

# EDINBURGHSHIRE

## PARISH OF CORSTORPHINE.

[Drawn up by Thomas Thomson, Esq. W. S.]

PRESBYTERY OF EDINBURGH, SYNOD OF LOTHIAN AND TWEEDDALE.

THE REV. DAVID HORNE, MINISTER.

### I. - TOPOGRAPHY AND NATURAL HISTORY.

*Name.* - Corstorphine was anciently written *Crostorfin* or *Crostorfyn*, as in the foundation charter of Holyrood House in 1128, and in Ragman's Roll of 1296. Several derivations have been proposed. Chalmers in his *Caledonia* frequently refers to it as a celtic word, but in his description of the parish, he interprets it as *the Cross of Torphin*, acknowledging at the same time that he cannot trace any connection between Torphin, who was grandson of Malcolm II, and died in 1014, and this part of the country. It may, however, be noticed, in corroboration of this derivation, that Torphin is the name of a large tract of country in the district of West Calder. Another derivation is from the Norman or French words, "*Crois d'ore fin*," or cross of fine gold, and this we think the more probable of the two, from the circumstance that the earliest proprietors of Crostorfin were Normans, who, in that age, were devoted friends of the church, and fond of the emblem of the cross. Tradition likewise supports this derivation, and connects with it the existence of a golden cross in the chapel of the estate in early times.

*Extent and Boundaries.* - The present parish of Corstorphine includes within its bounds part of the ancient parish of Gogar, the remainder of which was annexed to the adjoining parishes of Kirkliston and Ratho. It also includes the lands of Ravelston and Saughton, which were detached from St Cuthberts by the Teind Commission of 1627, and united to Corstorphine in 1633, by an act of the Scotch Parliament. The parish is about 4 miles in length, and its greatest breadth is about 2¼ miles. It is bounded on the north, by Cramond and Kirkliston; on the east, by St Cuthberts; on the south, by Colinton, Currie, and Ratho; and on the west, by Ratho and Kirkliston.

*Topographical Appearances* - The greater part of the parish consists of a tract of low-lying meadow land, which extends from near Coltbridge to Redheughs. The village is situated in the centre of this tract, and is slightly elevated above the level of the meadows on both sides. Towards the north-east, lies Corstorphine hill, an eminence covered with wood, which rises 474 feet above the level of the sea, and commands most delightful prospects in every direction. To the west of Corstorphine hill, is a ridge of rocky ground called East and West Craigs, which overlooks the western meadow. The ground in the western division of the

parish is more diversified and undulated, rising on both sides of the Gogar-burn, and gently sloping towards the water.

*Hydrography.* - The only streams in the parish are the rivulets of Leith and Gogar; the former running through the south-eastern division of the parish, and the latter through the lands of Gogar, and falling into the river Almond, in the adjoining parish of Kirkliston. In former times, there were two lochs in the meadows, which are represented in Blaew's Atlas, in the Map of Lothian, which was prepared about 1640, as situated, one on each side of Corstorphine Castle, and as supplying with water a ditch which surrounded the grounds belonging to the Castle.

There is a mineral spring near the village of Corstorphine, which is very similar in taste to the water of St Bernard's Well, Edinburgh. Dr Monro, in his book on Mineral Waters, Vol. i. page 209, says, that "it is a weak, sulphureous water, from which Dr Short got by evaporation eleven grains of sediment from a gallon, four grains of which were clay, and seven grains, a saline matter composed of sea salt and a calcareous glauber. This water has been used for the cure of scrofulous complaints." For many years previous to the end of the last century, and at the commencement of the present, this well was in great repute, and for the sake of it Corstorphine was much resorted to as a watering-place," so much so, that in the month of May 1749, [Scots Magazine, Vol. xi. p. 253.] a stage-chaise was set up, which travelled between Corstorphine and Edinburgh eight or nine times every week-day, and four times on Sunday. It is said that one of the ladies of the family of Dick of Prestonfield and Corstorphine experienced so much benefit from using the water, that she took up her residence in the village, and erected a building over the well, placing a pump on it so as to make it more convenient and accessible to the inhabitants. This erection was allowed to fall into disrepair, when the well lost its popularity, and the last vestige of it was removed about fourteen years ago, and a deep ditch was made on the north side of it, which completely destroyed the spring. As this well was so much connected with the prosperity of the village in former times, many of the old inhabitants are anxious to have it restored, and there is now some prospect of its being again fitted up for use as a public well, with the concurrence of the adjoining proprietors. The lease of the farm on which it was situated, still contains an exception of a space of ground round the mineral well, and a footpath to it, from the village, of at least four feet wide.

*Climate.* - The village has always been considered as very healthy, although, from want of proper drainage, the soil is very wet and the atmosphere damp. The cause of its salubrity has been said to be its exposure to a rapid and complete circulation of air. When the cholera was prevalent in this country there were no cases in the village of Corstorphine, and only a few of a fatal character at the outskirts of the parish.

*Botany.* - From its vicinity to Edinburgh, the natural history of this parish has been so fully investigated that it is unnecessary to enter upon it here. We shall merely notice one or two of the rarer plants that have been found in it. *Phellandriem aquaticum* grows in the ditches of the meadows; and *Pyrola rotundifolia*, *Anthyllis vulneraria*, *Tanacetum vulgare*, *Listera ovata*, and *Erythrea centaurea* are found at Gogar, and *Parietaria officinalis* on the ruins of Corstorphine Castle. Among the trees which formerly decorated the park of the Castle there is a very fine sycamore tree, near the old pigeon-house, which has a most beautiful golden colour

in the sunshine, when the leaves first come out in spring.

*Quarries.* - There were at one time extensive freestone quarries in Corstorphine Hill, upon the lands of Ravelston, from which the stone was taken for the Parliament House, Heriot's Hospital, and other public buildings erected in Edinburgh, between the years 1632 and 1650. These quarries have not been in operation for the last twenty years, but one of them has been lately cleared of water, and the proprietor has advertised for a tenant to work it. There are also two trap or blue whinstone quarries in the parish, one at West Craigs, which is used occasionally for building farm-steadings, but principally for road metal, and the other at Clermiston.

## II. - CIVIL HISTORY.

*Historical Events.* - During the residence of the family of Forrester of Corstorphine this parish was not unfrequently the scene of war and devastation. In 1446, the lands of Corstorphine were overrun by the Chancellor Crichton and his military vassals, and the house levelled with the ground, in retaliation for a similar outrage committed by Sir John Forrester and William, Earl of Douglas, on the estate and castle of Brankstoun, which then belonged to the Chancellor. In 1572, the house and college of Corstorphine were garrisoned by the Earl of Mar, then Regent of the kingdom, along with all the other strengths round Edinburgh, to prevent supplies from reaching the castle, which was then in possession of William Kirkcaldy of Grange. In 1650, there was a more serious and long-continued occupation of the parish, first by General Leslie and his army, and afterwards by Oliver Cromwell and his soldiers. Leslie's army was posted in the meadow on the east of Corstorphine, when Cromwell, who was encamped on the Pentland Hills, marched northwards with the object of interposing his army between Leslie and Linlithgow, and thus forcing an engagement. Leslie, however, so manœuvred as to defeat this object, for he marched westward about two miles, and then entrenched himself in an impregnable position on Gogar-field, from whence Cromwell attempted to dislodge him, but the ground was so boggy between the armies that he was obliged to desist, and to content himself with a brisk fire of artillery, which was returned with spirit by Leslie, who brought into play, for the first time, upon that occasion, several kinds of field-pieces invented by Colonel Wemyss, his General of Artillery. [Thomson's Acts, Vol. vii. page 46, and page 17 of Appendix.] The field on which this fight took place (on which the villas of Gogar-burn and Hanley now stand) is still known among the old inhabitants by the name of "The Flashes;" a name which it is said to have received from fire-arms being used in the fight of greater power and variety than was usual at that time. This skirmish continued from the afternoon till late in the evening of Tuesday the 27th August 1650, and operated as such a check on Cromwell's designs, that he immediately retreated to his camp at Musselburgh, and afterwards towards England: Leslie following in his rear and harassing his march, till he reached Dunbar, where, owing to the impetuosity and want of discipline of the Scottish army, Cromwell at last succeeded in bringing on the unfortunate battle of Dunbar, which enabled him to retrace his steps, and return to Edinburgh as a victor. [See Memoirs of Captain Slingsby, &c.]

Shortly after this victory, part of the English army occupied Corstorphine and its vicinity, where they continued till the month of August in the following year. During this

period, both the clergymen and the principal landed proprietors absented themselves from the parish, and Lord Forrester was actively engaged in attempting to raise the country against the English. In retaliation for this hostility, the English soldiers defaced the stone figures of the Forresters in the chancel, damaged the whole interior of the church, pulled down the place of public repentance, and laid waste the estate of Corstorphine. [Parish Register and Nicoll's Diary.]

*Estates and Proprietors.* - The two principal properties in this parish, in former times, were the estates of Corstorphine and Gogar, which, for a long series of years, were occupied by influential families. The first noticed proprietors of Corstorphine are, David le Mareschall, in the reign of Alexander, II., and Thomas le Mareschall and William de la Roche, whose names occur in Ragman's Roll of 1296. The family of the two former continued in possession of that estate till the reign of David II., when it was forfeited by David le Mareschall, and given by the King to Malcolm Ramsay. It was next held by William More of Abercorne, who disposed it to his brother, Gilchrist More, by whom it was sold, in August 1376, to Adam Forrester, Burgess of Edinburgh, in whose family it remained down to the year 1698. This family is so interwoven with the history of the parish, and conferred on it so many benefits, that we cannot pass them over without some farther detail. The founder, Adam Forrester, was a successful merchant in Edinburgh, and probably acquired the greater part of his fortune in the reign of David II. by trading with England. In the *Rotuli Scotiae*, we find a license granted to him to bring grain into Scotland without payment of duty. In the same reign, he acquired the lands of Whitburn and Niddreff, and in the following several additional estates. In 1373, he was Provost of Edinburgh, and in 1382, Sheriff of Lothian. [See *Rotuli Scotiae*, Vol. ii.] He was frequently employed in embassies to England, and seems to have been held in much esteem by King Robert III., who made him Keeper of the Great Seal in 1390. [Reg. Mag. Sigil. p. 184.] In 1402, he was present at the Battle of Homildon Hill, and having been taken prisoner, was, along with several of the most illustrious prisoners, presented to King Henry IV. in full Parliament, where he acted as spokesman for the others. [Parliamentary History, Vol. ii. p. 71.] During the last year of his life, he was Depute-Chamberlain of the southern division of the kingdom, under the Earl of Buchan. [See Chamberlain's Account, Vol. ii.] His first wife was Agnes, daughter of John Dundas of Fingask; and he was afterwards married to a lady whose Christian name was Margaret, who survived him about twenty years. He died in 1404, and was buried in the chapel of St John the Baptist at Corstorphine. The stone which originally covered his remains is built into the west wall of the session-house, and has on it an inscription, now almost defaced, commencing "Hic jacet Adam Forstar."

Sir John Forrester, his eldest son, was brought up at Court, and succeeded his father in the situation of Depute-Chamberlain of the southern division of the kingdom. [See Chamberlain's Account, Vol. ii. and iii.] He obtained a charter to the estate of Corstorphine from William More of Abercorne, then the superior, on 22d March 1392, which was probably on the occasion of his marriage. After 1408, he acted as Depute-Chamberlain of the whole kingdom, under the Earl of Buchan, who seems to have devolved upon him all the duties of the office of High Chamberlain. In this situation he continued down to the year 1425, but in that interval he held also several other appointments. In 1416, he was named one of the Commissioners to treat with England for the King's liberty, and in 1421, he was made Lord Privy Seal. His crown

charter to the estates of Corstorphine, Drylaw, Nether Liberton, Meadowfield, and Clerkington, erecting them into the Barony of Corstorphine, is dated 10th July 1424; and in the same year he was one of the hostages given for the King's ransom. As a remuneration for his numerous services, on the King's return to Scotland, a new office was created for him under the name of *Magister Hospitii*, Master of the Horse, and in the following year he was made Lord High Chamberlain. It was at this period of his life, that he founded and endowed the Collegiate Church of Corstorphine.

Sir John Forrester was three times married. The surname of his first wife, Margaret, is unknown, but the second was Lady Jean St Clair, daughter of the first Earl of Orkney, and his third was Marian Stewart, daughter of Sir Walter Stewart of Garlies, and relict of Sir John Stewart of Jedworth. He died in 1440, and was buried in the chancel of the collegiate church.

Sir John Forrester, his eldest son, seems to have been better fitted for the field of battle than for the cabinet, and does not appear to have held any civil appointment. He took part with the Earls of Douglas in their struggles with the Chancellors Crichton and Livingston, and led the troops which besieged and demolished Brankston Castle in 1446. His sasine in the estate of Corstorphine is dated 15th September 1436; he was also buried in the chancel of the collegiate church, and the stone figure above his grave represents a man of Herculean mould.

Sir Alexander Forrester, the next proprietor of Corstorphine, appears to have been strongly actuated by the superstition of the age in which he lived, for he led two separate pilgrimages to the shrines of Thomas à Becket at Canterbury, and John de Amyace in Picardie, - the former in 1464, and the latter in 1466. On both occasions, he was accompanied by Sir John Lauder of Halton and several other of the neighbouring proprietors, and they took with them thirty followers. [Rotuli Scotiæ, Vol. ii.]

Archibald Forrester, his son, was infeft in Corstorphine on 20th February 1467, and is mentioned as present in Parliament on 7th January 1504 - 5; his son,

Alexander Forrester, obtained a charter under the Great Seal to the Barony of Corstorphine on 12th September 1533.

James Forrester got Meadowfield from his father on 10th January 1538, and afterwards succeeded to the rest of the Barony of Corstorphine.

Sir James Forrester was very young when his father died, and was served heir to him in February 1547. Besides the Barony of Corstorphine, he had the lands of Nether Bernton, Thirleston, and Lowriston; he died in 1589 without leaving any issue, and was succeeded by his only brother,

Henry Forrester, who took possession of Corstorphine on 8th November 1589. On 23d June 1607, he resigned the Barony of Corstorphine in favour of his son,

George Forrester, who obtained a Crown charter in his own favour on 15th November 1607. He was made a Baronet in 1625, and a Peer on 11th July 1633, under the title of Lord Forrester of Corstorphine. He was an elder of the parish for many years, and attended most faithfully to the duties of the office. He died on 23d April 1651, leaving five daughters. He entailed his estates of Corstorphine, &c. on James Baillie, younger of Torwoodhead, who married Joanna, his fourth daughter, and their heirs, whom failing, on William Baillie of the same family, who married Lillias, his fifth daughter, and their heirs, and the patent of his

peerage was granted to the same series of heirs.

In virtue of these destinations, James Baillie became Lord Forrester of Corstorphine. He was an ardent royalist, and was actively engaged with his party during the time of the Commonwealth. Nicol, in his Diary, mentions that, on one occasion, while Cromwell's soldiers were in Edinburgh, Lord Forrester issued a proclamation, which was affixed to the most considerable close heidis, and upon all the public places in Edinburgh, calling on all persons residing in Mid-Lothian to put forth horse according to their rents for the King's army. He was fined by Cromwell L. 2500 Sterling, and his estate was overrun and destroyed by the English troops. In consequence of these proceedings his affairs became involved, and, being unable to pay the provisions left to his mother and sisters, and the debts of the first Lord, the rents of his estate of Corstorphine were attached by numerous creditors. He became very dissipated and abandoned in his character, - frequently spending days drinking in an alehouse in the village of Corstorphine. On one of these occasions, he was sent for by Christian Hamilton, daughter of James Hamilton of Grange, and wife of an Edinburgh merchant, named Andrew Nimmo, with whom he had carried on an intrigue, and who had come out to visit him at Corstorphine Castle. He was unwilling to obey the summons, and she being a person of a violent and ungovernable temper, was in her way to the alehouse to enforce his attention, when they met near the Pigeon House, to the east of the castle, and a quarrel ensued, when she murdered him with his own sword. This happened on 20th August 1679. [See a full account of this tragical event in a note at the foot of page 182 of Kirkton's History of the Church of Scotland, edited by C. K. Sharpe. In this note, it is said that Lord Forrester was a Presbyterian zealot, and had erected a meeting-house near Edinburgh, after the indulgence granted in 1679. This is obviously a mistake, for James Lord Forrester is represented in the parish register as an Episcopalian, who, at one time, set at defiance the orders of the presbytery, and, at another, urged the clergyman of the parish to obtain lists of the non-conformists, with the view of enforcing the laws against them. The story of his erecting a meeting-house must have arisen from what is stated by Lord Fountainhall regarding William Lord Forrester, who, having quarrelled with Mr Henry, the minister of the parish, prevented his tenants from attending the church, and advised them to go to the meeting-houses, but not because he approved of the non-conformists; "for," says Lord Fountainhall, "the discord was Mr Henry lent him money, whereof he was seeking payment."] There being no issue alive of his marriage with Joanna Forrester, his brother,

William Baillie, succeeded to his estates and titles. He died in 1684, and was succeeded by his son, William, the fourth Lord Forrester; but Corstorphine was so burdened that they probably never drew any part of the rents, although the family continued to reside in the castle till about 1698. On 19th December 1679, Hugh Wallace, of Ingliston, W. S. who had accumulated in his person the whole debts burdening the estate, obtained a charter, under the Great Seal, of the Barony of Corstorphine, and his title was ratified by Lord Forrester in November 1698. On 26th July 1701, he sold the estate to Sir Robert Dickson of Sornebeg, whose title was also ratified by William Lord Forrester and the Master of Forrester on 2d January 1703. Sir Robert Dickson of Inveresk succeeded to his father in May 1712, and in the beginning of 1713, sold the estate to Sir James Dick of Prestonfield, in whose family it still remains. As this family had another mansion-house at Prestonfield, where they lived, there was no resident proprietor of Corstorphine after 1713; and in 1720, we find Sir Francis Grant, one of the Senators of the College of Justice, had taken a lease of the castle for a series of years, and resided there during the vacations of the Court.

The estate of Gogar was given by King Robert Bruce to his companion in arms, Alexander Seton, but how long he or his successors retained it does not appear. In 1409,

Walter de Haliburton of Dirleton disposed the lands and miln of Gogar to his brother, George de Haliburton, and his title was confirmed by a charter of Robert Duke of Albany on 11th May 1411. In 1516, the lands of Gogar were held by Robert Logan of Restalrig, and they are since described as part of the barony of Restalrig. The Logans continued proprietors of part of the lands until the beginning of the seventeenth century, when Robert Logan of Restalrig, who was implicated in the Gowry conspiracy, sold them to Adam Cowper, one of the clerks of Session, whose title to them was ratified by Parliament on 17th February 1601. Sixteen oxgangs of the lands of Gogar belonged formerly to a family of the name of Balfour, and were by them sold in 1555 to a wealthy churchman, Robert Richardson, vicar of Eckford in Roxburghshire, and afterwards Lord High Treasurer of Scotland, and Master of the Mint; at his death, in 1571, his son, Sir James Richardson of Smeaton, succeeded to his part of Gogar, and it was afterwards sold by his son, James Richardson, to Adam Cowper, on 19th June 1604, who by this purchase acquired the whole barony of Gogar. The next proprietor was his son, John Cowper, who built the existing mansion-house of the estate in 1625 and 1626, as appears from the initials of himself and his wife, J. C. and H. S., which are carved above these dates on the front of the house. John Cowper was killed in the blowing up of Dunglas Castle, on 30th August 1640. His son, John Cowper, erected a monument to his memory in the Old Churchyard of Edinburgh, on which there was the following inscription, viz. "Joanni Cupero Gogaræ Comarcho, patri suo charissimo ejusdem nominis filius moerens merenti poni curavit vixit annos 46. Obiit cum multis aliis viris generosis de ecclesia nostra optime meritis, apud Dunglas." John Cowper was created a Baronet of Nova Scotia in 1646. He was for many years an elder of the parish, and took a deep interest in every thing connected with the church. He joined James Lord Forrester in his opposition to Cromwell, and in consequence his rents were sequestrated. Sir John Cowper executed an entail of the lands of Gogar, in favour of his daughter Mary, and her husband Thomas Chalmers, in 1685, but it was reduced at the instance of his creditors by the Court of Session in 1697. The estate was sold at a judicial sale in 1699, to Andrew Myreton, a wealthy merchant, who had previously acquired the adjoining lands of Leny, in Cramond parish, and afterwards purchased East and West Craigs, and Meadowfield, part of the barony of Corstorphine, and erected the whole into the barony of Gogar in 1701. In the same year he was created a Baronet of Nova Scotia. He died in 1717, and left the barony to his son, Sir Robert Myreton, by whom it was enclosed and considerably improved. Sir Robert Myreton died at Gogar in December 1774, and was buried within the old church there. His only surviving daughter, Frances, was married to Sir William Augustus Cunningham of Livingston, Bart. and their son David Cunningham, after his grandfather's death, succeeded to the estate, and in 1790 sold it for L. 37,000 to William Ramsay, Esq. of Barnton, whose grandson is now proprietor. [Previous to the sale of Gogar to Mr Ramsay, Sir Grey Cowper, Bart. M.P. the heir-male of the family of Cowper of Gogar, made an offer for it which was refused.]

In 1809, about 92 acres of the estate of Gogar were sold to three separate feuars at the rate of 200 guineas per acre, and these feus now constitute the three villas of Gogar Park, Gogar Burn, and Hanley.

The other properties in this parish are Clermiston, and the two estates of Ravelston and Saughton, which were united to the parish in 1633. Clermiston formed a part of the barony of

Corstorphine until 1771, when it was sold by Sir Alexander Dick to William Alexander, merchant in Edinburgh, who feued four acres of it to Walter Scott, W. S., father of the famed Sir Walter Scott, and sold the remainder to Samuel Mitchelson, one of the Principal Clerks of Session, who built the House of Clermiston in 1792, at the expense of L. 3000. Mr Mitchelson afterwards acquired the acres feued to Mr Scott, and continued proprietor until his death. His trustees sold the estate to George Robinson, Esq. W. S. in 1795, for L. 11,000 Sterling, and it was again sold in 1836 to Francis Jeffrey, Esq. one of the Senators of the College of Justice, the present proprietor, for L. 15,250.

The estate of Ravelston, when separated from St. Cuthbert's parish, belonged to a branch of the family of Foulis of Colinton, who took the name of Primrose in the beginning of the eighteenth century, on succeeding to the estate of Dunipace in Stirlingshire. In 1720, Sir Archibald Primrose, a member of that family, sold this estate to Alexander Keith, writer in Edinburgh, who was descended from Alexander Keith of Pittendrum, the fourth son of William third Earl Mareschall. Ravelston is now possessed by Sir William Keith Murray of Ravelston and Ochtertyre, in right of his wife, Lady Keith Murray, daughter and heiress of the late Sir Alexander Keith.

The estate of Saughton, when united to Corstorphine, was held by the family of Watson, who are still proprietors. They have not resided in the mansion-house of the estate since 1737, when they purchased the house and estate of Cammo, in Cramond parish, which they named New Saughton.

Besides these properties, there are three villas on the south side of Corstorphine Hill, viz. Belmont, formerly called Brucehill, Beechwood and Corstorphine Hill. Belmont, consisting of 57 acres, 3 roods, and 20 falls of ground, was originally feued by Charles Bruce, glazier in Edinburgh, from John Dickie of Corstorphine Hill. It was purchased in 1793 at a judicial sale by Major General David Dundas for L. 3820. After being held by several intervening proprietors, it was sold in 1827 to Lord Mackenzie, the present proprietor, for L. 7500. His Lordship has since erected on it an elegant mansion-house. Beechwood House was built by Francis Scott, Esq. second son of Walter Scott of Harden in 1780. In 1786, he sold the villa to Colonel Alexander Leslie, for L. 5073, whose son sold it in 1795 for L. 4750. In 1797, it was again sold to Major-General David Dundas of Belmont, for L. 5030, and it now belongs to his descendant, Sir David Dundas. Corstorphine Hill was originally feued by Mr John Dickie, and was by him sold to David Johnston, brewer in Corstorphine, for L. 1300. In 1791, Mr Johnston sold this feu for L. 3500 to William Keith, Esq. accountant in Edinburgh, son of Alexander Keith, Esq. of Ravelston, who built the House of Corstorphine Hill in 1793.

*Parochial Registers.* - It appears from the Presbytery records that a register of discipline was regularly kept in the parish in 1598, but it was lost before 1692, for the records are fully enumerated in the parish register of that year. The first entry in the existing register of discipline is dated 4th January 1646. This record is regularly continued from that date to May 1689, with the exception of the period when the English army were in the parish, from 1st September 1650 to the beginning of 1652, and from 1658 to 1665, the time of the troubles for non-conformity. From May 1689, there are no entries till 5th May 1692, after which date it is



regularly kept until 1768, from which period it contains few entries until 1794. The register of baptisms commences on 5th January 1634, and the register of marriages in June 1665. There is also a register of collections and distributions, which commences in January 1646. The only account of this parish of which we are aware is a manuscript by Mr Wood, author of the History of the Parish of Cramond, containing 70 folio pages, compiled towards the end of the last century, and consisting chiefly of genealogical notices of the principal families who have resided in the parish. It is in possession of the author's family. [Mr Wood has also left MS. notices of the adjoining parishes of Kirkliston and Dalmeny.]

*Antiquities.* - At the time of the erection of the House of Gogarburn in 1811, some Roman remains were discovered in digging for the foundation, and in a gravel-pit opened in the park to the south of the house. These remains were a Roman dagger or sword, with parts of the scabbard belonging to it, a fibula or clasp, used by the Romans for fixing belts, &c. and a gold ring, very thin and hollow. They are now deposited in the private museum of Mrs Thomson, Forth Street, Edinburgh, the relict of the first proprietor of Gogarburn.

When Corstorphine Castle, the ancient residence of the Forresters, was levelled with the ground, about fifty years ago, some of the workmen engaged, when digging near the house, discovered a deposit of gold and silver coins. Oatman Barclay, their overseer, distributed some part of the treasure among them, and retained the rest for his own use. The quantity he obtained was of so much value that he immediately left his employment, and continued to maintain himself on the proceeds of the discovery while he lived, This conduct led to suspicion, and he was imprisoned, with the view of compelling him to give up what he had found, but the attempt was unsuccessful, for no portion of the treasure was traced except a few foreign coins which he had sold to a jeweller in Edinburgh. There is in the custody of the schoolmaster a curious old box, formed out of a piece of excavated oak-wood, having a lid in which there is a slit for the admission of money, which was fixed by large iron hinges. It has double locks and two key holes, but the padlock has been broken off, and the hinges are also destroyed. This box formerly had a broad belt attached to it, by which it was slung to the breast of the begging monk, and the object of the two keys evidently was to secure its contents for the use of the collegiate establishment with which he was connected. In the churchyard of Gogar there is a large circular basin of freestone, used as the depository of the holy water in times of Popery.

*Stone Coffins.* - From the year 1809 down to 1835, many stone coffins have been at various times found on the lands of Gogar, particularly towards the western side of the field formerly called "The Flashes," on which the villa of Hanley is now built. [In consequence of these remains, this villa, when originally feued, was named Gogar *Camp*.] As no accurate account can now be given of those discovered prior to 1834, we shall confine our description to those found at that period and in 1835.

In the autumn of 1834, when the House of Hanley was in the course of being built, an excavation was made on the highest part of the rising ground, about 100 yards to the north-east of the house, out of which sand was taken for the use of the building. This excavation when completed was 60 feet in length and 35 feet in breadth. In this space, there was laid open and removed about two dozen stone coffins, of a very simple construction. They all lay east and

west, at a depth of only 13 inches from the surface, and were constructed of from five to eight water-worn flag stones, similar to those which form the bed of the river Almond, near Newbridge. Their shape was as nearly that of a modern wooden coffin as the inflexible nature of the materials would admit. Both ends of the coffin were of single stones, and the sides were sometimes also of single stones, in which case, the one end of the coffin was broader than the other; but more frequently the sides were formed of four separate stones, and then the coffin bulged out in the middle. The bodies seem generally to have been laid on the bare gravel or on a thin plate of clay-slate, and the tops or covers were all of this substance, except one or two, where both the bottom and cover were formed of flag-stones.

From the nature of the soil, which is a loose gravel, and from the slightness of the covers, few of the coffins were in a perfect state when laid open. The gravel had found its way through the crevices, or the lid had been broken by the plough from its proximity to the surface, and the bones were mixed with gravel. In some, however, the entire skeletons remained in a state of good preservation. The length of the coffins was from 5 to 6 feet, and the breadth from 1 foot to 9 inches.

A little to the east of the first excavation, in digging pits to plant evergreens, several additional coffins of the same construction were exposed, the distance between each being about 6 feet. Another space of about 120 feet by 60, was excavated in the park, about fifty yards to the north of the first excavation, and in it many similar remains were discovered. Some of the workmen said that here fourteen coffins were laid open in one day, and reckoned the whole number taken out of this space at about four dozen, but others stated it at about two dozen. All agreed that, besides the coffins in this space, there was found a great number of bones huddled together, as if buried in a pit without any coffin. One coffin was said to have contained two skeletons, or at least more than two thigh bones, and was of a much larger construction than the rest; while another was only 2½ feet in length. In some places the coffins were close together; indeed, a workman described three as so close, that the side stones of the middle one formed part of the two others. From this it would appear that three bodies at least were buried at the same time.

Towards the end of October 1835, another excavation was made at Hanley, behind the garden, about 100 yards to the west of the first excavation. The space here laid open was 50 feet in length, and in it six coffins were found, four lying together at one corner.

The whole space over which these coffins are found may extend to about 250 yards in length, and upwards of 50 yards in breadth. Single coffins are likewise found in other parts of the villa of Hanley, and a few are said to have been found on the adjoining villa of Gogarburn. No relics of any kind were found either within or near any of the coffins. Remains of an exactly similar description were discovered in 1822, in the neighbouring parish of Cramond, which are described in Vol. iii. p. 40 of the Transactions of the Society of Scottish Antiquaries.

At first sight the name of stone coffins would favour the supposition that these remains are of great antiquity, but as neither the aborigines, nor any of the other races who have inhabited or visited this part of the country in early times, used this manner of burying their dead, their origin must be looked for within the range of Scottish history. It has accordingly been supposed that this is merely the old parish burying-ground; but the site of the village and

kirk of Gogar, as existing at the Reformation, is at the distance of upwards of a quarter of a mile from this locality, the Gogar-burn running between, and there is no reason to believe that the position of the kirk had been altered after the thirteenth century; it seems, therefore, not likely that this was a burying-ground attached to it. On the other hand, however, there are no events noticed in history, or handed down by tradition, sufficient to account for so many burials. The only battle we can trace to have taken place in this neighbourhood is the Gogar fight, on 27th August 1650, which has been already briefly described, but it only lasted from 3 to 6 o'clock P.M. of that day, and the deaths on both sides probably did not amount to 100 men. From the descriptions of this fight, contained in Hodgson's Memoirs, and in the Letters of Cromwell and his officers, printed in the same volume, this field appears at that period to have been full of bogs, and in a very wild and uncultivated state; indeed, it was for this very reason that General Leslie is said to have chosen it for his encampment. After this engagement it is not unlikely that the dead would be interred where they fell, and no more natural mode of interment could have been adopted than to collect the flag stones from the bed of the river Almond, a distance of 1½ mile, and form them into coffins. This is rendered more probable when it is considered that no wood existed here at that period, and that when it was required, even in small quantities, it was always procured from Leith, as appears from several entries in the parish register about 1652. This hypothesis, perhaps, would not account for a cemetery so extensive, but when once used as a burying-ground, it may have been continued in use as such during the years 1650 and 1651, while the English were in the parish; or its use may have commenced at the earlier period of the trouble or plague of 1645, which is referred to in the parish register as having been so severe a scourge that the church was closed, and all work at a stand while it lasted; and it may have been added to after the fight and during the invasion.

*Land-owners and valued Rent: -*

William Ramsay, Watson of Saughton,	. . . . .	L. 1739 0 0
Sir Robert Keith Dick of Corstorphine,	. . . . .	1391 0 0
William Ramsay Ramsay of Gogar,	. . . . .	1145 0 0
Lady Keith Murray of Ravelston,	. . . . .	485 15 0
Do. of Corstorphine Hill,	. . . . .	69 0 0
Lord Jeffrey of Clermiston,	. . . . .	262 5 0
John Piper of East Craigs,	. . . . .	105 17 7
John Thomson of Gogarburn,	. . . . .	82 2 1
Sir David Dundas of Beechwood,	. . . . .	77 0 0
James M. Melville of Hanley,	. . . . .	60 8 11
Dr David Johnston,	. . . . .	48 14 0
Lord Mackenzie of Belmont,	. . . . .	48 0 0
Claud Muirhead of Gogarpark,	. . . . .	34 9 6
James Dunsmure, Esq.,	. . . . .	<u>30 10 0</u>
		L. 5579 2 1

And ten other minor heritors.

### III. - POPULATION.

The following is the population of the parish at various periods, VIZ.

In	1755,	.	995		
	1791,	.	1037		
	1801,	.	840		
	1811,	.	1159	572 males.	587 females.
	1821,	.	1321	656	665
	1831,	.	1461	713	748
Number of families in the parish,	.	.	.	.	290
chiefly employed in agriculture,	.	.	.	.	118
in trade, manufactures, or handicraft,	.	.	.	.	41

### IV.- INDUSTRY.

The number of ploughgates in the parish is 52, - each ploughgate, it is understood, contains 50 acres, and this makes the number 2600 acres: To which may be added: the glebe and minister's garden, 9 acres; schoolhouse and garden, 2 acres; Mr Dunsmure's property, 6 acres; other grounds in and about the village, 32 acres; making the whole arable land, 2649 acres. Neither the plantations nor roads are included in this measurement.

*Rent.* - The valued rent of the parish is L. 5663 Scots, and the real rent of the parish is from L. 7000 to L. 8000 Sterling.

The number of farms does not exceed 17, and they are of moderate size. Horses alone are now employed in agriculture, although at the period of the last Statistical Account, oxen were used on one or more of the farms.

The rotation of the crops and management of the farms are so similar to the practice in other parishes in the county, in the accounts of which they are fully described, that it is quite unnecessary to enlarge on them here.

*Horticulture.* - The village of Corstorphine, like other ancient ecclesiastical stations, is surrounded by rich plots of garden ground, which have been long in a high state of cultivation. Part of this ground is let at L. 8 per acre, and on it great quantities of fruit, strawberries, and vegetables, are produced for the Edinburgh market.

### V. - PAROCHIAL ECONOMY.

*Villages.* - There were formerly two villages in this parish - Corstorphine and Gogar; the latter, however, now does not deserve the name. Corstorphine towards the end of the last century, and beginning of the present, was a fashionable summer residence for the inhabitants of Edinburgh, having its annual balls and other amusements. The principal attraction to it at that period was the mineral spring before described. Besides these summer visitors, there were other strangers who chose Corstorphine for their residence. These were young men of Norwegian and Swedish families, who were boarded with the schoolmaster of the parish. When Mr Simpson, the present schoolmaster, was appointed, in 1812, he found it necessary to acquire the Norwegian and Swedish languages; and he continued to have under his charge several Norwegian boarders, until the present heavy duty was imposed on Baltic timber, after which period the intercourse between this part of the country and Norway ceased.

The appearance of the village of Corstorphine has been greatly improved since the date of the last Statistical Account, by the erection of a handsome villa, and a number of neat cottages, in 1832, by the late David Johnston, Esq. merchant in Gibraltar, - a native of the village, who had acquired a fortune abroad, and spent the last years of his life in superintending these improvements. The healthiness of the climate, and this additional accommodation, has again made Corstorphine a resort for country quarters during the summer season; and were it thoroughly drained, as it might be at a very trifling expense, no situation in the vicinity of Edinburgh would be superior to it, either for salubrity or convenience of access.

The principal traffic carried on in Corstorphine is the purchase and sale of hay and potatoes. Of other trades there are as follows, viz. 3 bakers, 1 flesher, 8 grocers, 9 spirit dealers, 2 wrights, 2 blacksmiths, 4 tailors with journeymen, 2 shoemakers with ditto.

The village of Gogar is said to have contained 300 inhabitants at one time. About sixty years ago, among its constant residents were, a watchmaker, flesher, baker, blacksmith, and wright, besides the schoolmaster. Now the three last, and two or three families of farm-servants, constitute its whole population. In 1838, it contained, including the farm-steading, only 7 families, composed of 24 individuals.

There are two other small villages in the parish; the one, Stanhope-mills, on the estate of Saughton, deriving its name from Janet Stanhope, wife of Richard Watson, Esq. of Saughton, who lived about 1550, contains 20 families, consisting of 67 individuals; and the other, Four-mile-hill, contains 12 families of 49 individuals. In each at present there is a resident schoolmaster.

There is an old house in Stanhope-mill, having above the door the arms and initials of Patrick Elphinston, with the date 1623, and the words "Blisit be God for all his giftis." One of the rooms has a circular roof, highly ornamented, and the Royal arms on the wall, with the initials C: R: 2d.

*Means of Communication.* - We have already mentioned, that there was a regular conveyance eight or nine times every week-day, and four times every Sunday, between Corstorphine and Edinburgh, during the summer and autumn of 1749. The fare by this conveyance was 6d. for each person. To show the popularity of Corstorphine at that period in comparison with other places now more resorted to, we may mention, that, in the same year, a stage-coach went and returned thrice every day from Edinburgh to Musselburgh, the fare being 9d.; while the regular stage-coach to Glasgow went on Monday and Thursday, and returned on Tuesday and Friday, every person paying 9s. of fare, and being allowed to take with him a stone weight of baggage. [Scots Magazine, Vol. xi.] As the highway which leads from Edinburgh to Glasgow, and also to Falkirk and Stirling, passes through the village, the means of communication are very frequent, although there is not now any coach from Corstorphine to Edinburgh. Two years ago an attempt was made to establish one, but it was only continued for one season.

*Ecclesiastical History and State - First Chapel and Parish Church.* - As early as the reign of David I., we have notices of the existence of a chapel attached to the manor of Corstorphine and subordinate to the kirk of St Cuthberts. In a charter by that monarch, to the Abbey of Holyroodhouse, dated in 1128, he bestows on the canons of the abbey, the kirk of St

Cuthberts, along with the Chapel of Crostorfin, [Chalmers's Caledonia, Vol. ii. p. 787, and Cart. of Holyroodhouse.] and two bovates and six acres of land. This chapel is also noticed in the reign of Alexander II., when David le Mareschall acquired two acres of ground belonging to it, which lay adjoining to his estate of Crostorfin. It was afterwards converted into, or superseded by, a parish church.

In the register of the Great Seal, the following donations to this church are mentioned and confirmed by royal charters, viz. *1st*, a donation in November 1465, by John Marshall, one of the chaplains of the Collegiate Church of Corstorphine, of certain tenements under the Castle wall of Edinburgh, for the maintenance of a chaplain to serve at the altar of the Holy Trinity in the parish church; and, *2d*, a donation, in September 1473, by William de Camera, Vicar of Kirkurd, of property in the village of Corstorphine, and annual rents, amounting to 11 merks 13s. 4d. Scots, payable from several tenements in Edinburgh, for the support of a secular chaplain to serve at the altar of St Ann in the parish church. The duty of this secular chaplain, as described in the Crown charter, is very characteristic of the times. He was to attend the altar, and perform daily masses there, for the safety of the soul of the late King James II., - for the healthful state of King James III. - for the safety of the souls of their royal predecessors and successors, and of Sir Alexander Forrester of Corstorphine, - for the healthful state of Archibald Forrester of Corstorphine, and for the safety of the souls of his predecessors and successors - for the safety of the souls of the father and mother of the donor, William de Camera, and his ancestors and successors, - also of all to whom he was indebted, or from whom he had ever received any thing while in this world, - and lastly, for the souls of all the faithful dead. The patronage of this chaplainry after the founder's death is declared to belong to the proprietor of Corstorphine and his heirs. [MS. Reg. Mag. Sigil.]

*Second Chapel.* - Towards the close of the fourteenth century, Sir Adam Forrester of Corstorphine erected in the vicinity of the parish church, another chapel, which was dedicated to St John the Baptist, and he founded three chaplainries in it, and paid to the chaplains during his life L. 24 Scots yearly. After his death, this foundation was confirmed by a charter of King James I., dated 25th February 1425, which gives to Sir John Forrester and his heirs, the right to present fit persons as chaplains to the Bishop of St Andrews, who was to be bound to admit them to the benefice. And in order to provide for their personal residence, which by the charter is declared imperative, Sir John assigned to the chaplains three acres of ground in the village of Corstorphine, for manses, with pasturage for three horses, and three cows with their followers of one year old.

Other two chaplainries were founded by Dame Margaret Forrester, relict of Sir Adam Forrester, in the same chapel, and annual rents, amounting to L. 28, 13s. 4d. Scots, payable from property in Edinburgh, Leith, and Corstorphine, were mortified for the support of the chaplains.

*Collegiate Church.* - In the course of the same year, 1429, Sir John Forrester founded a Provostry or collegiate church in the kirk-yard of the then existing parish church of Corstorphine. The second chapel was probably built into this collegiate church, for there is no mention of its separate existence after the year 1429, and they were both dedicated to the same patron saint, St John the Baptist. The original foundation of the collegiate church was for five

prebendaries, of whom one was to be called the Provost, and two boys; and for their maintenance, Sir John consigned the annual rents of 120 ducats of gold, on condition that he and his successors should have the patronage of these appointments, and on the understanding, that, if the kirk of Ratho were united to the provostry, other four or five prebendaries should be added to that establishment, and maintained out of the fruits of the benefice of Ratho. Pope Eugenius IV. sanctioned this foundation by a Bull, in which he directed the Abbot of Holyroodhouse, as his apostolic vicar, to ascertain whether the foundation and consignation had been made in terms of the original grant; and on being satisfied on these points, to unite and incorporate the church of Ratho, with all its rights, emoluments, and pertinents, to the college for ever. [See Foundation Charter in Sir Lewis Stewart's Collections, p. 108, in Advocates' Library.]

In 1444, Sir John Forrester made a second application to the Pope, in which he stated that the emoluments of the Collegiate Church were not sufficient for the comfortable maintenance of ten prebendaries and two boys, and prayed that the number might be restricted to nine. In consequence of this application, Pope Eugenius issued another bull, limiting the number of prebendaries to nine. This bull is dated 15th July 1444, and was confirmed and carried into effect by James Kennedy, Bishop of St Andrews, who proceeded in virtue of it to arrange and distribute the property of the Collegiate Church among its several office-bearers, by a charter dated 30th October 1444. [Sir L. Stewart's Coll.] This division is as follows, viz.

To the Provost, the church of Clerkington, the teinds of Ratho, as well south as north, the teinds of Rolshaw (probably Roding-law), and six merks Scots, at two terms in the year, out of the common funds of the college.

And to the eight prebendaries or chaplains, as follows, viz.

To the two chaplains of Gogar and Addistown, the teinds of upper Gogar and Addistown, with ten merks Scots, half yearly, out of the common purse.

To the two chaplains of Haltoun and Dalmahoy, the teinds of Haltoun and Dalmahoy, with ten merks Scots half yearly, out of the common purse.

To the two chaplains of Boningtoun and, Plet, the teinds of Boningtoun and Plet (now Ratho Hall and Hillwood), with ten merks Scots, half yearly, out of the common purse.

To the two chaplains of Nortoun and Byres, the teinds of Nortoun and Byres, (now Ratho Byres,) with ten merks Scots, half yearly, out of the common purse. And to the two boys in the said college, 24 bolls of usual victual, and L. 3 yearly, from the common purse, to be equally divided between them.

And for the stipend of the vicar and the burdens of the kirk of Ratho, maintenance of the fabric, expense of bread and wine for the sacrament, of the altar, lights, cups, books, and other ornaments of the chaplainries and college, L 12 from rents mortified by Sir John Forrester, besides the fruits of the altarage of the kirk of Ratho, and 3 chalders of victual out of the teinds, above appropriated to the provost of the college. [Sir L. Stewart's Coll.]

It is interesting to find this division of the Collegiate Church corroborated in the charter confirming the donation by the vicar of Kirkurd, to the parish kirk, already quoted, dated 27th September 1473, in which the whole establishment of one provost and eight chaplains are mentioned as witnesses, the names being as follows, viz. Nicol Bannachtyne, provost; Alexander Story, John Cramound, Hector Story, James de Hales, Andrew Gawmok, William

Forrester, David Swintoun, and Malcolm Chepman, chaplains. [MSS. Reg. Mag. Sigil.]

In the foundation charter, the annual value of the church of Ratho is said not to exceed L. 50 Sterling, according to common estimation. The four prebends, instituted in consequence of the union of this church with the college, were Haltoun, Dalmahoy, Boningtoun, and Plet, and as the vicarage of Ratho had been formerly in the gift of the Bishop of St Andrews, when the union took place, he and his successors obtained a right to present alternately, *per vices*, with the family of Forrester, to these four prebends, while the Forresters continued to enjoy the sole patronage of all the other livings on the establishment.

In December 1475, Hugh Bar, a burges of Edinburgh, founded an additional chaplainry, at the altar of the Holy Trinity, in the Collegiate Church. This chaplain, in addition to the performances of daily masses for the souls of the King and Queen, the Lords of the Manor, and the founder's own mother and wife, and of all the faithful dead, was specially directed, at the commencement of each season of Lent, to exhort the people to say one pater noster, and the salutation of the angel to the Virgin Mary for the souls of the same persons. This chaplainry was also in the gift of the Forresters after the death of the founder. [MSS. Reg. Mag. Sigil.]

Besides the above possessions, the parish kirk of Corstorphine, with its chaplainries, was afterwards united to the Collegiate Church, but the period when this happened is not known.

Possessing such revenues as we have enumerated, this Collegiate Church must have been regarded as an establishment of considerable importance, and, accordingly, we find among its provosts men of eminence and influence. Some of those whose names have been handed down to posterity we shall briefly notice.

The first provost was Nicol Bannatyne, who presided over the establishment from the year 1429 down to his death, which happened after 1473. He was buried within the church, as appears from a Latin inscription, which is afterwards inserted.

Among the after provosts, the most noted were Robert Cairncross, about 1520, and James Scott in 1554.

Robert Cairncross was descended from an ancient family in Forfarshire. Having passed through the usual classes at one of the Scotch Universities, he applied himself to the study of divinity, and, soon after entering the church, he was appointed provost of Corstorphine; a place, says Crawford, of considerable dignity and revenue. He was then advanced to be one of the King's chaplains, and, by his talent and subserviency to his royal master, he raised himself to offices, both civil and ecclesiastical, of great trust and influence. In 1528, he was made Lord High Treasurer, afterwards a Lord of Session, then Abbot of Holyroodhouse, which he is said to have obtained as the result of a wager he took with King James V. He was next promoted to be Bishop of Ross, and received *in commendam* the Abbacy of Fearn. He seems to have been a corrupt and dissolute man, and to have aided in no small degree in exciting popular detestation against the church to which he belonged. Shortly before his death, which happened in 1544, he obtained letters of legitimation in favour of his three natural children, to enable them to succeed to the large fortune he had amassed.

James Scott was brother of Sir Alexander Scott, Vice-Register of Scotland in the reign



of James V. He was bred to the church, and, soon after entering into holy-orders, was preferred to the office of Provost of Corstorphine. While Provost, he is said to have built a house or manse near the collegiate church, for the use of himself and his successors in office, and placed on it his coat of arms, from which it appears that he was related to the family of Buccleuch. [Nisbet's Heraldry, Vol. ii. The house said to have belonged to the provosts is a large house adjoining to the church-yard at the south-west corner, which has the initials A. S. Poes engraved on it, and a coat armorial partly defaced.] He was a man of great learning and integrity, and from his own acquirements, and the respect which King James cherished for the memory of his relative the Register, he was promoted to be Clerk to the Treasury, and afterwards made a Lord of Session.

The last Provost was Alexander M'Gill, who was probably a layman, and held the office *in commendam*. He quarrelled with the Presbytery of Edinburgh in 1601, refusing obedience to some of their orders, and, in consequence, both he and his wife, who had absented herself from church for a long period, were ordered to make public confession, on pain of excommunication. For a long time they resisted this order, till Mr Arthur, minister of Corstorphine, actually commenced the process of excommunication, going through all the censures except the last prayer, which he delayed for a week, intimating that he would complete the remainder, unless appearance was made on the following Sabbath. This threat had the desired effect, and on 1st February 1602, the Provost "compeirit and satisfied the congregation in all points." Shortly afterwards, Isobel Carbeth, his wife, "compeirit before the Presbytery, and they having shairply rebukit her, she upon her knees confessit her sin, in not repairing to the kirk for a year and a-half, and promisit to amend, qlk humiliation and promise the minister was directed to intimate on the following Sabbath in the Kirk of Corstorphine."

[Presbytery Register, Vol. iii.]

Mr Alexander M'Gill resided in the house adjoining the collegiate church, built by one of his predecessors. He is a witness to a sasine of lands in the parish of Cramond, on 17th July 1606.

Mr Wood quotes two manuscript rentals, [Wood's MS. History of Corstorphine.] but without giving their dates, or mentioning where they are to be found, in both of which valuations of the provostry are contained.

In the first, which he calls a carefully compiled Manuscript Account of Benefices, *Præpositura de Corstorphin* is rated at L. 46, 10s. 3d.; and the prebends are stated as eight in number, viz. Bonytoun, Plat, Norton, Ratho Byres, Overgogar, Halderstoun, Dalmahoy, and Haltoun. The second, which he calls "A Manuscript Roll and Rental of Small Benefices," rates the provostry at 500 merks, and separately values the eight prebends of Half Halton, Half Dalmahoy, Half Gogar, Half Addiston, Half Norton, Half Byres, Half Bonytoun, and Half Platt, at 450 merks, leaving 50 merks for the provost's salary.

In the Books of Collections of the Thirds, the revenues of the collegiate church after the Reformation are said to have consisted of the teinds of Ratho and parsonage of Clerkington, and are estimated in money at L. 122, 13s. 4d. Scots.

At the Reformation, when church property was in general annexed to the Crown, an exception was made in favour of provostries and other endowments, which had been originally founded by private individuals for their own ease and spiritual advantage, and the existing patrons were then allowed either to dispose of their revenues to bursars in the universities, or

to apply them to any other purposes consonant with the principles and spirit of the Reformation; [The patronage and part of the teinds of Ratho were sold by James Lord Forrester in 1670 to Charles Maitland of Hatton.] accordingly, we find Sir George Forrester, in 1621, applying to Parliament for authority to separate the parish church of Corstorphine, with manse, glebe, teinds, fruits, and rent of the same from the provostry, and to unite the four prebends of the provostry (*i.e.* the teind sheaves of Ratho,) to the parish kirk, but to reserve a certain sum "to be payit by the ministers of Corstorphine out of these revenues to the actual minister of Ratho."

A few years afterwards, when more enlightened opinions became prevalent, regarding the application of church property, another act of Parliament was obtained by Sir George, then Lord Forrester, dissolving the four prebends, the whole revenues of which were drawn from lands situated in the parish of Ratho, from the parish church of Corstorphine, as "prejudicial to the kirk of Ratho, and repugnant to the common course and order intended for the plantation of kirks, whereby it is thought fit that each minister sall receive competent maintenance out of the teinds of his own parish."

After this separation, the sole remaining possession of the Provostry was the parsonage of Clerkington, which, in a manuscript in the Advocates' Library, is valued in 1625 at L. 27, 10s. 8d. In 1634, the Provost and first prebendary, with the consent of the patron and other prebendaries, dissolved the collegiate church, and separated from it this parsonage, and, in 1641, Parliament confirmed the dissolution, annexing the four prebends to the estate of Dalmahoy, and the parsonage to the estate of Clerkington.

*Parish Church.* - We have hitherto referred to the parish church as existing previous to the religious establishments founded by the family of Forrester. At first it belonged to the Abbey of Holyroodhouse, and was connected with the church of St Cuthberts. It was afterwards attached to the collegiate church of Corstorphine, while that establishment remained in efficiency, but was separated from it at the commencement of the Reformation.

The first Protestant teacher in Corstorphine was Walter Cowper, reader, whose name is mentioned in the Register of ministers, exhorters, and readers, after the Reformation, as having died in November 1570.

From 1570 down to 1587, there was no Protestant clergyman in Corstorphine, but on 7th March 1587, Sir James Forrester of Corstorphine and the remanent parishioners of that parish, applied to the Presbytery of Edinburgh to recognize the church of Corstorphine as a proper parish church, praying that they should not be "compellit to hant (frequent) any other paroch kirk nor their awin, qlk had been fundit of auld to yt effect." On receiving this application, the Presbytery ordained "the Abbot of Halierudhouse, the ministers and elders of St Cuthberts, and all others having interest, to compear before them the following day, and declare whether they had anything to object to this supplication, but none having compeared, the Presbyterie directed Sir James Forrester to lay before them all the auld fundations, rights, and papers, instructing that the church of Corstorphine was formerly a parish church."

Sir James Forrester accordingly produced the papal bulls and other rights in his possession, at a meeting of Presbytery held on 19th March 1587, when they were "examined and advycit upon by the brethren of the Presbytery, who found that the kirk of Corstorphine was of auld a paroch kirk, interponed their authority to, and authorized the same accordingly,

and they farther ordained a supplication to be made to the Lord's modifiers of ministers' stipends, to assign a stipend out of the thirds of Halierudhouse to the said kirk. The first stipend must have been very small, for its inadequacy was for many years afterwards a subject of frequent complaint, and neither manse nor glebe were then designed to the minister, who lived in a house in the village belonging to Sir James Forrester." [Presbytery Register, Vol. i.]

It is probable that, within two or three years after this decision of the Presbytery, a clergyman was appointed to Corstorphine, but as there is a blank in register of the Presbytery from 1589 to 1591, the exact period of this settlement cannot be ascertained. In February 1589, the Laird of Corstorphine was a commissioner of Assembly, which makes it probable that the church then had a minister.

On 6th June 1591, there was a visitation of Corstorphine and Gogar by certain members of the Presbytery, who reported that "in the minister of Corstorphine they fand nathing sclanderous, and all things in the kirk they fand in a good state." And as concerning the kirk of Gogar, "they thought good, it being so small a congregation, and syk near to Corstorphine, that it should be jointit thereto, in which opinion the brethren of the Presbytery acquiesced."

Notwithstanding the favourable opinion of the Presbytery, the union of the parishes of Gogar and Corstorphine was not carried into effect for several years after this period.

In August 1598, the Presbytery appointed visitations of both churches, with the special object of bringing about this union. On this occasion the Laird of Corstorphine, in name of the parishioners, in addition to Gogar, craved the Presbytery to unite to Corstorphine the estates of Saughton, Saughtonhall, and Brumhouses. From the reports of these visitations, it appears that the church of Corstorphine had then a minister, elders, and deacons, while the church of Gogar had merely a reader, who resided in Edinburgh. After these preliminary examinations, the presbytery, on 9th January 1599, proposed a temporary union of the parishes and having obtained the concurrence of the three leading heritors of Gogar, they next proceeded to carry their proposal into effect, by transferring the reader from Gogar to Corstorphine, and directing the minister to preach alternately at Gogar and Corstorphine *per vices*. This arrangement was not satisfactory to either parish, but it was enforced by the authority of the Presbytery, and every remonstrance against it was met by a promise to sanction separate charges, whenever ample provisions should be made for the maintenance of separate clergymen.

In the beginning of 1600, the Presbytery appointed two of their number Commissioners to enquire at the Abbot of Holyroodhouse, what provision he was willing to make for the "kirk of Corstorphine, as ane of the kirks of his abbacy." The only result of this enquiry was an explanation that the "teinds of the kirk had been set in 1597, for twenty-two years for the tack duty of L. 40 per anuum, and under the burden of sustaining and upholding the queir, and reserving the manse and gleib to the minister."

In April 1602, the parishioners of Corstorphine agreed to contribute a sum of L. 30 additional, yearly, to the stipend of their clergyman, on condition of his confining his ministrations to Corstorphine church, and this agreement was acceded to by the parishioners of Gogar, and enforced by the Presbytery, on the understanding that the parishioners were to have "the benefit of the kirk of Corstorphine until they should be in a situation to provide a minister for themselves." [Presbytery Register, Vol. iii.] This time, however, never arrived, and the arrangement

then made has never since been disturbed.

On the establishment of the Bishopruck of Edinburgh in September 1633, St Cuthbert's and Corstorphine churches were united to it, but this connexion was annulled in 1638, and after being restored in 1662, was finally dissolved on the re-establishment of Presbytery in 1689.

*Church and Monuments.* - In Popish times, the fabric of the parish church was maintained, as well as that of the collegiate church, a separate set of priests and chaplains officiating in each; and it seems probable that the parish church was used at the beginning of the Reformation by the reader, and first Protestant clergyman; for in the tack of the teinds of the kirk of Corstorphine in 1597, there is an express stipulation on the lessee, Henry Forrester, to sustain and uphold the quire of the parish kirk. In the beginning of the next century, however, the collegiate church was occupied by the parish minister; and we find among the first entries in the parish register, under date 3d May 1646, an order given by the kirk-session, for taking down the old parish kirk. [Parish Register, Vol i.] Since that period, the collegiate church has always been used as the parish church, and has, from time to time, been repaired and altered as the occasion required.

Previous to the last repair, the church was of the form of a Calvary cross, with a projection to the north at the bottom or east end, and a spire and low-roofed house, now used as a session-house or vestry, at the west end. The north arm of this cross had been added during the last century by the proprietor of Saughtonhall; the rest of the building was ancient, and had the original roof of compact stone.

When the church was repaired, the Saughtonhall aisle was taken down, and another erected in a style which corresponds better with the southern aisle, and, at the same time, the roof of about two-thirds of the building was removed, and a slated double roof erected in its place, of the same height as the roof of the southern aisle, which was considerably lower than the original roof of the principal building. This altered portion and the southern aisle constitute the present church, while the eastern end and north-eastern projection form the chancel and burying-ground of the Forresters.

According to tradition, the southern aisle is the most ancient part of the building, and was probably a part of the chapel of St John the Baptist. On the outer wall of it are carved, in several places, the arms of the Forresters, and within, below the window, in a vaulted arch, there is a recumbent stone figure of a man with a sword hanging at his side; the head resting on a stone cushion, and the feet on the figure of a dog. On the front of the arch are three armorial shields; 1 Party per fess, a ship within a bordure in the upper half, and a cross raguled on the lower half, Sinclair of Orkney impaling Forrester, three hunting horns stringed. 2. Forrester; 3. Forrester, having in the centre an escutcheon of pretence charged with a cross, raguled Sinclair. From the family arms being engraved on it, this must be the tomb of one of the Forresters, and probably represents Sir Alexander Forrester. [Douglas Peerage by Wood, voce Forrester.]

On the north side of the chancel, under two similar vaults, are other stone figures in the same style of antique sculpture. The figures in the recess nearest to the body of the church represent Sir John Forrester, the founder of the Collegiate Church, and one of his ladies.

Fronting this arch are five shields armorial, viz. 1. Forrester, three hunting horns stringed; 2. Forrester impaling St Clair of Orkney; quarterly, first and fourth, a ship, second and third, a cross; 3. Forrester; 4. Forrester impaling a fess cheque Stewart; 5. Forrester. The figures under the other recess represent his son Sir John Forrester and his lady, and fronting these figures are the three following shields armorial, viz. 1. Forrester; 2. Forrester impaling Stewart, a fess cheque; 3. Forrester, indicating that his lady's name was Stewart. [Douglas Peerage by Wood, voce Forrester.]

On the wall of the chancel there is the following inscription:

Istud Collegium inceptit anno Domini 1429, et eodem anno Magister Nicholayus Banachtyne, prepositus hic, subtus jacens, qui obiit anno Domini 147\_. Cujus anniversarius simul posterisque Magistris celebrabitur 14 die mensis Junii pro quo annuus redditus 10 librarum in villa de novo Kirk Cramond. Orate pro papa et eo. [This inscription is in old English characters with numerous abbreviations, and the last five words of it are partly erased.]

This inscription may be rendered thus in English: - "This collegiate church was begun in the year of our Lord 1429, and in the same year Mr Nicol Bannatyne was Provost here, who, lying beneath, died in the year 147\_; a commemoration of him and his successors in office will be celebrated on the 14th of June annually, for which an annual rent of L. 10 is set apart out of the lands of New Kirk Cramond. - Pray for the Pope and for him."

There are besides in the chancel, the niche where the basin of holy water was fixed, and an empty recess, which was once, no doubt, occupied by a stone figure like the others.

In the room to the north of the chancel, formerly the burying vault of the Forresters, and now occupied by a stove for heating the church, there are several stones with inscriptions on them. One of these, which was formerly placed in the inner wall of the south aisle of the church, contained a donation to the poor; but the first part of it is delete, so that the donor's name is not known. The words are: "Et dictus Patricius dedit in perpetuum pro subsidio praedictorum pauperum unum annum redditum quadraginta denariorum praedictae monetae, de Tota et Integra terra Joannis March, jacen in praedicto burgo, secundum tenorem cartae inde confectae." Another, which was dug up from under the wall separating the church from the chancel at the last repair, contains the figure of a chalice with a wafer above it in the centre, and round this figure towards the margin of the stone, in old English characters, the inscription, "Hic jacet Magister Robertus Heriot Bachilarius in Decretis, quondam Rector Ecclic. de Gogar, qui obiit xi. die mensis Junii ano Dni mo. ccccxliij." A third, which was found in a vault below the centre of the church, is a stone with an inscription over the tomb, of a relative of Agnes Tod, second wife of Archibald Forrester, and is in these words: - "Hic Jacet Alexr. Tod quond. filius Thomae Tod militis, qui obiit vii. die mensis September, ano Dni mo. cccc.lxxxo." Other stones, containing various emblems and flowers, were found in the same vault. One of these, now at Corstorphine Hill, has a sword and emblems of a knight of one of the holy orders. This stone may possibly have covered the grave of the renowned Bernard Steuart Lord D'Aubigny, who was Knight of the Order of St Michael, and died in the house of Archibald Forrester of Corstorphine in June 1508, and is said to have been buried within the collegiate church.

*Stipends.* - At the first establishment of the Reformed Church, the reader's stipend was L. 25 Scots. Mr David Bassillie's stipend before 1631 was 340 merks Scots, and on 25th

March of that year was augmented by the commission, with consent of the titular of the teinds, to 300 merks money, and half a chalder of victual, half bear and half meal, during his incumbency, and afterwards another half chalder was to be added, and this without prejudice to any augmentation to be modified out of the teinds of Gogar. The stipend in 1755 amounted to L. 84, 11s. 1d., and in 1798 to L. 175, 16s. 8d.

The stipend now is the whole teinds of the parish, which are as follows: -

Bolls.	Firlots.	Pecks.	Lippies.
3	0	3	09 Peas.
38	2	2	28 Wheat.
104	1	0	31 Bear.
55	1	2	38 Oats.
52	1	2	17 Meal.

Money, L. 2, 4s. 5<sup>4</sup>/<sub>12</sub>d. and vicarage, 13s. 4d.; in all, 272 bolls.

The following is a list of the clergymen of the parish since the Reformation, viz. Mr Walter Cowper, reader, died in November 1570. - *Ministers*: 1. Mr Andrew Forrester, son of Mr Alexander Forrester, minister of Tranent, admitted between 1587 and 1591, and transferred to Tranent in September 1598. 2. Mr William Arthur, appointed to preach during the vacancy by the presbytery on 19th September 1598; admitted minister of Corstorphine and Gogar, in consequence of a call of the people, on 7th June 1599. He was appointed by the General Assembly of 1602, to visit the kirks in the west country. He is last noticed in the presbyters register, in August 1603. 3. Mr David Bassillie was minister in February 1631, and died about 1654. 4. Sir Robert Hunter was elected by the heritors, elders, and whole parishioners, without one dissenting voice, and admitted 11th April 1655; he was ejected for non-conformity on 2d October 1662. After which the kirk was vacant till the appointment of, 5. Mr Thomas Mowbray, who was received to the ministerial function on 13th March 1665, by collation of the Bishop of Edinburgh, with consent of the heritors. 6. Mr Archibald Chisholm, was presented to the living by James Lord Forrester, the patron, ratified by collation of George Bishop of Edinburgh; and admitted on 7th December 1666. 7. Mr John Pringle was presented and admitted in the same way on 24th July 1670. 8. Mr George Henry was presented by Lord Forrester, and, in absence of all the heritors, admitted on 9th May 1672; he was expelled for refusing to proclaim William and Mary, on 10th May 1689. 9. Mr Archibald Hamilton, admitted in 1692, and died on 30th April 1709. 10. Mr George Fordyce, chosen by a majority of the heritors and elders as patrons, under the Act 1692, and admitted on presenting their call with an *adherence thereto by the people*, on 18th October 1709, and died on 30th August 1767, aged eighty-five. 11. Mr John Chiesley, a Fife parson, "who had been very serviceable to Mr Alexander of Clermiston, in his canvass for the Anstrutherburghs," was by his influence translated hither, and admitted on 28d November 1768; he died in June 1788, "not much regretted by the parishioners." 12. Mr Thomas Sharp was tutor in the family of the patron; he was afterwards settled in the south of Scotland, and translated hither, and admitted on 15th October 1789, he died in July 1791. [Wood's MS.] 13. Mr James Oliver, formerly minister of Ancrum, was admitted on 5th July 1792. [See the remarks on the state of religion in the parish in the last Statistical Account, Vol. xiv. pp. 461 and 463, written by Mr Oliver as a specimen of his views. He seems to have been a sounder politician than a divine.] 14. Dr David Scott, was ordained and admitted on 17th November 1814, elected Professor of Oriental Languages in the University of St Andrews in 1833. 15. Mr David

Horne, formerly minister of Yester, was admitted on 28th November 1833.

*Presbyterial Visitations.* - When the church was first planted, and for many years afterwards, it was watched over by the Presbytery of Edinburgh with zealous care, and they appointed it to be visited from time to time by some of their members. Reports of these visitations are entered in the presbytery registers, and they seem to have been uniformly attended with good effects. We have already shown that it was by this means that the union of the parishes of Corstorphine and Gogar was accomplished, and that the stipend of Corstorphine was made adequate and respectable. Many other subjects, however, engrossed the attention of the visitors. In August 1598, for instance, after enquiring into the life and doctrine of the minister and his wife and family, and sharplie rebuking the elders for not resorting to the kirk on the Sabbath afternoon, they examined the session-books, and finding no schoolmaster in the parish, enjoined that one should be immediately appointed; arranged with the provost and laird of Corstorphine to put new glass windows into the kirk, and to rebuild the kirk-yard dykes; and communed with the Abbot of Halierudhouse on the ruinous state of queir of the paroch kirk, and the inadequacy of the clergyman's stipend. On another visitation on 16th October 1599, which seems to have been appointed because the parishioners had complained that Mr William Arthur, their minister, was "overleirnit a man for thame." "The presbytery fand, 1st, That Mr William Arthur edifieth them, but craved that he suld be mair plain to the people in deliverie. 2d, He was honest in lyf, and careful in discharging his dewtie. *Item*, They fand that the elders wer slack and negligent in discipline, qrof they being admonishet promisit to amend." *Item*, That deacons were "faithful in their office," &c. The next visitation took place in February 1601, and the report shews that the admonitions had been useful for "they fand Mr William Arthur, the minister, eldaris, and deaconis, weel thocht of;" and again in August 1602, "they heard nathing of the minister, elders, and deacons, but a good report, and all uther things wer weill."

*Discipline.* - During the ministry of Mr David Bassillie and his successor, Mr R. Hunter, there was a weekly sermon in the church every Tuesday, except for a few weeks in seed-time and in harvest, and it was after this sermon that the meetings of session were usually held. This weekly service was discontinued after Mr Hunter's expulsion, and was not resumed until June 1674, when Mr Henry, at the request of the elders, promised to preach every Thursday in time coming, except seed-time and harvest, and from this period it was kept up during the incumbency of Mr Archibald Hamilton and his successor, Mr Fordyce, at whose death it was finally given up. Church discipline was much more strictly enforced, and the parish under a more efficient guardianship, while this service was continued, than during the incumbency of the three Episcopalian clergymen of the intervening period, from 1662 to 1672. During this disturbed period, there are many indications in the register, of comparative laxity of principle in the clergymen, and of the disaffection of the people to Episcopacy. As a specimen of the former, we may quote the following entry: "2d May 1668. Anent scandal, &c. The session thinks fit that the Justices of His Majesty's Peace who are heritors of this paroch, may be advertised to sit in session the next Lord's day, in regard that much of the matter contained in the two claims belongs to their part." This may be contrasted with the following entry on 15th May 1692, soon after the re-establishment of Presbytery; "Mr Wilson's petition for

remuneration for his trouble in providing preachers during the vacancy, *not being a work fit for the Sabbath*, is continued, and afterwards referred to a meeting of heritors." The unpopularity of Episcopacy is well illustrated by the following entries: "1st Sept. 1670. This day, Lord Forrester desired the minister to cause every elder in their respective bounds, to give up a list of all such persons as absent ye church, in contempt of ye present government yrof;" and "11th February 1677. The minister gave in a grievance against Alexander Lowrie, for baptising his child with ane unconformed minister, contrary to the established government of the church."

On the other hand, the register exhibits, during the ministry of Mr Robert Hunter, Mr Archibald Hamilton, and Mr Fordyce, the most rigid examples of Presbyterian strictness in order and discipline. In July 1655, Mr Hunter assigned to the elders and deacons separate districts of the parish "for their special oversight of the manners and conversation of the people living in the same, to the end that they might visit every one in their quarters, take inspection of their carriage, and give, from time to time, information of any thing amiss therein." In this arrangement, a deacon was joined to one or two elders in the superintendence of the district in which they respectively resided. They were likewise instructed to search their bounds, to see what servants were lately come to the parish, and to make report of their testimonials, that their names might be taken up for examination, and the elder and deacon of the bounds was required to be present at the diet of examination of those in their own bounds.

When Mr Archibald Hamilton and Mr Fordyce were ministers of Corstorphine, the parochial machinery was still more efficient and complete. The session of the former, in July 1695, assumed the singular power of directing their kirk-officer severely to punish all children whom he found breaking the Sabbath. In October 1705, the minister recommended to all the elders to be careful that the worship of God be kept up in each family of their bounds. At this time also the elders and deacons had their privy censures, each leaving the meeting in turn, while the others reported what they knew of his life and conversation, and on his return he was commended or exhorted, as the report was favourable or the reverse.

Mr Fordyce, shortly after his ordination, proposed that for all time coming, the elders should meet in the church the first Monday of every month, at nine o'clock in the morning, where he would meet with them, and spend some time in prayer, and conference about the state of the parish, "when they would endeavour to edify one another by proposing and solving cases of conscience and Scripture doubts, and he also promised to explain to them a part of the Confession of Faith, each of these times, till they had gone through it all. To this proposal all the elders readily agreed." In 1712, he laid before his session "the necessity of prayer, and setting up societies through the several bounds of the parish for the same, to which all the elders readily agreed, and it was resolved that he and the elders in their several districts, should speak to the heads of families anent the same."

After Mr Fordyce's death, during the ministry of the two following clergymen, discipline was so totally relaxed, that on Mr Oliver's appointment, he found only a single elder in the parish, and discovered that the register of discipline had been discontinued for ten years, while the few entries between that period and the death of Mr Fordyce are in general dated at the manse, where it appears Mr Chiesley usually held his meetings of session.

*Election of Ministers and Elders.* - Sir Robert Keith Dick of Corstorphine is patron of



the church. In the list of clergymen, we have mentioned the form in which they were severally elected, where any record of it is preserved in the presbytery or parish registers. The consent and concurrence of the congregation was most carefully sought in the elections prior to 1665, and in the elections of Mr George Fordyce, and probably of his predecessor. The others, with the exception of the present incumbent, who was settled under the Act of 1833, were the presentees of absolute patronage. Enough has been stated above to enable the reader to judge which of the two systems has worked best in this parish.

There were deacons as well as elders from the planting of the church down to the expulsion of Mr Hunter in 1662. At first the session was elected or re-elected annually and publicly received before the congregation. In September 1656, there is an entry in the register of discipline, complaining that, "for many years bygone, the elders and deacons had not been changed nor publicly received before the congregation, whereby the power and authority of the session was ready to be vilified, the people neither knowing the charge and duty of such as were over them, nor were those in charge put in mind of their charge, nor solemnly engaged to the same." It is then stated that it is "the order and practice of this church that, either yearly or in similitur congregations in the countrie, each two years, there should be a new election of the eldership."

Both elders and deacons were always elected by the previous session, except in 1684, when the heritors named to the minister the elders they wished for their respective districts, Lord Forrester appointing those for the barony, and the others for their own estates. The form of election at first was for the session to meet and agree upon a list of persons qualified for the office and living in the several districts into which the parish was ecclesiastically divided. The present elders and deacons of each district were then removed, and in their absence the rest of the session proceeded to elect an elder or elders and a deacon for that district, till the number was filled up. The names were then intimated from the pulpit, when all the congregation were required to state any objections they might have to any of the persons chosen. After 1692 elders were chosen in the form now in general use. In 1656, the session consisted of nine elders and seven deacons. In 1709, the parish was divided into twelve districts, and an elder appointed to each.

*Gogar*: - According to Mr Wood, Gogar is a Celtic word, signifying light; it was originally written Goger. There was a church or rectory at Gogar, which is noticed in the MS. *Taxationes Ecclesiasticarum in Episcopatu St Andreæ et Decanatu de Linlithgow* in the year 1167, as *Ecclesia de Gogar*. This church was acquired by the canons of Holyrood in 1240. It seems to have been separated from Holyrood in 1296, when the kirk lands belonging to it were given to Andrew, then parson of Gogar. In the taxt roll of the archbishoprick of St Andrews, in 1547, it is entered as *Rectoria de Gogar*, and it is included in Keith's list of the parsonages at the Reformation. It was at one time annexed to the Trinity College of Edinburgh. [See Spottiswood's Account of Religious Houses, p. 529.]

Although it is called a parish church, it does not appear that any well-defined parish was ever assigned to it. It comprehended, probably, the villages of Nether Gogar and Gogar Stone, and the whole of the lands now known by the name of Gogar. At the Reformation the superintendent of Lothian placed John Coise, reader in the kirk of Gogar, who seems to have

been a very illiterate man. He was ordered by the presbytery in 1586 "to desist from public preaching, and to content himself with simple reading of God's word;" and at a second visitation in 1598, he was directed "to read prayers and chapters, and catechise the people after the form of examination, and to learn thame to reheirs ye articles of ye beleif, ye commands, and ye Lord's Prayer."

The parishioners of Gogar made many efforts to have their kirk planted, but they were too few in number and too poor to raise a sufficient provision for that purpose. With this view they applied to the Synod and Presbytery in 1509, offering to give Mr William Arthur, who was then serving the cure of Corstorphine, L. 100 per annum and their kirkland, if he would become their regular clergyman. This, however, was considered an inadequate provision, and therefore the Presbytery "thocht good, for the present, to unite Gogar and Corstorphine."

In the ancient taxatio of 1167, the Kirk of Gogar is valued at 12 marks, and in Bagimont's Roll, at L. 5, 6s. 8d. John Coise's stipend was the haill third of the parsonage and vicarage of Gogar, and amounted to L. 22, 4s. 5d. Scots.

The only distinguished rector of Gogar was Willielmus Manderstoun, who was also Doctor in Medicine, and Rector of the University of St Andrews in 1530. He was the author of two learned works in logic and moral philosophy, [See M'Crie's Life of Melville, Vol. I. p. 437.] and probably held the living of Gogar as a sinecure. Another rector, James Heriot, Bachilarius in Decretis, died in 1440, and was buried in Corstorphine church.

*Gogar Kirk, Church-yard, and Glebe.* - A small portion of the kirk of Gogar, which still exists, was converted into a family burying-ground, by the proprietor of the estate, soon after the Reformation. In 1748, Sir Robert Myreton of Gogar applied to the presbytery for a feu of the glebe and church-yard of Gogar, consisting of four acres of arable land, then let at L.4 per annum, and he offered to pay to the minister and his successors that rent as a perpetual feu-duty. This arrangement was formally agreed to by the Presbytery, and was acted on down to the year 1825, when Dr Scott, then clergyman of the parish, having been advised that the transaction was illegal, raised an action against Mr Ramsay of Barnton, and was successful in recovering the glebe and church-yard as an inalienable property of the church. It is now let by the clergyman at a rent of L. 4 per acre.

*Ecclesiastical Statistics.* - The church is seated for 536 persons. Of this number there are appropriated to the heritors, according to their valued rent, 470 sittings: to the minister, 11; the elders, 10; the schoolmaster, 8; pew for baptisms, 5; and to the poor, 32.

*Education.* - In the Report of the Presbyterian Visitation of August 1598, it is said that "they fand na schoolmaster in the parish, qlk they desyrit thame to amend." Whether this recommendation was immediately attended to does not appear; but from an entry at the commencement of the parish register, it is evident that a school existed previous to 1646. In that entry it is stated, that "Mr James Chalmer had agreed to be schoolmaster on receiving one hundred merks, for the payment of which the whole heritors were to be stented according to the proportion of their lands, in addition to what had been doted *to former school-masters* by George Lord Forrester, viz. ane house and yards within the towne of Corstorphine, lying betwixt the minister's manse on the east, and John Aitken, mason, on the west, together with ane aiker and half of land lying above the smiddie upon the east side of the walk which goes

to Cramond, and an aiker of land lying bewest the Cowesbrigge, upon the south syde of the little house that stands in the way-side, commonly called *the Lamp Aiker*, [See last Statistical Account for origin of this name.] within the parochine of St Cuthberts," &c. In December 1655, the Session, by advice of the Presbytery, prohibited a man and his wife from teaching in the village, as an interference with the rights of the parochial schoolmaster. In 1699, however, it appears that there were two schoolmasters in the parish, the one probably teaching at Corstorphine, and the other at Gogar.

In April 1714, the fees per quarter to be charged by the parish schoolmaster were fixed by the kirk-session as follows, viz. Latin and arithmetic, 2s. 6d.; English and writing, 1s. 8d.; English alone, 1s. 2d. In September 1756, they were altered by the same authority to the following sums: - Latin, 5s.; writing and arithmetic, 2s. 6d.; English, 2s. The fees now chargeable are, English, 2s. 6d.; writing, 3s.; writing and arithmetic, including mensuration and geography, 3s. 6d.; Latin or French, 5s. The average number attending the parish school is from 50 to 70. The annual salary of the parish schoolmaster is L.34, 4s., and his perquisites are a dwelling-house, garden, and one acre and one rood of land in the village, with the Lamp Acre, near Coltbridge, in St Cuthbert's parish, which has been feued to Mr Murray of Henderland for the following feu-duties per acre, viz. one boll wheat, one boll oats, and one boll barley.

There has been, since the middle of the seventeenth century, a school at the village of Gogar. It is supported by subscriptions, which at present amount to L. 9 per annum. The school fees per quarter are, for English, 2s. 6d., and for English and arithmetic, 3s. The number of scholars averages about 40. Some years ago a school was opened at Stanhopemill, and last year another at Four-mile-end. These are taught by Dissenters, and have no support except the fees paid by the scholars. There is a thriving female school in the village of Corstorphine, and there are Sabbath schools both there and in Gogar.

*Library.* - A parish library was collected in the village of Corstorphine in 1838 by the present clergyman.

*Poor and Parochial Funds.* - In former times there was a box kept by the session-clerk, and from time to time examined by the clergyman and elders, in which was deposited all the contributions of the parish, whether collected at the church door or by the deacons. The money contained in this box was primarily intended for the poor, but it was also applied to such ecclesiastical purposes as the session might approve of. In the beginning of 1646, for instance, about L. 200 Scots was applied in repairing the church, and taking down the old parish church; and afterwards the damage done by Cromwell and his soldiers to the church seats and place of public repentance was remedied from this source. The amount contained in the box in November 1646, was L.208 Scots.

A large additional parochial fund was afterwards obtained in the following manner: Marion Corstorphine, a foundling, who belonged to, and had been bred up from infancy in the parish, was servant to a gentleman of extensive property in the vicinity of Edinburgh. Her master, in July 1753, had, after having tied her hands and feet, beat her with a horse whip in a most barbarous manner, to the great effusion of her blood, and he then placed her, stripped of clothing, in a dark cellar, where she was detained during the whole night, and no one allowed

to come near her. On escaping from this savage treatment, she applied to Mr George Fordyce, the minister of Corstorphine, for protection and redress. He at once took up the case, and having threatened a criminal prosecution, the matter was speedily compromised by the master, who agreed to pay immediately L.100 Sterling, which Mr Fordyce apportioned as follows, viz. L. 50 to Marion, L. 25 to the poor of Corstorphine Parish, L. 10 to the poor of another parish where the outrage had been committed, and L. 15 to the Infirmary of Edinburgh; and afterwards to pay Marion L. 10 Sterling, yearly, until her marriage, and upon that occasion an additional sum of L. 100 Sterling.

This foundling, in return for the interest taken in her by the minister of Corstorphine, left her whole means to the poor of the parish, and, accordingly, on 14th December 1768, we find that the poor's funds amounted in value to L. 579, 8s. 4d. Sterling.

The funds belonging to the poor at present are as follows, viz. 1. Sum in bond to road trustees, L. 250; 2. Legacy from the late A. Keith, Esq. L. 100; 3. Do. from the late Captain Charles Hope Watson, L. 100; total, L. 450.

The number of the poor in 1709 was only 5, and the amount paid for their maintenance monthly by the session was L. 4, 9s. 6d. Scots. The number at present on the list of paupers is 38, while the sum annually raised by assessment, collections, interest of the funds and other sources, amounted in 1838 to L. 299, 15s. Sterling.

The bell of the church has the following inscription on it: - "Sir James Forrester of Corstorphine gifted me to this kirk, anno 1577, and the heritors of Corstorphine renewed me anno 1728." The weight of the old bell here referred to was 302 lbs., which the heritors sold for L. 136 Scots. The present bell weighs 384 lbs.; and the price of it, with the wheel and whole appendages, was L 436 Scots.

*Fairs.* - In 1662, James Lord Forrester obtained an act of Parliament, authorizing four free fairs in the year to be held in the burgh of Corstorphine, "as a fit place for ease of the leidges, and for selling of horses, nolt, sheip, bestial, and other goods and merchandize." The days fixed were as follows; 1. on the first Tuesday after Easter; 2. on 24th July; 3. on 26th August; and 4. on 20th October.

None of these fairs are now held; but there are two holidays in summer, which have succeeded them,- the one is held on the first Tuesday of June, and is called Corstorphine Fair. The other is the Carters' Play, and is held on the third Friday of June.

#### MISCELLANEOUS OBSERVATIONS.

No parish has undergone more frequent and complete changes on its surface than Corstorphine. Notwithstanding its proximity to Edinburgh, which ought to have secured its improvement at an early period, it is only in comparatively recent times that it has been brought generally into cultivation.

From the substratum of the western meadow, which consists of live moss, composed of decayed trees, it is evident that this part of the parish was at one time overgrown with wood. This may have been the case at the time the Romans were in Britain, for the whole of this part of the country is described by Tacitus as abounding in forests; but, at all events, this was the early state of the western meadow, and probably also of other parts of the parish.

When by accident or otherwise these trees were destroyed, the meadow would in the course of nature become a bog or mire, and water would collect and cover its surface during the rainy season of the year. We have abundant evidence that it was at one time in this condition, from the name *Goyle Myre*, by which it is still known.

The castle of the Forresters, which was situated between the meadows, was surrounded by a moat and ditch full of water. The unsettled state of the country in the earlier periods of Scottish history would naturally lead them to increase the quantity of water which existed in the meadows as a means of defence, and it is not improbable that they admitted this additional supply from the Gogar-burn, at least, the appearance of the lochs in Bleaw's Map of Lothian would lead to this conclusion.

In the narratives of the marches of Leslie and Cromwell in 1650, the meadows and the fields at Gogar are described as full of bogs and marshes. The lochs had been drained before that period, but it is not known when this drainage took place. Reference is made to it in an application which James Lord Forrester presented to Parliament in July 1661, [Thomson's Acts, Vol. vii.] where he complains that "the whole meadow ground and low-lying lands was undone by the overflowing of the Gogar-burne, and that partly through the neglect of those who formerly were accustomed to cast and keep clear the ditches and stanks through which the water did naturally pass, and partly by the inbreaking of the said water in the lands of Redhewes."

Part of the ground formerly occupied by the lochs became a common, which was not divided until the middle of the last century, and then, and for many years afterwards, the whole meadows produced only natural grass, which was partly pastured by the villagers, and the rest let to tenants, who sold the grass for the dairies of Edinburgh.

In a MS. map of Mid-Lothian, by John Adair, in the Advocates' Library, dated 1684, the meadows are represented as completely covered by water, from which it would appear that irrigation was then used, as it is not likely that they would have been drawn in this manner by a surveyor of so great experience and accuracy, had the flooding been merely accidental, and occasioned by heavy rains.

About fifty or sixty years ago, the meadows were for the first time ploughed, and since that time they have been always under tillage, although the crops have been frequently destroyed by the autumnal floods. This happened in the western meadow, so lately as 1836, when about 20 acres of green crop in the *Goyle Myre* were covered for some weeks with water and waterfowl, and not a vestige of them remained after the water subsided. This and similar disappointments led the farmers to attempt to effect a more complete drainage of the meadows, by widening, straightening, and deepening the centre stank; and this operation, which cost about L. 150, was performed in the spring of 1837, and has fully answered its intention, for no water has since lain on that meadow. In consequence of this improvement, the produce of the parish must be greatly increased since the time when the last Account was prepared, and it is expected that a similar improvement will be made in the drains of the eastern meadow, after the leases of the farms there, which are now nearly expired, have been renewed.

*October 1839.*