

## ANCIENT ROADS.

TRACES of old Roman military roads have been discovered in several places in the locality. Some years ago, in Flanders Moss, on the opposite side of the Forth, a Roman way was discovered, twelve feet broad, and formed by trees laid across each other. The trunks of the trees were squared by the axe at each end, with marks of bolts, or pins, in the longitudinal sleepers. Its direction was from south-east to north-west, and quite probably this is a continuation or branch of the Roman highway which has been traced from England north to the Grampians. Leaving England at the Solway, it passes through Annandale and Clydesdale to the neighbourhood of Glasgow. From the vicinity of Glasgow it takes a direction eastward across the isthmus between the firths of Clyde and Forth. It enters upon Stirlingshire at Castlecary, and is found again upon a rising ground at Larbert. Passing south of Stirling, it takes a westerly direction, and a branch has been found to cross the Forth at the Ford of Drip, near Craigforth, turning northward by Dunblane. It is not improbable that the road found in Flanders Moss may have been a branch of this highway, taking its course direct from Stirling, and crossing the Forth at the Ford of Frew.

On the south side of the Forth, to the east of the curling pond of the Cardross and Kepp Club, a similar road was discovered some years ago, composed of logs of wood identical to those found in Flanders Moss.

In addition to these, there is a castellum at Cardross, with a ditch and inner and outer rampart pretty entire, which is undoubtedly Roman. In 1830, a copper kettle and a number of coins were found within this castellum; these are now in the museum of the Society of Antiquaries in Edinburgh, and have all been pronounced Roman. Roman historians frequently refer to the forests which the armies of that people had to cut down, and marshes which they had to drain, or make roads through,

in their marches towards Caledonia, and it would appear that they employed not only their own soldiers in this work, but compelled, with much rigour, such of the natives as fell into their hands to labour with them. These remains point undoubtedly to the fact that the growth of the moss in the valley is subsequent to the making of these roads or causeways.

In more modern times, the road or lane presently known as the Back Road formed a part of the principal military thoroughfare between Stirling and Dumbarton. Tracing it from the Brig of Broich, now called Arngomery Bridge, this road took a southerly direction, passing near to the farmhouse of Dub, where the mansion house of Shirgarton now stands, and from there we follow it in the old lane, passing the old Black Bull hostelry, with its courtyard and stables, and then past the old Parish Church and graveyard, until we reach the cross roads and the old Crown Inn, with its old-fashioned, crow-stepped gables, relic of a bygone age. Proceeding from the Crown Inn we follow it across the bridge at Burnside, and on until it enters the old lane now known as the Acres Loan, and from there in an easterly direction until it crosses Boquhan Glen, by what is now called "the auld brig of Boquhan," then past the hamlet of Burnton, until we reach the village of Gargunnoch. The present Stirling and Dumbarton Road was made and connected with the old road, at a point near Arngomery Bridge, in 1828.

There are also several old roads in the vicinity of the village, which have been constructed by the residents of the various baronies for the conveyance of peats from the moss in the valley, the longest of these being in the barony of Shirgarton. Leading from Shirgarton Moss, adjoining the farm of Strewiebank, it takes a southerly direction up the steep brae known as the "Balloch," beneath Shirgarton House, where it joins the old military Stirling and Dumbarton road, and, striking off at Cairn Cottage, it leads up past the farm steading of Shirgarton, and close to the site of the ancient mansion house of

that name, and from there up through the hamlet of Cauldhame to the Redgatehill and Shirgarton Common, and on to the holdings of Muirend, Dunimerg, etc., now in the estate of Wright Park.

The peat road for the barony of Dasher leads from the Dasher Moss, on Middlekerse farm, passes close to the side of that farm, and joins what is now locally known as the "Cottage Loan," till it reaches the foot of the Keir Knowe, where a divergence takes place, the one portion continuing round the base of the knowe, past the kiln park, till it joins the station road, leading to the village of Kippen; the other, branching off at the foot of Cuthbertson Glen, crosses the brae park (a part of this section is now effaced by the plough), and takes an easterly direction through the top of Crawfordstone Glen, till it merges into the road leading past the farm of Wester Braehead to the hamlet of Music Hall.

The Broich and Arnmanuel peat road leads from the Broich Moss, adjoining the farm of Fairfield, past the south side of Arngomery mansion house, through the Glen of Broich, and on to the barony of Arnmanuel.

There is also another old road, very seldom used now. Tracing it from a point where it branches off the old Stirling and Dumbarton road, a short distance east from the hamlet of Music Hall, it crosses through the Dasher Common, the Black Brae, the baronies of Shirgarton and Arnmanuel, joining the Kippen and Campsie road a short distance above the sandstone quarry in Kippen Muir; while numerous other old roads and rights-of-way are fast becoming obsolete in the parish.



CAULDHAME, KIPPEN.

## STAGE-COACHES.

THE advent of railways, affording a cheap and speedy mode of travelling, has supplanted the old-fashioned stage-coach. Up till the year 1850 a coach ran between the Crown Hotel, at Kippen Cross, and Glasgow three days a week, the fare being four shillings and sixpence for the single journey. It is needless to add that only the well-to-do class could participate in this, at that time, luxurious mode of travelling; indeed, we have been told by some old residents of the village that it was quite a common occurrence in those days for the women folk of the district to set out early in the morning across the hill, by way of Fintry, Crow Road, and Campsie, and from thence to Glasgow, do their shopping, and return by same route that evening with their purchases, thus covering a distance of 48 miles.

The following is also related:—A native of the village, William Donaldson by name, long since deceased, migrated to Glasgow, where he obtained employment. Previous to his departure from the village he had centred his affections on one of the many "weel-faured" lasses that abound in the locality, and, as the love of olden times laughed at milestones as well as locksmiths, he set out regularly, and one evening every week for two years stepped across the hills by the route already referred to, and, having spent an hour with his sweetheart, was back in Glasgow, as he told the writer, when the six o'clock bell was ringing, ready to begin his daily toil. He afterwards married this lass, and settled down on a farm in the vicinity of the village. Compared with the facilities afforded by locomotives, bicycles, and motor cars, comment is unnecessary on the love-making episodes of the twentieth century.

A four-in-hand coach also passed through the village from Balfroon to Stirling every Friday.

## ECCLESIASTICAL RECORDS.

**I**N the first edition of the "Gazetteer of Scotland" we find that the Church of Kippen belonged anciently to the Monks of Cambuskenneth; but according to another, and more probable, account it was, in 1238, erected by an ecclesiastical convention, acting under the authority of the Pope, into a perpetual canonry in the Church of Dunblane, which dates from the seventh century, and was founded at St. Blane, in Bute; whereas Cambuskenneth, or, as it is called in the old writs, Kambuskyne, dates back only to the twelfth century. It was founded by David I. for monks of the order of St. Augustine, and was dedicated to the Virgin Mary. The lands connected with Cambuskenneth were never extensive, but were considered valuable. Hence the rhyme—

"A loop o' the Forth  
Is worth an Earldom in the North."

According to a Pictish chronicler the Church of Dunblane was, during the reign of Kenneth Macalpine, destroyed by fire by the Britons of Strathclyde. For many years after, the church was vacant, most of the possessions being seized by seculars and appropriated to their own use. Mr. Wilson, in his "History," says that next to nothing was known of the Church of Dunblane till the time of David I., who founded the bishopric, and in his preface to the "Catalogue of Scottish Bishops," Bishop Keith refers to a judgment of the Pope's delegate in a question regarding the bishopric of Dunblane in the year 1238. In that year Bishop Clement of Dunblane, being moved by the utter decay of the bishopric, repaired in person to Rome to represent to the Pope that the Church of Dunblane, having been vacant for more than a hundred years, almost all its possessions had been seized by secular persons, and that, although in process of time several bishops had been appointed, yet by their weakness and indifference the possessions thus appropriated had not only not been recovered, but even what remained to them

had been almost entirely alienated, in consequence of which no one could be induced to take upon himself the burden of the episcopate, and the church had thus remained without a chief pastor for nearly ten years. The then bishop, when appointed, had found the see so desolate that "it cannot be espied where he might lean his head in the Cathedral Church," that there was no collegiate establishment, and that in this unroofed church the divine offices were celebrated by a rural chaplain; while the Bishop's revenues were so slender that they scarce yielded him maintenance for half a year. On the authority of Skene, in his "Celtic Scotland," this document was mixed up with a question between the same Bishop and the Earl of Menteith.

#### PARISH CHURCH AT KIPPEN.

THIS question may have referred, along with other alienations, to the Church of Kippen, for we find in the chartulary of Cambuskenneth Abbey several charters, the translation of which is given by Mr. Wilson as follows:—

"James, by the Grace of God, King of the Scots, to all men throughout his land, both clergy and laymen, health. Know that whereas we, moved by our filial affection, having regard to the fact that the Parish Church of Kippen, in the diocese of Dunblane, and situated within the County of Menteith, together with the right of patronage to the same, was bestowed on the most blessed and glorious Virgin Mary and on our Monastery of Cambuskenneth—likewise on the Canons who therein serve God, and who shall in future serve Him, by Walter, sometime Earl of Menteith, and Alexander, his son, as a free perpetual gift for the health of their own souls, and of the soul of Matilda, whilom wife of the said Alexander, and for ceremonious obsequies performed in our said monastery, whereas we also bear in mind how the aforesaid Church and its patronage have existed from long past and beyond the memory of man outside the jurisdiction of our said monastery, we also, to the honour of God Almighty and of the aforesaid most glorious Virgin, His Mother, Mary, and for the health of the souls of our late most noble father and mother, James III., and Margaret, his wife, of blessed memory (to whom God be reconciled), whose bodies rest in the said monastery—also for the offering of

prayer on behalf of our Father and Mother aforesaid and on behalf of us and our successors through all time coming, do approve, ratify, confirm, and by this our present charter do, on the part of ourselves and our successors, approve and for ever confirm that donation made by the said whilom Walter and Alexander in favour of our Monastery of Cambuskenneth and of the Canons of the same, in the matter of the said Church of Kippen and its patronage. And moreover we have now given and granted every lawful title which we have had or have to the aforesaid Church and the patronage of the same in respect both of its rectory and vicarage, together with all and sundry tithes, produce, offerings, emoluments, revenues, and all just perquisites whatever, having regard to the same as a free and perpetual gift. In witness of which we direct our great seal to be placed on our present charter."

Then follow a number of witnesses. The Charter concludes thus:—

"Done at Striveling on the sixth day of the month of April in the year of our Lord one thousand four hundred and ninety six in the eight year of our reign."

#### CHARTER CONFIRMED BY JAMES IV.

This Charter was confirmed by James IV. in his Parliament in the following deed, part of which is also from the Chartulary of Cambuskenneth:—

"In the name of God, Amen—Be it clearly known unto all by this present public deed, that in the year of our Lord's incarnation, one thousand four hundred and ninety-six, in the twenty-third day of the month of June, in the fourth year of the pontificate of our most holy Father and Lord in Christ, Alexander VI., by the Divine Providence, Pope, in the Parliament of our supreme Lord the King, held and begun at Edinburgh in the Parliament House of the same, on the day above mentioned—our aforesaid Lord the King appeared personally in presence of the three estates of the realm and of one the notary public—and the undermentioned witnesses—and these our supreme Lord the King did of his own special grace and at his own proper motion give, grant, confirm, and approve the gift, grant, etc., which he had formerly made to the venerable father in Christ, Henry, Abbot of Cambuskenneth, and to his monastery, in the case of the Church of Kippen in its Charter sealed with his own great seal, to the effect that the said Church of Kippen shall in all time to come remain with the same abbot and monastery and their successors for ever—in consideration



of daily rites and prayers to be ever performed and offered on behalf of the souls of his late father and mother, of his own soul and the souls of his predecessors, and successors whomsoever."

Then follow the names of persons present.

#### ARRANGEMENTS COME TO.

Immediately after this a long and bitter dispute arose betwixt the Bishop of Dunblane and the Abbot of Cambuskenneth regarding the Church of Kippen, the Abbot claiming the Church by virtue of a gift from King James IV., whilst the Bishop maintained that it was a prebend or canonry of Dunblane, and could not therefore be bestowed by the King as a gift. An amicable arrangement, however, was come to by consent of the King, and engrossed in a charter, as follows:—

"To each and all the sons of holy mother Church, to whose notice the present letters may come, James, by the Grace of God and of the Apostolic See, Bishop of the Cathedral Church of Dunblane, with consent and assent of the chapter of the same, in general chapter as such assembled—health together with the Divine Blessing—Know that we have accepted and understood according to the following tenor, the specification and agreement between us on our side and the venerable father in Christ, Andrew, by Divine permission Abbot of the monastery of Cambuskenneth and his convent on the other—this engagement . . . . and agreement now made and concluded at the city of Dunblane in the thirteenth day of the month of March, in the year of our Lord one thousand five hundred and ten, between the reverend Father and Lord in Christ, James, by the grace of God and of the Apostolic See, Bishop of the Cathedral, Dunblane, with consent and assent of the said Church . . . . regarding the disputes and controversies which have arisen, or which may in future arise between the same parties in connection with the right to the Parish Church of Kippen, that the said Church of Kippen with all and sundry the produce, returns, revenues, privileges, and emoluments, which belong or may belong to the said vicarage, together with the sum of twenty pounds of the usual money of Scotland, to be levied, raised, and paid from the produce, returns, and revenue of the said Church of Kippen, through all future time, in equal portions, at the two usual and customary terms of Pentecost, viz., and St. Martin's in winter—be united and incorporated with the usual mansion of that prebend, on condition, however, that of the said mansion and glebe, half an acre of land together with a small house for the

reception of the tithes of the said rectory, be held by the monastery of Cambuskenneth through all time to come. Moreover, by the tenor of these presents the canonry and prebend of Kippen are united, erected, created, and incorporated in one canonry and prebend of Dunblane—to be called in future the canonry and prebend of Kippen—which canonry and prebend shall through all time to come be perfectly in the gift and possession and at the full disposition of the said reverend Father and his successors, and shall belong to them in ordinary right, and the aforesaid venerable Father and the convent of the said monastery of Cambuskenneth and their successors shall possess all and sundry the produce of the rectory of the said church . . . . on condition of paying the said sum of twenty pounds to the said canon and prebendary free from any further annoyance. Moreover, the prebendary or canon of Kippen, who shall hold the prebend or canonry, shall . . . . be free from the payment of any ordinary or extraordinary dues as lately expressed in connection with the Church of Kippen, and from the payment of a certain pension of long standing, commonly termed the *Stal-Silver*, paid yearly in times past to the Staltarius in the same Cathedral Church of Dunblane, and amounting to four pounds, which the prebendary shall be bound to pay—and the contracting parties aforesaid have mutually bound themselves in the strictest form to faithfully fulfil.”

In testimony of his assent and consent to this agreement, the private seal of James IV. was appended to it. There was appended to the same document, besides, the common seal of the Chapter of Dunblane, as also the round seal of the bishop of the same, to remain for ever with the Monastery of Cambuskenneth. Then follow the bishop's signature and the signature of the dean, Walter Drummond, and the prebendary, James Wilson.

#### ORIGIN OF CONTROVERSY.

THE controversy betwixt the Abbot of Cambuskenneth and the Bishop of Dunblane regarding the Church of Kippen may have arisen in this way: Kippen originally belonged to Dunblane, but, as already indicated, was doubtless one of the alienations to which reference is made in the complaint of the Bishop of Dunblane to the Pope in 1238. Earl Walter of Menteith, or some of his predecessors, having seized the church, with right to the living, rather than return them to Dunblane, preferred

handing them over to Cambuskenneth. The condition which is made in the transference, viz., a right of sepulture at Cambuskenneth, seems strange when we remember that his ancestors had founded in the Lake of Menteith the Priory of Inchmahome, close to their house of Talla. The same chartulary of Cambuskenneth bears what is called the last foundation of Abbot and Convent at Kippen, which reads thus:—

“ In the year of our Lord 1510, on the 21st day of the month of July, in the presence of me, notary public—and of the under-mentioned witnesses—that circumspect man, Master Patrick Coventre, being present in person, did endow and invest the venerable father in Christ, Andrew, Abbot of the Monastery of Cambuskenneth, and that discreet man, Sir John Ranaldson, canon of the said monastery, with real, actual, and bodily possession of the rectory of the Parish Church of Kippen, together with all and sundry rights, returns, produce, crops, emoluments, and appurtenances belonging to the said rectory, by producing and delivering over the book, cup, and other furniture of the high altar of the said Church of Kippen into the hands of the said venerable father and of Sir John Ranaldson, according to the will of our most holy lord the Pope, and of the charter granted by our supreme lord the King to the said abbot and convent regarding the said rectory, and with reference to these matters, etc., the aforementioned worshipful father, and other aforesaid, covenanted for a deed or deeds to be drawn up for their behoof by me the notary public hereinafter mentioned. Done in front of the high altar in the choir of the said Church of Kippen, in presence of these honourable and prudent men, viz, Maurice Buchquhanane, son of the noble Walter Buchquhanane of that ilk; John Knok of Ardmanwell, Alexander Forrester of Kilmore, Arthur Steward of Oulbeg, Patrick Makgillois, John Forestare, and James Harpar, together with many of the parishioners. The foregoing by me, Andrew Wilson, notary. Witness my hand.”

#### JAMES IV. VISITS KIPPEN KIRK.

The only other item regarding the Church of Kippen in pre-Reformation times which has been gleaned took place in 1489. The Earl of Lennox, keeper of the Castle of Dumbarton, having raised an insurrection against the government of James IV., took the field with an army of two thousand men, and proceeded northward. The King, with the Lords of Clydesdale, met at Stirling, and finding

that Lennox, with his army, was encamped in the neighbouring parish of Aberfoyle, at a place called Gartalunane, on the south bank of the Forth, he hastily collected a few followers, and set out to meet the insurgents. During the night Earl Lennox was surprised, and he and his men completely routed. Next day, on his return to Stirling, the King visited the Kirk of Kippen, and, according to the accounts of the Lord High Treasurer, gave "ane angell" as an offering in thanksgiving for his success. An angel was an English gold coin reckoned in value about twenty-four shillings. This same King, who is associated so much with the parish, was he who fell at the Battle of Flodden, where

"The flowers o' the forest were a' wede away."

Tradition assigns the site of the church and graveyard in pre-Reformation times to a knoll within the field behind the cottage known as Kirkhill Cottage, immediately west from the Keir Hill of Dasher.

#### CHAPEL OF DUNDAFF.

**M**R. A. F. HUTCHISON, M.A., in a paper read at a meeting of the Stirling Natural History and Archæological Society some years ago, furnished additional interesting records of the parish, from which we learn that the existence of a pre-Reformation Chapel at Kirk o' Muir is found in the Register of the Great Seal, where, under date 8th February, 1458-9, at Edinburgh, a deed is recorded in which King James II. granted the two merk lands of Ernbeg to a chaplain and his successors, to celebrate divine worship in the Chapel of St. Mary in Garwald, in the Moor of Dundaff. As some questions may depend on it, it will be as well to give the deed in the original Latin :—

"Rex pro salute anime sue, &c., in purem elemosinam—concessit uni capellano et successoribus ejus divina celebraturis in capella Beate Marie in Garwalde in mora de Dundaff 2 Marcetus terrarum de Ernbeg, in quibus situatur Crux de Kippane, in dominio de Menteith vie Perth—Faciend orationum Suffragia devotarum."



MAIN STREET, BUCHLYVIE, LOOKING EAST.

Does this charter constitute a deed or foundation, or is it only the record of a grant in aid of a pre-existing chapel? Looking at the form of words—which resembles (in its *uni capellano* and its use of the future participle *celebraturis*) that usually employed in a deed of foundation, and considering the fact that in none of the published Montrose Charters is there any reference to the foundation, or even to the existence, of the Chapel of Dundaff, one might conclude that this was the origin of the chapel. On the other hand, the two merk lands of Ernbeg seemed a rather small endowment for the sole support of a chaplain; and the probability appeared to be—more especially as there were kirk lands in existence at the time of the Reformation—that the King was merely co-operating with his friend, the Lord of Dundaff, in the establishment of the chapel.

The question, however, is solved, and the matter put beyond doubt by information supplied by Mr. W. B. Cook, Stirling. Mr. Cook has had an opportunity of seeing an unprinted inventory of Montrose Writs, among which occurs a “Mortification by Patrick Graham of Dundaff of some lands in Dundaff for a chaplaincy there” (an old torn parchment which seems to be the ecclesiastical authority for above foundation), dated in the year of God 1445. This conclusively settles the question of the founder and the date of the foundation as thirteen years previous to that of the royal grant, and also accounts for the kirk lands. If we inquire into the motives which led the King to make this grant to the little chapel in the moorlands of Dundaff, we are left to more or less probable conjecture. The phrases, “pro salute anime sue,” and “in purem elemosinum,” do not help. They are purely formal; and so it would not be safe to infer that His Majesty felt his soul in any special danger at that time, even although it was the fact that he had recently been guilty of the murder of Douglas in Stirling Castle. All the witnesses to the deed are royal officials, with the exception of two, one of these two being Patrick Lord le Graham, the actual founder of the chapel. Patrick

Graham was a special friend and favourite of James II., who had just previously to this date done good service to the King and State in negotiating a two years' truce with England. In recognition of his services the King had erected certain lands in Stirlingshire belonging to Graham into the barony of Mugdock in his favour, by charter dated 24th October, 1458, and had raised him to the dignity of Lord le Graham. Very shortly afterwards he received a royal warrant, dated 27th March, 1459, empowering him to build cruives on the water of Allan, and apply the profits to his own use. The King therefore may be supposed to have contributed his *quotum* to the endowment of Dundaff Chapel out of friendship for its founder, and to add another mark of appreciation of his distinguished services.

#### KIPPEN KIRK LANDS GIVEN TO EARL OF MAR.

**I**N the general scramble for Church lands at the time of the Reformation, large portions were appropriated, not merely by the nobles, but also by the Crown. We find, however, James VI., by an Act in 1606, erecting abbacies and priories in several places into temporal lordships, on behalf of distinguished men or favourites, who thus come to have a right to their lands similar to what the religious orders had prior to the Reformation. In this Act the Abbacies of Dryburgh and Cambuskenneth and the Priory of Inchmahome "were erected ane temporale lordschip callat ye Lordschip of Cardrois" in favour of the Earl of Mar. The Act runs thus:—

"Johne, Earl of Mar, Lord Erskyne, and his predecessouris in their great cair and faithfulness in all things that might tend to the advancement of his Majaisties honourable affairis, quhairof he and his father gaif evident and manifest pruiif and experience in their worthie, memorable, and acceptable pains and travellis tane be them in the education of his Majaisties Maist Royal Persone frae his birth for education to the Prince, also his journeys and expeditions, which the said Earl has taen in embassies from his Highness, which he has discharged well, and his Highness being no wise in mind to forget the same nor leave the

said services unrewarded. And finding no means better to reward for the same in some part than by disposition of such rents, profits, and emoluments of the lands, kirks, and others (particularly underwritten) as did pertain of before to the monasteries of Inchmahome and Cambuskenneth and Dryburgh. The same monasteries and superstitions thair of being now abolisheit, and the kirklands of the same now anexit to his hienis crowne, and therewith considering that the said monasteries have been in all time heretofore commonly disposed by his Majestie's predecessouris to some that were come of the hous of Erskyne, all and hail the landis and baronie of Cardross, viz., the landis of Arnprior, the landis of East Garden, the landis of Kepe, the landis of East Poldare, the landis of Wester Poldare, the Myln of Arnprior, . . . the Kirk landis of Kippen, the Kirk of Kippen—parsonage and vicarage with all prebendaries and chaplanreis in all time coming."

#### NEW KIRK SITE.

**I**N the register of the Diocesan Synod of Dunblane, under date of 11th April, 1665, the following is found engrossed in the minutes:—

"This day my Lord Cardross presented before the Bishop and Synod ane act of the Lords Commissioners for the plantation of kirks, the dait whereof is the 8th of February, 1665, for removing of the Kirk of Kippen, out of the place it is now for the present, into a place more commodious for the benefit of the whole inhabitants, whereupon it was agreed be the Bishope and Synod that a certain number . . . shall with the Bishope goe to Kippen for perambulating the bounds of the paroch thereof, and thereafter to decerne in the said matter, as the Bishope and brethren shall find to be most commodious for the whole paroch."

There is no doubt that the church spoken of here is that building already referred to as near the Keir Hill of Dasher, immediately behind Kirkhill Cottage, and that the Bishop is the able and devoted Robert Leighton.

The register records the minute of visitation of the "Paroch Kirk of Kippen," the purport of which is as follows:—"That the Kirk is ruinous, both walls and roof, and called for present reparacione, that the Bishope and



his brethren perambulated the bounds of the paroch, and suggested a new Kirk further to the west." Objections were, however, made by the heritors, and the matter was referred for consideration and judgment to the Lords Commissioners.

### THREE CHAPELS IN KIPPEN.

THERE was a chapel or meeting-house on the eastern boundary of the parish, near to the old mansion-house of Glentirran, which stood about 200 yards south-west of the old brig of Boquhan, near to the Keir Hill. This chapel was erected in 1687. After the indulgence granted by James VII., George Barclay was minister. In 1679, Mr. Barclay was arrested and put into the guard-house of Edinburgh, but escaped by leaping from a window. He fled to the north of England, was named in the list of fugitives in 1684, fled afterwards to Holland, but returned with the Earl of Argyle in 1685, and preached at conventicles in Galloway and Ayrshire. He was settled in the meeting-house of Glentirran in 1688, and translated to Uphall in 1690.

In 1748, a secession took place from the National Church at Stirling, led by Ebenezer Erskine, which spread over Scotland. The seceders designated themselves the Associate Synod, then the Relief Church, and latterly the United Presbyterian, a body now merged, together with members of the Free Church, under the denomination of the United Free Church.

Ten years after the Original Seceders left the National Church, branches hived off, calling themselves Burghers and Anti-Burghers, and a connection was formed at Buchlyvie in 1850.

## SECOND PARISH CHURCH.

## CHURCH TOWER CLOCK.

**I**N the graveyard close to the village, with entrance from the Cross, stand the ruins of the Old Church, with fine belfry. Built in 1691, and enlarged and repaired in 1777, up to which time it was a very plain building, in that year the heritors agreed to make the walls as smooth as possible, without injuring them, and afterwards to plaster them with two coats, to strike out one or more windows, and also put sounding holes in the roof. The practice of burying the dead within the Church had prevailed up to this time, and the heritors agreed to discontinue the practice. It has been asserted that there are more human remains within the four walls of the Old Church than in any other part of the burying-ground.

There was a clock at one time in the Old Church tower, and in 1751, the heritors finding, to quote from the kirk session minutes, "the clock standing on Kippen Kirk to be not only useless there, but dangerous, appoint David Gourlay to see if he can get it disposed of." David Gourlay was clerk, and is named as of Kepdarroch. No purchasers coming forward, in a subsequent minute we find it was "resolved that the materials of the old clock of the Parish Kirk be disposed of by public roup in the street of Kippen, for ready money, or on short credit, as may be judged proper." It is further recorded that the same was exposed in different parcels, and the price, payable at St. Mavie's Day, amounted to two pounds eight shillings and one farthing sterling.

## OLD CHURCH BELL.

The bell which at present hangs in the old, ivy-clad belfry was presented by Walter Leckie of Dashers, in 1726, and bears the following inscription:—

"Donata. Fvit Hae Coampana ; A.D.A. Walters Leckie re Dashers, Savata, ad. 1726, Kippen recondita, 1618, and Aparochia, ie Michaelae Potter, Pastore."

## THE DONOR.

It has been said that Mr. Leckie caused some of his silver plate to be put into the bell, and tradition has it that Mr. Leckie was a generous man, but lived rather a gay life. A worthy old gentleman belonging to the parish met him on one occasion in Edinburgh, where he had been residing for some time, and accosted him, saying, "Dasher! Dasher! a lang east the gate maks a short wast the gate," meaning that in proportion to the time which he spent in Edinburgh would his property at home be neglected. It was really so, for he died a poor man.

## COMMUNION CUPS.

In 1790 Robert Graham of Gartmore presented two very handsome and massive solid silver communion cups to the parish. They are still used on communion occasions, and bear the following inscription:—

"Presented to the Parish of Kippen by Robert Graham of Gartmore in testimony of his veneration for the religion of his country, of his respect for the present pastor, and of his regard for the inhabitants of the parish.—Nov. 1st., 1790."

The pastor, we may add, was the Rev. John Campbell. From the hall marks we learn that the cups were made in Edinburgh by Patrick Robertson, who was deacon of the Corporation in the year 1754 and again in 1764.

## THIRD PARISH CHURCH.

## ITS CLOCK AND BELL.

THE present handsome church was built in 1827, the red sandstone being obtained from the moor above the village. There is seating accommodation for upwards of 800 in the church, and its imposing tower, over 100 feet in height, is a prominent feature in the landscape for miles around. The bell in the tower weighs about 10 cwts., and was presented by William Forrester of Arngibbon in 1873, and bears this inscription:—

"I was glad when they said unto me, Let us go into the house of the Lord."

The cross head over the bell is made of oak taken from the tower of the old College of Glasgow, which was razed to the ground in 1873, and this fact is recorded on a brass plate.

In 1881, through the unsparing exertions of the Rev. William Wilson, then minister of the parish, a bazaar was held for the purpose of raising funds to place a clock in the tower, the clock being erected the same year, Mr. Wilson dying suddenly before the work was completed. The clock was erected by Messrs. R. & J. Dougall, watch and clock makers, Kippen, and has four dials, measuring over five feet each in diameter, while it strikes the hours on the large bell in the tower underneath, conferring a boon on the villagers for a considerable distance around.

The manse was originally erected in 1706, and has since been repeatedly enlarged and improved.

#### UNITED FREE CHURCH.

**A**FTER the Disruption in 1843, a Free Church was built at Burnside, on a site granted by Thomas Graham of Kirkhill at a nominal rent for sixty years, afterwards extended to ninety-nine. It is now converted into a tenement of dwelling-houses bearing the name of Douglas Place, the property having been sold to Mr. J. Dougall, watchmaker, Kippen, when the congregation removed to the handsome new edifice in Main Street in 1878.

The ceremony of laying the memorial stone of the new Free Church was performed by Mr. James Campbell, of Tullichewan, on Saturday, 10th November, 1878. Among those present were—Gilbert Beith, Esq., Ballochneck; W. A. M'Lachlan, Esq., Auchentroig; T. L. Galbraith, Esq., Stirling; J. F. Stewart, Esq., Benview, Kippen; W. Ure, Esq., Crawfordstone; R. Downie, Esq., Knock o' Ronald. The style of architecture is of the thirteenth century English Gothic, surmounted with a beautiful tower and slated spire rising a height of 90 feet.

The cost of the building was about £2500, and the Rev. Patrick Thomas Muirhead, minister of the congregation, paid the greater part of this sum himself. Mr. Muirhead's memory is suitably perpetuated by a marble tablet on the walls within the church, and his remains are buried in the church ground immediately behind the church. Mrs. Wm. Anderson, widow of the first minister of the Free Church, and who seceded from the Parish Church of Kippen in 1843, presented a bell for the church tower.

## CLERGY ROLL OF KIPPEN.

### PARISH CHURCH.

THE following are the names of the readers, rectors, and clergymen of this parish as far back as we can glean:—

In 1473, Robert Colquhoun, a cadet of the family of Luss, was rector of Luss and Kippen.

In 1574 (fourteen years after the Reformation), the parish was supplied by William Sterwilling, reader.

1576 to 1578—David Dikkesoun, reader.

1578 to 1580—William Sterwilling, A.M.

Andrew Murdo, A.M., from 1582 to 1587. Translated to Greenock.

Andrew Forrester, translated from Falkirk in 1595, presented to this parish by James VI. Died in 1603.

William Nairne, A.M., presented by James VI. in 1604. Translated to Dysart in 1617.

Andrew Allan, A.M., translated from Blackford in 1618. Died in 1619.

Henry Levingstone, A.M., 1619. Died in 1673.

Edward Blair, A.M., licensed by George, Bishop of Edinburgh, in 1665. Admitted to this parish in 1666. Died in 1673.

Robert Young, A.M., presented by Henry Lord Cardross in 1673. In 1689 he was deprived by the Privy Council for not reading the proclamation of the Estates, and for not praying for their Majesties William and Mary.



**BELFRY, OLD PARISH CHURCH, KIPPEN.**

Archibald Riddell, A.M., third son of Sir Walter Riddell of that ilk, was ordained to this parish about 1670. He officiated as a Presbyterian minister at a communion in the fields at Eckford, near Haddington, in 1679, for which he was imprisoned, but liberated. In the end of 1679 he was again apprehended, and committed prisoner to the Tolbooth of Jedburgh in September, 1680; examined before a committee of the Privy Council shortly afterwards, and sent to the Bass, in the Firth of Forth, in June, 1681, for breaking his confinement at Kippen, keeping conventicles, and marrying and baptizing in a disorderly manner. He was afterwards, in 1685, transported to America, where he had calls from congregations at New Bridge, Long Island, and Woodbridge, New Jersey. The latter he accepted, and he remained there till June, 1689, when he returned to England, but on the voyage was captured by a French man-of-war, taken to Nantz, Rochefort, and Toulon, where he was confined nineteen months in an old vessel at sea. Being landed, he was again sent to Rochefort, and thence to Dinan, where he continued about a year in the vault of an old castle, with hundreds of other prisoners; and at length, with one of his sons, was exchanged for two popish priests sent by the Privy Council. He was at length presented to the Parish of Wemyss in 1691.

John M'Claren, ordained to this parish in 1692. Translated to Carstairs in 1699.

Michael Potter, A.M., the first minister since the Revolution, was ordained to this parish in 1700, and appointed Professor of Divinity in the University of Glasgow in 1740.

Andrew Turnbull, ordained to this parish in 1741. Died in 1773.

Peter Innes, presented by David Erskine, Esq., Writer to the Signet, in 1773. Died in 1775.

James Thomson, presented by David Erskine, W.S., in July, 1775, but died 12th January, 1776, a few days before the time appointed for his ordination.

David Davidson, presented to this parish by David

Erskine, Esq., in 1776. Translated to Dundee in 1782. He became Moderator of the General Assembly.

John Campbell, presented, at the desire of the parishioners, by David Erskine, Esq., in 1783; received a call to Dundee in 1804, which was not accepted. Translated to the Tolbooth Church, Edinburgh, in 1806. He also was Moderator of the General Assembly.

Patrick M'Farlane, presented by David Erskine, Esq., of Cardross, in 1800. Translated to Polmont in 1800; afterwards to St. John's, Glasgow; then to St. Enoch's, Glasgow; and later to Greenock. He was also Moderator of the General Assembly.

William Anderson, presented by David Erskine of Cardross in 1810. Mr. Anderson joined the Free Church in 1843, and died on the 27th March, 1845, minister of the Free Church, Kippen.

Alexander Matheson, presented in 1844. Died in 1865.

William Wilson, presented in 1866. Died in 1881.

John Moodie, elected in 1882. Died in 1889.

John Gavin Dickson, M.A., elected in 1890.

#### FREE CHURCH.

William Anderson, joined at the Disruption in 1843. Died in 1845.

Patrick T. Muirhead, elected in 1846. Died in 1888.

Henry W. Hunter, M.A., elected in 1888.

#### A SECEDER.

The following anecdote is told regarding a worthy old Seceder, who used to ride from Gargunnoch to Buchlyvie to attend the Burgher Kirk there. One day, as he rode past the Parish Kirk of Kippen, the elder at the plate accosted him—"I'm sure, John, it's no' like the thing to see you ridin' in sic a doonpour o' rain sae far by to thae Seceders. Ye ken, the mercifu' man is mercifu' to his beast; could ye no' step in by?" "Weel," said John, "I wadna care sae muckle about stablin' my beast inside, but it's anither thing mysel' gaun' in."



## CURFEW BELL.

Until 1850 the curfew bell was rung from the old belfry every morning at six, and in the evening at eight o'clock. The morning bell was, however, only discontinued at this time, the practice of ringing in the evening being continued until 1882.

## FOOTBALL PLAYING ON SUNDAYS.

Several anecdotes are told respecting the Rev. Mr. Potter, minister of the parish in the earlier years of the eighteenth century, among which are the following:—It had been the practice with some of the parishioners for years to play football on Sunday afternoons. They usually met in a field at the foot of the brae leading to the village, betwixt the present farmhouse of Crawfordstone and the base of the hill. Mr. Potter disapproved of this, and he therefore one Sunday afternoon embraced the opportunity of going down when the people were engaged in the sport, and begged to be permitted to take part in the game. The players were somewhat astonished, but made no reply, neither complied nor refused. Mr. Potter said it was proper that all their employments should begin with prayer, and he thereupon pulled off his hat and began to pray. By the time he had concluded, the most of the players had skulked away, and the practice was in future discontinued.

## THE MINISTER AND HIS PIGS.

Mr. Potter, however, was the cause of a grievance which was bitterly felt by the villagers, he allowing his pigs to roam at will and feed in the graveyard. After many protests by the parishioners, to which he paid no heed, they resolved, partly in joke, partly in earnest, to play the following prank:—They seized one of the animals, which, by the way, was a black one, smeared it over with tar, tied it to the bell rope by the tail, and then set fire to it. The minister and the whole of the villagers were alarmed by hearing the bell ring in a

furious manner, and the hue and cry was immediately raised that the devil himself was the bellman. It is needless to add that the pigs in future were penned up.

#### MODERN RELIGIOUS EPISODE.

THE Rev. William Wilson records a curious religious incident which occurred at Kippen on the 24th of June, 1871, which is as follows:—Mr. Dougall, post-master at Kippen, handed him the following telegram (written in Latin), and requested him to read it: “Rome, 23; 7.26 p.m.—Cardinal Antonelli, Praesidi Conferentiae S. Vincentii, Kippen—‘Summus Pontifex istis civibus et conferentiae cui praesides gratiarum actiones et benedictionem apostolicam tribuit.’”

The following is the translation:—“Rome, 23rd June—From Cardinal Antonelli to the President of the Conference of St. Vincent, Kippen—‘The Holy Father sends thanks and the apostolic benediction to your associates and the conference over which you preside.’”

Mr. Dougall afterwards returned the telegram to Mr. Wilson with the following note written upon it:—“To Rev. Wm. Wilson—As the telegram must be disposed of in some way, I send it to you as the party most nearly corresponding to the designation.—R. D.”

Mr. Wilson suggested that the telegram seemed to have been sent to a Catholic fraternity who had intimated their meeting to the Pope and requested his blessing. There is some such society at Perth, but it is curious that it should have come to Kippen.

#### PROPOSED CANAL.

THE proposal, which has long occupied the attention of the principal Glasgow merchants, to connect the eastern and western seas by means of a navigable canal, took shape in 1723. The passage proposed was by following the River Forth up to the ford of Cardross, and then crossing the bog of Ballat, into the water of Endrick, down to Loch Lomond, and from thence by the River

Leven into the Clyde at Dumbarton. This survey took shape under Government auspices. It, however, fell in abeyance. The subject was revived in 1761 by the Trustees for the "Encouragement of Fisheries and Manufactures" in Scotland, who appointed the celebrated engineer, John Smeaton, to survey the ground, but this met the same fate as the previous one.

For many years prior to this limestone had been brought down the Forth from a rock close to Gartmore by means of small boats. There was often, however, considerable risk and delay occasioned on account of gravel shoals. It became, therefore, a question, which was long entertained by the proprietors north and south of the Forth, whether they should not adopt the suggestion of Mr. Smeaton of putting a lock at Craigforth Mill, and another lock and a dam at the Fords of Frew, in order to make the river navigable at all seasons as far as Gartmore, for the bringing of coal and lime to the district and for the transmission of grain. This project also fell to the ground.

The railway, which now runs through the valley, has not only met the wants which were long experienced in this neighbourhood, but has helped materially to increase the value of landed property in the parish.

In more recent years another survey was made of the Forth passage, for the purpose of forming a ship canal, similar to that at Manchester, and thus enabling shipping to cross direct from the eastern to the western oceans. This project has also met the same fate as its predecessors.

The intimation, early in 1903, that the Government had taken over St. Margaret's Bay, on the Firth of Forth, as a Naval Base for Scotland, renewed the question of a ship canal between the Forth and Clyde, it being contended that both in times of peace and war such a means of passing vessels from the east of Scotland to the west, and vice-versa, would be of material advantage to the nation. The question has been taken up with great enthusiasm, and the ultimate settlement may be left with the advocates of the rival schemes.

## PRINCE CHARLIE.

## CROSSING THE FORD OF FREW.

THE Ford of Frew, at the extreme north-east end of the parish, being in past centuries the most accessible ford in the upper reaches of the Forth, was, in consequence, much frequented by contingents of military and others, and particularly those who wished to evade the garrison at Stirling in their journeyings north and south. On the 13th September, 1745, Prince Charles Edward Stuart, elder son and heir of the Chevalier de St. George, son and heir of James II. and VII., after having landed in the Highlands from France, proceeded with his army by way of Perth, Dunblane, and Doune, crossed the Forth at the Ford of Frew, and halted at the mansion house of Leckie, where he passed the night. Next day he and his nobles passed by the south of Stirling Castle to Bannockburn House, by invitation of Sir Hugh Paterson. In December following some battering cannon from France, which had arrived at Montrose, were also brought across the ford, previous to the siege of Stirling Castle. On the 1st of February, 1746, immediately after the second battle of Falkirk, we find Prince Charlie returning northwards by the same ford, owing to Governor Blakeney having broken down the bridge at Stirling.

Mr. Macgregor Stirling has preserved the following anecdote connected with the retiring army:—When Charles Edward was understood to be about to recross the Forth in his retreat, a Captain Campbell, with a party of the King's soldiers, came the evening before to the farm of Wester Frew, and inquired particularly at Robert Forrester, one of the Earl of Moray's tenants, where the ford in the neighbourhood was. This respectable yeoman, being more attached to the family in exile than to that in possession, and suspecting that Campbell had no good intention towards what he esteemed a good cause, directed him to a ford very seldom used. Campbell took from a cart some sacks filled with caltrops, and threw

these weapons of invisible annoyance into the river. Having done so, he and his party withdrew. Next day, Charles, with a considerable number of officers, arrived at Boquhan, where they halted and dined. The spot where the army halted, about fifty yards west from the present mansion house of Boquhan, is marked by a well built of hewn stone, and bears the inscription, "Prince's Well," 1790. Forrester's sons and servants, anxious to see the noble adventurer, crossed the river, and remained in the close neighbourhood of the Prince and his staff during dinner. Having finished their meal, the warriors took the proper ford, except the Prince, who, not thinking any information necessary regarding fords he had used, rode through that in which Forrester had seen one of Campbell's men deposit some caltrops. One of those the Prince's horse picked up, and, of course, was wounded.

It is related by the Rev. Dr. Patrick Murray, minister of Kilmadock Parish, that one of the young Forresters told him that he had been apprehensive lest he could find nobody to point out the Prince, and might not be able certainly to say he had seen one who, although he might never wear a crown, was, in the opinion of his father's family, entitled to that dignity.

"But," said Forrester, waxen old when he told the story, "there was no occasion for this anxiety, for there was a something in the brave Ascanius (his poetical name) which should have pointed him out to me, young as I was, as the son of a King among ten thousand."

## ROB ROY.

### THE HERRISHIP OF KIPPEN.

THE Parish of Kippen has furnished the scene of several episodes in connection with Rob Roy, among which the most outstanding are—The herriship or devastation of Kippen by Rob Roy, and the abduction of Jean Key by Robin Oig.

Dr. Campbell, in his statistical account of the parish,

speaks of a visit paid to Kippen by Rob Roy, which was known as "the Kippen herriship." Rob pretended to have a commission from King James to plunder the rebel Whigs, and might thus be said to be acting under General Cannon, who succeeded Dundee as James's commander-in-chief. Possibly it may be the same foray that is referred to when Ure of Shirgarton's goods, and those of his tenants, were carried off. Mr. Macgregor Stirling, minister of Port of Menteith, in his "History of Stirlingshire," referring to this incident, says: "The averments of the statist of Kippen that old Rob Roy was a 'robber by profession,' is not supported by the instance brought forward, that in 1691 he had headed 'the herriship of Kippen,' which amounts to nothing more than a military diversion by the Laird of Inversnaid in favour of his legitimate sovereign." Rob Roy had, it would appear, subsequent to his expulsion from his lands, been a contractor for aiding the police of the country, and in the habit of receiving what, in allusion to earlier times when contracts for this purpose had not received the countenance of law, was called "black maill." He asserted an alleged claim on this score, somewhat differently from his accustomed urbanity. Mr. Stirling of Garden, in 1710, had with his lady gone on a visit from Garden Castle, which stood on an eminence forming an island in what was once a lake, but is now a fertile meadow. On their return they found the fortalice occupied by a party under Robert Roy Macgregor, and the draw-bridge up. Robert, appearing at a window, thus accosted the ousted owner:—"You have hitherto withheld the reward of protection, Garden, but must render it now." Garden firmly refused, stating reasons more satisfactory to himself than to the other party, when the latter, bringing a child from the nursery, held it out of the window. The father, partly by the entreaties of the mother, was induced to comply.



BRIG O' FREW, KIPPEN.

## SWORDSMANSHIP.

The following anecdote is connected with what has been said of Rob Roy's personal prowess. He had been overnight in an alehouse at Arnprior, in company with Cunningham of Boquhan. They had quarrelled, and the latter having no sword, sent home for one, which, however, his family, suspecting a foolish broil, did not forward. He and Robert remained till break of day, when Boquhan, spying a rapier in a corner, insisted on fighting. Robert engaged, but instantly dropped his blade's point and yielded to one who he found was too expert a swordsman.

## THE ABDUCTION OF JEAN KEY.

The following is the story of the abduction of Jean Key of Edinbelly by Rob Oig, youngest son of Robert Roy Macgregor. About 1732 James Key, a native of Strathendrick, with a fortune of £2,000, married a lady of the name of Janet Mitchell. The issue of this marriage was one daughter, Jean, born in October of that year. In 1742 Mr. Key purchased the property of Edinbelly, for which he paid £1,500, the balance going in stock and furniture. In 1744 Mr. Key suddenly died intestate, and his daughter, then in her twelfth year, became heiress of the property and effects. After this she was naturally an object of considerable interest in the valley, and as she advanced in years she had many suitors, among the number being Mr. John Wright, son of the laird of Easter Glinns—a portion of which is now included in the estate of Wright Park—whom she married in 1749, being then in her nineteenth year.

All now went well for a time, but by Mr. Wright's unexpected death, in October, 1750, about a year after marriage, she again became an object of interest. It would appear that Robert Oig got his eye on the young widow shortly after the death of her husband, and he thereafter called at the Black Bull Inn, Kippen, from whence he dispatched a messenger to Wright Park, "desiring leave to visit her." This being refused, the



wrath of the Macgregor was roused, and he declared that if "fair wooing would not do, he should carry her off by force."

Mrs. Wright, well knowing the determined character of the clan, advised her daughter-in-law to be on her guard, and for safety thought she had better remove to Glasgow. Jean, however, treated the matter lightly, only removing a few miles further west, to Edinbelly, the home of her mother.

Rob, with his three brothers and five retainers, left Balquhiddy in due course, determined on capturing the heiress, and in order to avoid the villages of Aberfoyle and Gartmore, they appear to have taken the old ride track down the west side of Loch Ard and Gartmore, reaching the well-known hostelry at Chapelarroch the same night. The evening being very dark, and a moorland country to be crossed, one of the brothers rode back to Gartmore, and got two local smugglers to act as guides. Shortly after leaving Chapelarroch, Rob received the tidings that Jean had removed to Edinbelly. Arriving at that place, they at once seized the object of their search, and placing her on the saddle behind her future husband, rode off in triumph. The horse of one of the Gartmore smugglers, however, got bogged, and this caused some delay. That night, at the then little inn of Rowardennan, a sham marriage took place, and next morning they crossed Loch Lomond, for the house of Mr. Campbell of Glenfalloch, and ultimately landed at Inverorick.

Meantime, to prevent Macgregor taking possession of the estate, Jean's friends had the property sequestrated, and warrants issued for the capture of the offenders. Some time after, James, Rob Oig's brother, accompanied by Jean, left Lochend House, on the shore of the Lake of Menteith, and rode off to Edinburgh, with the view of presenting a bill of suspension regarding the sequestration of her property. This, however, was bearding the lion in his den, the lady being cared for by the authorities, while James was allowed to return home. Jean Key emitted her declaration on the 20th of May following, and the

Macgregors and their accomplices were summoned to stand their trial at the Justiciary Court at Perth, to be held on the 25th of May, but, disregarding with contempt all such forms of law, they were all, nine in number, declared outlaws.

By order of the Court of Session, Mrs. Wright was placed under the care of one John Wightman, of Maulsley, in the Potter Row, near Edinburgh, who was, along with the magistrates, responsible for her safe keeping. By order of the Court she was set at liberty on the 4th of June, and returned to some friends in Glasgow on the 7th of the same month, where she remained till her death by smallpox on the 4th of October, 1751.

Rob Oig was apprehended by a party of military from the fort of Inversnaid, at the foot of Gartmore, and was conveyed to Edinburgh on the 26th of May, 1753. After a delay of some months in prison, he was brought to the bar of the High Court of Justiciary and indicted by the name of Robert Macgregor, *alias* Campbell, *alias* Robert Oig, and found guilty of being art and part in the forcible abduction of Jean Key from her own dwelling. He was therefore condemned to death, and was executed at Edinburgh on 14th February, 1754.

The family of Key, of Wright Park and Edinbelly, are buried near to the ivy-clad ruins of the Old Parish Church of Kippen, and the spot is marked by a tombstone bearing the following inscription :—

In Memory of  
WILLIAM KEY  
(the last of the name),  
of Edinbelly and Wright Park,  
who died March, 1848,  
aged 72 years,  
and  
JANE LAING, his wife,  
who died September, 1851.

## BOQUHAN.

## THE BATTLE OF BALLOCHLEAM.

IT may be interesting to record here several old traditions in connection with Boquhan estate. Boquhan, it would appear, had been anciently an appanage of Dundaff, and in possession of the Grahams. The late learned Lieut.-General Fletcher Campbell, of Saltoun and Boquhan, in a curious MS. left by him, alludes to a battle in the neighbourhood between Graham of Boquhan and Leckie of Leckie, regarding which we know nothing beyond what is contained in the following reference—"The ballad," he says, "that celebrates the battle of Ballochleam was still sung by a lady of our days. The Leckies must have been of considerable number at that time if they could cope with the Grahams." The general further tells us that, "in the hollow of one of these fields, searching for limestone, an old tenant found some pieces of brass armour, together with the points of spears, and a great quantity of different bones. He said that he had intended to go on, but a thought came that he might raise up the plague."

## PROPRIETORS OF BOQUHAN.

In a MS., of date 1793, by General Campbell, we find a passage which, though not vouched, is entitled to credit from the character of the author. Speaking of Sir John De Grahame's castle, he says, "From these heights the Barons of Boquhan had descended to the dryfields, the ruins of their ancient tower were but lately dug up in the field of Old Hall; and some aged men can remember the old iron door and grated windows. A modern house in the carse with open fields, near the high road, receives the present proprietor," meaning himself. Nimmo says—"There is some reason to think that Boquhan belonged to the Earls of Menteith, of the name of Graham. Sir Colin Campbell of Boquhan's mother, second wife of his father,

was Lady Margaret Graham, daughter of the Earl of Menteith. The Earls of Menteith were anciently patrons of Kippen, a presumption of land property in the neighbourhood, more especially in olden times. Succeeding the Grahams, Boquhan came into the possession of Sir Colin Campbell, younger son of Archibald, 4th Earl of Argyle, and, after the death of his elder brother without issue, 6th Earl. He was father of Archibald, 7th Earl of Argyle, and of James, created Earl of Irvine. In modern times it was in the hands of the Cunninghames; it was latterly left by Miss Mary Cunninghame to the late well-known Lord Milton's second son, Henry Fletcher, who, in virtue of a clause in the settlement, took the surname of Campbell, and, dying without issue, was succeeded by his younger brother, John, the accomplished and patriotic Lieut.-General, who, as he was the only surviving brother, possessed, under the double name of Fletcher-Campbell, the two estates of Saltoun and Boquhan. They were then divided between his two sons, Andrew Fletcher, Esq., of Saltoun, and Henry Fletcher Campbell, Esq., of Boquhan."

In 1900, Admiral Henry John Fletcher Campbell, R.N., C.B., of Boquhan, who succeeded his father, Henry Fletcher Campbell, sold the estate to Stephen Mitchell, Esq., tobacco manufacturer, Glasgow, who is considerably enhancing the value of the estate by varied improvements. Besides erecting several estate workmen's houses, on the most approved sanitary principles, a handsome porter lodge of Swiss design, admitted to be the finest lodge in the county, has been erected at the approach to the mansion house near Kippen Station.

## LOCH LEGGAN.

## CROOKS OF BROICH.

ON the muir of Newmill, close to the highway leading to Fintry, is a small lake called Loch Leggan, about a mile in circumference, and for the most part surrounded with a wood composed of fir trees. There are no visible feeders to the loch—that is to say, there are no burns running into it—yet it is always plentifully supplied with water. A considerable stream issues from it, and this favours the conclusion that the loch is fed from numerous springs. The water wheel of a meal mill, some two or three hundred yards down, is driven by this stream, and the fact of the miller at Broich having always plenty of water favours this theory. The stream, increasing as it flows, forms the burn of Broich, whose waters, after passing through a beautiful glen close by the old house of Broich, and the present mansion house of Arngomery, meanders, serpent-like, through the lands of Fairfield, and thus earns the name of the “Crooks of Broich,” ere it discharges itself into the Forth. At one time a portion of this burn was employed in floating moss from the plain below.

## AN ISLAND DWELLING.

The Rev. Mr. Wilson has preserved several interesting traditions connected with this loch. One is that a house stood in the centre, that in the hollow there was a spring, with a huge stone upon it, that the stone by some mistake was removed, and the house flooded in consequence. In the old statistical account of the parish, Dr. Campbell, speaking of the loch, says that “in the middle there is a cairn, or heap of stones, supposed to be the ruins of an old house, of which, however, no authentic account can now be obtained.”

The fact, however, that the remains of a causeway, about 7 feet wide, extends from the north, and runs

in a south-westerly direction until it is lost in the loch, and lost in the soil, favours this tradition. Similar cairns have been found in most of the lochs of Scotland, and in some instances, too, causeways, and within the last few years antiquaries have made additional discoveries regarding them, *e.g.*, in Queen Margaret's Loch, near Forfar; in Carlingwark Loch, in Galloway; in Kinellan Loch, in Ross-shire; in the loch of Dowalton, in Wigtownshire (which was drained in the summer of 1863 by the late Sir W. Maxwell of Monreith), and in the Loch of Leys, where from time immemorial the building has been known as the Castle of Leys.

The cairn in the centre of Loch Leggan, with the causeway on the shore, are generally supposed to be the remains of a crannog—an island dwelling erected on wooden piles jointed together—where some of the chiefs or nobles belonging to the parish permanently resided; in any case, where they retreated in times of danger. There have also been found dwellings similarly constructed in other countries as well as Scotland. In Ireland they are very numerous. The Irish crannogs were erected chiefly in bogs or deep morasses, and were called *insula fortificata*. The Swiss were in the habit of building large villages along the shores of the lakes, on platforms, supported on piles, such as have been found in our Scotch lochs, which they reached by means of gangways. Similar dwellings, too, have been found in Denmark and Hanover, in Savoy and Upper Italy.

#### THE BLOODY MIRES.

Tradition has it that a battle was fought to the north-east of Loch Leggan, about the year 1534, at the place which is still known by the name of the Bloody Mires. The battle arose on account of a dispute betwixt the inhabitants of the baronies of Dasher and Arnprior regarding the course of the stream which issues from the loch. Many lost their lives on the occasion. The matter having been brought under the notice of King James V., who was then residing at Stirling, he gave instructions for the

stream to be diverted into a channel different from the wishes of the inhabitants, which course it still holds. Two swords and a stirrup and spur were found eighteen inches below the surface by Mr. James Buchan, Arnprior, in 1858, while making a road over a marshy place near the wood known as The Firs, above Arnmore, close to what is called Bloody Mires, and these relics may go towards proving the tradition that a battle was fought here, and, further, that there were dragoons engaged on the occasion of the encounter.

### KEIR HILLS.

**T**HERE are no less than five places in the parish which from time immemorial have been known as "Keirs," or forts, viz. :—

**KEIR HILL OF GLENTIRBRAN**, above the present mansion house of Boquhan, a portion of which has been used by the family of Fletcher-Campbell as a burying place.

**KEIR HILL OF DASHER**, situated on the west bank of Cuthbertson Glen, on the property of Kirkhill, presently covered with oak trees.

**KEIR BRAE OF DRUM**, looking eastward on the north side of the burn which separates the farm of Drum from Gateside.

**KEIR KNOWE OF ARNMORE**, west from the present farm steading of Laraben, scarcely traceable.

**KEIR BRAE OF GARDEN**, on the western boundary of the property of Garden.

The two most perfect Keirs are those of Dasher and Drum. There is also at Garden, to the east of the present mansion house, the remains of what has been known for generations as the Peel of Garden, situated upon a peninsula on the north-west side of what was a morass or loch. This morass was drained many years ago, and is now called the Meadow. Around this peel there was a rampart, or outer fortification, called a barm-kyn or a

berm-kyn, and a ditch, pretty entire until the middle of the nineteenth century.

These peel towers were usually three storeys high. In times of danger the cattle were placed in the lower storey, while the second and third storeys were chiefly occupied by the women and children of the family. The battlement, or bartizan, was used as a place of outlook, while near the roof hung a large iron cone, sunk in an iron grating, which was always filled with wood, called the bale or needfire, ready to be lit at a moment's notice. In the "Lay of the Last Minstrel," Sir Walter Scott thus refers to this rude mode of telegraphing—

"The ready page, with hurried hand,  
Awakened the need fire's slumbering brand,  
And ruddy blushed the heaven ;  
For a sheet of flame from the turret high,  
Waved like a blood flag on the sky,  
All flaring and uneven,  
And soon a score of fires, I ween,  
From height, and hill, and cliff were seen ;  
Each with warlike tidings fraught,  
Each from each the signal caught."

### THEIR BUILDERS.

Now the question is—Who built those Keirs ? They have been variously called British, Pictish, and Norwegian. The author of the old "Statistical Account" seems to favour the idea that they were erected by the Romans. They are certainly not Roman remains, for the Romans erected their fortifications on the plains for temporary protection, and they had always a figure, with four right angles or a square, and sometimes an oblong, while the Keirs were all oval, if not circular. Again, they are certainly not Norwegian, as they came from a country where wood was used only in the construction of edifices and it is most unlikely that, being unskilled in the use of stone, the Norwegians would take to it for building purposes in the land of their adoption. Besides, no such edifices were ever known to exist in Norway. We are, therefore, forced to the conclusion that these Keirs were



Pictish remains. Like other places of fortification, they were doubtless often destroyed and often rebuilt. This may have continued during the period known as the Viking period in Scotland, and also during the struggles of the feudal ages. Tradition says that the Picts had a city at the confluence of the Goodie with the Forth, in the fifth or sixth centuries, supposed to have been built of clay. It would be in vain, therefore, to dig for any remains of the Picts there.

#### WHAT WERE KEIRS?

This leads us to enquire, what were those Keirs? Their very existence implies life, energy, skill; that they were the resort of human beings like ourselves, who experienced hopes and fears, joys and sorrows. We cannot doubt that within them, around them, there were deeds of daring, oftentimes dauntlessly displayed. But what were they? Were they mere forts or dwelling-places, or places for signalling? It is suggested that it is not unlikely they were used for all these purposes together during times of war and danger, and are what antiquaries call Brochs, the typical form of which is a hollow, circular tower of dry-built masonry, 50 feet in height and 60 feet in diameter, with walls 15 feet thick, containing oblong chambers with vaulted roofs.

#### BROCHS AT COLDOCH AND DRUM.

In the year 1874 Mr. Graham of Coldoch, on the other side of the valley, had a mound on his estate similar in construction to above description explored, and which was pronounced to be the remains of a Broch, perfect in all its parts. This erection is still preserved in good condition, and believed to be a Broch, notwithstanding the statement of many antiquaries that there were no Brochs south of the Forth.

In 1832, Mr. Zuill, farmer at Drum, requiring stones for building purposes, partly opened the Keir Brae of Drum. According to the account of John Logan, Cauldhame, who was employed to give assistance, they dis-

covered a circular building built like a drystone dyke, with flat, rude stones without mortar. They were arrested in their work, however, by the appearance of flags, conveying the idea that it had been a place of sepulture, but no bones were found, only a dark, earthy substance, like bodies crumbled to dust. This, however, by no means detracts from the theory advanced that these remains are Brochs, and had been dwelling places in ages past, as it may have been customary to bury the dead within Brochs, just as it was the practice to bury the dead under the floor of the old church of Kippen, the tower of which still stands in the graveyard.

### PEAT MOSS.

PEAT MOSS is to be found everywhere in the north of Europe; indeed, many millions of acres are covered with it, yet its study has been very much neglected or overlooked by naturalists and scientific men, who appear to regard it as either unworthy of their notice or at least unworthy of the appliances of scientific research.

In its original state the moss in the valley is from ten to thirteen feet deep, one half—the upper—is known as the white or flow moss, the under being black moss, which not only makes the best peats, but it was from this that the peat houses were made by those who were engaged about the beginning of the nineteenth century in clearing the moss from what is now converted into some of the finest arable farms in the valley of the Forth. A portion of the Burn of Broich was diverted through the lands of Strewiebank, and thence to Kippen Moss, where it was employed in flooding the moss through channels to the Forth. For a similar purpose a steam pump was erected on the banks of the Forth by the proprietors of Blackhouse, and the ruins of the brick building used at this time are still to be seen. This pump forced the water up into lochs, or dams, constructed on top of the moss, and reclaimed a considerable portion of the land on the farms of Blackhouse and Littlekerse.

## ROMAN RELICS FOUND.

The operations resulted in excellent meadow and arable lands being reclaimed, while at same time they yielded several interesting Roman relics, which are now preserved in the Antiquarian Museum of Edinburgh. Beneath the moss, juniper, hazel, birch, rowan, and various large trees—oak and pine especially—have been found. Trunks, 60 feet in length, and from 4 to 6 feet in diameter, have been found, indicating the existence of a forest, and the fact that the trees have their roots in the earth is evidence that they grew there. Many of the trees seem broken off near the surface of clay, and have charred wood in large quantities all round their roots, indicating that they were destroyed by fire, while others bear the marks of having been felled with the hatchet.

## RECLAIMING THE LAND.

The reclaiming of this waste land was discontinued about 1853, owing to the fishery proprietors on the lower reaches of the Forth objecting to the large pieces of moss being floated down the river completely destroying their fishing nets; while the cost of clearing was also heavy, as it takes not less than £30 to clear each acre, while the rent of an acre, when cleared and cultivated, is, over all, about 30s. The practice of cutting peats for fuel is also dying out, owing to the expense and labour involved.

Scientific research, however, has pointed to the possibility of a new era dawning in utilising this peat moss—which covers ground of most excellent quality—in the manufacture of carpets, articles of clothing, etc. Fabrics woven from it are found to have the toughness of linen with the warmth of wool. Paper of several qualities has been already manufactured from moss, and the many uses to which peat fibres have been applied indicates possibilities that may render the large stretches of moss in the Kippen district a valuable addition to its resources in the future.

## BOTANY OF THE PARISH.

IN a district so diversified with hill and dale, aspects and soils, it is no wonder that a great variety of plants should be found. Hills, dryfield, clays, sands, moors, mosses, and woodlands cannot but furnish an ample flora. Various tints of green are spread over the hills and dales, hedgerows, and gardens; while the varied walks by moor, woodland, river banks, or by the dusty roadsides, are literally studded with flowers. Of all the propensities of plants, however, none seem more strange than their different periods of blooming. Some produce their flowers in the winter, or very first dawns of spring, many when the spring is established, some at midsummer, and some not till autumn. To enumerate all the plants that have been discovered within the confines of the parish would be a needless task; but a short list of the commoner varieties found may be neither unacceptable nor unentertaining.

In walking along our highways we find several varieties of the dog rose, which takes precedence among the wild flowers, in like manner as her more tender sister ranks as queen of the garden, the varieties being *Rosa Arvensis*, *Rosa Lucida*, glossy rose; *Rosa Spinosissima*, and *Rosa Rubiginosa*, sweet briar. Perhaps as pretty as any wild rose, in flower, fruit, and delightful fragrance, must next be placed the "lone hairbell," *Campanula Carpatica* and *Campanula Rotundifolia*, while a host of others, including masses of "speedwell," *Veronica Gentianoides* and *Veronica Longifolia*; pretty silver weeds, *Potentilla Alpestris* and *P. Anserina*; white musk mallow, *Malva Moschata*; cushion pink, *Silene Acaulis*; rest harrow, *Ononis Arvensis*; and the fragrant honeysuckle, *Lonicera Perelymenum*, are to be found in rich profusion.

In pastures and fields we find the common celandine (*Chelidonium majus*), the shining crane's bill (*Genarium lucidum*), the bladder campion (*Silene inflata*), white and red dead nettle (*Laminium album* and *L. purpureum*),

pink persicaria (*Polygonum persicaria*), and scarlet pimpernel (*Anagallis arvensis*).

In the woods and thickets are found the sweet woodruff (*asperula odorata*) and pretty little tuberous moschatell (*Adoxa moschatellina*), the lily of the valley (*Convallaria majalis*), foxglove (*Digitalis purpurea*), deadly night shade (*Atropa belladonna*), the cuckoo pint (*Arum maculatum*), and the giant bell-flower (*Campanula latifolia*).

Then, in the moors and high-lying lands, we find the cow or red whortle berry (*Vaccinium vitis idaea*), its berries of a rich crimson, and generally ripe about the middle of August, this berry being recognised as the badge of the Clan M'Leod; butterwort (*Pinguicula vulgaris*), milkwort (*Polygala vulgaris*), common ling (*Erica vulgaris*), wild mignonette (*Reseda luteola*), and red mint (*Mentha rubra*).

Along the river-sides, and in marshy places, we find several species of the Ranunculus (*Nymphæa alba*) or the white water lily, while the water lobelia (*Lobelia dortmanna*) is found in pools or miniature lakes. The water hemlock or cowbane (*Cicuta virosa*) is to be found occasionally on the banks of the Forth, but, being of a poisonous nature, is happily scarce.

The trees planted or indigenous to the district are oak, beech, Scotch fir, ash, birch, spruce, silver fir, larch, and hazel. In addition to the plantations that surround the houses of proprietors, every glen and ravine is covered with copsewood. There are some magnificent oaks and beeches on the estates of Boquhan and Garden, while 562 acres of woodland are under cultivation in the parish.

Throughout the parish are to be found almost the whole family of ferns, mosses, lichens, and gnaphaliums. The bracken is to be found everywhere; while a host of graceful ferns, in numerous variety, are to be found in the partial shade of open woods, grassy glades, paths, drives, and old walls. Among a few of the varieties are found the black-stemmed spleenwort in its pretty crested and notched form, the little wall rue or rue fern, the

forked and other native spleenworts, beech fern (*Polypodium phegopteris*), oak fern (*Polypodium dryopteris*), mountain buckler (*Lastrea montana*), lady fern (*Athyrium filix fœmina*), male fern (*Lastrea felix-mas*), mountain parsley (*Allosorus crispus*), prickly shield (*Polystichum aculeatum*), common polypody (*Polypodium vulgare*). Common hart's tongue (*Scolopendrium vulgare*) is to be found in many places, notably on the sides of the wall of the "Auld Brig of Boquhan," and on the face of the rock at "Lecky's Loup," Cuthbertson Glen, and various other spots. The haunts of the fern, surrounded by the beauties and harmonies of natural colour, present a peculiarly fascinating attraction, where the student of nature can participate in many lessons without fees.

The following verses express what a student of nature felt on visiting the woodlands and glens in the parish :—

The wild flowers of Kippen, how sweetly they bloom  
By woodland and moorland so wild ;  
Her highways and byways they light up and illume—  
Pure children of earth undefiled.

They deck the green braes, where the lambs are at play,  
And they glisten on pasture land old ;  
They festoon old ruins with green, waving spray,  
And bright tints of crimson and gold.

When the breath of the spring floats warm o'er the land,  
And the voice of the mavis is sweet,  
Then the wild flowers come forth, an innocent band,  
To brighten each lovely retreat ;

When the sunlints are bright on the banks of the stream,  
Where the angler is plying his art,  
While the dewdrops around like silver beads gleam,  
There ye spring up to gladden our heart.

The buttercup rich spreads her breast to the sun,  
While the violet hides in the shade ;  
The sorrel, white-robed, and the cuckoo pint, dun,  
Besprinkle the meadow and glade.

Would you find them ? Then go to the woodland, the field,  
To the green home of bird and of bee ;  
And vigour and health is the boon that they yield,  
And a converse with Nature all free.

## GEOLOGY OF KIPPEN PARISH.

FOR its size, the parish of Kippen presents a considerable variety of geological structure. Speaking generally, it consists of a series of low hills, bounded on the north by the flat plain of the Carse of Stirling, and on the south by the Endrick Valley and the hollow which lies at the northern base of Stronend and the Gargunnock Hills. These low hills are formed of abraded sandstone of various formations. The greater portion consists of Old Red Sandstone, part of the great belt of that formation which stretches across Scotland, from Stonehaven on the north-east to Rothesay on the south-west. The south-eastern boundary of the formation goes right through the parish of Kippen, passing behind the village a few yards south of the main street. No trace of this great fault, representing the junction of two important geological formations, appears at the surface. The Old Red Sandstone rocks in Kippen parish consist of dull red and grey sandstones, which are exposed at various points in the courses of small streams. These are succeeded on the south-east, on the other side of the line of junction, by a band of bright red stone belonging to the Calcareous Sandstone series, the lowest members of the great Carboniferous formation. The brilliant colour of this stone is most noticeable, and the rock is quarried at different parts of the parish, most of the houses in the locality being built of it. Its red colour has caused it to be associated with the Old Red Sandstone, which it immediately adjoins, and Hugh Miller and other geologists have reckoned it as the highest member of the last-mentioned formation, but it is generally considered now as the lowest member of the Carboniferous formation. Towards the base of the Gargunnock Hills, the shales and grey sandstones of the Cement-stone group of the Calcareous Sandstone appear. The most noticeable feature in the landscape of the parish is the steep slope of Stronend and the adjoining hills. Although these are

beyond the boundary of the parish, no account of its geology would be complete without some mention of them. These hills form the northern edge of the extensive plateau which at its various parts is known as the Campsie Fells, Kilsyth Hills, Touch Hills, Gargunnoch and Fintry Hills. The plateau consists of a series of sheets of porphyrite, a volcanic rock of Carboniferous age. Associated with the porphyrite are bands of tuff agglomerate, which prove that this was a region of great volcanic activity in ancient times. The porphyrite, which is an ancient lava, appears in a series of flows one upon the other, and this is the cause of those parallel horizontal lines which are such a striking feature of the ridge. Each lava flow ends in a vertical face, at the base of which a talus of weathered rock has accumulated, assuming a steep slope. Each successive lava flow is marked by a vertical cliff with its sloping talus, and thus has arisen the peculiar appearance of successive cliff and slope on the northern face of the hill.

In the parish of Kippen there is abundant evidence of glaciation. The whole of the central portion of the parish presents that abraded appearance resulting from the prolonged action of the ice sheet in glacial times. The surface is worn into hummocks and ridges, and on this, glacial striae or scratches can be distinctly seen at places. The direction of the ridges and of the striae is identical, and by the compass reads 75 degrees W.N.W. by E.S.E. On Gribloch Moor the rock crops out repeatedly at the surface, among peat and heather. It has an exceedingly rough appearance, and is so covered with grey lichens that it is only on examination that we see that the rock is a sandstone of brilliant red colour. The sandstone is so soft as not to have retained very clearly the finer markings of the ice, as a harder rock would have done; but its ridged appearance and the general contour of the district give clear evidence of extreme glaciation. The whole water-shed between the Forth and the Endrick is a succession of low, rounded hills, with peat moss, and occasionally a small loch in the hollows—a characteristic



ice-worn region. All the lower ground is covered with sheets of boulder clay, the material resulting from the wearing action of the ice. The long valley south of Wright Park is a true glacial valley, the result of the greater impact there of the ice, owing to the resistance of the hard porphyritic rock of Stronend. Travelled boulders, consisting chiefly of fragments of Highland rocks from the north-west, may be seen here and there in the parish, but these are not very plentiful compared with other neighbouring districts.

One of the principal natural features of the parish is the flat portion of the Carse of Stirling, which is a "raised beach," or old ocean floor, relic of a time when the salt waters of the Forth estuary rolled westward as far as Gartmore. Had there been no change since then in the relative levels of land and sea, Kippen would now have been a seaside village, on the southern margin of the Firth of Forth. The old coast line can be distinctly traced throughout its whole length in the parish of Kippen, following a winding course. Near Port of Menteith Station a long promontory stretches out to the north, between which and Cardross the ancient estuary must have been reduced to a narrow strait. Between the station and Arnprior village was a well-marked bay, from which the coast line passes eastward underneath where the village of Kippen now stands. The old coast line can still be seen at any point on the southern margin of the carse, where the land rises with a steep slope, at some places even with a precipitous cliff, which looks as if the waters of the ancient ocean had just receded. It can also be very well studied at many points in the immediate vicinity of Kippen. All over the carse are beds of marine shells, chiefly oysters, at a depth of several feet below the surface. There are at least fourteen well-authenticated cases of the remains of whales being found imbedded in the carse clays, none of them, however, in the parish of Kippen. Along with several of the whale remains were human implements, proving that man was contemporary with the old Forth estuary now marked by the fifty feet raised beach. There are evidences of a still

older coast line, forming the boundary of the 100 feet raised beach, an older and higher ocean floor, which in the parish of Kippen cannot be so clearly traced.

The most recent geological formation in the parish is the peat moss overlying the clays of the carse, and known as Flanders Moss. This has been entirely formed since the human race inhabited this country. The moss would begin to form whenever the sea retired, leaving a flat and stagnant swamp, very imperfectly drained by the river Forth, which had not had time to carve its winding course out of the carse clays. The moss must have continued to grow down to historical times, though reclamation and drainage have now stopped its growth.

## SMUGGLING.

## THE SMA' STILL AND SMA' KEG.

UNTIL about the close of the eighteenth century smuggling was unknown, or, as we might say, was unnecessary in the locality. Kippen parish, being peculiarly intersected by portions of Perthshire, was placed by an old Act on the North, or Highland, side of the line, and had certain privileges for the somewhat free manufacture of whisky. By a subsequent Act, however, dated 1793, placing the parish on the South side of the line, these privileges were withdrawn, and, as a consequence, an extensive trade in the illicit distilling of whisky was carried on, which was not considered a crime so long as those engaged in it kept clear of the officers of the law. Men of all shades of character were connected with this hazardous occupation, from the lawless ruffian, who would not scruple to commit murder if need be, to the simple-minded cottar, who was incapable of doing any mischief.

It is related that many novel and ingenious methods were resorted to by those engaged in the "trade" in getting the product of the "sma' still" conveyed to Glasgow and neighbouring towns without raising suspicion. At that time a good trade was done by the inhabitants of the parish in supplying those of the City of Glasgow with cartloads of peats, driving them by way of Fintry, Crow Road, and Campsie; and this business afforded one of the mediums of getting the "genuine article" conveyed unobserved. The "sma' keg" was usually placed in the middle of the cart, while the peats were built firmly in the form of a wall around it. Thus equipped, the innocent-looking cottar, driving his horse laden with the fruits of his industry, wended his way to the town unmolested by the Excise officials.

Several daring and exciting incidents, however, took place between the smugglers and the Excise officers at various times about the beginning of the nineteenth century. Excise officials differed materially in their views as to the discharge of their duties: while some were stern and rigorous, and never missed an opportunity of bringing the offenders to justice, others were of opinion that they only deserved to be caught when they did not keep proper hours. The former class were certain, sooner or later, to meet the reward of their temerity at the hands of the smugglers, by being waylaid and thrashed, and in some instances murdered; whereas the latter class fared sumptuously at their hands, in houses kept "het an' reekin'," which simply meant fully stored with meat and drink.

#### A MAN-OF-WAR'S TRICK.

In those days a Mr. Hosie was Excise officer in Buchlyvie, and had charge of the ride district. He was somewhat short built, but was of a proud disposition, and waged war against the smugglers with considerable rigour. Having got information against a notorious smuggler, and not daring to run the risk of apprehending him, he cited him to attend a Sheriff Court to be held in Drymen, with a view to his capture. Hosie called in the assistance of the men from the Government cutter stationed on Loch Lomond. The sheriff duly arrived, accompanied by a number of county gentlemen, among them being the late Captain M'Lachlan, of Auchentroig. The smuggler attended, not expecting anything serious; but when about to enter the court-room he observed a number of bluejackets through a slit in the door. Turning the key cautiously in the lock, and slipping it into his pocket, he walked into the court-room. Mr. Hosie was sitting near the window, and on the smuggler's entry rose to state the complaint. Looking round, the smuggler observed that two officers had taken their places at the door, and, seizing the lower sash of the window, he

pulled it to him, and dashed it with great violence over Hosie's head, then vaulted into the road below, and walked quietly away, none daring to follow him. Captain M'Lachlan exclaimed, "That's a rare man-of-war's trick," while the other gentlemen indulged in a hearty laugh; but Hosie was rather seriously cut, and some difficulty was experienced in getting his head extricated from the broken window frame.

#### EXCISE OFFICERS' DANGERS.

Stationed over the country to assist the regular excisemen were officers, with smaller or larger bodies of assistants, as the necessity of the district might require. These were commonly called "rangers," the chief of whom was an officer of the name of Dougal, who resided in Kippen. He was a very quiet and inoffensive man, but powerful and of a self-reliant nature. He was much liked by the smugglers, and often told them that a smuggler deserved to be taken if he did not keep smugglers' hours. Mr. Dougal had been repeatedly warned of the threatening character of one of the worst of the class, who resided near the upper part of Arnprior Glen, but he treated these warnings lightly, saying that he was a match for him at any time. Once, when riding between the villages of Arnprior and Fintry, on accidentally looking round, he observed this man priming his pistol behind a dyke on the roadside, which enclosed a dense plantation of fir trees known as "the firs of Kippen." Being at the time unarmed, but possessed of considerable presence of mind, he suddenly dashed his hand into his pocket and took out a small spy-glass. Springing from his horse, he rushed to the place where the smuggler lay concealed, crying, "Come on, I am ready for you, my lad." The would-be assassin, taking the spy-glass for a pistol, fled into the wood, and Mr. Dougal rode on his way to Fintry. Some short time after this, Mr. Dougal went amissing, and dark suspicions floated about that he had been the victim of foul play. Almost six weeks had passed without any news

of the missing ranger, when one day a shepherd on the farm of Muirend, in quest of some lost sheep, was searching a corry or deep ravine close to Boquhan Glen, and discovered the mutilated remains of Dougal. Well-grounded suspicion soon fell upon the man who had openly threatened to murder Dougal, and he was afterwards totally shunned by his former companions, and died a wandering outcast.

#### DOUGAL'S TOWER.

A natural tower, composed of a huge mass of red sandstone rock, standing in front of a ravine at Muirend, where Dougal was found, perpetuates his name under the designation of "Dougal's Tower."

On the other hand, it is traditionally related that this tower perpetuates the name of Dougall, a Covenanter, who had successfully made use of it as a hiding-place, while being pursued by the dragoons for attending a conventicle or field-preaching at the Gribloch.

#### THE LAST OF THE RACE.

The last smuggler known to engage in this precarious trade in Kippen parish was the late Daniel MacAllum, Thorntree, who carried on his "sma' still" in a secluded part of the "firs," on the shores of Loch Leggan, but, owing to the vigilant and rigorous laws of the Excise and the heavy penalties imposed, he gave up the practice about the year 1860.

## BLACK MAIL.

**F**EW ancient customs are so generally, yet so imperfectly, known as that of black mail. It was, however, simply a lawful and beneficial service to the public which now falls to be performed by the police, or, in other words, money paid voluntarily by contract for the protection of property against the depredations of migratory freebooters who lurked on the borders of the Highlands. One of the original documents still in the possession of the descendants of Mr. Dunmore of Ballikinrain is drawn up as a contract between James and John Graham, elder and younger, of Glengyle, and gentlemen, heritors and tenants, within the shires of Perth, Stirling, and Dumbarton. The latter put themselves under the protection of the Grahams for an annual payment of £4 per £100 of rental. For this sum, the cattle, sheep, and horses were practically insured against loss, as the Grahams agreed either to return the cattle stolen within six months or make payment of their true value. Pickerey, such as the lifting of cattle or sheep in small numbers, was not to be considered as coming under the agreement, but any number above six was; and horses and cattle carried to the south, if not recoverable, were paid for by the Grahams at the discretion of the owners; the contract to be nullified in the event of war. The contract concludes as follows:—

“ In witness whereof,

ROBERT BONTEIN of MILDOVAN, for my lands of Balglas, in the paroch of Killern, being three hundred and fifty pound of valuation: and lands of Provanston in the paroch of Balfron, ninety-seven pound seven shilling valuation.

JAMES NAPIER of BALLIKINRAIN, for my lands in the paroch of Killern, being two hundred and sixtie pound of



DOUGAL'S TOWER, KIPPEN.



valuation. And for my Lord Napier's lands in said paroch, being three hundred and twentie-eight pound of valuation, and for Culcreuch's lands in the paroch of Fintrie, being seven hundred and twentie-seven pound of valuation, and for said Culcreuch's lands in the paroch of Balfrone, being one hundred and ten pound valuation.

HUGH BUCHANAN of BALQUHAN, for my lands of Boughan and Brunshogle, in the paroch of Killearn, being one hundred and seventy-three pound of valuation.

MOSES BUCHANAN of GLINS, sixtie-six pound valuation.

ALEXANDER WRIGHT of PUSIDE, one hundred and foure pound and six shilling and eight-penny Scot valuation. Walter Monteath of Kyp, three hundred pounds valuation.

JAMES KEY, portioner of ENBLIOY, for sixtiey-six pond Scots valuation.

ROBERT GALBRAITH, portioner of EDINBELLY, for thritie-three pound Scots valuation.

ARCHIBALD BUCHANAN of CREMANAN, for my land of Cremanan, in the paroch of Balfron, and . . . being two hundred and sixty-eight pound of valuation.

Witnesses—William Johnstone, William M'Lea, Gilbert Cowan, Alexander Yuill, John Paterson, Robert Dunn, Walter Monteath, John Buchanan, Thomas Wright, Archibald Leckie, Walter Monteath, Alexander Wright, Archibald Leckie, Walter Monteáth, Walter Monteath, Robert Farrie, James Ure, John Buchanan, and James MacGrime.

Da. Graeme, Witness.  
John Smith, Witness.

JA. GRAHAME.  
JOHN GRAHAM

It would appear from the following letter that this contract was not disadvantageous to Mr. Graham:—

“Ballikinrain, May 25, 1743.

“SIR,—Notwithstanding of the contract entered into betwixt several gentlemen of the shires of Stirling and Dumbarton, you, and I, anent keeping of a watch, whereby you was to pay yearly four *per cent.* of valuation; yet I now agree with you for three *per cent.* for the lands you have contracted for; and that the first term of Whitsunday, and in time coming during the standing of the contract. And I am, Sir, your most humble servant,

“J. A. GRAHAME.”

The following receipt granted by Mr. Grahame of Glengyle to Mr. Robert Galbraith, for the payment of “watch-money” is probably the last of its kind. In the beginning of the following year (1745), the train of the rebellion was being laid. In July, Prince Charles had actually embarked for Scotland; and by Martinmas, Glengyle’s hands must have been filled with more important concerns:—

Hill, 12th Dec., 1744.

“Then received by me, James Grahame of Glengyle, from Robert Galbraith, portioner of Enbelly, fourtie shillings Scots money in full payt. of all bygone watch money due to me out of his portion of Enbelly preceeding Martimmas last as witness my hand place and date above written.

“J. A. GRAHAME.”

There is marked on the back in the same hand,

“Recit Glengyle to Galbraith.”

## THE COVENANTERS.

## THE SOLEMN LEAGUE AND COVENANT.

**T**HE parishioners of Kippen were singularly loyal to the National Covenant, that Covenant which consisted in an oath to establish and preserve civil and religious liberty.

In 1660, Charles II. was restored to the throne, and nowhere was there greater rejoicing than in his ancient Kingdom of Scotland. Soon, however, the King and his counsellors showed their determination to sweep away all that had been gained by the Church of Scotland in the second Reformation from 1638 onward. The Solemn League and National Covenant were condemned as unlawful oaths, copies of these being torn by the common hangman at the Cross of Edinburgh on May 29, 1661, and the King issued a mandate that the Church of Scotland be restored to its rightful government by bishops. The Presbyterian Church, by the King's fiat, thus became an Episcopal Church, and the ministers were ordered to attend punctually the Bishops' Diocesan Courts, under pain of being punished as contemners of the King's authority. Most of them, however, especially in the west and south, ignored the summons, and rather devoted themselves to their pastoral work with all the more earnest diligence, not knowing how soon they might be separated from their flocks. That time soon came, and on the first day of November, 1662, four hundred churches in Scotland were shut. The churches were now empty, the bishops having had no suitable men to fill them; as, however, filled they must be, such men as could be found were pressed into the service. Burnet, an Episcopalian bishop himself, and a man who had the best opportunities of estimating their character, says of the successors of the ejected ministers in the new Episcopalian clergy, "They were the worst preachers I ever heard; they were ignorant

to a reproach, and many of them were openly vicious. They were a disgrace to their orders and their sacred function."

### THE "CURATE" AND THE CRYING CHILDREN.

The ejected ministers were in many cases men eminent alike for their gifts, their attainments, and their godliness; so it may be understood that the congregations could ill bear with those who supplanted pastors whom they loved and revered. They generally gave the new clergy the name of "curates." On their part many complaints were made that the people would not come to hear them.

Some humorous stories are told in this connection, and M'Crie, in his "Story of the Scottish Church," relates the following incident:—"The 'curate,' annoyed at seeing so many empty seats in his church, sent a threatening message to the women of the parish, that if they did not come to church he would inform against them. Next Sabbath a number did put in an appearance, each with a child in her arms. The clergyman had not proceeded far with the service when one child began to cry, then another, and another, till the whole joined in chorus, and the voice of the preacher was drowned in the universal squall. He stormed and cursed, but was told it was his own fault, for they could not leave the children at home."

### LOVE FOR FORMER MINISTER.

If, however, the people were unwilling to hear the "curates," or receive their ministrations, they were quite as eager, if they had the opportunity, to listen to any of the old ministers, there being still a few who were unmolested in their work, those in particular who had been ordained before 1649. A large number of the ejected ministers, too, continued to exercise the functions of their ministry as best they could, preaching and baptising in private houses at first, and later at field meetings, which came to be called "Conventicles."



THE PREACHING HOWE, KIPPEN.

## "THE PREACHING HOWE."

WHEN these conventicles first began to be held, they were attended by great multitudes, coming peaceably and unarmed to hear in some lonely glen the Word of God preached by one of those men whom they loved for their fidelity. The parishioners of Kippen had by this time become conspicuous in their attachment to the Solemn League and Covenant, and, in 1675, the sacrament of the Lord's Supper was dispensed in the night time to a very numerous meeting. Dr. Campbell, in his "Statistical Account," gives Arnbeg as the place of meeting, and according to others, it was at a place called "The Preaching Howe," a secluded dell within the Barony of Arnmanuel, but at no great distance from Arnbeg. Local tradition, however, selects that glen on the opposite side of the road, a short distance west from the mill dam of Broich, as "The Preaching Howe."

One can fancy the scene in this secluded spot, where a great number could be so placed as easily to hear the speakers. It is a green and pleasant howe, or hollow, with a rippling brook meandering through its centre; on either side is a spacious brae covered with delightful pastures, and rising with a gentle slope to a goodly height. It is related that meetings were held frequently at this place, and that soon after 1670, when Curate Young was settled in the parish, "troubles first began to be experienced in Kippen, Port of Menteith, and Gargunnock, connected with the preaching of the Gospel. Mr. John Law, Mr. Thomas Forrester, who had left the Episcopal Communion, and others, were in the habit of preaching to the people, and went so far as to ordain clandestinely Mr. John King, who afterwards suffered martyrdom, at Port of Menteith; Mr. Archibald Riddell, third son of Sir Walter Riddell of that ilk, at Kippen; and Mr. George Barclay at Gargunnock."

The late Rev. Patrick T. Muirhead, minister of the Free Church, Kippen, in a published lecture on "The

Covenanters," mentions one John Knox, who zealously helped forward the work of the Lord at these meetings, and explains that this John Knox was said to have been of the same family as his great namesake. The Reformer was always spoken of as a descendant of the family of Knox of Ranfurly, in Renfrewshire, who acquired the lands of Arnmanuel and Ladylands, in this parish, about the middle of the century, where they remained for some time, ultimately disposing of their Kippen property to Graham of Gartmore.

#### URE OF SHIRGARTON.

FROM what follows we can have no doubt that one of Knox's principal coadjutors in those conventicles would be the proprietor of the almost adjoining estate of Shirgarton, James Ure. To the parishioners of Kippen all that concerns his sufferings and contendings has a special interest, inasmuch as he was a native of their parish, and a resident proprietor in it up to the day of his death, and the name of "Ure of Shirgarton" is still fragrant in local traditions. For several years before the stirring events of 1679, field meetings were apparently not uncommon in Kippen and neighbouring parishes, and many persons were apprehended and sent to Stirling, Glasgow, and other places. One Donald Connell, Buchlyvie, is referred to in particular, his crime being that he had been at a preaching by Mr. Riddell at Loch Leggan. Then James Ure of Shirgarton is recorded to have left the Episcopal communion, joined the persecuted ministers, had his children baptised by them, and as having so exposed himself to the rage of the Government and hatred of Mr. Robert Young, the curate, "who was much blamed as an intelligencer against him and others."

#### A SKIRMISH WITH SOLDIERS.

An incident is worthy of mention here. Some soldiers in disguise were sent from Stirling in search of

Mr. John King, and succeeded in apprehending him at Cardross-in-Menteith. The alarm was quickly spread through Menteith and Kippen, and the people rose to the rescue. The soldiers thought it was the safest way "to take him east of the mosses." However, his friends were beforehand, and encountered the party in "the moss beneath Boquhapple," below the village of Thornhill, and rescued their prisoner. We are told one Norrie was killed in the action by the soldiers.

### "INDULGED" MINISTERS.

This little encounter may be taken as foreshadowing what was to come, but the ruling powers thought fit to try the effect of a small concession, so a certain number of ministers were, to use their term, "indulged," i.e., they were allowed, on certain conditions, to exercise the functions of the ministry in limited districts, and these numbered, according to Woodrow, forty-two ministers in all. The "indulgence" was clogged with conditions with which the more decided Presbyterians could not comply; in particular, those who accepted it acknowledged the King's authority in matters of religion, and this, instead of being a boon, was rather hurtful to the Covenanters, and became the occasion of disastrous dissension and division. The "indulgence" of a few did not put a stop to the field meetings, and while the authorities were bent on suppressing them, those who attended began to take measures for their defence by going armed to the meetings. The authorities could not well suffer such a state of things to continue, especially when it is said that accounts were reaching the Council of conventicles attended by as many as five hundred armed men.

Archbishop Sharpe, on 1st May, 1679, submitted an edict exceeding in severity anything that had hitherto been thought of, making it lawful for any officer, down to a sergeant, to kill, without trial, any man he should meet having arms if he supposed he was going to or from a conventicle.



## OPEN DEFIANCE.

Shortly afterwards, while travelling to St. Andrews, Sharpe was overtaken by a party of six Covenanters, and killed. Those immediately concerned in the deed made their escape to the west. It is said their leader, John Balfour of Kinloch—commonly known as “Burley”—came to Shirlarton, and passed a night with Ure. In Fifeshire there were few Covenanters, and Burton, in his “History,” remarks that Balfour, when he and his friends “got as far west as Kippen, in Stirlingshire, found themselves amongst the honest folk.” There can be little doubt that the murder of Sharpe hastened on a struggle which was sooner or later inevitable. The assassination took place on May 3, 1679, and on the 29th, a party of eighty armed men, headed by Robert Hamilton, younger son of Sir Thomas Hamilton, of Preston, marched to Rutherglen, where, as usual on the anniversary of the Restoration, bonfires were burning in honour of the day. These they speedily extinguished, and a declaration was affixed to the Cross, condemning all the proceedings of Government since the restoration of Charles. This was followed up by burning the obnoxious Acts at the Cross—“as our enemies,” they said, “have perfidiously and blasphemously burned our holy covenants, through several cities of these covenanted kingdoms.”

## DRUMCLOG.

When the Rutherglen declaration was reported in Edinburgh, Claverhouse was forthwith despatched to the west with a body of dragoons, armed with unlimited powers to kill and destroy all whom he should find with arms. Coming quickly to Hamilton, he seized Mr. John King, previously rescued at Boquhapple, and about fourteen others. Next day, Sabbath, June 1, a large conventicle had assembled at the foot of Loudon Hill. Claverhouse heard of it, and set out with his troops,

carrying his prisoners along with him. When the watchmen on the outlook reported that the dragoons were coming, the armed men, to ensure the safety of the rest, resolved to advance to meet the foe. This they did, forming up at a place called Drumclog, with a swamp in front. Claverhouse urged his men across the morass, but "Burley" and Cleland, a young man of eighteen, were before them, and splashing through the bog, they were presently in a hand to hand conflict with the troops, who were thrown into confusion, two of their officers and about forty men being killed. Claverhouse had his horse killed under him by a thrust from a pitchfork, and with difficulty escaped with his life. He and his scattered forces, leaving their prisoners behind them, were fain to save themselves by a speedy flight. The Covenanters had only one man killed on the field, but five died of their wounds.

A victory had been won, but now came the question, Should they, as formerly, disperse, ready to meet again at conventicles, or keep together? Blood had been spilled, and well they knew Claverhouse would be eager for revenge. They thought it best to keep together, and defend themselves as best they could. The tidings spread far and wide that the west country men were up in arms, and soon the news came to Kippen.

#### URE JOINS THE WEST MEN.

The Laird of Shirgarton buckled on his armour, mounted on his white horse, and took the road to Glasgow. We have it on evidence that, when he was tried in absence in 1682, William Millar, boatman at the Ford of Frew, deponed that, "about a fortnight before the defeat of Bothwell Bridge, he saw James Ure of Shirgarton, whom he knew very well, riding to Glasgow on a white horse, armed with sword and pistols, and a party of the rebels, consisting of twenty or thereby, at his back on foot; some of them had swords and guns, and some not." Gathering thus the men of the district around him, he

was not forgetful of what would be needed for the fray. In Ure's narrative, printed at length in M'Crie's "Memoirs of Veitch, Bryson," etc., he tells us, "I brought upwards of two stone of powder from home with me, and I did take the lead, and melted same, and cast the balls, when we lay in the Monk-lands; so we were best provided of them all. There were few in the army that had powder and shot to shoot twice." In addition to those who came with him, Ure's company was soon joined by many more of their countrymen, who all acknowledged him as their captain. They now numbered about two hundred, "most of them well armed, two parts with guns, a third part with pikes."

An army of between four and five thousand assembled, but instead of preparing for battle, valuable time was wasted in endless controversies and disputations, the principal matters in dispute relating to the "indulgence" and the "indulged," and to the owning or disowning of King Charles, and one cannot but sympathise with Ure when he said to them—"They were more taken up with other men's sins than their own, and it was our duty to begin with ourselves."

Ure says, "we entreated them to go against the enemy, and let all debates alone till a free Parliament and a General Assembly;" and Hamilton having made an intemperate rejoinder, Ure, in his narrative, says—"I arose and told Robert Hamilton that I had a wife and five children, and that I had a little bit of an estate, and that I came to hazard all and my life to get the yoke of Prelacy and supremacy removed; but for aught that I saw, they intended to tyrannise over our consciences, and lead us to a worse snare nor we were into, and for my part I would fight till the last drop of my blood before I went one step-length with them."

#### BOTHWELL BRIG.

His counsel seemed to prevail at the time, but subsequent events showed there was no real agreement. Passing over those fruitless disputations on which so much precious

time was wasted, we come to the 22nd of June—a Sabbath morning. By this time the King's army, under the command of the Duke of Monmouth and Buccleuch, had reached the banks of the Clyde, near Bothwell. The Covenanters held the opposite bank, the river being crossed by a narrow bridge with a gateway in the centre, called Bothwell Bridge. Some attempts were made to negotiate, but the only terms the Duke could offer were—to lay down their arms and trust in his mercy, and they should be favourably dealt with. "Hamilton," says Ure, "laughed, and said, 'And hang next.'"

Then the fight began. The bridge was the key of the position. The Royal army brought five cannon into action, while the Covenanters had only one. But a company of resolute men, under Hackston of Rathillet, were there to defend the passage, and they were at once joined by Ure and his company. The enemy's fire was returned, and a volley of musketry must have done great execution, for Ure says, "they fled, both horse and foot. If we had had any person to have commanded us, we might have gained their cannon; but if I should have gone without command, and if they turned on me, none would have relieved me." So finding they were not pursued, the Royalists came back and manned their guns, firing them, "but did no damage." Ure tells us, "I was necessitated to retire, so I turned back over the bell of the bræ; and as I saw none coming to assist, I was forced to retire."

#### COVENANTERS ROUTED.

The Duke's army numbered fifteen thousand; that of the Covenanters, according to Ure's estimate, never exceeded four thousand foot and two thousand horse, but he adds that "if we had agreed we would have been triple that number. The left wing fled at once; the right stood a little, but not so long as to put on a pair of gloves; so they all fled, and I turned with all my speed; indeed I was beholden to my horse." It appears that a faithful

servant had been careful to have his horse in readiness. From the time the fight began at the bridge to the flight was about eight hours. The loss of the Covenanters at the bridge was very trifling; Ure gives it as not ten men. At the final assault a number must have fallen; and Claverhouse and his dragoons, eager to revenge their defeat at Drumclog, killed many in the pursuit.

Four hundred Covenanters are said to have been killed in the battle, and twelve hundred surrendered as prisoners. To speak of the hardships endured by these prisoners, among whom were some Kippen men, confined for five months, day and night, in Greyfriars Churchyard in Edinburgh, is too gruesome a tale. As to how it fared with Ure immediately after the battle—how he escaped the pursuers, what course he took, or how he got back to Kippen, we have been unable to trace.

#### URE'S POSSESSIONS FORFEITED.

It would appear that shortly after the suppression of the rising, Ure was summoned by a lion-herald sent to his house; and on his non-appearance, witnesses were called to prove that he had been with the rebels, and then sentence of forfeiture of all his goods was passed. After his forfeiture, his rents and movables were seized; upwards of thirty times parties of soldiers came in quest of him, and remained for weeks in his house, and among his tenants. A reward of £100 was ultimately offered to any one "who will bring in the said James Ure, dead or alive."

On the 9th of January, 1682, Ure, along with a number of others—several from Kippen parish—was formally tried (in absence). The indictment charged him and the rest with the murder of two soldiers, names not given, drags in the murder of Archbishop Sharpe, the Sanquhar Declaration, and the affair at Aird's Moss, with which Ure had no connection whatever. Millar, the boatman at Ford of Frew, was the only witness cited against him, and we have already referred to his evidence. The Lords

on 17th January following found the libel fully proved, and adjudged him with the others "to be executed to the death as traitors, when they shall be apprehended; their names, memory, and honours to be extinct—that their posterity may never have place nor be able to bruik or joyse any honour, office, &c., and to have forfeaulted all and sundry their lands, &c."

The Privy Council had received from Curate Young a list of heritors in Western Stirlingshire who had been at Bothwell Bridge. Here we find James Ure, of Shirgarton; David Forrester, of Kilmore (Culmore is in Gargunnoch parish); Alexander Buchanan, Fiar of Buchlyvie; Donald Connel, portioner of Buchlyvie; Walter Leckie, of May (Mye is in the parish of Drymen); Thomas Miller there; Arthur Dugald, Arnmanuel; John Dugald, his son; and John M'Kenzie there.

The diligent search made for Ure led him for a time to seek concealment and safety in Ireland. During his absence his wife and family were exposed to much suffering. His corn and other goods, and sometimes those of his tenants, were wasted by the soldiery. The tenants durst not pay the rents, chiefly grain, but they kept them up, sending the lady secret information. She, again, employed some trusty persons to receive and remove them, as if for themselves. Ultimately they were conveyed to her for the support of the family. Ure's friends, however, while he was in Ireland, bought up his forfeiture in order that his family could remain in the house.

#### CONVENTICLES STILL HELD.

Even at this time conventicles were not quite put down in the parish of Kippen. On June 9, 1682, we find Mr. Archibald Riddell, already mentioned, who had been allowed out of prison for a short period to see his dying mother, accused of breaking his confinement by going to the parish of Kippen, keeping conventicles, and baptising children, for which offences he was sent to the Bass Rock.

A service was also held at Gribloch, where many were apprehended, among them the old lady of Shirgarton, James Ure's mother, then above seventy years of age, and a son of hers, Mr. Peter Rollo ; also, Margaret Macklinn, wife to Arthur Dougall, miller at Newmiln, a very godly man. They were carried to Glasgow Tolbooth, and crowded together in the prison. Ure's mother fainted in the throng, and petitions for liberty, or leave at least to be allowed to the door for air, were stubbornly refused, and she died amongst the crowd. The rest of the prisoners were carried to Dunnottar Castle, where they were confined some time, and afterwards several of them were shipped to be sent abroad, among these being Margaret Philip, wife of Donald Connel, but who was landed at Leith by the skipper, he having been previously bribed for this purpose.

#### URE RETURNS FROM IRELAND.

After Ure had been six months in Ireland, the longing to see his wife and family was too much for him, and he returned to Scotland, and made his way home by night. His wife contrived to keep him so closely concealed that months passed before anyone suspected he was in the country. When it leaked out that Ure had returned to Shirgarton, the most strenuous efforts were made to apprehend him. He found concealment for a considerable time in that thickly wooded dell in the upper part of Boquhan Glen, which is locally known as "the Kippen Trossachs," where it would not be difficult for one acquainted with the place to find tolerably secure shelter. His wife frequently kept him company in his hiding-place, and many nights they passed there during the severe winter of 1685. Before daybreak he used to retire to the house of a friendly tenant of his own, one Duncan Chrystal, of Muirend, and hid during the day in a place made in the "corn mow" in the barn. Muirend is quite close to the upper part of Boquhan Glen, a solitary place

enough, now included in the estate of Wright Park, but at that time forming part of Ure's estate, in the barony of Shirlarton. The old farmhouse of Muirend was inhabited within the last fifty years, and, as it was one of the most old-fashioned "biggin's" in the district, in all probability it was the identical house occupied by Duncan Chrystal almost two hundred and twenty years ago.

#### MRS. URE ARRESTED.

Mrs. Ure, whose affections led her to share the sufferings of her husband, returned occasionally to her home to visit her family; and as the authorities could not lay hands on the laird, a party of soldiers was sent to apprehend the lady "for going to conventicles and conversing with her husband, now intercommuned." She was carried, with a child on her breast, to Stirling. After having been kept there fourteen days, she was taken to Edinburgh, and lodged in the Canongate Tolbooth, remaining in that prison for other fourteen days. Thereafter she was summoned to appear at the Council, but happily met with a friend who interested himself in her behalf—Blairdrummond, chancellor to the Earl of Perth—and she was allowed to go without appearing before the Council.

#### A NARROW ESCAPE.

During these years, Ure made many hairbreadth escapes, and numerous stories regarding them lived long in local tradition. Rev. P. T. Muirhead relates the following: A party of dragoons had been sent from Glasgow to apprehend Ure. Coming over the moor by Campsie and Fintry, they had halted for refreshments at the little wayside inn at Lernoek Toll. It so happened that the girl in waiting had been a servant at Shirlarton. Something said by the soldiers led her to conclude that they were in pursuit of her old master, and while they were



carousing she managed quietly to steal out, and made all the speed she could over the four miles or so to Shirgarton House, where she burst into the house with the cry, "The soldiers are coming." Fortunately, the attractions of the little hostelry had detained them at Lernoek, but she was none too soon, for, as the story goes, just as she spoke they heard the sound of horses galloping along the road above the village of Kippen. It was late in summer or early in autumn—at any rate, the tall corn was standing. Ure had just time to rush from the house and lie down among "the vittal" (*i.e.*, the long corn), when the troopers arrived, but missed their prey.

Another story is that he was one day in a field near the house, with one or two of his servants, some horses also being in the field. Looking up, he espied a party of troopers making directly for them. "I am catcht this time," exclaimed Ure. One of the servants said, "Maybe we can do something for ye yet," and forthwith flung himself on the back of one of the horses, and set off as hard as he could make it gallop. The soldiers fell into the snare, and gave chase with all speed to the man who so generously acted as a decoy to save his master. Thus they were drawn off, and Ure had time to find a place of concealment.

Sometimes he found shelter in a friendly house. It is said he frequently used to dream that the soldiers were coming; that, awaking, he got up and fled with all haste. Usually it did happen that they actually came, and sometimes found the bedclothes still warm, when they would rage exceedingly, and even carry off the master of the house a prisoner with them.

#### MORE SETTLED TIMES.

At last the final indulgence, or toleration, came in 1687, the last year of the reign of King James. This indulgence was meant, as it was well understood, mainly for behoof of the Roman Catholics, but as it was no

longer burdened with the old conditions, all Presbyterians had the benefit for a time.

Ure's troubles were now well nigh over. The Presbyterian people of Kippen built for themselves a church on the eastern boundary of the parish, near to the old mansion house of Glentirran, which stood about 200 yards south-west from the old bridge of Boquhan. Ure was active, along with Boquhan and Glentirran, in this work. Mr. George Barclay, for whom a good manse was also provided, was settled as their minister; nearly the whole population attached themselves to his ministry, "none staying with the curate but a few Jacobite lairds and their adherents."

At the time of the Revolution we find Ure again in arms, and several of his old associates with him, guarding the Convention of Estates in Edinburgh. In due course his forfeiture was declared to be null, and his name stands in the records among others who had been unjustly forfeited, "yet he behaved in gratitude to pay to his friends the sum they advanced in kindness to his family in buying his forfeiture before." We next find him holding a commission in Argyle's regiment, and continuing with it till the troubles were over. During his absence, Cannon and Buchan, with a party of King James' adherents, paid Kippen a visit, and some of Ure's goods, and those of his tenants, were carried off. They also attacked his house, "which," according to one account, "his lady did manfully keep out against them."

#### DEATH OF URE.

After these events Ure lived for many years in peace. He survived the rebellion in 1715, and saw the providence of God in making some drops of the cup his persecutors had meted out to him pass over to themselves. He continued faithful to his principles against the Jacobite lairds and the curates to the last, and with them he had many encounters. He was kind to the sick. After all

his troubles he died in peace in his own house at Shirgarton in 1716, and was buried in the churchyard of Kippen.

#### A GOOD MAN AND TRUE.

While the graveyard was under repair in 1874, the Rev. Mr. Wilson caused to be inserted into the wall, immediately opposite the old, massive, moss-grown table tombstone, a simple slab bearing the following words:—  
“The burial place of James Ure, the Covenanter.” Ure was much lamented by all the good people who had been acquainted with him, and although holding a position subordinate to the leading Reformers in the stirring times in which he lived, yet he was a good man and true, under many trials faithful to the principles which he held to be sacred, and to the confession of his faith, for which he was ready to suffer the loss of all, counting not his life dear to him.

The old mansion house of Shirgarton, where Ure lived, was taken down in 1845 by Mr. Leckie Ewing of Arngomery, and occupied the site of the present farm steading of Shirgarton. The estate continued in possession of the family of Ure till some time after the middle of the eighteenth century.

## GALBRAITHS OF BLACKHOUSE AND LITTLEKERSE.

**I**T may be interesting to mention that, though Ure has now no representative in the lands of Shirgarton, one of the heritors of the parish, proprietor of a neighbouring estate, is a descendant of the family, viz., William Galbraith, Esq., of Blackhouse, and some interesting heirlooms of the family are in his possession.

Mary Ure, granddaughter of the Covenanter, married Dr. Duncan Glasford. Christian, their second daughter, married Thomas Littlejohn, Provost of Stirling, and left a family. One of their daughters, Christian, married William Galbraith, Esq., of Blackhouse and Littlekerse, town clerk of Stirling, whose grandson, William, is thus the great-great-grandson of Mary Ure. A younger daughter, Helen, married Captain Hugh Pearson, R.N. son of Mr. Pearson of Kippenross; Katherine, a third daughter, married Ebenezer Connal, son of Provost Connal, of Stirling.

## SHIRGARTON MANSION HOUSE.

**T**HE present house of Shirgarton was built and occupied by Dr. and Mrs. Glasford, probably not before 1750. It is now the property of J. A. Harvie Brown, of Dunipace and Shirgarton. The Rev. P. T. Muirhead gives the following abbreviated translation of a charter in the possession of Robert Leckie Ewing, Esq.:—

“Charter by John Earl of Mar, as superior of the lands, granting, confirming, and of new giving, to James Ure and Christina Wryt, his spouse, all and whole the lands of Sheirgartan, with the houses, etc., lying within the stewartry of Monteith and County of Perth: which lands formerly belonged to William Leckye, vassal or feuar of Poldar, to be holden in feu by all the righteous and old measures and boundaries, for payment yearly of (tredecem merearm

et octodecem denarium usualis monete regni Scotiae) thirteen merks and eighteen pennies Scots (equal to 14s. 6½d. sterling) at the accustomed terms (viz., Pentecostes et Sancti Martini) by equal portions.

"Signed and the Earl's ain proper seal appended at Holyrood House 23 Nov., 1619, before these witnesses: Sir John Murray of Touchadame, Bart.; Alexander Leckye *de ibid*; Adam Shields, writer's clerk; Alexander Stirling, servant to the said Sir John Murray of Touchadame; James Williamson, writer in Stirling."

### THE BEDDAL'S HALF-ACRE.

A CURIOUS and somewhat interesting incident associated with Ure is as follows:—Curate Young had a piece of Ure's ground, called "the beddal's half-acre," annexed to his glebe, while he had no access to appear to defend his right. One morning in harvest he gathers his tenants, shears the ground, and leads home the grain to his own house; but the Government made him pay well for it. The office of "beddal," both in pre-Reformation times and during the periods of Episcopal supremacy subsequent to the Reformation, was very different in point of importance from the office that goes by that name now.

Mr. Wilson gives an interesting account of the beddalship of Kippen, as found in the register of the Diocesan Synod of Dunblane, which reads—

"At Dunblane, the 12th October, 1680, it being represented to the Bishope and Synod that James Ure, called of Shingarton, who pretends right to the beddalship of the Kirk of Kippen, has not only been a notorious separatist himself, these many years bygone, but also an intolerable instigator of others to the same, and a constant fomentor of the present schism in the Church, a disowner of the ordinances and minister in his parochie, and a person active in the late rebellion, declared rebel therefore, who lykwise will not be ruled himself, nor his substitutes by the minister and kirk-session in what concerns his office as beddal. Upon these and other considerations the Bishop and Synod doe declare the said beddalship vacant, and doe depose and discharge the said James Ure and any

of his substitutes whatsoever, deriving right from him, from exercising the said office in all time coming or uplifting the dues thereof, with certification of being proceeded against, conform to church order, hereby giving full power to the minister and kirk-session to choose, instale, and direct their own beddal, from this time forth, at their pleasure, and invest him in the dues belonging thereof."

It will be observed from the foregoing that the notice implies that the duties had been in whole or in part performed by substitutes. We also find it mentioned in connection with what is said about the "half-acre," that the dispute was renewed after the Revolution. There was a process against Ure by the Rev. Michael Potter, minister of Kippen. The Presbytery of Dunblane had designed as part of the glebe half-an-acre of Shirgarton's lands. Ure pled that his ground was not kirk-lands, but held feu of the Forresters of Kilmore. The Presbytery forthwith dispatches sheriff-officers, accompanied by soldiers, to deforce him from possession. It is related that the guid-wives of the tenants of Shirgarton turned out *en masse*, and with stones and other missiles drove off the officers and the soldiers.

## CORONATION OF KING EDWARD VII.

## LOCAL REJOICINGS.

ON the 9th of August, 1902, the inhabitants of Kippen and the surrounding district celebrated the coronation of King Edward VII. and Queen Alexandra with an enthusiasm and display of loyalty which could not be surpassed. Union Jacks, Royal Standards, pennants of all sizes, and mottoes, floated from nearly every housetop, while arches and streamers crossed the streets at various points. From early dawn an unusual stir predominated, and the proceedings of the day began at eight o'clock with the church bells ringing out joyous peals for about an hour. At half-past ten the school children assembled at the Public School, and from thence marched with their teachers to the Parish Church, where, at eleven o'clock, a special coronation service was conducted by the Rev. J. G. Dickson, minister of the parish; Rev. H. W. Hunter, United Free Church; and the Rev. D. R. Kilpatrick, Dunallan.

On leaving the church, the children and adults formed into procession, and, headed by the local pipe band, marched through the village to Cauldhame, and then to the village recreation field, where, on arrival, all were entertained to refreshments. Immediately thereafter, each child, from the age of fourteen years to as many months, was presented with a handsome coronation medal, several ladies gracefully making the presentation. Stephen Mitchell, Esq., of Boquhan, made a short speech appropriate to the occasion, and called for three cheers for the King and Queen, which were heartily given. A long programme of sports was entered upon with much enthusiasm. The duties of chieftain of the sports were ably carried out by John Monteath, Esq., Wright Park, assisted by the Rev. J. G. Dickson, Rev. H. W. Hunter, and Mr. Paul, Glentirran, while the following acted as handicappers, starters, etc.:—Messrs. W. J. Buchanan, Forth Vineyard; John Robertson, Cairn

Cottage; David Welsh, Burnside; Andrew Kay, Little-kerse; Robert Dougall, Post Office; William M'Queen, Shingarton; William Chrystal, Oxhill; and William Dougall, Post Office.

A pleasing feature of the entertainment was the dancing by the adults, in real Scotch style, on the beautiful, smooth, green sward, to the inspiring strains of the pipes, the music being supplied by Messrs. Peter M'Cowan, Arngomery; James Duncanson, Larne Smithy; and Alexander Macdiarmid, Renton Cottage.

At the finish of the programme, Mr. Monteath, in a loyal and patriotic speech, said this was a fitting occasion for them to give expression to their thankfulness that His Majesty's life had been spared, and that he was now able to wear the crown, which was the symbol of the greatness, power, and splendour of the British Empire, and concluded his remarks by calling for three cheers for the King and Emperor, which were right loyally responded to. After singing "God save the King," the procession was again formed, and marched from the field to the Cross of the village, and there dispersed.

As twilight wore on, and the evening advanced, no abatement of the loyal enthusiasm took place. Several of the houses became brilliant with fairy and Chinese lanterns, while overhead wires, emblazoned with illuminations, from the premises of Mr. Gilchrist, clothier, and others, crossed the street. A novel and original bonfire was also erected by Mr. Gilchrist, who had constructed a huge iron frame similar in design to a sledge, on which was built a stack of all sorts of inflammable material to a height of ten feet. About ten o'clock in the evening this bonfire was lighted, a party of youths being told off to draw it through the principal streets of the village, and as it was drawn along, old and young gathered in its train. With the glare and the sparks flying, accompanied by the cheers of the children, the scene can be better imagined than described. A ball also took place in the Public Hall, and was carried on with much zest till about half-past eleven.