Andrews, admitted minister at Perth, with Mr David Anderson, March 1684; resigned his charge at Perth on being made bishop of Murray, February 4th, 1688; was deprived of his bishopric at the Revolution; died at the house of his son-in-law, at Castlehill, near Inverness, March 17th, 1707.

20. Mr Adam Barclay, formerly minister at Keig, in the Presbytery of Alford, in the shire of Aberdeen, admitted minister at Perth, with Mr David Anderson, May 1688; deprived at the Revolution.

21. Mr John Anderson, formerly minister at Auchtergaven, in the Presbytery of Dunkeld, but now conforming to Presbyterian government, was appointed, by an act of the Synod of Perth and Stirling, minister at Perth *pro tempore*, after the deprivation of Mr David Anderson and Mr Adam Barclay. Though never actually acknowledged as minister by the Town Council, he continued to exercise his ministry at Perth, until Mr Robert Anderson was admitted; and then was translated to Edinburgh.

22. Mr Robert Anderson, formerly minister at Leuchars, in the Presbytery of St Andrews, admitted minister at Perth, June 4th, 1691; died at Perth, July 26th, 1704.

23. Mr Thomas Black, formerly at Strathmiglo, in the Presbytery of Coupar, and afterwards minister at Weems, in the Presbytery of Kirkaldy, admitted minister at Perth, with Mr Robert Anderson, April 3d, 1698. Appointed professor of divinity in the University of St Andrews, in 1707; but was retained in his charge at Perth by the pressing impotency of his parishioners. Died at Perth, October 25th, 1739.

24. Mr George Blair, formerly minister at St Madoes, in the Presbytery of Perth, admitted minister at Perth, with Mr Thomas Black, October 28d, 1705; died at Perth, May 14th, 1712.

25. Mr John Fleming, formerly minister at the Castle of Edinburgh, admitted minister at Perth, with Mr Thomas Black, February 24th, 1713; and died at Perth, April 12th, 1719.

26. Mr William Wilson, probationer in the Presbytery of Dunblane, ordained minister at Perth, with Mr Thomas Black and Mr John Flem-

ing, November 1st, 1716; deposed, together with seven other ministers, by an Act of Assembly, May 15th, 1740, for following a divisive course, and for declining the judicatories of the Church; died at Perth in 1741.

27. Mr William Stewart, formerly minister at Blairgowrie, in the Presbytery of Meigle, admitted minister at Perth, with Mr Thomas Black and Mr William Wilson, July 4th, 1737; died at Perth, May 22d, 1771.

28. Mr David Black, son of Mr Thomas Black, ordained minister at Perth with Mr Thomas Black and Mr William Wilson, June 14th, 1737; died at Perth, May 22d, 1745.

29. Mr Henry Lindsay, formerly minister at Bothkennor, in the Presbytery of Stirling, admitted minister at Perth, with Mr David Black, October 15th, 1741; died at Perth, May 2d, 1745.

30. Mr John Warden, formerly minister at Campsey, in the Presbytery of Glasgow, admitted minister at Perth, with Mr David Black, March 16th, 1747; translated to the Canongate of Edinburgh, November 6th, 1755; died there.

31. Mr John Bonar, formerly minister at Cockpen, in the Presbytery of Dalkeith, admitted minister at Perth, with Mr David Black, July 29th, 1756; died at Perth, December 21st, 1761.

32. Mr James Scott, from Kinfauns, was admitted, with Mr David Black, in 1762. Mr Scott was much esteemed in Perth for many years; he was active and zealous in the discharge of the several duties he was called to perform, particularly among the young men and boys. Of these he had classes that attended him in his own house in the evenings: always giving each a volume of a book home with them, and on their next visit he examined them on the subject they had been reading. His public sermons were in the first style of composition; delivered in an earnest and impressive manner, which fixed the attention of his hearers. Unfortunately his voice was soft and low, and it was with difficulty that he could be heard in the distant corners of the churches, particularly in the Middle and East Churches. Towards the close of the last century, he was prevailed on to accept the assistance of a helper, to whom the Town Council agreed to pay L.50 a-year. The first individual appointed to fill this situation was Mr Murray, who had been ordained to a small Chapel of Ease in the south country. For some time his sermons were admired by the people, but he fell into habits that lowered him in the estimation of the public. He had a custom which his slender income might palliate, but not justify—that of inviting himself to family parties. At the house of a certain Bailie his visits had become so frequent and burdensome, that the servant-maid was fully aware how little respect

was paid to him in the family. On admitting him one morning, she was accosted by him, when dishing up the children's porridge, in the following manner :—" Well, Mary, have you got the porridge made?" " Yes," returned Mary, " but I didn't know of your coming, and, therefore, your share was not put in the pot!" Mr Murray had also acquired a taste for card playing, and as much liking for the bottle as rendered him ridiculous. Having got into debt, and being straitened in circumstances, he disappeared from Perth. The only accounts that were received of him was, that he had entered the navy; been taken prisoner by the French; and kept long in confinement. He was afterwards seen in London, by some Perth people, in a very destitute condition.

Mr Thomas filled the situation for some time. He was afterwards appointed minister at Newburgh, where he continued until his death. Mr Miller, who was afterwards ordained in Abdy, near Newburgh, was for some years helper; also Mr Dempster, now in Denny, and Mr Burns, now in Paisley, and were each much respected. After the beginning of the present century, Mr Scott, imagining he would be well enough heard in the West Church, continued to preach some time there.

33. Mr James Moodie, from Mousewald, in the Presbytery of Lochmaben, was admitted, with Mr Scott, in 1772. Mr Moodie, to an elegant personal appearance added an excellent style of delivery: his discourses were of the best composition, but he appeared to have but a small stock of sermons, as he frequently delivered the same discourse more than once. At this time the ministers were not confined to a particular church, but went over the three in rotation—so that one sermon could serve for three weeks.

34. After Mr Moodie's settlement, Mr John Duff was ordained assistant. This gentleman was the very reverse of Mr Moodie in his public appearance; his sermons, however, were much esteemed, but they were delivered in a stiff monotonous manner that greatly injured their effect. In the latter part of their ministry, both Mr Moodie and Mr Duff employed assistants at their own expense.

About the year 1806, after the building of St Paul's Church, a proposal was made by the Town Council, that Mr Scott and Mr Duff should retire on a stated allowance. These gentlemen accepting the proposal, and Mr Moodie at same time giving up his charge, there occurred a vacancy for four ministers. The Council, with Provost John Caw at their head, having resolved to lay aside private interest and party spirit, and to exert themselves with the sole view of obtaining clergymen of piety and talent, sent deputations through the country to hear certain gentlemen of whom a good report had been received. When the election

came on, the Rev. Andrew Thomson was appointed minister of the East Church, the Rev. William Aird Thomson to the Middle Church, the Rev. John Findlay to St Paul's Church, and the Rev. Donald M'Kenzie to the West Church. These gentlemen met with a most cordial reception, and were inducted into their respective charges during the year 1807.

Mr Andrew Thomson was not long settled here when he accepted a call to St George's Church, Edinburgh. He was succeeded by the Rev. James Esdaile from Montrose, the present incumbent, who was likewise cordially received, and who still continues to enjoy the esteem of his congregation. Besides attending to his clerical duties, he has ever been the steady and zealous friend of the poor and the distressed.

Mr M'Kenzie, in his early days, acted as helper to Mr Kemp, minister of Gask: this old gentleman was subject to fits of a distressing nature. One Sabbath morning he was attacked whilst in the act of prayer; Mr M'Kenzie, who was beside him in the pulpit, was so much affected, that he was seized with a nervous disorder, which for some years disabled him for the performance of his clerical duty. On his recovering from this mental disorder, he was engaged by Mr Moodie as assistant. For some years after his settlement in the West Church, he appeared to be perfectly free of any symptoms of his malady; but unfortunately the disorder returned with such increased violence as to render it necessary to keep a man in waiting night and day. One Sabbath morning he seemed much better, and advised his attendant to go home and shift himself. Unfortunately the person complied: and on his return discovered to his horror that the unfortunate gentleman, in a state of mental darkness, had passed from time into eternity. Mr M'Kenzie being universally esteemed, this event created a deep feeling of sorrow amongst all classes, Dissenters as well as Churchmen. He was succeeded by Mr Keay from Edinburgh, a man eminently distinguished as a zealous and eloquent preacher. Being of a weakly constitution, he did not long enjoy the situation; a rapid decline soon carried him off.

The Rev. Mr Kennedy, son of Mr Kennedy minister of St Madoes, was, at the unanimous desire of the congregation, next inducted to the charge, in the year 1820. During fifteen years he continued to endear himself more and more in the affections of the people. He died on the 30th December 1835, after a few days' illness. His disease was supposed to have been caught whilst engaged in the pastoral duty of visiting the sick, in the house of one of his parishioners, where three of the children were ill of scarlet fever. His funeral was attended by the Magistrates and Town Council, the Presbytery, and Elders of the four parishes, who

walked in procession before the pall-bearers, followed by the members of his congregation, with many of the respectable inhabitants of Perth, the whole forming a most impressive spectacle.

The clergymen in Perth formerly visited and examined at stated periods, the members of their congregations, the same as in country parishes; but this practice has latterly fallen much into disuse, particularly the diets of public examination, which are now entirely given up. In the above duties each clergyman took a separate district of the town, going over the whole by rotation; thus each became acquainted with the whole. Before the division of the town into parishes, there was only one session, composed of the ministers, elders, and deacons; each district of the town had an elder and a deacon to superintend their morals, and the distribution of charity to the poor. Each church has now its separate session; and the whole meet as a general session once a month.

In 1834, a number of respectable individuals, taking into consideration the want of accommodation in the Establishment, resolved on building a Chapel of Ease, for the express purpose of providing cheap accommodation for poor families. The requisite funds having been obtained, a neat place of worship has been erected in King-street. Since it was begun, the General Assembly have admitted the pastors of Chapels of Ease to the same status and privileges as ministers of the Establishment; it thus turns out that a locality must be assigned to it as a parish, and that the inhabitants of that locality are to be entitled to the first offer of the seats. The ostensible reason for erecting this chapel,—to provide cheap accommodation for the poor,—is thus frustrated, unless seat rents are lowered in the churches generally. A constitution for the chapel has been obtained, by which the original subscribers to the building are empowered to elect the first minister; and in all time coming the election to be by a majority of communicants. On this subject considerable difference arose among the parties interested, the seat-holders being almost unanimous in their support of Mr Curren, and the proprietors supporting Mr Miller, chaplain of the jail. The Presbytery, on the plea of adhering to the constitution of the chapel, overruled the petition of the congregation, and the latter gentleman was declared duly elected.

Besides the Established Churches, there were two Episcopal Chapels, one Conformists, the other Non-conformists. The first had their place of worship in the Parliament-close, on the spot where the Royal Arch Mason Lodge now stands. This congregation was long under the ministry of Mr Peebles, a man who was universally esteemed. The Rev. Mr Scott, at a meeting of the Antiquarian Society, in speaking of Mr

Peebles, pronounced him to be as free of faults as it was possible for human nature to attain. The Non-conformists, usually termed Jacobites, were but a small body, who met in the Wright's Hall, under Mr Walker. Political changes having brought about a general conformity, this congregation merged into the other. The Parliament House falling into decay, and becoming unsafe, an elegant chapel was built, in the year 1796, in Prince's-street, which is attended by many of the nobility and gentry in the county. It is furnished with a very good organ, now considered indispensable in the Church of England service.

At the time the Secession took place, Mr Wilson was one of the ministers who was deposed by the General Assembly for following divisive courses. He went to the East Church to preach one Sabbath morning as usual, but finding the doors shut against him, he shook the dust from his feet as a witness. Some of his elders and congregation who adhered to him, proposed to adjourn to the Glover's-yard, where they could receive the benefit of his discourse. On their way thither, one of his elders observing that Mr Wilson hesitated and cast an anxious look behind, pulled him by the sleeve, and dauntlessly told him to remember Lot's wife. The Dissenters soon formed themselves into a body, and the church on the south side of the High-street, long known as the Burgher Church, was built for them. Since the union of the Burghers and Seceders, it is called the South Secession Church. A difference arising among the original Seceders concerning the Burgess oath, another division took place. A separation was the consequence; and the Seceders who would not allow the Burgess oath, built a meeting-house nearly on the opposite side of the street. This structure was but a mean looking edifice, but for many years was exceedingly crowded: a new church was afterwards built. Mr Troup, their first minister, was beloved by all denominations. It was remarked on his death, that his funeral was attended by the largest assemblage ever witnessed in Perth. He was succeeded by Mr Brown, a very worthy man; who was succeeded by Doctor Pringle, who has now been nearly sixty years their pastor.

The congregation that remained with the Burghers was numerous and respectable; indeed many of the most influential inhabitants were members. Mr Jarvis, long their pastor, was a man of amiable disposition, and much beloved by his people: his sermons were in a very primitive style. He was for many years much troubled with the gout, and had, whilst preaching, to sit on a high stool. About the year 1780, they provided an assistant, or rather a colleague, who preached half the day for him.

About the same time Mr Black was appointed along with Mr Pringle.

In a few years after Mr Aikman was appointed : a difference arose amongst the Burghers about the 26th chapter of the Confession of Faith, on the subject of the civil magistrate. This dispute partook much of a political nature, and was carried on with great acrimony on each side. Old Mr Jarvie was a staunch aristocrat, and Mr Aikman as staunch a democrat, as they were then styled. Mr Jarvie's party was but small in number, but stood high for respectability and intelligence ; but Mr Aikman's were much more numerous. Matters went on for some time, each maintaining their opinions with great rancour, until it was at length resolved on by Mr Aikman's party, that Mr Jarvie should be ejected from the church, and a general muster was summoned for the ensuing Sunday, to keep him out of the pulpit. This resolution having taken air, Mr Jarvie's friends also came to the church prepared to force their way to the pulpit. When they reached the door leading to the pulpit, they found a strong party of Mr Aikman's friends determined to keep him out. Although no blows were actually struck, dreadful confusion ensued. After a severe struggle, Mr Jarvie's party were forced to retire to the Guild-hall, where the old man, in a painful state of agitation, commenced worship. An application was made to the Sheriff, who appointed that the Church should be occupied by each party alternately, one in the forenoon and the other in the afternoon, until their respective claims could be adjusted. A short time after this, Mr Jarvie dropped down dead on the street whilst attending a funeral : he was much and justly regretted. His supporters were styled the Old Light Burghers, and Mr Aikman's the New Light. They continued to preach alternately in the church, while a pending law-suit was sapping its foundations ; exhibiting a practical illustration of the text, that a house divided against itself cannot stand. Meantime the Old Light gave a call to Mr W. Taylor, from the West country, which was accepted. For a considerable time he attracted crowded audiences, but the extra demands for collections ever sounding in their ears, was the means of causing numbers to withdraw, until the congregation dwindled to a very small number. For upwards of twenty years the law-suit was delayed between the Court of Session and the House of Lords ; it was at length decided in Mr Aikman's favour, with the enormous sum of upwards of L.2,000 expenses to each. Mr Taylor's party built a small chapel in Kinnoul-street, where he continued to preach until lately. Mr Aikman continued for many years with the New Light, until bodily infirmity compelled him to resign his charge. He was succeeded by Mr Newlands, their present gifted and intelligent pastor.

During the progress of these disputes among the Burghers, a similar

spirit spread among the Seceders, and a separation ensued. Mr Black adhered, with a small portion of the congregation, to the Old Light, who built a chapel in South-street. Some years ago Mr Black resigned his charge, and was succeeded by Mr Manson, who is esteemed a good preacher; but this body has not increased. The Seceders, who continued with Mr Pringle, some years ago obtained the assistance of Mr Young.

When this party first separated from the Establishment, they were extremely rigid in their discipline, and cherished strange prejudices against all other denominations of christians. None of their members durst attend sermon in another church, without being deprived of church privileges, or submitting to a public rebuke. A remarkable instance of this occurred about forty years ago: A very respectable man had a son receiving education for the ministry, but during the progress of his studies, conceiving the Establishment afforded a better field for his talents, he changed his plans accordingly, and obtained a license. His father very naturally went to hear him: for this offence he was called before the session, and, not being disposed to submit to a public rebuke, he was expelled. On the introduction of fanners for clearing corn, their effect was ascribed to agency of the devil, and declared unlawful. So far did they carry their prejudices, that they would not even join in prayer with persons of any other sect. Their old clergymen were in the habit of singing over their sermons with a long monotonous drone, which had rather a ludicrous effect on strangers, although much relished by the old worthies among themselves. Tent preachings in the country parishes, and with the secession in Perth, were universal at the sacraments. The assemblage in town from a distance was so great, that two tents were employed on the Sabbath day, one on the green beside the church, and another on a piece of ground near the Mills called Maggie's Park, which was usually crowded with people of all denominations. On sacramental occasions, numbers of their own denomination attended from Glasgow, Edinburgh, Dunfermline, Kirkaldy, and Stirling. When the sacrament was held at Kinkell or Abernethy, and other country places, vast numbers attended from the surrounding districts, and even from Perth. On one occasion at Kinkell, in the year 1786, during the time their place of worship was rebuilding, the tempestuous state of the weather rendered tent preaching, to say the least of it, exceedingly uncomfortable, when some one proposed that they should take the benefit of the old parish church, which was at that time unoccupied. After some scruples of conscience on the subject, Mr Muckersie, the pastor of the congregation, complied, and the forenoon's service was becomingly performed under



the protection of the "auld kirk." The matter was viewed, however, in a more severe light by the austere portion of the congregation; and in the interval of service, the minister was waited upon by a deputation of elders, who signified that if he did not come out of that den of pollution, the corrupt prelatial church, they would immediately withdraw. The afternoon service was accordingly performed in the open air, the party enjoying the consolation of worshipping according to their conscience, while the rain fell in torrents sufficient to wash out the sin of the forenoon's intromission.

When the congregation of the North Secession Church resolved on having a second minister, a majority were in favour of Mr Aitken, a very able and popular preacher, and would gladly have received him as their pastor; but unfortunately he was the son of a cottar. A rich farmer and influential member of the congregation, could not brook the idea of bending to his cottar's son as his minister, and the interest and influence of this gentleman and his friends was exerted against the unfortunate Mr Aitken. Having received at the same time a call from Kirriemuir, it was referred to the Presbytery, which of the two calls Mr Aitken should accept. Mr Muckersie, the father of the Presbytery, being asked his opinion, replied as follows:—"Reverend fathers, —I think it would be more for the glory of God and the good of men's souls, to send him to Kirriemuir, where Satan has his seat!" Poor Mr Aitken was accordingly sent to Kirriemuir, to contend with Satan, on a slender income, regardless of the earnest desire of the Perth congregation.

The tent preachings were well frequented by traders in spirits and ales; and vast numbers attended for the sake of a ramble or drunken frolic, although on the Sabbath. A ludicrous scene occurred one day, with an empty coxcomb of a barber, styled by way of eminence, "Beau Peddie," who sallied forth on the occasion, dressed in the very pink of fashion. Although much attention had been bestowed on the outward man, he had not neglected to make suitable provision for supporting the earthly tabernacle. Accordingly, having stuffed his outside coat pocket with a roasted fowl, he set out; but the day being warm and the distance great, notwithstanding the *spiritual* assistance with which he sought to invigorate himself by the way, he was so overcome when he reached the conventicle, that he speedily fell asleep. Unfortunately the legs of the fowl were observed peering out of the pocket, which somewhat disturbed the gravity of the younger section of the congregation, who observed the circumstance. Impelled by another faculty, a number of the farmers' colliers made a simultaneous discovery, and a general battle presently arose among the canine attendants for possession of the booty. The

astonished and discomfited barber was thus suddenly involved in a contest from which he could neither extricate himself nor guess its cause, and the tumult became so great that the minister had to stop the service till the headle cleared the ground of the dogs.

These test sermons attracted such numbers of drunken and disorderly characters, that serious people were scandalized for attending, and the interests of religion injured. Parties of tipsy people were frequently seen retiring thence, quarrelling and fighting. Farm houses by the way-side were entered and pilfered of ought that came to hand. Whatever may be said by commentators on the growing depravity of the race, there has been an evident amendment here; the good sense and purer standard of morality now prevailing, having put an end to these unseemly interruptions of divine worship; while much of the prejudice which formerly actuated different sects, has of late years disappeared; Churchmen and Dissenters now co-operating in support of benevolent institutions, and mingling together in acts of devotion.

The *Glassites*, or, as they are styled in some places, Sandemanians, (although Glass was the founder of the sect,) have a small chapel a little to the west of the High-street port. During the latter part of the last century, they were a very flourishing body; and many influential families in town were members. They had no fixed minister with a stipend; but an individual elected from amongst the congregation led the services of the day. They assembled at nine in the morning, that being considered by them the scripture hour of prayer. The leader called on one of the members by name, who stood up and prayed; a portion of a hymn was then sung, and afterwards another member was called upon, and devotional exercises continued during the first hour, when the reader, another office filled by election, commenced, and went over portions of scripture from the Old and New Testaments; after which the leader delivered a discourse by way of exhortation. Each Sabbath afternoon the sacrament was dispensed, and worship was concluded by singing a hymn; after which the members retired to their hall, where a comfortable dinner of broth and beef was provided, styled a "love feast." All the joined members, male and female, were entitled to sit down to the dinner; although any impropriety in their conduct excluded them from this privilege, until suitable contrition had been expressed. They had a collection of hymns of their own, which were usually sung to old Scottish airs. The bulk of their members being good singers, this part of their service had a very pleasing effect.

This sect were remarkably kind to their poor. If a brother fell into distress, the interest of the whole church was exerted in his behalf, and with so many influential men amongst them, some situation of emolument was generally procured for him.

At the beginning of the present century, the spirit of division got among them; a party broke off, who held their meetings in a room in the High-street. This section consisted of the poorer part of the original body; and for economy they were content with a love feast of bread and cheese. Both parties have greatly fallen off. Many of the old influential members of the original body have now died out, whose children have joined the Establishment. Their chapel has been divided by a wall, and a school is kept in one end of it. Besides Sabbath worship, they hold evening meetings twice a week.

Another small body of Independents, called Balchristies, after the name of their founder, have been established for half a century. Their mode of worship is somewhat similar to that of the Glassites.

*Gaelic Chapel.*—About 56 years ago, a Gaelic Chapel was erected in Canal-street, to accommodate the numbers of Highland people who but imperfectly understood English. The Rev. Duncan M'Farlane was appointed minister. This gentleman gave much satisfaction as a preacher; but unfortunately, having but a small stipend, he thought to better his income by entering into a farming speculation, which completely failed, and for years involved him in great difficulty. He had formed an opinion that by adopting a new system of agricultural operations, he would make a fortune. One of his projects was sowing a number of acres of onions; but alas, he was soon overwhelmed in the evils of an overstocked market, with a perishable commodity on hand. Having got involved with the managers of the chapel, to relieve themselves they detained his stipend until they were paid up. Fortunately, the Sutherland fencibles, who were stationed here for a considerable period at the time, attended the chapel in the evenings, and were very liberal to him. Some years afterwards his brother bequeathed him a sum of money, that enabled him to surmount his difficulties: but new troubles arose between him and the managers about money matters, until at length he took possession of the books and papers, and assumed the management; letting the seats and drawing the rents, and proceeding so far as to deprive members of church privileges, until their seat rents were paid up. Matters could not rest long in this state, and the managers, to get rid of him, offered him seventy pounds a year during life, if he would retire and allow them to find another pastor. To this he at one time agreed, but becoming unrea-

sonable in his demands, he objected to the security offered for his stipend, and refused to deliver up the keys of the chapel, the books, and other documents. The Presbytery having been applied to for advice, Mr M'Farlane became, if possible, still more refractory, and would listen to no terms; until at length the Presbytery, wearied with his stubbornness, deposed him for contumacy and contempt of their authority. Mr M'Farlane is still a hale old man, although ninety-two years of age; and is as determined to pursue what he considers his right, as if he were only twenty.

About the year 1784, a want of accommodation for families being felt in the Establishment, a Chapel of Ease was proposed, and a subscription set on foot, but which from some cause did not succeed. It was afterwards resolved to erect a Relief Church. A small sum was raised by subscription, a suitable piece of ground was bought in the South-street, and a house built, on which a heavy debt was incurred. Mr Sangster officiated for many years, and gave much satisfaction: on his death, Mr Frew, the present incumbent, was called by a majority of the congregation. A large party soon afterwards broke off, obtained a chapel, and called Mr Arther to officiate, who, after remaining a short time, left them for Newcastle. It appeared that during his stay but a small portion of his stipend had been paid up: after his departure, actions were commenced against a great number of families who had signed the call, and pinding and captions were put in force with a severity never before witnessed in Perth. He was succeeded by Mr Bow, who has but a slender congregation: having some money of his own; he bought a small chapel, where he labours with great zeal amongst his people, by whom he is much esteemed.

About forty years ago, a schism arose amongst the Seceders about the manner of dispensing the elements at the Lord's Supper; the consequence was the breaking off of a party who were styled the *Cap-outs*. They built a small chapel at Thimble-row; but their members were soon so diminished, that they offered to dispose of the meeting-house as a Chapel of Ease, but a party in the Presbytery opposed this, and, with Dr Inglis at their head, moved that Mr Scott of Perth, and Mr Black of St Madoes, should be publicly censured, for preaching in the chapel without leave from the Presbytery. Mr Scott nobly replied that he would preach from house to house in his parish, nay in a Popish chapel, if called to do so. The offer of the chapel being rejected by the Presbytery, it was sold to the Missionaries, a sect then springing into existence, who called Mr Garie to be their minister. This gentleman had not been educated for the church; but although not deeply learned,

he was esteemed a sincere christian. His sermons were full of good and homely truths, well fitted to arrest the attention of his audience. The chapel proving too small, it was enlarged to double its original size; but the congregation still increasing, they bought the ground where the Methodist chapel now stands, and built a very large house back from the street, termed the Tabernacle. Shortly after this, a difference occurred between Mr Garie and the people, which ended in a separation: Mr Garie being universally esteemed, was admitted to preach in the Middle Church on the Sabbath evenings, and the collection was given for his support. At this time he went to the North of Scotland, and applied to a Presbytery there for license; was taken on trial, and duly licensed to preach in the Church of Scotland: in a short time, by the intervention of friends, he was appointed by the Crown to the parish of Brechin. He applied to the Presbytery in due form for ordination, but here he was again met by Dr Inglis and his party, who opposed him with so much party zeal as led many to feel very much for Mr Garie, and to entertain but a poor opinion of Mr Inglis for his conduct. The ground of the opposition was, that Mr Garie was not regularly educated at the University, according to the rules of the Church. At the Presbytery, Mr Inglis carried his motion; and moved that the northern Presbytery should be censured for licensing him. The case was carried from the Presbytery to the Synod, where Mr Inglis and Mr Moncrieff of Redgorton made a stout opposition. Mr Andrew Davidson, long well known in Perth by the appellation of "black wig," for his abilities in difficult cases before the Courts, was retained for Mr Garie. While making his way into the West Church, with a large quarto bible under his arm, through the dense multitude assembled who took a deep interest in the case, he was accosted by a clergyman:—"Is this the Acts of Parliament you have got to enlighten us, Mr Davidson?" To which he sharply replied, "No, Sir, but it is the book that all Acts of Parliament, and all Acts of Assembly too, ought to be founded on." Mr Davidson's eloquence, however, was lost on the Synod, who appeared to be determined to ruin the poor man's prospects, and they succeeded in this, and also in breaking his heart, for he lost his health, and soon fell into a rapid decline, which terminated in death, leaving a widow and family wholly unprovided for. As a proof of how much he was esteemed, and how much the public felt for his peculiar situation, a subscription was soon made in behalf of his widow and family, amounting to upwards of a thousand pounds.

After Mr Garie left the Missionaries, they brought a man from England of the name of Lettle, but under his ministry they declined sadly. They introduced promiscuous exhortation into their worship. It

was usual after sermon for a tailor to start up in one corner; after displaying his oratory, he would be succeeded by a sanctimonious shoemaker in another. In fact the congregation were compelled to listen to the crude harangues of self-conceited men, of whom it was difficult to say whether they were greater rogues than fools, and whose chief pride in these displays, consisted in shewing their profound knowledge of the scriptures, by raking out obscure names, and thus assuming an intimacy with passages of which the more single-minded had never heard. The house was soon found to be too large for them; a portion was then partitioned off; being yet too large, they afterwards sold it to the Methodists, and built a small one in Canal-street. Mr Lettice having left them, he was succeeded by Mr Orme. This young man had been bred a joiner; he attended the Missionary seminary, where he made wonderful progress. Under his ministry, the congregation increased considerably, and their new chapel being thought too small, their old one in Thimble-row was again purchased, and here Mr Orme continued for some years to fill the house. He at one time received an invitation from a congregation in Camberwell, near London, but did not accept of it. The old chapel being thought too much out of the way, a handsome structure was erected at the foot of Mill-street. About this time one of Mr Orme's members waited on him: the result of the consultation must have been unpleasant, as Mr Orme immediately accepted another offer from the people of Camberwell. In London he distinguished himself at the Bible Society meetings, as he had done here. Mr Orme was succeeded by Mr Robertson, who continued only a short time with them. He was succeeded by Mr Macbray, who was well received at first; but a coldness having arisen between him and the hearers, he determined to leave them. They have since had several young men officiating; and latterly Mr Massie, who ranks among the most able speakers in town. Their old chapel in Thimble-row was sold, and converted into dwelling houses.

Of all the mutations which it has been the fortune of this chapel to be subjected, one has been omitted which for a time made no little stir. A certain gentleman who was exceedingly fond of dipping into church matters, had advanced a sum of money when the Missionaries bought the chapel from the Cap-outs, together with a pretty large subscription. After the church had been purchased and enlarged, differences arose concerning the management, and about money matters. This gentleman insisted on holding the property for his bond, while the others claimed a right on account of their subscriptions; but he told them to pay up his bond, and then they could get the church to themselves. The bond being

heavy, they declined his offer, left him with the property, and built one of the chapels already mentioned. He now became sole proprietor and patron, and it was his interest to find a man that would fill the church and its coffers. Mr Weston, from England, a person of great eccentricity in his method of preaching was invited to the pulpit. For some time the house was filled to overflowing, and the plate groaned with the extraordinary collections. In his manner of preaching, and in his prayers, Mr Weston's style was singular, frequently ridiculous. He addressed the Deity as if he had been a fellow mortal at his elbow, as much as to say that the Almighty must listen and do as he was required; yet in many of his strong expressions there was something very impressive. During the delivery, he wrought himself into a sweat, as if he had been wrestling with a Hercules. His attitudes and gestures were truly laughable; frequently he excited loud bursts of laughter, on which he would say, "Well, never mind, better a laughing congregation than a sleeping one; if I can but tickle one soul to turn to the Lord, it will be better than the tears of a hundred hypocrites." One day he chose for his text the passage relating to the cave of Adullam, "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became captain over them." From this passage he gave utterance to the most unbecoming exclamations. Among them were, "What a pretty company you had of them, Davie lad; there they go, tag rag and bobtail; you would have little credit of them. Tell us how you managed the buffers: a bonny regiment of vagabonds they must have been." Then addressing the congregation, "You will make me in debt and discontented too, unless you make more noise in the plate than you do with your cuddy heels. Some folks are disposed to pin their faith to their minister's coat sleeve, but do not trust to mine, for they are out at the wrist bands." Speaking of free grace one day, he exclaimed, "Our salvation is of free grace, my collection told me so this morning. I do'n't want thousands a year, to roll in my carriage like my Lord Bishop, but I want something to keep the bones green, as the sailor says of his grog." With all his drollery the people became tired of him, the plate remained empty, and he had to exercise his talents elsewhere. He afterwards came occasionally to Perth, preaching sometimes in the Theatre, but he never could obtain a numerous audience. His remarks on dress, particularly of the ladies, were often severe, with a thread of blue in them; thus no female could listen to him with comfort.

The *Methodists*, so far back as 1770, had a place of meeting here. At first they convened in a small room in the Meal-vannel, their number

being limited. About the beginning of the present century, they became a considerable body; but since then they have declined in numbers. At present, the congregation is very limited. The society in London, and some old ladies, enabled them to purchase the Tabernacle that belonged to the Missionaries, in South-street, where they held worship. This building being found, shortly after the purchase, to be in a dangerous state, it was pulled down, and the present chapel built in a line with the street, which is called Wesley Place, from the fact, that the celebrated Wesley, when in Perth, preached on the very spot. One of their preachers lately gave it as his opinion, that the Methodists would never prosper here, from the many good preachers to be found in this city!

The *Baptists* were, for a long period, very limited, but of late years have increased considerably. They perform worship in a very neat chapel in the South-street, where they have a font for Baptism. Before the font was erected, the *immersion* was performed in the river Tay, which many persons rather condemned than approved of, on the score, not of religion so much as on that of decency. For a time, there were two classes of Baptists; but they are now united, and have got a regular pastor appointed, with a small stipend.

About the beginning of this century, there were a few *Bareans*; but this sect lived but for a few years. About the same time, there were old wives, of both sexes, who were silly enough to listen to the absurdity of Mrs Buchan, whose doctrine was something akin to Johanna Spouthcote. This party also died; more, however, through pure shame of the absurdity of their instructress, than the consequence of old age.

The *Cameronians*, or *Mountaineers*, so termed from their wandering through the mountains, during the troubles in the church, when they made a noble stand against the innovations that were attempted to be forced upon them. They never had a regular minister here; but when one of their pastors came round, there was always a gathering in the fields, and worship performed there. On one occasion, they celebrated the Lord's Supper, on a Sabbath day, at the Muirton. The service commenced at ten o'clock forenoon; the sermon continued until one; the fencing of the tables occupied an hour and a half; the first table was served by four o'clock. After the table service, the evening sermon, without any interval, continued until ten o'clock at night. In the conclusion of the evening service, fully half-an-hour was engaged in declamation against the king and government. For these forty years past, this body has been extinct.

The *Roman Catholics* had a few members in Perth; but were too poor to procure a chapel or priest. Whilst the old Duchess of Perth



was living, she maintained a priest, and the catholics here went out to Stebbhall on the Sundays. After her death, it was for some years kept up; but afterwards the priest officiated one Sunday at Stebbhall, the second at Dundee, and the third at Perth. They have now got a very elegant chapel in Melville-street, where worship is performed every Sunday. The congregation, of late years, has increased. Adjoining their chapel is a comfortable manse for their clergyman.

Mr Campbell of Row has lately paid the city some visits, and attempted to establish the *Rowites* here; but has, as yet, failed to make any impression.

A few years ago, another sect sprung up, under the ministration of Mr Burns. It is difficult to say what this gentleman's principles were. He commenced as a general Missionary; then became a general Baptist, and many of his followers have been, from time to time, dipped in the Tay, in the mornings. Mr Burns was considered an efficient preacher. In 1835, he left his congregation here, when the majority of them returned again to their original respective places of worship.

As early as the middle of the last century, two or three *Quakers* became residents here; since which time, they have continued stationary. At present, they are confined to one family, who are very much respected for honesty and unimpeachable integrity. They are frequently visited by some members of their church from England and America. On these occasions, an intimation is usually sent round of the place of meeting, which are generally well attended by all classes of persons, partly from curiosity, and partly for instruction in their mode of religion. At several meetings, both old and young have delivered discourses, that would have done honour to our Theological students. The *Quakers* have no meeting house here.

When the Bible and Missionary Societies were formed, a spirit of christian charity and brotherly love appeared in the union of all sects for the grand object of diffusing christian truths. For many years matters went on most successfully; a friendly intercourse was established amongst ministers of all denominations; their differences were forgotten; and all mixed in acts of devotion at their public meetings. Dr Pringle, of the Secession, was repeatedly seen in the pulpit of the Middle Church, addressing a crowded meeting. In the North Secession church, Mr Esdalle, in one of his speeches, remarked, that such a spirit of christian charity and brotherly love now prevailed amongst the religious community of all denominations, that he felt himself as much at ease as if he had been in his own pulpit. This was uttered in a place where, forty years ago, he might as soon have entered a lion's den. Unfortunately,

the question of voluntary churches destroyed this unanimity ; besides, it called into existence the fallacious and ill-founded whim of overthrowing all establishments. The Rev. Mr Young of Perth stood forth as the champion of the Voluntary system ; and the Rev. James Esdaile as the advocate of the established church. Pamphlets from these gentlemen followed each other with great rapidity. Whatever may be the issue of the contest, it has, in the meantime, thrown disunion into societies where union was most desirable ; besides, it is a theory which has been canvassed centuries ago, and its practical operation is, at the present day, beautifully painted to all serious thinkers, by Mrs Trolloppe, in her "Domestic Manners of the Americans."

About the year 1786, when the Catholic Emancipation Bill was first brought forward, and Lord George Gordon's riot took place in London, the question created great interest in Perth. Every association, corporation, and friendly society, held meetings, and voted addresses against the measure. At a meeting of the Presbytery of Perth, Mr Meek, then minister of Kinnoul, had the courage to stand up, almost singly, in favour of passing the measure, for which he was greatly scouted by the public ; few of his parishioners would hear him, and none of his brethren dared admit him into their pulpits. At the meeting of the Presbytery, where he declared himself, James Wilson, the barber already noticed, bawled out, "Meek, lad, you're a rank papist ; you should get the stake and faggot ; better gae hame, and set your clocking hens and your guinea fowls." Mr Meek being a naturalist, the meeting was thrown into convulsive laughter. Mr Meek was ever after styled the Pope ; and another respectable clergyman in the neighbourhood, who was by far too liberal for the times he lived in, was styled the Cardinal. During the public ferment, Lord George Gordon, the champion opposed to the bill, paid Perth a visit, and was received by the people as something more than mortal. He went both to the Established and Seceding Churches, which gained him great applause from all ranks for liberality of religious sentiments. Since that period, whenever the Catholic claims were agitated, they met with strenuous opposition. A few years ago, when the subject was before Parliament, party spirit ran high : a petition was framed privately against the measure, and laid in the Mason's Hall for signature, to which several names were very improperly subscribed ; many people openly bragged they had put down their names more than once to the petition. Not content with this, they attempted to put down a petition which was got up in favour of the measure, and signed by a numerous and respectable body of the inhabitants. A public meeting was advertised to be held in the Guild Hall, to pass resolutions and sign this petition. When the door

was opened, the room was filled with a party hostile to the measure, who were determined to shut their ears to reason and argument, and equally determined to display a spirit as intolerant as ever the Catholics did in former times. A violent contest commenced for the election of preses; each party moving for one of their number. In the midst of the uproar, a gentleman friendly to the measure took the chair; but when the first resolution was read, the number of the opposition had increased so much that the hall was packed to suffocation. A general rush was made towards the chair; the furniture was smashed, the lights extinguished, and many articles belonging to the Gaiety were damaged: those who had taken any lead in the business were glad to get off. During the uproar, many became alarmed for their safety, as the failure of the floor was much dreaded. For a considerable time the uproar in the dark was dreadful; but fortunately no lives were lost. Next day those friendly to the measure lodged the petition in the Hammermen hall for signature; when about 200 names were attached to it: but in the evening a mob assembled before the inn and insulted those who went in'to sign it. Not content with giving every opprobrious name, they handled them very roughly, to the detriment of person and dress; many went home to their families minus their coat tails, as an evidence of their Catholic liberality.

Great efforts were made by some of the Dissenting clergy, Sabbath after Sabbath, to inflame the minds of their hearers against the measure. The deeds of ancient times were disinterred, the horrors of the Inquisition, and every malignant feature of the Catholics, were harped on to inflame the public mind.