

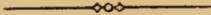
THE  
PARISH OF COLINTON

FROM

An Early Period to the Present Day,

BY

DAVID SHANKIE.



EDINBURGH:  
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1902.

Copy of the Lord's day

The Minister (R. D. ) after sermon  
 being met in session, having by prayer  
 called upon the name of God the minister  
 to enquire of the elders of this church  
 to know if any scandal or notorious delinquency  
 was known to have been committed in the pa-  
 rish, by any of the parishioners during the  
 time of his late & sad absence (being for  
 the space of twelve months of his absence in  
 the year after the lamentable loss & scattering  
 of Dunbar, with fall upon the 3<sup>rd</sup> of September  
 1650) to which answer was given that  
 none was known. It was matter of great joy to  
 all, and we did bless God for such a mercy,  
 after that an order was taken for the proce-  
 ding that the elders in their several quarters, in  
 visiting of their bounds should bring in  
 names of those who should be thought fit to  
 receive a monthly duty from the parish.  
 Likewise the Minister, at this first meet-  
 ing of the session did propound concerning  
 the schoolmaster that some course might  
 be taken for his maintenance, and that  
 a sum of money should be made from the  
 school day following. That the 12<sup>th</sup> bonds  
 were now to be drawn to the school, which  
 the minister did in the name enquire what  
 enquire what the members of the parish  
 would do for the support of a schoolmaster  
 during his absence, to which answer was  
 made that until the next meeting of the  
 session, they would consider of the  
 best way to be taken for the support of  
 the schoolmaster, and of discharging  
 the same. They carried the young children  
 into Dunbar, and some of them  
 were carried to the schoolmaster  
 at Dunbar, and some to the school  
 at Dunbar.

Copy of First Page Kirk Session Records,  
Dated 7th September 1651.

YE BUKE

OF YE

PAROCHE & KIRK

OF

H A I L E S

ALIAS

COLLINGTOUNE.

## DEDICATION.

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To the *REV. NORMAN C. MACFARLANE,*  
*Free Church Manse,*  
*JUNIPER GREEN.*

MUCH RESPECTED SIR,

Although I never mentioned the subject in any former letter I have had the honour of addressing to you, it has long been my intention to give you a brief sketch, or might I say miniature history of the Parish in which you have the honour to be a minister of the Gospel, and in which I have every reason to suppose you are deeply interested. Conscious, however, of my own limited capacity for the compilation of such a sketch, I thought it expedient not to mention its existence until the task had been in a manner completed.

The following pages were written in the interval of other avocations, and having found much enjoyment in the compilation, I have much pleasure in giving the result to you in the hope that they may be a source of instruction and amusement in an idle hour.

You will observe that an attempt has been made to give a general view of the Parish history with a selection of what may be its more picturesque and prominent features.

And now my friendly Aristarchus, I have made my bow, and would commend you to the perusal of the following small, though it is to be hoped, not uninteresting selection of facts. I feel no anxiety in presenting them to you, as yours has always been a friendly if not an indulgent criticism.

Yours very respectfully,

D. S.

## P R E F A C E.

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It is the object of this little volume, now offered to those interested, to supply them with a compilation and record of most of the Parish Lore that can be gathered together in connection with the Parish of Colinton.

It was intended at first only to issue a few of the sketches in leaflet form, but after careful revision and making numerous additions, it is now published in its proper character as an abridged History of the Parish, not without the hope that many may find in it some of the interest and pleasure which its Author has experienced in the study of these old-world ways as they existed at Colinton.

Such stories of olden times, especially in small communities, affords us an admirable insight into the manners, customs and social condition of the Scotch people, and help to convey an idea of how valuable the old Parish Records are. These documents have, for the first time, been made use of in the present work, and have been extracted from copiously.

During the progress of the History, the compiler has had to consult publications in public and private libraries, and has been indebted for information kindly communicated by friends, his gratitude for which is hereby acknowledged.

## Chapter I.

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### GENERALITIES.

“ Away with these ! True wisdom’s world will be  
Within its own creation, or in thine,  
Maternal nature ! for who teems like thee,

\* \* \* \* \*

A blending of all beauties, streams and dells,  
Fruit, foliage, crag, wood, cornfield, mountain,  
And chiefless castles breathing stern farewells  
From grey but leafy walls, where ruin greenly dwells.”

*Childe Harold’s Pilgrimage, Canto III.*

**T**HE Parish of Colinton, as you are aware, is situated in the centre of the County of Edinburgh, lying along the north side of the Pentland Hills from their eastern extremity to about five miles westward. Looking at the \*Map you will observe that the boundaries of the Parish are very regular, in fact almost round. Its greatest length is  $3\frac{7}{8}$  miles and the greatest breadth is  $3\frac{1}{4}$  miles, occupying a space of about  $5659\frac{3}{4}$  acres, of which  $20\frac{1}{4}$  acres are water. It is bounded on the south by the

Parish of Glencorse, on the north by Corstorphine, on the west by Currie, and on the east by the Parishes of Edinburgh and Liberton.

The surface of the parish is very irregular, rushing steeply down from the hillside to the bed of the Water of Leith, but everywhere exhibiting a landscape so picturesque that can hardly be surpassed. From Cape-Law the most elevated point in the parish (1,595 feet) we command a most magnificent view. Looking down upon the lovely enclosure of Bonaly with its peel tower nestling close under the shadow of the white hill, away across the plain, Edinburgh, the most picturesque city in the world, lying peaceful and grand encircled by the hills of Corstorphine, Craiglockhart, Blackford, Braids and Arthur Seat. The bright blue Firth of Forth carrying along its scattered burden of white sails, from the windings, broadening out to the east until it is lost in the hazy distance. While the white-washed towns and sunny line of the Fife coast and the lofty heights of the Grampians with their usually snowy helmets towering beyond the Ochils form a charming background to the landscape at our feet.

From some of the low heads of the hills here also, the view is described by Grecian Williams to be exactly that of the vicinity of Athens, as seen from the base of mount Anchesimus, "close

upon the right Brilessus is represented by the hill of Braids, before us in the dark and abrupt mass of the Castle rises the Acropolis: the hill of Lycabettus joined to that of Arcopagus, appears the Calton: in the Firth of Forth we behold the Ægean Sea: in Inchkeith, Ægina: and the hills of the Pelopomesus are precisely those of the opposite coast of Fife."

Looking upon such glorious views as we behold from these eminences, Scotsman may well adopt the words of their famous bard:—

“Breathes there the man, with soul so dead,  
 Who never to himself hath said,  
     This is my own, my native land!  
 Whose heart hath ne'er within him burned,  
 As home his footsteps he hath turn'd,  
     From wandering on a foreign strand;  
 If such there breathe, go, mark him well;  
 For him no minstrel's raptures swell;  
 High though his titles, proud his name,  
 Boundless his wealth as wish can claim;  
 Despite those titles, power and pelf,  
 The wretch, concentered all in self,  
 Living, shall forfeit fair renown,  
 And doubly dying, shall go down  
 To the vile dust from whence he sprung,  
 Unwept, unhonoured, and unsung.”

*Lay of the Last Minstrel.*

The name of the parish has, curious to say, undergone many changes. In the sixteenth

century we find it called Hailes and spelt in many different ways. The word is perhaps from the celtic signifying "hilly," the name is still retained in the parish by the well-known quarry and also a mansion house, both of which I shall have occasion to mention further on.

Although the "new statistical account" states that the name Hailes was given to the parish as a compliment to the principal family, this however is most improbable as there is no record of any of the principal families bearing the name. About the year 1697 it began to be called *alias* "Collingtoun" then "Collingtoun" *alias* "Hailes." The word "Collingtoun" may also be derived from the celtic, "Coll" meaning wood or woody, a wooded town, or a village in the wood. Be that as it may, no explanation can be given for the change, the Laird of Collingtoun or the parish village of Collingtoun may have had something to do with it. This name, however, has been continually deliquated until in 1757 it appears as Colinton which was finally settled upon.

Most of the parish down to the seventeenth century seems to have been a desolate moor. The lands are now however, in a high state of cultivation, the soil ranges in character from good alluvium through several sorts of loam to moorish earth, about  $\frac{7}{11}$  of the entire area are arable, with nearly one fourth of hill pasture. The

rocks of the Pentlands are principally porphrites, those of the low ground largely calciferous sandstone. Great improvement is shown in the lands being dotted all over with numerous villas and gentlemen's seats, each within its own environs and says the "Agricultural Survey of Midlothian," "These add still more to the embellishment of the scene from the manner in which they are disposed, not in extended and thick plantations which turn a county into a forest and throws a gloom upon the prospect, but in clear and diversified lines, in clumps and hedgerows, useful as well as ornamental, protecting not injuring cultivation.

. . . Descending from the hills to the low country, the surface which had the appearance of a uniform plain undergoes a change remarkable to the eye. The fields are laid out in various directions according to the nature of the ground, which is unequal, irregular and inclined to every point of the compass. The most part, however, lies upon a gentle slope, either to the north, or to the south, in banks which are extended from east to west over all the country. This inequality in the surface contributes much to the ornament of the view, by the agreeable relief which the eye ever meets with in the change of objects; while the universal declivity which prevails more or less in every field is favourable to the culture of the lands, by allow-

ing a ready descent to the water which falls from the heavens.”

To the parish may, with a slight change, be applied those words of Shakespeare:—

“ The climate’s delicate, the air most sweet,  
Fertile the vale, the hills indeed surpassing  
The common praise they bear.”

In the south-west corner of the parish lie the Edinburgh and District Water Trust’s Compensation Ponds, Bonaly, Clubbiedean. The triangular Torduff ( $3 \times \frac{2}{3}$  furlongs) the lowest of the three and occupies the site of what was once a most delightful valley, Lords Cockburn and Jeffrey tried to prove that this was the real Habbies Howe. Out of this reservoir flows the burn of Braid, which runs  $3\frac{1}{2}$  miles northward from Bonaly into Edinburgh and joined near Dreghorn Castle by the Howden Burn. Through the north-west interior from Juniper to Longstone, the Water of Leith winds 3 miles east-north-eastward through lovely wooded dells. Other streamlets are the Lothian Burn, and the Murray Burn, the latter of which runs for some miles along the northern boundary. The water of all these streams is copious and excellent. We of course must include the Water of Leith, and being the principal stream requires special mention. We certainly cannot speak of its “silver current” for

that never was the colour of the water, being of a rich amber brown. In fact, it is more often termed in these days "that dirty Water of Leith," "that open sewer," and so on, but since the Purification Bill has been put into operation, the old tint may often be seen unless when some of the mills chooses to lay their ugly hands upon it. In olden times great weight has been borne to the peculiar virtue, purity and efficacy of its water. Mr. Geddie in his "*Water of Leith from Source to Sea*" writes "What greater compliment could be paid to a stream by a statute than that contained in an Act of the Scottish Parliament in 1617, appointing commissioners to see, among other matters, that the standard 'stirling pint jug' contains 'three pounds seven ounces troy of clear running water from the Water of Leith.'" Other Acts of James the Sixth's reign are directed against those who, by illegal engines such as "cruves and zaives" were wont to cause great "slaughter of the reid fische, smolts and frye of all fishes," that in these days swarmed in the river. Then again when in 1498 the pest known by the name of the "wame ill" or the "land ill" lay heavy on the valley, and more especially on "the parochin of Curry and the parochin of Hailles," the Town Council of Edinburgh, enacted that none of the dwellers in the infected districts should come themselves or send goods within the

bounds of the Burgh, on pain of having their cheeks burned with "ane hett yrne" directed that the houses wherein the pest had been, should be purified by "fyring them with hather, and their chattels cleansed in the rynnand Water of Leith," not the first or the last of the foul tasks which this "serviceable drudge has been made to perform."

The industry of the people in the earlier times must have been even of a more varied description than at present, the burns of the parish being dotted all along with numerous little mills all jogging along quietly preparing their various commodities, and as tradition runs; "the master miller would drive his week's 'make' to Edinburgh every Wednesday and come home from town in the bottom of his cart." The principal industry seems to have been that of waulking, this was the last process through which cloth had to go before being put upon the market, by damping and beatling it when it came from the hand-loom, which was another employment for a number of the parishioners, (the last hand-loom suddenly stopped 60 years ago). The snuff mills which ground the "taddy" for the noses of our great-grandfathers also employed a number of people. Paper-making dates back to the days of hand-made paper for which the parish was famous. The first bank-notes manufactured in Scotland

were made at Boag's mill near Slateford, for the safety of which, some one tells us, a picquet of soldiers were stationed there. Among other industries were the flour mills, the flax beating mill, the distillery, the skinnery and so on. The paper-making is certainly the principal employment at present, white and brown paper, and cardboard being turned out in large quantities. The white dusky looking walls and windows of the older mills also indicate that they are still dedicated to meal and barley milling. From others came wafted on the breeze a breath as from the spicy east, indicating the preparation of pepper, ginger, curry and cinnamon. Other industries which may be mentioned are the quarries, the cleaning and dye works of which I will have occasion to treat further on.

The valuation of the parish in 1844-45, the first year of the compulsory assessment, was £13,433; this year viz., 1900-01 the valuation, is £45,591, including £7,945 for railways and water-works, being an average increase of about £545 yearly.

The following are a few figures showing the population of the parish:—in 1650 it amounted to about 650; in 1800, 1397; 1831, 2232; 1861, 2656; 1871, 3644; 1881, 4347; 1891, 4549; and at the present census of 1901, 5499.

## Chapter II.

### VILLAGES.

“ How often have I paused on every charm,  
The sheltered cot, the cultivated farm,  
The never-failing brook, the busy mill,  
The decent church that tipp'd the neighbouring hill ;  
The hawthorn bush with seats beneath the shade,  
For talking age and whispering lovers made.”

*Goldsmith.*

**F**ROM the Records of the Kirk-Session, the Session Clerk being then a kind of parish historian, and in whom I put unbounded trust, as they were all “honest men.”\* The different villages of the parish in the beginning of the seventeenth century, seems to have been Collingtoun, Sclaitfurd, Bonailie, Badds, Hailes, and Swanstoun.

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\* “Maii : 15 : 1687.

Sessione mett, all pnt. except David Denholm being sick. *Inter alia.*

Election of five honest men to the Eldership.

This day also 5 honest men were nominated from ye pulpite to be joined to ye Eldership, viz. :—George Davie, James Yourstone, James Laidly, William Denholm, and Patrick Anderson.”

The village of Collingtoun, now Colinton, is of the remotest antiquity, and from it most probably the parish has derived its name. Sir Walter Scott, writing in his "*Tales of a Grandfather*," says that in 1650 "the English army made a circuit from the coast proceeding inland to Colinton, Redhall, and other places near the eastern extremity of the Pentland hills, from which Cromwell hoped to advance on Edinburgh. But Leslie was immediately on his guard. He left his position betwixt Edinburgh and Leith, and one which covered the City to the westward, and was protected by the Water of Leith and the several cuts, drains, and mill leads of Saughton, Coltbridge, and the houses and villages in that quarter. Here Cromwell again found the Scots in order of battle, and again was obliged to withdraw after a distant cannonade."

During this time the village of Colinton was occupied by ten companies of Monk's regiment, under the command of Lieutenant Colonel Gough

Also in "Anno : 1689 : Feby. 24.

Sessione mett, *inter alia*.

Six honest and qualified men, nominated and tryed in order to ye eldership.

After sermon six honest men were tryed and found qualified for ye Eldership, viz.:—Edward Brunttoun (Burton) David Denholm, James Davie, James Laidley, Will. Denholm and John Brown."

of Berwick, and on the 24th and 25th of August 1650, they stormed and burned to the ground the Fortalices of Colinton and Redhall.

Again in November of 1666, the village was occupied this time by the covenanting army, under the command of "two officers of low rank," Wallace and Learmont. There is a vivid picture given us by Sir James Turner, of the night spent in Colinton—Sir James being a prisoner in the hand of the Covenanters. "It was now," he goes on to say, "the seven and twentieth day of the month, and the thretteenth of the insurrection, when the rebels marched from Calder Bridge to Colinton, a few miles from Edinburgh. In some places of the way they were in view of the Castle, bot at such a distance that the guns of it could not reach them. The place they quartered, by reason of a church and churchyard, a stone bridge, the water, because of the great raines unfoordable, was defensible enough against infalls. My guards and I lodged in the best inne, and about evening, Wallace and most of his officers gave me a visite. He told me he was in more trouble for me than for himselfe: for he found it would be convenient for him to stay in the field most of the night, which he thought it would not be fit for me to doe, and therefore asked me if I wold stay in my lodging with my guards. Bot I, apprehending my guard might have order, rather to dispatch me than suffer

me to be taken from them, told him I wold rather goe to the field with him. While we were speaking thus, the noyce of two pistolls gave ane alarm: Wallace presently left me, bot left order with my guard to keep me in my lodging till further direction. After a little time he returned, and told me it was boysterous and rainie weather, and that he had resolved to let ane evil night kill itselfe: and that I might goe and take some rest if I pleased. . . . About two or three of the o'clock in the morning, the rebells' quarters without Collingtoun were beaten by some loyal gentlemen, under the command of my Lord Ramsay, as I suppose, who quartered them in the Canongate with some of the gentry of Lothian, whereof he was Sheriffe. what number was killed or taken I did not much enquire, but they said themselves that a stout resistance was made."

While they were thus engaged, the ferocious Dalziel was advancing from Glasgow to Lanark at the head of a small body of regular troops, "he suddenly learned, however, that the insurgents had given him the slip, and were in full march towards the Capital. The poor men had been deceived into a belief that West Lothian was ready to rise in their favour and that they had a large party of friends in the Metropolis itself. Under these false hopes, they approached as far as Colinton. Here they learned that the city was fortified, and

cannon placed before the gates, that the College of Justice, which can always furnish a large body of serviceable men, was under arms, and as their informer expressed it, every advocate was in his bandoleers.\* They learned at the same time that their own depressed party within the town had not the least opportunity or purpose of rising. Discouraged with this news, and with the defection of many of their army—for the numbers were now reduced to eight or nine hundred, dispirited and exhausted by want, disappointment and fatigue—Learmont and Wallace drew back their diminished forces to the eastern shoulder of the Pentland Hills, and encamped on an eminence called Rullion Green. They had reposed themselves for some hours, when, towards evening, they observed a body of horse coming through the mountains, by a pass leading from the west. At first the Covenanters entertained the flattering dream that it was the expected reinforcements from West Lothian, but the standards and kettle-drums made it soon evident that it was the vanguard of Dalziel's troops, which having kept the opposite skirts of the Pentland Ridge till they passed the village of Currie, had there

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\* The bandoleer was a small wooden case covered with leather containing a charge of powder for a musket ; twelve generally hung on the same shoulder belt.

learned the situation of the insurgents and moved eastward in quest of them by a road through the hills.

Dalziel instantly led his men to the assault, the insurgents behaved with courage and twice repulsed the attack of the Royalists, but it was renewed by a large force of cavalry on the insurgent's right wing, which bore down and scattered a handful of wearied horse who were there posted, and broke the ranks of the infantry.

“ O'er Pentland hills their flight ignoble plies,  
Sinks, stricken with their grievous wounds and dies.”

The slaughter in the field was very small, not exceeding fifty men, and only a hundred and fifty were taken and made prisoners. The King's cavalry, being composed chiefly of gentlemen, pitied their unfortunate countrymen, and made little slaughter: but many were intercepted and slain by the country people in the neighbourhood, who were unfriendly to their cause and had sustained some pillage from their detached parties.” So finished that eventful day when the banner of the Covenant went down in blood.

Whether the people of this district were unfriendly or not to the champions of the Covenant it would be difficult to say, there is however, reason to believe that they were. The Minister had conformed to Episcopacy and of course the

people would not dare to express their convictions with such a spy in their midst. There is not a single reference made to these important events in the Kirk Session Records. The following is the laconic minute of a meeting held four days after the Covenanters stay in the village:—  
 “Dec: 2: 1666. Sessione mett: nothing acted.”

If further evidence is required to shew that the parishioners of Colinton or rather Hailes, took no part with the Covenanters, it is to be found in that Act, dated 4th July 1690, passed in the Second Session of the first Parliament of King William and Queen Mary, held in Edinburgh, entitled an Act rescinding the Forefaulters and fines past since the year 1665.

In the long list of names of persons included in the enactment many of whom paid the penalty for their adherence to the Covenant with their lives, not a single individual belonging to the parish of Hailes appears to have taken sufficient interest in the struggle to incur either forfeiture of life or property, or to have suffered fine or imprisonment.

The only mention made in the Session Records regarding that distressing period is in a minute, dated 1 June 1679. “Because the tymes were troublesome, for it was at the tyme of Bothwell Bridge the Sessione desyred ye Thesaurer to secure the poor’s money, and again in August of the

same year the communion was delayed this year by reason of ye troublesome tyme, ye countrie being in confusion qch was occasioned by ye fight at Bothwell Bridge."

Further than this the village has not figured much in history.

Towards the close of last century the little thatch cottage in front of the New Public School was the residence of Henry Mackenzie, the "Man of Feeling."

Mackenzie's is one of the most illustrious names connected with polite literature in Scotland. He was born in Edinburgh in 1745. His father was Dr. Joshua Mackenzie, an eminent physician. After being educated at the High School and University of Edinburgh, Mr. Mackenzie was articled to Mr. Inglis of Redhall, in order to acquire a knowledge of the business of the exchequer, a law department. His professional labours however, did not prevent his attachment to literary pursuits. In 1771 was published his first and very popular work "*The Man of Feeling*." Some years after "*The Man of the World*" was published as a counterpart to the other. His next production was "*Julia de Roubigni*," a novel, in a series of letters designed in its turn as a counterpart to the "*Man of the World*."

Among Mackenzie's compositions are political pamphlets, all upon the Tory side, in which he

strongly defended the views of his friend Mr. Henry Dundas, afterwards Lord Melville. These and other services obtained for him in 1804, the lucrative office of Comptroller of Taxes for Scotland, which he held till his death.

Mackenzie lived in those days when "hard drinking" was considered the mark of a gentleman. Nothing can more powerfully illustrate the deep-rooted character of intemperance in families than an anecdote which comes from Mackenzie. He had been invited to dine with a party in the district, and when the time had come for the bowl to be introduced, some jovial and thirsty member of the company proposed as a toast "The Outward Bound." The hint was taken and the silks and satins moved off to the drawing-room, Mackenzie had kept as free from the usual excesses as he was able, and as he marked companions around him falling victims to the power of drink, he himself dropped off under the table among the "slain" as a measure of precaution, and lying there his attention was called to a small pair of hands working about his throat; on asking what it meant, a voice replied "Sir, I'm the laddie that's to lowse the neck-cloths." Here then was a family where, on such occasions, it was the appointed duty of one of the household to attend and when the guests were become helpless, to untie their cravats in fear of apoplexy or suffocation.

Mr. Mackenzie after a comparatively brief period of decline, died in 1831, aged eighty-six years.

As a novelist and essayist, Mackenzie still ranks in the first class, though perhaps rather by a reflection of his former fame, than through any active or sincere appreciation of his writings by the present generation. It is perhaps unfair to judge of the intellectual efforts of an author by any other age than his own, seeing that as Johnston well remarks:—"The most of men content themselves if they only can in some degree outstrip their predecessors." Mackenzie is supposed to have also spent many of his declining years at Colinton Bank House.

Another old worthy whose name is still green in the parish is that of Mr. James Gillespie, the founder of the excellent Hospital in Edinburgh which bears his name. He was a tobacco and snuff manufacturer at Spylaw, near the village of Colinton, and accumulated a large fortune in that business. He kept a carriage of some kind, and the story is told that one day meeting Henry Erskine, he asked for a motto to place upon it. Erskine at once facetiously suggested this couplet:—

"Wha wad hae thocht it,  
That noses had bocht it."—"Quid rides."

Whether he adopted the appropriate motto is not told.

Mr. Gillespie lived among his workmen in homely and patriarchal style, and though far from being miserly was extremely frugal and industrious, his favourite maxim being "waste not, want not." Even in extreme age one might have seen him with an old blanket round him and a night-cap on, both covered with snuff attending the mill and superintending the operations of his man, Andrew Fraser.

A singular thing about Mr. Gillespie is, that no trace can be found of his parentage or origin. He never was married. In his will Mr. Gillespie appointed as chaplain to his Hospital, Mr. Macrae, the author of a "Revised translation and interpretation of the Sacred Scriptures after the eastern manner," and who lived for many years at Spylaw. The following is also an extract from his will, which will be practical information to many:—*Inter alia*, "And I recommend and appoint the preferences of admission to the said Hospital to be as follows:—First, Anne Bishop, John Whyte and his wife, and said Anne Mercer; John Black, an old servant; and Robert Ross, wright in Collington, also an old servant, with all others who have been or may be my hired servants, whatever their age may be. Secondly, poor persons of the name of Gillespie, fifty-five years of age and upwards, whatever part of Scotland they may come from. Thirdly, the poor belonging to Edinburgh and its

suburbs, aged fifty-five years or upwards. Fourthly, failing of applications from poor belonging to Edinburgh and its suburbs, men and women aged fifty-five years and upwards belonging to Leith, Newhaven, and other parts of the county of Mid-Lothian; and lastly, failing of application from all these places, poor coming from any part of Scotland. And as the intention of the Hospital is to be as extensively useful as possible, none are to be admitted into it who have an allowance from any other charity: and out-pensioners are not to be admitted on any account, and the governors are strictly charged upon their conscience to elect or receive into the Hospital none but decent, godly, and well-behaved men and women." Lord Cockburn in his Memorials, writes:—"Gillespie's Hospital, for the shrouding of aged indigence, was commenced about this time, and completed in 1805. If I recollect right, this was the first of the public charities of this century by which Edinburgh has been blessed, or cursed. The founder was a snuff seller, who brought up an excellent young man as his heir, and then left death to disclose that, for the vanity of being remembered by a thing called after himself, he had all the while had a deed executed, by which this, his nearest relation, was disinherited."

However, we do not know the circumstances, and remembering the proverb: "De mortuis nil

nisi bonum," and also that little is known of the character or disposition of Mr. Gillespie, the founder of such charities as these may be reasonably supposed to have walked through life with a steady pace and an observant eye, neglecting no opportunity of assisting those who were not so favoured as himself in the share of this world's goods. A painting of Mr. Gillespie's curious physiognomy may be seen in the Merchant Company's Hall, Hanover Street, Edinburgh, painted by Sir James Foulis of Woodhall, Bart. He was buried in the Church-yard here, and the inscription over his tomb is as follows:—

“ Here rests the remains of  
 JAMES GILLESPIE, OF SPYLAW,  
 who bequeathed the bulk of his fortune for the  
 endowment of an Hospital in the City of Edinburgh, for  
 the maintenance of aged men and women, and of  
 a free School for the education of poor  
 boys, both of which have proved  
 most useful public charities.”

I might here make mention before I leave the village, of an Institution though it was connected with the parish generally, namely Colinton play. The second Friday of July was what was called “head quarter day” with the Colinton Friendly Society, and upon this day a demonstration was held and also a general holiday throughout the parish, in order that the people might attend the play.

The members all met at Colinton in the morning, and each (though this was in the earlier days of the Society) dressed in their clean white knee breeches with curious shaped black coats, promenaded through the parish with their band and banners and flower decorations. The leading feature of the demonstration left upon my recollection was Thomas Lawrie, the officer, leading with a large ugly looking sword over his shoulder. When they returned to the village, the streets were lined with stalls selling sweeties, popguns, and many other articles suitable to our boyish tastes and inclinations; while our elders, who considered themselves too old for countenancing the stalls, danced where it was possible (the roads being in a very different condition than at present) to the music of the bands. A ball for the more important folks, members of the Society, &c., brought to a close this very important day.

I would take the liberty of quoting a "Jubilee Address" which was found posted on the end of a cash book belonging to the Society, which throws some light upon this ancient and very useful Association, not to mention anything about the merit of the lay itself:—

"JUBILEE ADDRESS,"

Written by ARCHIBALD INNES, Member of Colinton  
Friendly Society, read at a dinner held in the Parish School-

Room of Colinton, on Friday, the 14th day of July 1854,  
in commemoration of the fiftieth year of the Society's  
existence.

“ By proxy, these presents I send to you greeting,  
On this fiftieth year of our annual meeting ;  
A year much remembered—of great notoriety—  
For Colinton Junior Friendly Society.  
And since first it began, there at present remains,  
Very few of those then that recorded their names ;  
While many members have died, whose loss we deplore,  
Since first it commenced in Eighteen hundred and four.  
Yet still we are thankful that kind friends exist,  
Such as Cunningham and King, the first on the list,  
And Elliot and Dawson, my mates at the school,  
When strict old father Weir with his taws did bear rule,  
And other school-fellows, in similar condition  
Would nod when we meet with kind recognition,  
As yearly we came to your bland invitation  
To pay our arrears, as our regular donation.

But forgetting past scenes of our earlier days,  
Which form little ground either for census or praise,  
I beg your attention to what now I would say,  
On this Anniversary and Jubilee day :—  
I congratulate you on your object attained,  
On the means you have used—on the ends you have  
gained ;  
On the good you have done to the poor and distressed,  
Laid low by affliction—with dire poverty press'd,  
By prompt calling when members had drawn their last  
breath,  
And left their lone homes, then invaded by death,  
Supplying what is needful, on urgent commands,  
When sickness or funeral expenses demands ;

To comfort the widow, the bereaved and forlorn  
 Whom Heaven had appointed in sorrow to mourn  
 For many a kind man, whom they held very dear,  
 Whom before, like some present, met once in the year,  
 But we must follow those gone on before  
 And to society meetings will then come no more.

I can truly believe that, on looking around,  
 A hopeful young race, who with wisdom abound,  
 Ay will follow your plans, as strictly directed  
 For good to all those who are thereby connected :  
 Of all such who require it, supplying their needs,  
 And pursuing the path where humanity leads,  
 Full many a one from experience can tell  
 As I also can when at home and unwell  
 With my weekly allowance, when put in your mind  
 Your visitor, Elliot, was never behind,  
 But now, I am thankful, I seldom require it,  
 Though my friend's attention I still do admire it.

To conclude, I can wish you all comfort and peace  
 That true concord and harmony never may cease,  
 That abundant prosperity ever may reign  
 In that friendly society which now you sustain ;  
 And may a rich blessing from kind heaven above  
 Always characterize you with brotherly love."

The village of Colinton is about the centre of the parish, and beautifully situated in the picturesque and richly wooded valley through which the Water of Leith slowly winds its way. The late James Ballantyne describes the village in his "Miller of Deanhaugh," with "its romantic valley, its lines of

cottages embedded in the hollows ; its kail yards, and their rows of currant bushes ; its sylvan pathways threading the mazes of wood, deep, deep down in the beautiful dell." The village has of course somewhat changed for the better since that was written. Many old English-looking houses have arisen upon the upper out-skirts within the last few years. The population is about 780. The village is surrounded by many lovely walks, and much of what might be called "sweet sylvan scenery," which makes the village quite a holiday resort. The dell, for instance, is one of the loveliest walks in the vicinity of Edinburgh.

"The loveliest spot in all that lovely vale."

"Ye sacred haunts hallowed by lovers' trystings and their sacred vows."

Since the powers that be would no longer tolerate the pollution of the river bed with lime, ley and other combustibles, a very great improvement has taken place. Instead of the black, smelling, frothy water, we now see a clear stream with people fishing along its banks, which makes it a truly Highland scene and yet within a very short distance from the city. But yet, where can you find, for many miles round Edinburgh, an unsophisticated spot that is not invaded by the tea kettle and the luncheon basket of the picnicker.—*Ne exeat.*

## SLATEFORD.

To the east of the parish and about  $2\frac{1}{2}$  miles from the west end of Princes Street, is the village of Slaitfurd or Slateford. We find the first mention made of this village in the year 1654, when a certain James Scobie was delated for breaking the Lord's day, by "going away from the Kirk after foirnoones sermon and not returning to sanctifie the remainder of the day." The name is probably derived from the ford which passed through the Water of Leith there before the present bridge was built, and the blaze or slaty rock found so plentifully in the neighbourhood—consequently Slaitforde.

About the year 1782 the United Secession held their meetings here, afterwards fixing it as their place of worship. This was the scene of the early pastoral labours of the Rev. Dr. John Dick and followed by the Rev. John Belfrage, M.D. I shall have occasion to speak more fully of the two famous men further on.

In October of 1886, one of the most severe attacks of cholera that has ever been known in the district settled upon Slateford, and for a time it seemed as if the little village was to be completely exterminated.

It was supposed to have been contracted from

clothes brought to Inglis-Green, or rags brought to Katesmill, anyhow the plague did come with all its horrors. At the first outbreak all who could leave fled from the village leaving it in a semi-deserted condition, shops closed, the shopkeepers having fled, nothing went on but attending the dead and dying. The public hall was converted into a hospital. In one week fifteen died including one of the nurses. Great praise was due to Lord Dunfermline, Chairman of the Local Authority, who had seen much of these horrors abroad and who with Dr. John Balfour attended every day this scene of death and saw that the arrangements for its mitigation were being carried out.

At Gray's Mill—so called, it is believed, after some early miller of note who has left only his name, a little to the north of the village is a small room, which is still inhabited and in which Prince Charles in 1745 resided for a short time, and here his deputies from the city met him to arrange about its capitulation, but their deliberations were suddenly brought to an end by the entry of 900 Claymores into Edinburgh, headed by Sir Evan Dhu Cameron of Lochiel.

The little window above the doorway is said to be the room in which the Prince slept and through which he must have watched the clans who had spent the night in the field in front. The iron ring to which his steed was secured, upon his

arrival, still keeps its hold to one of the stable door lintels of the farm.

Close by are the white-washed dye and bleach works of Inglis-Green, about which artists may find interest in its associations with John Macwhirter, who was the son of the mill master long resident there. The works must have been in operation for many years, in 1788 Mr. Macwhirter has the following notice in the *Edinburgh Advertiser*:—“Inglis-Green, Bleachfield, 1788:—Near Slateford, two miles and a half west from Edinburgh, Hugh Macwhirter bleaches in the best manner at the following prices,” and so on.

“Mr. Macwhirter who begs leave to assure his employers that the utmost attention is paid to their cloth, which is wholly wet bleached.”

Over the village of Slateford stands a lofty aqueduct bridge of eight arches carrying the Union Canal across the vale of the Water of Leith into the parish of Edinburgh.

Yet further to the north and close to the northern boundary of the parish, our attention is attracted by the freestone quarry of Hailes, the quarry which has produced the stones for a large portion of the buildings of Edinburgh. An interesting fact connected with the quarry is that it has been working continuously for over 340 years. In what is now the centre of the workings stood the old thatch roofed village of Hailes, but

a number of years ago it was entirely removed to allow further working and is now the richest part of the quarry. There are three different colours of stone, and curious enough they are the colour of our national flag—red, white and blue. At present the quarry employs about 150 persons made up of quarrymen and labourers, not including the large number employed as carters, &c. The relation between the employer and employed seems to have been of a cordial character as strikes are quite unknown. There are good wages and the condition of the workmen otherwise satisfactory. Nearly 100,000 tons of stones are taken from the quarry on an average yearly. In some years, however, this has been considerably exceeded. Employment is given to a large number of contractors who cart the stones to the railway station or to the builder. With this department, however, the managers have nothing to do, it being arranged with the parties who get the stones. The daily average of loaded carts leaving the quarry is about 500.

The making of bricks is the latest development at Hailes quarry; and it appears likely to succeed. The bricks are of a pretty light brown colour, with a turnout of between eight to ten thousand a day. This new industry employs a goodly number of men. The quarry is upon the estate of Hailes, belonging to Sir Thomas D. G. Carmichael, Bart.

With much of the modern, Sir Thomas is ready to give a trial to any movement that is likely to be productive of present or future good. The impetus which has been given to scientific study of late years has been, in a great measure, due to the fostering care and stimulus which he has given to the subject. Sir Thomas, who may be fittingly described as a model country gentleman, succeeded to the title and estate on the death of his father, Sir William Henry Carmichael, in 1891.

#### BONALY.

The village of Bonailie, at the date of which I write, must have stood a little to the west of the present Bonaly House. The first mention of the village on record is in 1652. It must have been then of some considerable size and of some importance in the parish, as mention is made of it very frequently in the Kirk Session Records. The people were employed at what was called waulking. The wheels of those quaint old water-mills would be turned by the water of the Bonaly burn upon which they stood, and which was also at one time larger than it is at present. Dr. Balfour, the minister of the parish, writing sixty years ago says:—“The distillery has disappeared, the skinnery, its name is lost, having given place to the more poetic designation of Laverock Dale: the magnesia manu-

factory is in ruins: the noise of the waulk-mills no longer reminds the passenger of its existence; and the mill for beating flax is, comparatively speaking, in little use. Still the parish flourishes: the population increases: the rental has improved and" (adds the good man) "could a little more of that right-hearted prudence, which inclines and through God's blessing, enables man to value and steadily comply with the counsels of Heavenly truth, be infused into the bosom of the generality of the people, they would be blessed indeed." The above mentioned industries all stood upon the Bonaly burn.

#### JUNIPER-GREEN.

The thriving village of Juniper-Green is situated in the western extremity of the parish, but is of very recent origin (first mentioned in the records in 1707) having nothing of any historical importance connected with it, except perhaps as being the temporary residence of Thomas Carlyle after his marriage, which took place at Comely Bank, Edinburgh. It was this village he refers to in his "Reminiscence" where "his first experience in the difficulties of housekeeping began." Apparently at this time Carlyle's health was unsatisfactory so that perfect quietness was absolutely necessary, and he had come to Juniper-Green for that purpose, but as in Edinburgh, his house was the rendezvous

of the literary fraternity of the day, such as Guthrie, Lord Jeffrey, Chalmers, and others.

We have also had the honour of having resident amongst us in this village, Emeritus Professor David Masson, an eminent Scottish author. He was born at Aberdeen on the 2nd of December 1822, educated at Marischall College there, and at the University of Edinburgh. At nineteen he was editor of a Scotch provincial paper, and later joined the staff of W. & R. Chambers. Masson's greatest work is his ponderous "Life of John Milton, (1859-80)." In 1865 he was appointed Professor of Rhetoric and English Literature in the University of Edinburgh (see "An Edinburgh Eleven.")

The village of Juniper Green stands in the middle of what at one time was Currie Muir, a famous badger hunting ground, and is, as I said before, of very recent origin. In an old Ordinance Survey of "Ten miles round Edinburgh," published at the beginning of the nineteenth century, there is no appearance of Juniper Green at all. The name Curriemuirend is very old and probably derived from the fact that the houses stood at Currie-muir-end. The chief employment of the people is the paper making industry.

The old snuff mill at the water side is a reminiscence of "the good old times?" While other industries have advanced with leaps and bounds, the old snuff mill continues, as of yore, to jog along quietly,

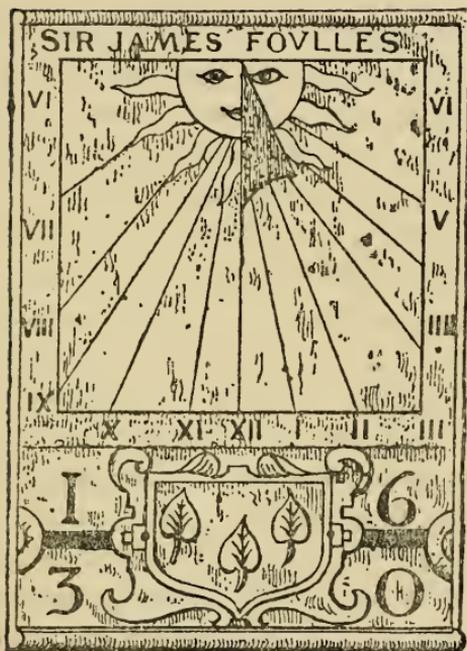
looking as if it knew no change and intended none. The habit of snuff taking seems to be fast dying out, and is rather of a past than a present custom, so out of the little colony of snuff mills only two remain, the other being about quarter of a mile further up the river, and the only two now left in Scotland.

On the opposite side of the Water of Leith stands the old mansion-house of Woodhall, purchased from the Cunninghams about the year 1701, by Sir John Foulis, of Ravelston, a progenitor of the Foulis, of Colinton House. This ancient family being now represented by Sir William Liston Foulis, Bart., of Millburn Tower, Ratho.

The house is prettily situated, with a fine southern exposure to the hills. In the wall is an antique facet-faced sun dial, which had at one time a plate fixed to it bearing the inscription "Made by John Justice, and gifted to Woodhall, 1717." It may be a specimen of amateur dialling, by young John Justice of Crichton, whom, (from Foulis's account book), we find ten years before this date, fitted out with a boy's set of clubs and balls for Leith Links, by his grandfather, the first Foulis of Woodhall, neither of them dreaming that some day golf would come so far out as Juniper Green.

In the absence of better matter, I am tempted to subjoin here a story relating, it is said, to one of the Cunninghams of Woodhall, Sir John, who was

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*Dial in Corner of Parish Church.*

raised, I think, to the Bench as Lord Woodhall. The story is related by Sir Walter Scott in his "Tales of a Grandfather," in showing the monstrous absurdities of witchcraft and everything pertaining to it. Woodhall, it would seem, was one of the seven judges who were appointed to hear cases in the administration of public justice in Scotland during the protectorate, and to make circuits for that purpose:—"An old woman was brought before him for using a spell to cure dimness of sight, by hanging a clew of yarn round the neck of the patient. Marvellous things were told by the witnesses of the cures which this spell had performed on the patients, far beyond the reach of ordinary medicine. The poor woman made no other defence than by protesting that if there was any witchcraft in the ball of yarn, she knew nothing of it. It had been given her, she said, thirty years before by a young student for the cure of one of her own family, who, having used it with advantage for a disorder in her eyes, she had seen no harm in lending it for the relief of others who laboured under the same infirmity, or in accepting a small gratuity for doing so. Her defence was little attended to by the jury; but the judge was much agitated. He asked the woman where she resided when she obtained possession of this valuable relic. She gave the name of the village in which she had in former times kept a petty alehouse. He then

looked at the clew very earnestly, and at length addressed the jury. "Gentlemen," he said, "we are on the point of committing a great injustice to this poor woman, and to prevent it I must publicly confess a piece of early folly, which does me no honour. At the time this poor creature speaks of I was at College leading an idle and careless life, which, had I not been given grace to correct, it must have made it highly improbable that ever I should have attained my present situation. I chanced to remain for a day and night in this woman's alehouse without having money to discharge my reckoning. Not knowing what to do, and seeing her much occupied with a child who had weak eyes, I had the meanness to pretend that I could write out a spell that would mend her daughter's eyes if she would accept it instead of her bill. The ignorant woman readily agreed; and I scrawled some figures on a piece of parchment and added two lines of nonsensical doggerel, in ridicule of her credulity, and caused her to make it up in that clew, which has so nearly cost her her life. To prove the truth of this, let the yarn be unwound and you may judge of the efficacy of the spell." The clew was unwound accordingly, and the following pithy couplet was found on the enclosed bit of parchment—

"The devil scratch out both thine eyes,  
And spit into the holes likewise."

It was evident that those who had been cured by such a spell must have been indebted to nature. But the users of such charms were not always so lucky as to light on the person who drew them up: and doubtless many innocent and unfortunate creatures were executed, as this poor alewife would have been had not she lighted upon her former customer in the unsuspected character of her Judge. These are things which the dignified muse of history will scarcely condescend to record or notice, and are perhaps better described in idle gossip like this than by the historic page.

### SWANSTON.

Swanston, that "least considerable of hamlets," lies to the south-east extremity of the parish and on the estate of Mortonhall. The name is very old, and must have in years gone by, been of much more importance than now, having diminished into a little moorland hamlet of some twenty houses, which Robert Louis Stevenson thus graphically describes:—"The road goes down through the valley and then finally begins to scale the main slope of the Pentlands. A bouquet of old trees stands round a white-washed farmhouse, and from a neighbouring dell you can see smoke rising and leaves rustling in the breeze. Straight above, the

hills climb a thousand feet into the air. The neighbourhood about the time of lambs is clamorous with the bleating of flocks, and you will be awakened in the gray of summer mornings by the barking of a dog or the voice of a shepherd shouting to the echoes. This, with the hamlet lying behind unseen, is Swanston."

I should hardly deemed it necessary to have mentioned the existence of such a place, but from the fact that it was here where Stevenson spent a large portion of his youth—Swanston Cottage being his father's country house. It would be quite superfluous here to go into the details of a life and writings which are so well-known to the reading public as that of R. L. Stevenson. I must therefore confine myself as much as possible to his life in this parish.

Stevenson was descended from Robert Stevenson of Bell Rock fame. His father was Mr. Thomas Stevenson, also a notable engineer, widely known and greatly honoured, the builder of the famous lighthouses of "Skerryvore," "The Chickens," "Dhu Heartach," and many shore lights and harbours. His mother was Margaret, youngest daughter of the Rev. Lewis Balfour, Minister of Colinton.

Until his grandfather's death in 1860, when Robert was ten years old, the manse at Colinton was the little boy's favourite residence, and always

wished his mother to agree with him that grand-papa's house was the nicest in the world, but his mother naturally maintained that their home was the best.

In 1854, when the degree of Doctor of Divinity was given to Mr. Balfour, the small Louis, on hearing his grandfather spoken of as Doctor, immediately said, "Now that grandpapa is a doctor surely you'll have him instead of Dr. Hunter." A wonderful quick thought and old-fashioned remark for a child of four, but a suggestively sad one too; he already knew well the necessity of a doctor to help human beings in their ailments although he could not yet apprehend the use of one for the "cure" of souls.

The taking of Swanston Cottage in 1867 as the summer house of the Stevensons was, he tells us, another epoch-making event. The boy apparently took intense pleasure in his rambles about the hills, in his dreamy rests on "Kirk-yetton" and "Allermuir," and in his wanderings with John Tod the shepherd, after that worthy had ceased, as he comically puts it, to hunt him off as a dangerous sheepscarer, the two soon became great friends, and many a bit of strange philosophy, many a wild tale of bygone droving days, the lad heard from the old man. Another great friend of early Swanston days was Robert Young, the gardener, "that man of peace and eke of wilfulness," whose austere and

puritan views of life were solemnly shared by his young master.

There still resides in Swanston a few who had the pleasure of close intimacy with the vagrant scholar, and have much to say in their slow, quiet way about "the lang-haired idle-set laddie" that often joined them while engaged in their pastoral labours.

Owing to my official capacity, I was admitted into the confidence of the people of Swanston at once. Otherwise there is a particularly strong crust of reserve to be broken through before the genuine communicativeness of their character can be reached, but when once gained they are courteous, kindly, and friendly, always ready for a "crack" and eager to hear and retail the "news" of the day.

The "douce" inhabitants of Swanston did not know very well what to make of Stevenson, although they had to succumb to the youth's winning personality, they would shake their heads doubtfully at his wandering proclivities, and could not divine his business among the hills with his note-book and bit pencil.

Undoubtedly it was here that he gathered his first impressions of nature, and it was from his careful study of the inhabitants of that homely glen that he gained that knowledge of, and insight into, those fast-dying types of Scottish life and

character, the portrayal of which has endeared him more to the mass of his countrymen than his more famous productions; and here it may be said that the best way to understand Stevenson is for visitors to get, if possible, into personal touch with the present inhabitants of the hamlet,—by no means an easy matter, for as one of them quaintly puts it, “we steek our doors when we see a stranger on the green.”

It was his father’s intention that young Stevenson should follow the family profession of engineering, and with this view he went to the Edinburgh University in the autumn of 1868.

He, however, forsook the profession of engineering and attended the law classes with the intention of being called to the Bar; but he proved to be no more an exemplary student of law than he had been of engineering, finding more satisfaction in his truant rambles and meditations in old graveyards than he did in the studies of his profession.

Mr. and Mrs. Stevenson felt it a keen disappointment that their son could not walk in his father’s footsteps, and very naturally wished him to have a profession to fall back upon, should literature, the profession he had chosen, not prove successful. It was agreed that he should read for the Bar, and forthwith entered the office of Messrs. Skene, Edwards & Garson, W.S. His heart was not, however, in the law courts, and already in that

book-lined study at Heriot Row his life-work had begun.

The very frailty of tenure by which their son had always held his life had always been a daily anxiety to his parents. All through his life the shadow of death was never quite out of his sight, the skeleton hand was continually beckoning to him. In one so handicapped it is wonderful to observe his cheerfulness, his courage, the magnitude of his work, and carefulness of his research.

It was when travelling in quest of health that he met in San Francisco in 1879 the lady he chose to be his wife, Fanny Van de Grift Osbourne of Indiana, a lady in whom he found the very highest ideals of womanhood, so that his ideal of matrimony, so beautifully described in "Verinibus Puerisque," was fully realised.

The necessity of Mr. Stevenson's health always made them wanderers, which finally ended in far Samoa, where he died on the evening of the 3rd December 1894 at the early age of 44.

The tomb of Stevenson on the top of Veal Vaca Mountain at Samoa consists of a simple block of concrete raised on a platform of the same material. On each side of this sarcophagus, so reared as to withstand all trials by tempest, have now been placed the two tablets designed by Mr. G. Burgess. On one is inscribed the requiem prepared by Stevenson himself with the years of his birth and

death,—“Alpha and Omega, the beginning and the end.” On the other tablet is traced the legend in Samoa—“The High Chief Grave of Tusitala,” and two verses translated from the book of Ruth—“Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.” Also, “Where thou diest I will die, and there will I be buried.” “The Bottle Imp” were perhaps easier to translate into Samoan than were these texts: but now and again natives linger around the grave of “the teller of tales.” His remote burying-place, though visited by few of his countrymen, will always be held to be their inalienable and particular possession and that of all the English-speaking world.



## Chapter III.

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### CHURCHES.

“ At church with meek and unaffected grace,  
His looks adorn'd the venerable place ;  
Truth from his lips prevail'd with double sway,  
And fools, who came to scoff, remained to pray.”

**T**HE ancient Church of St. Cuthberts and Hailles, now Colinton, founded in or about the year 1095, was granted to Dunfermline Abbey by Prince Ethelred, third son of Malcolm Canmore and Queen Margaret, a gift confirmed by a Royal Charter of David I. and by a Bull of Pope Gregory in 1234. This old church which most likely took the place of a still older Pictish, British or Saxon Fane, disappeared about the year 1560, probably destroyed during the invasion of the Earl of Hereford in 1544-45, and is supposed to have stood where the Hailes House now stands. The present site was chosen and a church was placed here in the year 1636 in the reign of Charles I. In the Session Records of 1681 the following note within brackets is found (“ our kirk was repaired Anno 1681). No better proof of the poverty of

these times could be found than the difficulties experienced in raising the money for the repairs referred to. The Heritors were not able evidently to meet the "casts" and so the session advanced the sum of £40 out of the poor's box, but in 1696 fifteen years after the repairs had been executed we find "the money in ye kirk box is all expended upon ye poor and for kirk dues and yt the treasurer is out of purse and that the number of indigent persons within ye paroch is increased." The session therefore resolved to sue the Heritors for the money they had expended and gave "ful power and commissione to my Lord Collingtoun and Edward Burtone, treasurer, to uplift for us and in our name ye money in ye Heritors' hands and if need bees to pursue ye recusant before ye commissar court or any oyr court competent within yis realm and act and doe for us to ye effect aforesaid, viz:—for suppling the poor to ye utermost of yair power and to grant discharges upon ye receipt of ye money," the money, however, was paid back at intervals.

About the year 1770 this church, according to the architect's report was found "ruinous and dangerous and aught to be taken down and rebuilt. The walls appearing as if they were built with drystone and bedded with old lime rubbish, having no band whatever," and the Heritors began about this time to knock out doors and build galleries or

“lofts” on the sides of the church, which of course would help to hasten its ruin. So in the year 1771 the present church was built at the nominal expense of £322. Yet the raising of this comparatively small sum seems to have been again fraught with difficulties as the Kirk Session had to lend the Heritors £50 of the poor’s money to help in the seating, and this time though there is abundant evidence of the Heritors having received the money, there being three receipts for the same signed by some of the Heritors in the end of the old Session Minute Book, there is no mention made of them having paid it back, this, however, must be considered *pro confesso*.

The church was re-seated in 1896 when the old fashioned precentor’s desk &c., was put aside. It is seated for 660, divided among the Heritors of the parish.

The church which is encircled by an old churchyard, is romantically situated on the sloping eminence at the head of the Dell and round which the Water of Leith winds slowly on its way to the Firth of Forth—

“Beneath those rugged elms, that yew tree shade,  
Where heaves the turf in many a mold’ring heap,  
Each in his narrow cell forever laid,  
The rude forefathers of the hamlet sleep.”

The churchyard is fully half an acre in size, a very interesting place. It is well filled with tombstones,

many of which are very much dilapidated and all inscription obliterated by the storms of centuries the oldest one dated as far back as 1593.

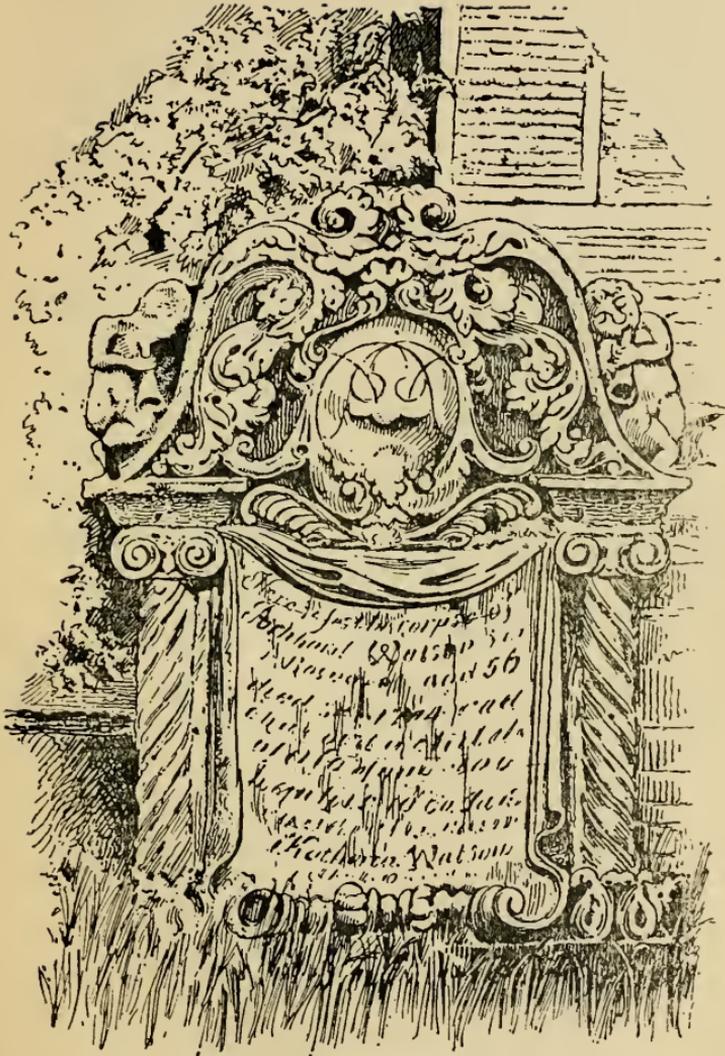
HEIR LYES ANE  
HONOURABLE WOMAN A. HIRIOT,  
SPOUS TO J. FOULIS OF COLLINGTOUN,  
QUHA DIED 8 AUGUST 1593.

The quaint inscriptions on some of the old monuments lighten the gloom of the place and sometimes makes one smile amid the sad and depressing influences of surrounding graves, for instance :—

“ Here lyes the dust of  
WILLIAM NIVEN,  
weaver in Slatefoord,  
who died April 11, 1791,  
Aged 74 Years.  
Death's a dett.  
To nature deu,  
I have paid it,  
So mon you.”

Here lyes JEAN THAMSON,  
closed within death's perisoner  
through Adam's sin,  
But rests in hope that she shall be  
Set by the second Adam free,  
who was spous to GILBERT THOM,  
who departed this life the first  
of February, her age 60 years.  
Anno, Dom. 1678.

No gravestones bearing humorous inscriptions upon them were erected during this century, they



*An Old Monument.*

mostly belong to the seventeenth and eighteenth centuries, when odd inscriptions were frequently carved upon tombs. Yet many a noble heart may lie in these neglected spots awaiting the restitution of all things with nothing to indicate that they ever existed.

“ Nor you, ye proud, impute to those the fault,  
 If memory o'er their tomb no trophy raise,  
 Where thro' the long-drawn aisle and fretted vault,  
 The pealing anthem swells the note of praise.

Perhaps in this neglected spot is laid,  
 Some heart once pregnant with celestial fire,  
 Hands, that the rod of empire might have sway'd,  
 Or wak'd to ecstasy the living lyre.

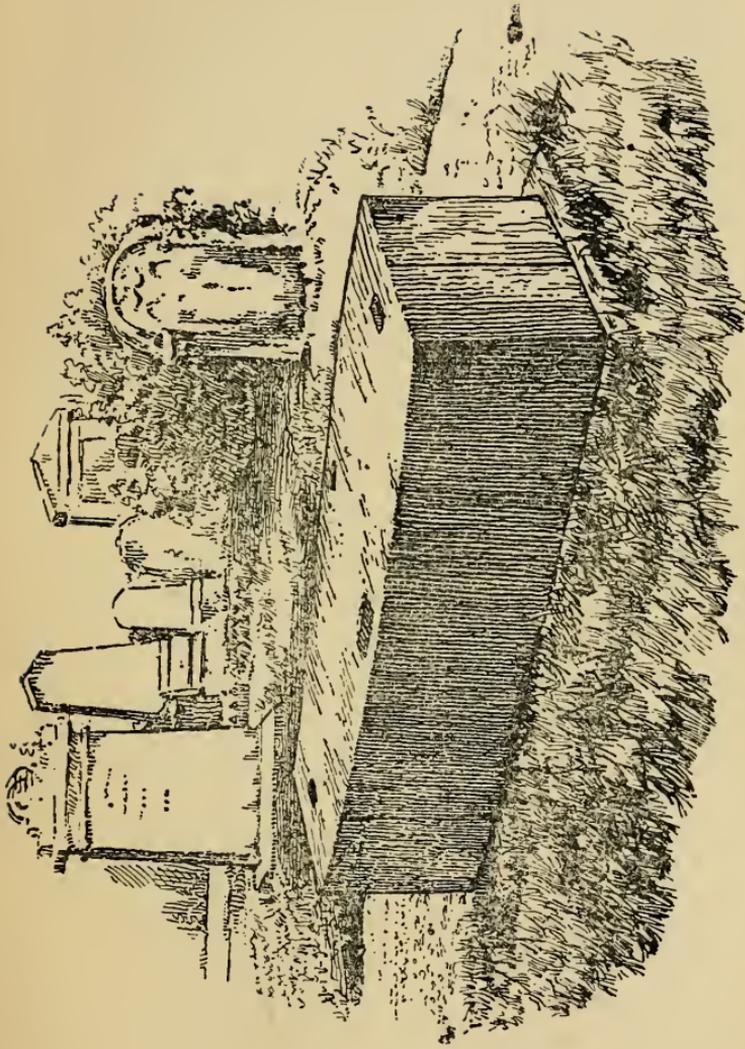
Some village Hampden, that, with dauntless breast,  
 The little tyrant of his fields withstood,  
 Some mute inglorious Milton here may rest,  
 Some Cromwell guiltless of his country's blood.

Far from the madding crowd's ignoble strife,  
 Their sober wishes never learn'd to stray,  
 Along the cool sequester'd vale of life,  
 They kept the noiseless tenour of their way.

Their names, their years spelt by unletter'd muse,  
 The place of fame and elegy supply,  
 And many a holy text around is strew'd,  
 That teach the rustic moralist to die.

Let not ambition mock their useful toil,  
 Their homely joys, and destiny obscure,  
 Nor grandeur hear with a disdainful smile,  
 The short and simple annals of the poor.”

*Gray.*



*The Mort Safe.*

We may see here also another link to the last century in the shape of an iron mort-safe. At one time there were three or four, but the others have, some how or other, been broken up, our fathers have been good enough however to leave this one. It is coffin shape, measuring 7' long by 2½' broad and 1' 6" in height, weighing about a ton. This safe was in use during the time of the resurrectionists at the end of last century and the beginning of this, the purpose of it being to prevent the newly buried bodies from being dug up and carried away for dissecting purposes. These safes were placed firmly on the grave after a person had been interred, and kept there until the body was too far decayed for that purpose. During this time the villagers were obliged to take their turn in watching the graveyard, armed with a gun, which if necessary they seemed at liberty to use. Many are the amusing though rather gruesome stories told of the adventures with the body snatchers, but the truth of most of them being questionable, I am compelled to refuse them admission here.

From the Minutes of the Kirk Session may be gleaned a list of the parish Ministers from an early date, but owing to the inaccuracy of the Minutes the dates will not follow one another closely, and in many cases we have nothing to record about them except their name.

Alexander Livingstone was Pastor when the first

Minute was recorded in 1651 and was so till his death in 1660. The following is a copy of the tombstone erected to Livingstone, and which is still to be seen in the churchyard. The asterisks indicate obliterations.

MORS PATET HORALATET

M

A L

HIC REPOSITÆ SVNI  
 \* \* \* REVEREND  
 \* \* \* \* \*

ALEXANRI LEVING  
 STONII HVIVS  
 \* \* \* \* \*

HAILEIS

QVONDAM \* \* \*  
 \* \* \* \* \*  
 VIGILANT \* \* \*  
 OBIIT 4 D \* \* \*  
 1660 ÆT \* \* \*

After Mr. Livingstone, a Mr. Robert Bennet is minister from 1660 to 1681. Then "No sermon till 1682." Mr Thomas Murray 1682-1685. Mr.

Samuel Nimmo 1686-1694. Mr. Nimmo conformed to Episcopacy, and upon the return of Presbyterianism he was deposed by the Presbytery of Edinburgh. Mr. Ja. Thomson 1694-1697. Mr. Thomas Paterson 1697-1700. Mr. Walter Allan 1700-1732. A monument in the churchyard bears the following inscription—

“ To the memory of

The Rev. Walter Allan, Minister of the Gospel at Colintoun, who diligently and faithfully discharged the duties of that sacred office in that parish for the space of 32 years, this plain monument is a testimony of her conjugal affection is erected and dedicated by his sorrowful relict, Isobell Brown. He died 22nd of November 1732 aged 54 years.”

Mr. George Gibson 1732-1746. Dr. John Hyndman 1746-1752. Mr. Robert Fisher 1753-1783. Dr. John Walker 1783-1804. At the time of Dr. Walker's ordination the patronage of the parish was held by “My Lord Lauderdale.” His rights as such had not been exercised for many years, the choice of ministers being left to the congregation and kirk-session, a state of things which, in my humble opinion, should never have been otherwise. However, at the death of Mr. Fisher, the noble Earl thought himself quite justified in ignoring the wishes of the people, and proceeded forthwith to induct Dr. Walker as minister. The congregation naturally considered this as an

outrage upon their feelings, and so embittered were they that at his first service (my informant was a parish worthy now deceased) that he was nearly jostled out at the gate by the gown tails. Many of the people left the church and joined the Secession Congregation then meeting at Sighthill, no place of worship being nearer at hand. The Burtons' family, for instance, whose forefathers had been elders in the church for centuries, left at this time. The story is told of Dr. Walker that while visiting his parishioners for the purpose of catechising them, asked an old, stern presbyterian "Who made Paul a preacher?" "It wasna 'My Lord Lauderdale'" replied the worthy with a grim smile. The Doctor was an exceeding prim gentleman, his wig always being in perfect order, the ladies of the congregation once observing a moth net protruding from his pocket accused him of carrying curlingtongs. He was Professor of Natural Philosophy in the Edinburgh University.

Mr. John Fleming 1804-1823. Mr. Fleming was a very different kind of a man from his predecessor—more of the rough farmer type. The beautiful garden which had been laid out according to the scientific ideas of Dr. Walker, was soon transformed back again to the more practical brakes of potatoes and cabbage. Yet Mr. Fleming was, in every sense of the word, a benefactor to the parish, for besides leaving a large number of books, mostly theological,

to the parish school library, a handsome present in itself, he left the sum of two hundred and forty pounds for the education of poor boys and girls in the parish. The following is an extract of his will relative to this:—*Inter alia* “First, to set apart two hundred and forty pounds stg. from my funds to be invested in the name of the minister and kirk-session of the parish of Collington jointly, the annual interest of which to be applied under the patronage and direction for the time of the five resident farmers within the parish of Collington whose individual rents on leases of nineteen years or upwards are of greatest amount, in paying the expense of the education of boys and girls, the children of poor parents in said parish at the parochial school, in reading, writing, and arithmetic, no child to be on the foundation more than three years.” The bequest, being of an educational nature, is now administered by the School Board, and is known as the “Fleming Fund.” For further information relating to the lives of Dr. Walker and Mr. Fleming, see Dr. Murray’s “Annals of the Parish.”

The Rev. Lewis Balfour, D.D., 1823-1860. Dr. Balfour was the third son of John Balfour, Merchant in Edinburgh and Leith, by his wife, Jean Whytt, the second daughter of Dr. Robert Whytt of Bennoch, Professor of Medicine in the University of Edinburgh. Lewis was born on the

30th of April 1777, in what was then No. 3 Princes Street, Edinburgh, at the east side of what is now the Waverley stairs.

In 1793 Lewis Balfour was apprenticed to a merchant in Leith for three years, but owing to the closing of the continental ports, followed by the failure of his master, the only advantage he gained was a knowledge of business habits, which was, however, of service to him in after life.

He was seized with a spitting of blood in 1796, and in October of that year was sent to spend the winter in the Isle of Wight. While there he became a volunteer, like every one else at that time, and was an eye-witness of that most important scene—The Mutiny at the Nore. Dr. Balfour repeatedly sailed through the fleet at that time, and actually saw the mutineers land a man and his chest on the beach for immoral conduct,—a striking instance of the order and discipline maintained by the men, and one that helped to allay the alarm at first universally prevalent. Indeed, so chivalrous were those mutineers that, on a report that the French had put to sea, they offered the Government to receive back their officers, fight the French, and settle their differences afterwards.

In 1779 Dr. Balfour commenced the usual course of studies in Divinity, and was licensed as a preacher on the 30th of January 1805. In March

1806 he received a presentation to Sorn, a large and populous parish in Ayrshire, thus entering on the important duties of the ministry at the mature age of twenty-nine, which he was spared to discharge for the long period of fifty-three years. His settlement at Sorn was the last that took place according to the old form—the presbytery requiring the parishioners to petition for the presentee after hearing him preach before proceeding to moderate the call.

On the 28th of August 1823, just seventeen years to a day since his first ordination at Sorn, Dr. Balfour was admitted to the church and parish of Colinton. His unwearied attention to the permanent interests of the people of Sorn was so highly appreciated that upon his transfer to Colinton they presented him with a very handsome bookcase with a suitable inscription—“ Esteeming him very highly in love for his work’s sake.”

The ignoring of sect in a community of aim always kept Dr. Balfour on good terms with all around him, whether lay or clerical, even during and after the exciting periods of the voluntary and Free Church controversies—for he never allowed a difference in views of church government to interfere with personal friendships. So highly was this truly Christian spirit appreciated that when in 1856 he was presented by the whole body of parishioners with a handsome gift, commemorative

of his having completed the fiftieth year of his ministry and thirty-fourth of his connection with the parish of Colinton, the names of every denomination were to be found among the subscribers.

Dr. Balfour closed his pulpit ministrations on the 15th of April 1860 with the sermon from the striking text "Amen." He was taken ill on the 19th April and died on the 24th after being only one day in bed. He was buried in Colinton Churchyard in the presence of a large concourse of parishioners on the 30th of April 1860, the 83rd anniversary of his birth. An amusing story is told of the Rev. Doctor and John Dodds, who was the Doctor's "man," and who seems to have been like many of that fraternity, a worthy. The story is told that one day John, with an assistant, had to open a grave in the Foulis' vault, by no means a pleasant job, and, of course, was a perfect excuse for John enjoying to some degree his favourite receipt "for a' ills" which he appears to have done, for when the Doctor came upon them, while enjoying his usual stroll, they were both lying very drunk in the bottom of the vault. Upon seeing them in such a condition the Doctor looked down upon them in his usual kind and forgiving way and said:—"Really, John, I think it is time you should repent. The time——" "but, Doctor," interrupted John, knowing a severe admonition was about to be his, "did ye no tell us no further gane than

Sawbbath that there was no repentance in the grave?" John was incorrigible.

Dr. Balfour was married to Henrietta Scott Smith, third daughter of the Rev. George Smith, D.D., of Galston, Ayrshire, by whom he had a family of thirteen—nine sons and four daughters. The youngest, Margaret Isabella, married, as already mentioned, Thomas Stevenson, the well known marine engineer, and their only child was the still better known novelist—Robert Louis Stevenson.

The degree of Doctor of Divinity was conferred upon Mr. Balfour by the University of Glasgow in December 1853.

Rev. William Lockhart, D.D., 1861. Dr. Lockhart, who had been Parish Minister of South Queensferry, was inducted as the Minister of Colinton Parish on the 11th day of January 1861, and has for the long period of now forty years discharged the duties of that office. Being the first Minister of Colinton appointed by popular vote. Dr. Lockhart, besides having done much research in connection with the Parish Church here, published, in 1889, a book called "The Church of Scotland in the Thirteenth Century," and also, in 1892, a volume of sermons written "For a season of sorrow," both of which have had a wide circulation.

The degree of Doctor of Divinity was conferred

on Mr. Lockhart by the University of St. Andrews in February 1893.

The Doctor was chairman of the Parochial Board for many years, having succeeded Lord Dunfermline in 1869, he continued to hold that office unremittingly until 1894, when the Parish Council was instituted.

The tranquility of the Parochial Board meetings were often disturbed by smart(?) business men from Edinburgh, who happened to be members, and who came occasionally, but whose actions did not altogether eclipse the intelligence of the parish. A certain member on one occasion wished humbly to move the non-approval of the minutes of a previous meeting, but was ordered to sit down by Dr. Lockhart, being told that his conduct was extraordinary. In vain he assured the chairman that such was an ordinary course at Edinburgh Town Council. The Doctor, with a frown, told him that that body did many a foolish thing.

Dr. Lockhart took a great interest also in the educational well-being of the parish, and was Chairman of the School Board for many years.

#### SLATEFORD UNITED FREE CHURCH.

This congregation dates from 1782. In that year some parishioners of Corstorphine petitioned

the Associate (Burgher) Presbytery of Edinburgh for supply of preaching. Report has it that their anti-ritualistic principles resented the introduction of the Paraphrases into the Parish Kirk. In their application, however, they plead on broader evangelical grounds, "the want of the due administration of the Gospel in that corner." They met for a time at Sighthill. Afterwards they rented a building, and then erected a church and manse at Slateford. There, in the following year, they were joined by a company of Colinton parishioners who had been offended by the presentation of the Parish Church to Dr. Walker. A contingent of the Cameronian congregation at Pentland, then vacant, also threw in their lot with the infant cause. Thus from the beginning it had in it these elements of religious conservatism combined with a desire for ecclesiastical liberty which marked the first century of Scottish dissent.

The spot selected for the church was strategically suitable, not far from the city and yet with a wide rural radius. It was also romantically beautiful. No hideous canal and railway embankment and bridges then hemmed in, and crushed out of sight, the hamlet.

The first two ministers of the congregation were somewhat famous men. The choice of them indicates no ordinary capacity and discrimination on the part of the members.

The Rev. John Dick, son of a Burgher minister of Aberdeen, was ordained in October 1786. He was only 21, but ere many years had passed he came into prominence both as a theologian and ecclesiastical leader. In 1800 he preached a series of sermons on the "evidences of Christianity," the outcome of the dispute which had been going on in the denomination between the "Auld Lights" and "New Lights" regarding the obligation of the Covenant. His mother, then a widow, was residing with him at the manse; she urged him to publish the sermons. He consented, and they appeared in the form of the "Essay on Inspiration," which at once brought the author into the front rank of contemporary divines. In 1801 he was translated to Shuttle St. (now Greyfriars), Glasgow, one of the premier churches of the body. In 1820 he was appointed Professor of Divinity as successor to Dr. Lawson of Selkirk, "the Scottish Socrates," when in the same year the Secession Church was formed by the union of the Burgher and anti-Burgher. Dr. Dick was continued in the same high office till his death in 1833.

In the beginning of his pastorate at Slateford the young minister laid out the manse garden with great neatness and beauty, adding to the natural attractiveness of the spot not a few of the embellishments of art. A holly tree, planted by him, grew to an immense size. It was in recent years

diminished in bulk, and at last altogether cut down as it darkened the manse. But it has begun to sprout again with undiminished vitality.

The Rev. John Belfrage was ordained to the charge of the now large and flourishing congregation of Slateford in 1802. Though less known to ecclesiastical fame, he was a man of even more remarkable personality than his predecessor. His whole ministry was spent in Slateford. Having studied medicine, he graduated as M.D., and added the cure of bodies to the cure of souls. He died at Rothesay in May 1833, and lies buried, along with his only son, in Colinton Churchyard. Dr. John Brown, in his "Horae Subsecivae" (letter to Dr. Cairns), refers to him at some length. He says of him: "Dr. Belfrage was a great man *in posse* if ever I saw one—a "village Hampden." Greatness was of his essence: nothing paltry, nothing secondary, nothing untrue.....His strong will and authority, his capacious, clear, and beneficent intellect, dwelt in its petty sphere like an oak in a flower-pot." He goes on to record one of the most extraordinary instances of the power of will under the pressure of affection I ever heard of. Dr. Belfrage was twice married. His second wife, who was a woman of great sweetness, died after less than a year. There was no portrait of her. He resolved there should be one, and, though utterly ignorant of drawing, he determined to do it himself.

He got the materials for miniature painting, and, I think, eight prepared ivory plates. He then shut himself up from everyone and from everything for fourteen days, and came out of his room, wasted and feeble, with one of the plates (the others he had used and burned), on which was a portrait full of subtle likeness, drawn and coloured in a way no one could have dreamed of, having had such an artist. I do not, as I said before, know anything more remarkable in the history of human sorrow and resolve.

“Rab” tells another story of the redoubtable “Doctor.” It was during the first election after the first Reform Bill, when Sir John Dalrymple, afterwards Lord Stair, was canvassing the county of Midlothian. The candidate was walking with the minister in the manse garden. Sir John was anxious and gracious; Dr Belfrage, like many ministers in his denomination, was a thorough-going Liberal. But partly from his natural sense of humour and relish of power, he was putting the Baronet through his facings with some strictness, opening upon him with startling views, and ending by asking him “Are you, Sir John, for free trade in corn, free trade in education, free trade in religion? I am.” “Well, Doctor,” said Sir John, “I have heard of free trade in corn but never in the other two.” “You’ll hear of them before many years are gone, Sir John, or I’m mistaken.”

An interesting episode in Dr. Belfrage's history is his befriending of Robert Pollok, author of the "Course of Time," who resided for some time at Slateford manse under the care of the pastor-physician.

The portraits of Dr. Dick and Dr. Belfrage hang in the Synod Buildings, Castle Terrace; the latter painted by Mungo Burton, Colinton.

The subsequent history of the congregation can be briefly obtained by the names of its ministers, as follows:—

Rev. Wm. Thomson of Paisley, ordained 1833, died October 1875; Rev. Wm. Munsie, translated from Glasgow, May 1869, resigned July 1885; Rev. G. S. Muir, M.A., of Leith, translated from Grange, Banffshire, April 1886, resigned owing to ill-health, November 1898; Rev. J. S. Calderwood, M.A., of Oban, ordained 1899.

During the latter years of Mr. Thomson's ministry, and during the subsequent period, the congregation dwindled. Other churches, planted round about, absorbed members actual and possible. At one time it almost looked as if the sturdy Burgher Bush, planted in 1782, would, unlike that of its ancestral motto, be burned and consumed. But, like Dr. Dick's holly tree, it has in recent years shown signs of taking root downwards again. It is to be hoped that, under the ministry recently begun, it will visibly flourish both in

leaf and fruit, to be an influence of great good in the village and district.

### CRAIGLOCKHART PARISH CHURCH.

In the year 1880 an iron church was bought by the Rev. Dr. Stevenson of St. George's, Edinburgh, and R. A. Macfie, Esq., of Dreghorn, and planted near the gate of Craiglockhart House. It was meant as a place of worship for Slateford and its neighbourhood in the parish of Colinton, and for Saughton and Gorgie in the parish of St. Cuthbert's. It was opened for divine service on November 20th. In the same year, on October 14th, the memorial stone of the present building was laid by Lord Balfour of Burleigh, and the church was opened for worship on March 27th, 1890. It was made a Chapel of Ease in 1894, and erected into a Parish *Quoad Sacra* on the 10th December 1897.

Immediately after its erection, A. Oliver Riddell, Esq., of Craiglockhart, one of the trustees of the church, most generously offered, on behalf of Mrs. Riddell and himself, to make the improvements and additions which have recently been completed. These have made the church, which at first was a very plain building, at once attractive and comfortable. The tower and spire, on which there is much fine carved work, is now a conspicuous and striking

feature in the landscape from whatever point of view it is seen. For their great liberality Mr. and Mrs. Riddell deserve the warmest thanks, not only of the congregation but of the whole church. The work was intrusted to Messrs. Hay & Henderson, Architects, from whose design the church was built. It is of the 15th century style of Scottish architecture. The fine window in the east end of the church was the gift of Maurice I. Lothian, Esq., of Redwood, Spylaw Road, Edinburgh. The Rev. R. W. Mackersy has been minister of the church from its commencement.

A dedication service was held in the church on Friday, June 9th 1899, at which a Tablet was placed in the porch of the church. The inscription on it runs thus :—

This plate  
Is placed here by  
the Congregation,  
In grateful commemoration of  
the liberality of  
ALEXANDER OLIVER RIDDELL,  
Esquire, of Craiglockhart,  
and of his wife,  
JEAN FAZACKERLY HORNEY,  
who erected the  
tower and spire,  
and made other  
generous gifts to this Church.  
Anno Domini 1898.

## ST. MARGARET'S, JUNIPER GREEN.

The congregation of St. Margaret's dates from 1892. During the preceding year the members and adherents of the Church of Scotland residing in Juniper Green, feeling the urgent need of a place of worship in the village, inaugurated a movement for the erection of a church. A committee was formed, and the consent of the Minister of the parish being obtained, the Presbytery of Edinburgh was approached and that Court heartily sanctioned the scheme. The Home Mission Committee was applied to for a grant, and responded to the application by voting not merely an unusual sum towards the maintenance of ordinances, but also £100 towards the cost of the erection of a temporary place of worship. As a result of the steps taken, an iron church which had previously served the congregation of Craiglockhart and which was placed by the Presbytery at the disposal of the Juniper Green committee, was opened in February 1892. Shortly before the opening, the committee charged with the selection of a Minister unanimously recommended the appointment of the Rev. Charles Maurice Short of King's Cavel, in the Presbytery of Linlithgow. Mr. Short had been for several years Minister of King's Cavel, and before his ordination to that charge was Assistant

to the Minister of Linlithgow. The sanction of the Home Mission having been obtained to this appointment, the church was opened and the new Minister introduced to his charge on the same day, 21st February 1892, by the Rev. Geo. Mathieson, D.D. of St. Bernard's, Edinburgh.

At the first dispensation of the communion held within a Sabbath or two from the opening there were present 86 communicants. Very soon the usual agencies in connection with a congregation were in operation, and things moved on so successfully that on the first Saturday of June 1895, the foundation stone of the new church of St. Margaret's was laid by His Grace the Lord High Commissioner of that year, the Marquis of Breadalbane.

On 23rd January 1897 the church was opened by the Rev. the Moderator of the Assembly, Dr. Scott of St. George's, Edinburgh.

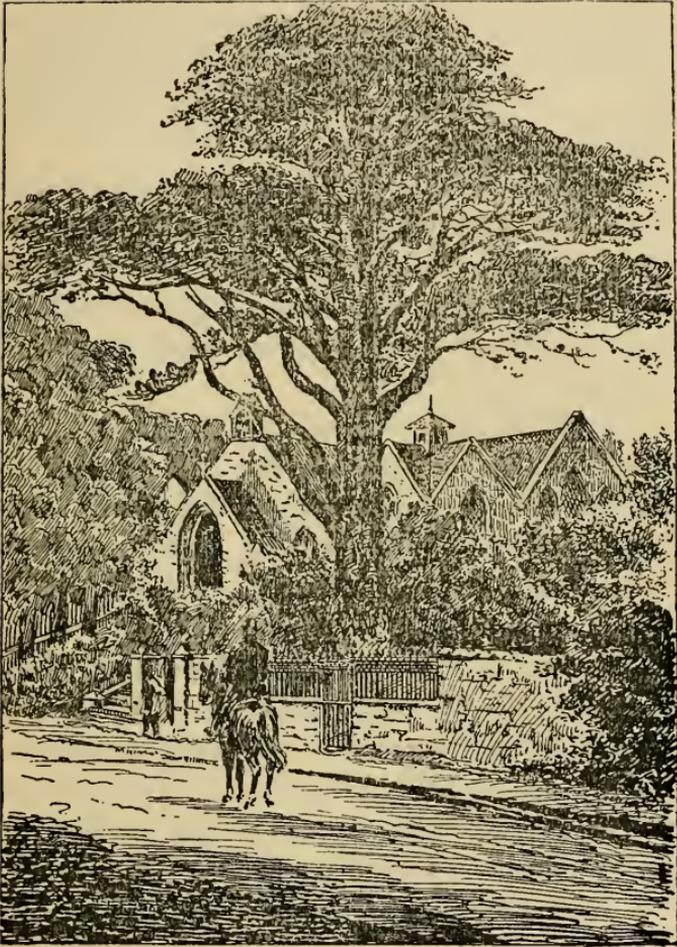
In style, it is early Gothic, and consists of nave, aisles, transepts, and chancel. A fine memorial window, presented by Councillor Murray, one of the chief promoters of the original movement for the church, is placed in the chancel, and the building is justly regarded as being one of the handsomest in the neighbourhood of Edinburgh. The chaste oak pulpit stands at the end of the nave and the north side of the transept and a fine baptismal font occupies a place near the pulpit.

When the debt is cleared, steps will be taken to get the church made into a *Quoad Sacra* Parish Church. It has at present the status of a Chapel of Ease, a constitution having been granted by the General Assembly of 1898.

### JUNIPER GREEN UNITED FREE CHURCH.

The evangelical revival under Dr. Chalmers and others culminated in 1843. That was the year of the Disruption of the Scottish Church. In Colinton, Dr. Balfour was expected to "come out" but did not. Two of his elders, Sir James Forrest of Comiston and Mr. Adam Penman, Bonaly, left the Establishment and adhered to the New Free Protestant Church. In Currie, Dr. Robert Jamieson was also expected to join the out-going party but remained in, and those of his church who did come out joined with the Colinton protesters. Services for the Sabbath were organised in Bryce's Hall, Currie, and in the old ball-room, Colinton. Various prominent men in the ministry made visits and conducted the services. At length, after a year or so, the Rev. Harry Anderson who had been Assistant to the Rev. Dr. Thorburn of Leith, was elected to the office of Pastor and was duly ordained in Bryce's Hall, Currie. After the ordination the congregation fell into a procession

and walked from Currie to Kates Mill, where they were joined by others. The whole party sat down to the ordination dinner in a large room near the finishing house at the mill. Mr. Anderson's ministry was exercised amidst difficulties. He was a powerful preacher, wise and energetic, but somewhat lengthy. For twenty-five years his ministry lasted. A paralytic shock in the pulpit was the first disablement, and ultimately he retired to Edinburgh, where he died. He was unmarried, and his sisters kept house with him. The church was built in his time, was doubled roofed with a row of wooden pillars down the middle. Lord Cockburn sat on the Minister's left hand. His daughter, who became the wife of the Rev. Dr. Stewart of Leghorn, was a very active worker in the church. The foundation stone of the church was laid by Sir James Forrest, Bart. of Comiston (Lord Provost of Edinburgh) and an elder in the congregation. Mr. Constable, the publisher, was also an elder and a useful one, and Mr. Gray of Currie held a similar office. Altogether the plucky little congregation went forward splendidly and with much heartiness. Of the Misses Anderson of the Cottage, Colinton, who joined with their widowed mother at the Disruption, two still survive in its membership and their services to the congregation have been beyond praise. Mr. George Murray Porteous, who was with the Church from the beginning, has rendered much



*Colinton and Currie Free Church.*  
*(From a Water Colour by F. Sohus.)*

help in the various offices, and others, of whom a few still survive in esteem and honour.

The Rev. Charles M'Neil was the next Minister. His father was a Minister near the Mull of Galloway, and he himself was Assistant in Fountainbridge Free Church, Edinburgh.

The present church was built in his day, being in every way worthy, and reflects great credit on the promoters of the building. Mr. M'Neil was an active man and a good Pastor. He was Minister for twelve years and then removed to Free St. George's, Dumfries.

Mr. Gladstone's voice was the first heard in the renovated church. During the first famous Midlothian Campaign in 1879-80, the church which was not seated or occupied for worship was filled to the doors and windows with an eager crowd to hear the venerable statesman.

The vacancy was prolonged for a year, and at length the Rev. Hugh Falconer, B.D., who had preached some months before as a student, was elected and ordained. He was a native of Newhaven and a Cunningham Fellow of the New College, and was travelling and studying abroad at the time. He was a man of high gifts, a philosopher and poet, widely read, and was possessed with a rich voice, which greatly enhanced his preaching. In 1892 he was elected to succeed the Rev. Dr. James Hartings at Jesmond Presbyterian

Church, Newcastle, where he now ministers to a large and influential congregation.

Early in 1893 the Rev. Norman Campbell Macfarlane, who had been unanimously elected, was inducted to the pastorate. He had been eight years settled at Cruden, in Aberdeenshire, and was called from there; previously he had held assistant-ships in Mayfield and Warrender Park, Edinburgh. Under him the membership has largely increased, and the congregation is well organised and in hearty working order.

#### THE EPISCOPAL CHURCH OF ST. CUTHBERT.

The Episcopal Church of St. Cuthbert, standing in its pretty grounds at Colinton, must attract the attention of every passer by. Built ten years ago by the congregation from the design of Dr. Rowand Anderson, and since added to and beautifully decorated by the generosity of Mr. and Mrs. Oliver Riddell of Craiglockhart, is a very interesting example of a variety of Scottish Gothic architecture. It consists of nave, chancel, transept, side chapel, vestry, and tower containing a peal of three bells presented by the members of the congregation, there being at present 115 resident communicants.

Inside, the church has been adorned by painting and carved oak screens and pulpit, all of which has been beautifully picked out in gold and colours, and the result is very striking. In the nave there is a lovely specimen of the work of Mr. Holiday in the window placed by Mrs. Auldjo Jamieson as a memorial to her eldest son, whose accidental death a few years ago called forth such widely felt sorrow. The church is a striking and charming feature in the landscape, the congregation forming an important element in the religious and social life of the parish. The Rev. X. Peel Massy, B.A., has been clergyman since the beginning.



## Chapter IV.

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### BIOGRAPHICAL.

“The wisest man could ask no more of fate  
Than to be simple, modest, manly, true.”

*Arnold.*

**I**T is but natural, that after raising your curiosity so far, that you should expect from me something biographical as an indispensable appendage to a sketch such as this. I am afraid, however, that anything that I can say must necessarily be desultory and unchronological.

The idea must therefore be to throw what light I can upon the persons to whom the principal property of the parish may have belonged at one time or another. For though I know that few rural parishes can boast of so many distinguished men having had connection with it, a continuous biography would be for me quite impossible, and perhaps not desirable.

The old castle of Colinton, now a decorative ruin on the Colinton House estate, was bought by Sir James Foulis in 1519 from Lord Kilmaurs “for certain sums of money paid to me by the said

James, and other thanks and gratuities done and to be done by him to me." The barony then comprehended the lands of Swanston, Dreghorn, Bonaly, the Brewlands of Colinton, Badds, Pilmuir Oxgangs, Comiston, the estate of Lymphoy in Currie parish, and sometime afterwards also the estates of Craiglockhart, Newmains, and Bow-bridge.

This extensive landowner had married Agnes Heriot of Lymphoy, whose tombstone is still in good preservation in the aisle of the Parish Church here, and bears the following inscription:—Here lyes ane Honorabil Woman, A. Heriot, spous to J. Foulis of Colintoun, *vas quha*. Died 8 August 1593.\*

In 1528 James Foulis was made King's Advocate, and Clerk Register in 1531. He was concerned in all the public transactions of his time, and was one of the commissioners appointed in 1543 to negotiate a marriage then proposed betwixt Mary Queen of Scots and Prince Edward of England.

He was succeeded by his son Alexander, who

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\* Directly below the floor of the church here, is the vault belonging to the Foulis family, and—

“Perchance, all thoughtless as they tread  
The hollow-sounding floor  
Of that dark house of kindred dead,  
Which shall, as heretofore,  
In turn receive to silent rest,  
Another and another guest.”

was created a Baronet in 1634, who was again succeeded by his son Sir James. This Sir James, who had espoused the Royal cause during the time of the Protectorate, had his large estate plundered and his numerous farms burned. The following minute, which was read before Parliament after the Restoration, will give an idea of the heavy losses he sustained, and which alone were sufficient to have ruined any family, and even the ample resources of Sir James were severely put to test. In fact, the comparative poverty to which this patriotic man was reduced has kept his descendants even until now labouring under the burden which was then entailed: "The report underwritten was presented and read in Parliament, whereof the tenor follows:—The Earls of Dumfries and Callendar, the Lord Carden and Commissioners for Stirling and Ayr, appointed by the Lord Commissioner His Grace and the Lords of the Article, to take trial of the losses sustained by the Lord Colintoun, do find that, in anno 1648, he disbursed £6600 Scots (a £ Scots was 20d. stg.) of his own proper money upon the levying of a regiment of horse for His Majesty's service, and that by and attour the great expense he was at after the defeat of Preston. *Item*, finds by the testificate of several gentlemen, his neighbours, that in the year 1650 he had his whole tenants' houses, barns, byres, and ousets in the town and lands of Craiglockhart and

Bowbridge totally burned by the usurper's army : all which are estimated by the said gentlemen to £4000 Scots. *Item*, it is certified by the said gentlemen that he had his whole plenishing within the manor place of Colintoun burnt or taken away by the said usurper ; and that all the doors and windows, iron work, and much of the lofting and roof, were burnt, pulled down, and destroyed, or taken away by the said usurper : and that he had several other houses, barns, and byres in Colintoun burnt, and much of the planting cut, all estimate by the said gentlemen at £10,000 Scots. *Item*, that he had his whole corn and other stock upon the mains of Colintoun then laboured and possessed by himself and his own servants, all destroyed and taken away ; estimate by the said gentlemen at £3,033 Scots. *Item*, it is certified by a great many gentlemen, heritors within the West-Kirk Parish, and under their hands, that the said Lord Colintoun, in the year 1650, had the manor house of Bonnington, and the whole tenant houses, barns and ousets belonging thereto, destroyed and burnt ; estimate by the said gentlemen at £6,000. *Item*, finds that when he was taken prisoner at Eliot [Forfarshire] there were taken from him in gold, money, jewels and horses to the value of £3,000 Scots. *Item*, his whole estate being laid waste in the years 1650 and 1651, as also sequestered by the usurper, till the year 1654, his estate, then

consisting of the barony of Colintoun, barony of Ratho and lands of Bonnington, being yearly worth £12,200 Scots, conform to the rental produced, his loss of the said four years' rents, defalking (excepting) £1,335 Scots, received out of the lands of Ratho, together with £2000 Scots, reckoned in the former article as one year's rent of the parks and mains of Colintoun, amounts to £45,033 Scots. Sum of the whole losses above written extends to £77,666, and it is our humble opinion that the said losses should be recorded in the books of Parliament, which report being taken into consideration by the Lord Commissioner and estates of Parliament, they have appointed and appoints the same to be recorded in the books of Parliament."

At this time large parts of the estate, Dreghorn, Comiston, New Mains, (now Colinton Mains) and several other places were sold, the position of the family being thereby seriously affected. Sir James Foulis was called to the bench as Lord Collintoun.

The name "Foulis" is said to be of Norman origin, a corruption of the old Roman "Fewllis," foliage, the armorial bearings being three bay leaves. The family is now represented by that of Woodhall in this parish.

About the year 1790 the house was occupied by Sir William Forbes, of Pitsligo, a Banker in Edinburgh, of whom Sir Walter Scott writes, in the

introductory epistle to the Fourth Canto of  
"Marmion,"

"Far may we search before we find  
A heart so manly and so kind."

His son, the young Sir William, and Sir Walter were however better acquainted. They had known each other from childhood, and afterwards served in a corps of volunteer cavalry, just before their paths were to be crossed in a more delicate and tender region.

You must remember the allusion which Lockhart makes in his "Life of Scott" to a "first love" which ended so unfortunate for the poet. We are told how their acquaintance began in the Greyfriars' Churchyard where rain happened to be falling one Sunday after church-time. Scott offered his umbrella to a young lady and the tender having been accepted, escorted her to her home, which proved to be at no great distance from his own. To return from church together had, it seems, grown into something like a custom before they met in society. It then appeared that the mothers of the two young people, Lady Jane Stewart and Mrs. Scott had been companions in their youth, though, both living secludedly they had scarcely seen each other for many years. The two matrons now renewed their former intercourse. For long years Scott nourished this dream, but it was

doomed to end in disappointment. 'Green-mantle' preferred a friend of Scott's who was in this also a rival, "a gentleman of the highest character, to whom some affectionate allusions occur in one of the greatest of the poet's works, and who lived to act the part of a most generous friend to Scott throughout the anxieties and distresses of 1826 and 1827." The lady was Williamina Belches Stuart, and the more fortunate rival was Sir William Forbes of Colinton House, who married the lady whom Scott so loved. Lockhart adds that he has no doubt that this deep disappointment had a powerful influence in nerving Scott's mind to those legal studies which were to fit him for being called to the Bar." Some ingenious observers have traced a result deeper and more lasting. Keble, in a beautiful essay on Scott, more than hints a belief that it was this imaginative regret haunting Scott all his life long, which became the wellspring of his inspiration in all his minstrelsy and romance. Be that as it may, the success of his rival seems to have made no break in Scott's friendship with Forbes. About thirty years afterwards, when Scott's fame was at its full, he makes the following entry in his diary:—"1826, January 20, Sir William Forbes called, the same kind honest friend as ever." Again in January 26, "Sir William Forbes took the chair and behaved as he has ever done with the generosity of ancient

faith and early friendship. In what scenes have Sir William and I not borne a share together, desperate and almost bloody affrays, rivalries, deep drinking matches—and finally with the kindest feeling on both sides, somewhat separated by his retiring much within the bosom of his family, and I moving little beyond mine. It is fated our planets should cross, and that at the periods most interesting to me—down—down—a hundred thoughts.”

On hearing of the death of his early friend, Scott writes in a letter dated “Abbotsford, October 28, 1828. Your letter brought me the afflicting intelligence of the death of our early and beloved friend Sir William. I had little else to expect from the state of health in which he was when I last saw him, but that circumstance does not diminish the pain with which I now reflect that I shall never see him more. He was a man, who, from his habits could not be intimately known to many, although everything he did partook of that high feeling and generosity which belongs, perhaps, to a better age than that we live in. In him I feel I have sustained a loss which no after years of my life can fill up to me: and if I look back to the gay and happy hours of youth, they must be filled with recollections of our departed friend. In the whole course of life our friendship has been uninterrupted, as his kindness has been unwearied.

Even the last time I saw him (so changed from what I knew him) he came to town when he was fitter to have kept his room, merely because he could be of use in some affairs of mine. It is melancholy to reflect that the life of a man whose principles were so excellent and his heart so affectionate, should have, in the midst of external prosperity, been darkened, and I fear shortened by domestic affliction; but those whom He loveth He chasteneth." Then follow some reflections on the thought of meeting departed friends hereafter, somewhat more serious than Scott usually indulged in. As far as we can find from his writings there is but one allusion made by Sir Walter to the lady who became Lady Forbes. In his diary, a year before the above letter was written, 1827, while on a visit to the neighbourhood, he drove over to St. Andrews, not having seen it for many years, and thus he describes it:—"I did not go up St. Rule's Tower as on former occasions, this is a falling off, for when before did I remain sitting below when there was a steeple to ascend. . . . I sat down on a gravestone, and recollect the first visit I made to St. Andrews, now thirty years ago. What changes in my feelings and my fortunes have since taken place!—some for the better, many for the worse. I remember the name I then carved in Runic characters beside the castle-gate, and asked why it should still agitate my heart,

but my friends came down from the tower and the foolish idea was chased away." What the name was can easily be guessed. The old sexton rejoiced to point out the spot within the roofless tower of St. Rule where Sir Walter sat on the stone "with a rough hairy cap on his head."

The marriage of Sir William Forbes and Willamina Belches Stuart took place on the 19th January 1797. Their family consisted of four sons and two daughters. Lady Forbes unfortunately died shortly after the birth of the youngest child, James David, who became the Principal of the United College in the University of St. Andrews, and also Professor of Natural Philosophy in the University of Edinburgh, whose life, written jointly by Professors Sharp, Tait, and Adams-Reilly, affords hours of the purest enjoyment.

" He shall be like a tree that grows  
Near planted by a river,  
Which in his season yields his fruit,  
And his leaf fadeth never."

So says our old version of the Psalms with respect to the righteous man, and James David Forbes was a righteous man, whose mind yielded precious fruit and whose leaves will never fade.

In December 1830 this old family home of the Forbes at Colinton was broken up, removing with his two sisters to Edinburgh.

Forbes thus records his feelings at the change. "We are about to leave this delightful and endeared spot—endeared by its beauties and comfort by long habit, by the associations of childhood and youth, and by the tenderest recollections of riper years. So deeply and heavily has this event pressed upon me ever since I saw its necessity, that I am almost ashamed to confess the weakness of my feelings connected with inanimate objects."

Thus experiencing the pain which has been the lot of so many in every generation—

" We leave the well-beloved place,  
Where first we gazed upon the sky ;  
The roof that heard our earliest cry,  
Will shelter one of stranger race."

Professor Forbes was a man who would have shrunk from any unnecessary manifestation of his religious feelings, still it is due to the cause of truth in this scientific sceptical age to record the unquestioning submission of Forbes to the will of God, and the same lowly acceptance in the merits of a crucified Saviour. The heights in the scientific world to which he reached never seemed to have disturbed or cast a shadow of a doubt over his faith, and the bridge-building of reconciliation between religion and science, such as is so common now-a-days was totally absent in him. The picture which Bishop Forbes draws of his death-bed scene

is altogether beautiful. "Now minister to me, he would say after a conversation on the things of the world, and then he would have prayers said to him. Night after night it was so; but the most touching scene of all was, when the door was opened between the two sick-rooms (his daughter being also on her death-bed) a temporary altar fitted up and the divine mysteries celebrated. The rites were indeed maimed, the invalids being too weak to hear the entire service, but those who knelt at that lowly table will never forget the devotion of those who communicated these blessed days." Such is the hallowed power and sacred influences of which our Scottish bard bore testimony when he penned the immortal words—

"From scenes like these old Scotia's grandeur springs,  
That makes her loved at home, revered abroad."

The old Castle, though only a part of what it once has been, may be studied with much interest as a specimen of the baronial castle in the early part of the fifteenth century, when at once a mansion and a stronghold, combining beauty and comfort with strength and security against enemies.

Crossing the low doorway one stands a few moments in the old kitchen, up the wide chimney of which, now black and cold, great fires once blazed and crackled. Then a peep into the other rooms—long, low, narrow, gloomy places, and after

a moment or two turn away with a shudder. Ascending a narrow winding stair we are brought up to what would be the principal rooms, all arousing the interest and claiming the attention. From the large window in front we may gaze down on what was once the court-yard, and as we stand here in this deserted ruin the present is for a time forgotten, fancy wanders back to the days when the old castle was the abode of the great and the gay ; when the walls rang with sounds of mirth and revelry, and from its court-yard many a merry band rode forth to the tournament and the chase.

In front of this old and interesting edifice stands a holly hedge which forms two squares encircling what was at one time the flower gardens. The hedge, which is the rendezvous of thousands of the feathered tribe at night, is said to be the largest in Scotland, standing over forty feet high, and is over twenty-five feet through, and supposed to have been planted some three hundred years ago. A few yards to the east stands the western gable of what in Roman Catholic times must have been the chapel or oratory. Mostly all mansion houses had their private domestic chapel in those days. It has two little windows which have been described as 'antries,' from which would be distributed charities to the poor. This, however, cannot be as they are not out through the wall. They were more pro-

bably used for holding rosaries, etc., used in the Roman Catholic form of worship. You may remember that Mrs. Oliphant makes this "vacant threshold" the scene of one of the widest known of modern ghost stories.

Mr. Henry Hallam in his "View of the State of Europe from the Middle Ages," says—"The domestic buildings occupied by families of consideration would not seem very spacious or convenient, far less would this luxurious generation be content with their internal accommodations. It is an error to suppose that the English gentry were lodged in stately or even well-sized houses. A gentleman's house containing three or four beds was extraordinary well provided, few contained more than two. The walls were commonly bare, without wainscot, or even plaster, except that some great houses were furnished with hangings, and that probably hardly so soon as the reign of Edward IV. It is unnecessary to add, that neither libraries of books nor pictures could have found a place among furniture. A few inventories of furniture that still remain exhibit a miserable deficiency. It is in this sense, probably that we must understand Cæcus Sylvius, if he meant anything more than to express a traveller's discomfort when he declares that the King of Scotland would rejoice to be as well lodged as the second class citizens of Nuremburg. Few burghers of that

town had mansions, I presume, equal to the palaces of Dunfermline or Stirling; but it is not unlikely that they were better furnished."

The modern seat at present inhabited by Colonel Trotter stands on a beautiful eminence overhanging the village of Colinton, was built by the first Sir William Forbes, who unfortunately died just as it neared completion in 1806. It then became the residence of Lord Dunfermline, who was some years Speaker in the House of Commons, and son of the famous General Sir Ralph Abercrombie.\* A tale of a very different flavour, yet racy of the spot, is attached to the beechen avenue that leads to the village. Thither one pleasant Sabbath morning before church-time had sauntered Lord Dunfermline in his smoking-cap and dressing-

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\* "There was something remarkable," writes one of his contemporaries, "in the family of Sir Ralph Abercrombie. The father, who was born in 1704, lived to see his four sons, honoured and respected at the head of their professions. While his eldest son, Sir Ralph, was Commander-in-Chief in the West Indies, his second son, Sir Robert, held the same position in the East: Lord Abercrombie, the third son, was an eminent, learned and virtuous Judge, and the fourth died in possession of an independent fortune, acquired in the service of the East India Company. Three of his daughters were married to gentlemen of family and fortune who resided so near him that he could dine with either any day he chose, and the fourth daughter continued unmarried, devoted her days to the declining years of her father, who died in his 97th year."

gown, and prone on the path before him lay a tipsy Edinburgh tailor clad in orthodox black, who raised himself from the gutter upon his elbow, and reproachfully addressed the statesman—"Do ye no think shame, desecratin the Sawbath wi' sic claes?" He was succeeded by his son, also Lord Dunfermline, Minister Plenipotentiary to the Court of the Netherlands, and who was father to the present Hon. Mrs. Trotter.

### DREGHORN.

To the south stands the stately, modern residence of Dreghorn Castle. The names of some of the residences such as Dreghorn, Woodhall and Redhall are very old. Amongst the missing crown charters of Robert II. was one confirming a lease of the barony of Redhall in the shire of Edinburgh, "except Dreghorn and Woodhall" by Alexander Meyaners of Woodhall, to the Earl of Fife and Monteith. Dreghorn was built by Sir W. Murray, master of works to King Charles II. In the early part of the eighteenth century it was the property of a family called Pitcairn. In the churchyard here a tomb belonging to the Dreghorn estate bore the following inscription, it is now quite illegible. "Here lyes Mr. David Pitcairn of Dreghorn, who departed this life 27th January 1709 and of his

age the 60th year, leaving behind him Mary Anderson, his wife, with five sons and seven daughters by her." Mr. Pitcairn, who was a Writer to the Signet in Edinburgh must have resided much on the property and to have taken a deep interest in all parochial matters connected with the parish, and enjoying to a large degree the respect and confidence of the parishioners, being the ruling elder in the Parish Church for many years.

"Perhaps no private gentleman was ever the progenitor of so many persons remarkable in themselves, or who, by inter-marriage, formed such high connections as to rank, intellectual abilities and acknowledged public service," as Mr. Pitcairn. One of his grand-daughters became the wife of Patrick Brydone of that ilk.

He was succeeded to the estate by his eldest son Patrick, who followed the same profession as his father, and who sold the estate to a gentleman named Hume in 1715.

David Malloch or Mallet, a poet and miscellaneous writer, was tutor for many years to the children of Mr. Hume of Dreghorn. Of his career from youth to manhood, nothing certain is known, as in after life, either through pride or prejudice, he studiously endeavoured to conceal his true name and origin. In 1723 Malloch's pleasing ballad of "William and Margaret," written at Dreghorn, appeared. The

beauty of the production was so highly praised, that it inspired him with courage to apply himself closely to his poetical studies. In 1728 he produced a poem under the title of "The Excursion." It is a collection of poetical landscape sketches, with some skill and elegance, in imitation of Thomson's "Seasons," but much inferior.

About this time Mallet, through the recommendation of his friends, had the good fortune to be appointed under-secretary to His Royal Highness, Frederick, Prince of Wales.

In 1742 Mallet made a considerable addition to his fortune by marriage. He had already buried one wife, by whom he had several children, but of her there is no account. His second choice was Miss Lucy Estol, with whom he received a fortune, and hence becoming either indifferent or lazy, he allowed seven years to pass without favouring the public with anything from his pen. When at length his "Hermit" 1749 appeared, on the merits of which critics were much divided. Then "A Plain Man" 1756, "Elvira," 1757. Mallet had the happiness of a wife who had much "faith." She "believed" that her husband was the greatest poet and wit of the age. Sometimes she would seize his hand and kiss it with rapture, and if the looks of a friend expressed any surprise, would apologize that it was the dear hand that wrote those divine poems. She was lamenting to a lady how much

the reputation of her husband suffered by his name being so frequently confounded with that of Dr. Smollett. The lady answered "Madam, there is a short remedy, let your husband keep his own name." Proof of the silly vanity and weakness of this well-matched pair will be found in "Johnston's Lives of the Poets." In a declining state of health Mallet went, accompanied by his wife, to the south of France, but finding no improvement he returned to England and died in 1765.

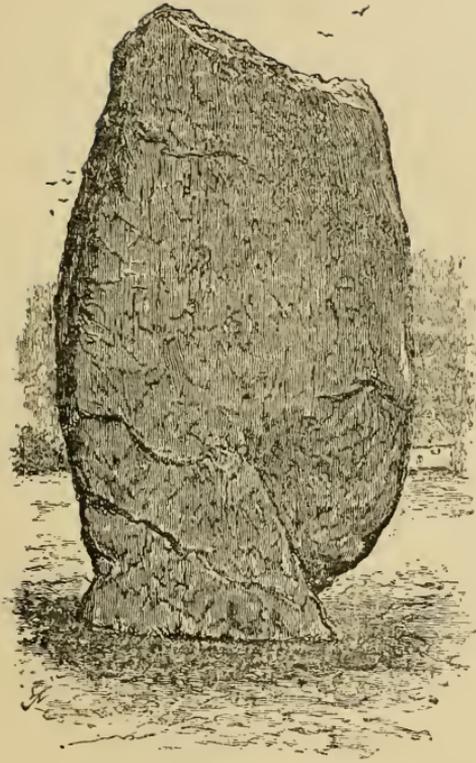
The estate of Dreghorn has changed hands so often that it is difficult to give a record. After Mr. Hume, came one Dalrymple, then Dr. St. Clair, professor of medicine in the Edinburgh University and one of the pioneers of medical science; then John Maclaurin, son of the eminent mathematician, who was called to the bench as Lord Dreghorn; then Mr. Alexander Trotter, paymaster of the navy, whose grandson Mr. Coutts Trotter, a man of literary distinction and patriotic ardour, disposed of it to Mr. R. A. Macfie, for some years M.P. for Leith Burghs, under whose hands it has undergone considerable improvements.

Among the many hobbies of Mr. Macfie, was the one of erecting monuments of various kinds upon his estate. At the main entrance to the estate at Redford he erected a substantial monument in memory of the Covenanters and others. The monument stands about thirty feet high, round

the top are the words "Romans." "Cromwell, 1650," "Covenanters, 1666," "Charles 1745," with a tablet fixed upon the base of the pillars, bearing the inscription beginning "Those teeming plains were trod by Roman feet," and so on, but are much too lengthy to afford of their admission here. The pillars of the above monument formed the colonnade in front of the old Royal Infirmary, Edinburgh.

Close at hand is the quaint old house of Redford, with its garden embosomed among fine trees in a pretty dell. There are many allusions in the letters of Cromwell in 1650 to places in its immediate vicinity. It is particularly interesting as being the birthplace of "that devourer of books," John Allen, political and historical writer.

Still further east and at the eastern extremity of the Parish, on what was at one time the "Templelands of Swanston, was fought a great battle, it is said, between the ancient Picts and Scots. Two large cairns were erected there, these, however, were foolishly broken up by some sacriligious hand and used for road metal. Tradition records that upon lifting them a large quantity of human bones were found in and under them. On the other side of the turnpike-road stands a very old monolith, the largest in the vicinity of Edinburgh—this is a large, rough unhewn pillar of whinstone standing fully ten feet high. Unfortunately there is neither



*The Comus Stone.*

mark or inscription to give any information as to its origin. It is known as the Caiy Stone, Comus Stone, Ket Stone, or Battle Stone. Adjacent to it is a square of trees marking an extensive camp of prehistoric times reminding us of

“The mouldering lines,  
Where Rome, the Empress of the world,  
Of yore her eagle wings unfurled.”

The Roman road from York to Carriden passed through the lands of Comiston here.

The rocky declivity of the Pentlands which overlooks this, is called Cairketton, 1,580 feet above sea level. The name was derived probably from the camp above referred to. The rocks are chiefly composed of *clayey felspar* or *petunse pentlandica* strongly impregnated with black oxide of iron and would be very useful but for that impregnation.

A little to the north stands the mansion-house of Comiston most probably deriving its name from the “Comistone” above referred to. It was built by Sir James Forrest in 1815. The Forrests of Comiston, however, date further back than this, mention being made of a Captain Forrest in the Kirk Session Records in 1719. Sir James Forrest was Lord Provost of Edinburgh in 1840.

Before the establishment of the Edinburgh and District Water Trust, and the introduction of the artificial supply of water from Glencorse and other

reservoirs, the people of Edinburgh chiefly procured that necessity of life from the springs around this district which are copious and excellent.

Proceeding further north and still on the eastern boundary of the parish stands the old fortalice of Craiglockhart. Strange to say there is not a single vestige of its precincts left. It was built after the fashion of the old Scottish castle or border keep, nothing now remaining except the narrow square tower. As early as Alexander III., 1249, the estate of Craiglockhart was purchased by Sir Simon Lockhart, from whom probably the district has derived its name. The character of the building—the arched roof, etc., all point to it having been built about that date; and if a little care was taken to preserve these venerable piles they might stand for centuries to come.

Two of the largest and most prominent buildings in the parish are in this vicinity, viz., the Edinburgh Hydropathic Establishment and the Edinburgh City Poorhouse. The country residences of the rich and poor respectively.

#### R E D H A L L.

Within the grounds of Redhall stood the residence of Sir Simon Otterburn, the friend of George Buchanan, and who in 1527 was appointed King's Advocate conjunctly with Sir James Foulis of Colinton House. He was also Lord Provost of

Edinburgh, and represented that City in the Scottish Parliament when the great dispute took place on the marriage of Mary Queen of Scots and Prince Edward of England; and for some racy remarks made before that House he was thrown into prison. Sir Adam, who was twice married, we are told "presented forty solidi to the altar of the blessed virgin in St. Giles, Edinburgh, for the safety of the souls of the two ladies Otterburn." This family has long been extinct. In 1650, when inhabited by Major Hamilton, a descendant of Sir Adam Otterburn, the castle of Redhall was stormed by Cromwell while skirmishing around Edinburgh before the "Drove of Dunbar," and after a valiant resistance was taken and the house sacked, and the property seized, which must have been considerable, as "sundry gentlemen about had put their goods there for safety" in these troublous times. The prisoners, we are told, were stripped naked and hunted off, but the major was allowed to make his escape as a reward for his bravery. The castle must have been completely destroyed as it was never again inhabited. The ruin has now completely disappeared, the stones being utilised in making drains, &c., for the present mansion-house. All that remains to be seen of the pile is an escutcheon with the Otterburn's coat-of-arms upon it (three otters' heads and vyverus), built into the wall of the old doocote.

The property was bought in 1755 by Mr. George Inglis, Attorney in Exchequer, and partner of Henry M'Kenzie, the "Man of Feeling." He at once began to build the present house, and when he and his wife died without family in 1785, Redhall went to his nephew, Captain John Inglis, R.N., who commanded "*H.M.S. Belliqueux*." At the battle of Camperdown, when so confused by the signals of the admiral, he shouted with impatience to his sailing-master,—“Hang it, Jock! doon wi' the helm, and gang richt into the middle o't;” closing his telescope as he spoke. Captain Inglis who was a close personal friend of Lord Duncan, received the honorary freedom of the City of Edinburgh in 1797, and received the rank of Vice-Admiral of the White in 1805.\* He was a Heritor of the parish, and took great interest in the transactions of that body.

The mansion-house of Redhall is a nice old building in the French chateau architecture, the red harl giving it a picturesque appearance as it stands in the midst of its wooded environment. Katesmill, once the foremost in the history of the papermaking industry, is on the estate. The mills were situated just below Colinton Dell, and occupied a site in the romantic valley of the Water of

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\* He died two years later and was succeeded by his eldest son, the grandfather of the present proprietor.

Leith, upon which mills of one kind or another have been for hundreds of years. In the earlier years of the century the mill was devoted to the manufacture of hand-made paper, and it was there, it is said, that the paper was made on which the Bank of Scotland's first notes were printed. That had to be done under considerable oversight, and the "bank-house" as it was called, is still standing while all around is a howling wilderness; the shattered walls and gable-ends, and the rusting machinery, all that now remains of the once busy hive of industry which was destroyed by fire in 1890. There seems no likelihood of the site being again utilised for commercial purposes, the proprietor having resolved, largely on the ground of amenity, to have the tall chimney (275 feet) removed. The chimney was a rather curious object of interest to travellers by the railway, as the train running round three sides of it on a sharp curve, caused it to assume aspects like the Leaning Tower of Pisa. It was intended to bring down this enormous structure body-bulk, the *modus operandi* being by undermining and pulling. The steeplejack had on the Thursday made what were considered ample arrangements for carrying it to a successful issue, but after it had been strained for sometime on the Friday afternoon, the rope broke and matters were allowed to rest. In the course of the evening further progress was

made with the work of undermining, and everything looked as if the fall would be satisfactorily brought off on the Saturday afternoon, when it was expected there would be, as was the case on the Friday—a large gathering of spectators and picture-makers by means of the camera. To the intense disappointment of all these, the chimney suddenly toppled over at an early hour on the Saturday morning; and what must have been a really grand spectacle was practically unobserved.

The mill and mansion-house was tenanted for nearly thirty years by the late David Chalmers, Esq., a nephew of the Doctor of Disruption fame.

The family and estate of Redhall is now represented by John Alexander Inglis, Esq., of Redhall and Auchindinny.

#### H A I L E S   H O U S E .

To the north-west of Redhall and on the estate of Sir Thos. D. G. Carmichael, Bart., stands the Hailes House, supposed, and upon which most of those interested in the history of the parish are agreed, that this was the site of the parish church in Mediæval times. A little to the south, on the edge of the bank, stands an old square ivy-mantled tower, to which every regular passenger in the Balerno-branch trains has attached some legend; but the fact is that it was only a well-house used

many years ago for pumping water for the house. Hailes House was in the beginning of the century inhabited by a gentleman named Samuel Anderson, of the Union Bank of Scotland. Mr. Anderson was born in October 1756, and was married to Jane Hay of Haystoun. He was a most liberal benefactor to the poor; on removing from Hailes House he left a donation of £100 to the Kirk-session, with instructions to expend the interest thereof at every returning New Year among the industrious poor, and many a humble fireside has been cheered and brightened by this mindful bequest. The deserving poor of the parish still participate in Mr. Anderson's kindness, though few know how or where the bequest originated. He went to reside at Morden, in the parish of Liberton, where he died in March 1821.

A little to the north of the Hailes House stood the now forgotten hamlet and mansion-house of Easter Hailes, which was evidently demolished when the present house was built.

Easter Hailes must have been a place of great antiquity. From an old document in the Signet Library, Edinburgh, we learn that in 1104, Edlerad, Earl of Fife, bequeathed the lands of Hailes to the Church of the Holy Trinity at Dunfermline: and the abbot and monks of Dunfermline retained the superiority of Easter Hailes down to the Reformation.

Easter Hailes is interesting, having been the residence of George Drummond, Esq., six times Provost of Edinburgh.

To this gentleman, the City of Edinburgh in particular, owes much. He was the projector of many of those improvements which commenced under his auspices have advanced with unexampled rapidity, insomuch that Edinburgh, from a state approaching to decay and ruin, has risen almost within the recollection of persons still alive, to be one of the finest and most interesting cities in the world.

Mr. Drummond's name is best remembered in connection with the building of the Royal Infirmary. The managers after his death in November, 1766, placed a bust of him by Nollekins in the public hall of the Hospital, under which the following inscription is placed:—"George Drummond, to whom this country is indebted for all the benefit which it derives from the Royal Infirmary."

#### BONALY TOWER.

Bonaly Tower, already mentioned, was early in the century the residence of Lord Cockburn, a man who seemed to have been admired everywhere and by everybody who knew him. To quote his own words from the "Memorials of his Times," which are very striking, and characteristic upon

his life here:—"In March 1811 I married, and set up my rural household gods at Bonaly, in the parish of Colinton, close to the northern base of the Pentland Hills; and unless some avenging angel shall expel me, I shall never leave that paradise. I began by an annual lease of a few square yards and a scarcely habitable farm-house: but, realizing the profanations of Auburn, I have destroyed a village, and erected a tower, and reached the dignity of a twenty-acred laird. Everything, except the two burns and the mountains, is my own work; and, to a great extent, the work of my own hands. Human nature is incapable of enjoying more happiness than has been my lot here: where the glories of the prospects, and the luxury of the wild retirement, have been all enhanced by the progress of my improvements, of my children, and of myself. I have been too happy, and often tremble in the anticipation that a cloud must come at last. Warburton says, that there was not a bush in his garden on which he had not hung a speculation. There is not a recess in the valleys of the Pentlands, nor an eminence on their summits, that is not familiar to my solitude. One summer, I read every word of Tacitus, in the sheltered crevice of a rock (called my seat), about 800 feet above the level of the sea, with the most magnificent of scenes stretched out before me."

This "lion of the parish," as the new "Statistical Account" calls Bonaly Tower, commands a pass among the Pentlands, through which we have every reason to believe, the Covenanters found their way to Rullion-Green. It was rebuilt by Lord Cockburn in 1845, but has undergone much improvement since that date.

Lord Cockburn was the biographer of the well-known Francis Jeffrey, and in 1856 published his beautiful "Memorials of his Times," or sketches of the public character and social habits of the leading citizens of Edinburgh. He was shrewd, observant, and playful—a genial humourist, and a man of fine taste, with a vein of energetic eloquence when roused, that was irresistible with a Scottish audience.

Bonaly while occupied by Lord Cockburn, was a favourite resort of many of the *literati* of 'Modern Athens' in his times, and many are the amusing stories current regarding his Lordship and his guests. One day, Lord Cockburn went into the Second Division of the Court of Session, but came away again very hurriedly, meeting Lord Jeffrey at the door. "Do you see ony paleness about my face, Jeffrey?" asked Cockburn. "No!" replied Jeffrey, "I hope you're weel enough?" "I don't know," said the other, "but I have just heard Bolus (Lord Justice-Clerk Boyle), say—'I for one, am of opinion that this case is founded on the

fundamental basis of a quadrilateral contract; that four sides of which are agglutinated by adhesion.'” “I think, Cockburn,” said Jeffrey, “that you had better go home.”

Pleading at the Bar in a steamboat collision case, the case turned on the fact of one of the steamers carrying no lights, which was the cause of the accident. Cockburn insisted on this, and wound up his eloquent argument with this remark: —“In fact, gentlemen, had there been more ‘lights’ there would have been more ‘livers.’”

Dean Ramsay tells the following anecdote about the shepherd of Bonaly, which I cannot refrain from subjoining here.—His Lordship was one day sitting in his favourite nook in the hill behind his residence, accompanied by the shepherd, and observing the sheep reposing in the coldest situation, he remarked to him,—“John, if I were a sheep, I would lie on the sunny side of the hill!” “Ah! my Lord!” said the shepherd, “but if ye was a sheep ye would hae mair sense.” To this I add another by Lord Rutherford. He had entered into conversation with the shepherd, and was complaining bitterly of the weather, which prevented him enjoying his visit to the country, and said hastily and unguardedly, “What a d——d mist!” and then expressed his wonder how or for what purpose there should have been such a thing created as east wind. The shepherd, who was a

tall, grim figure, turned sharp round upon him:—“What ails ye at the mist, sir? it weets the sod, it slockens the yowes, and” adding with much solemnity—“it’s God’s wull!” and turned away with lofty indignation. Lord Cockburn used to repeat this with much candour, as a fine specimen of a rebuke from a sincere and simple mind, and of the readiness in Scotsmen to bear testimony to their principles.

The following are two hitherto unpublished letters of Lord Cockburn, showing the interest he took in the district, and which are characteristic of the man. The first refers to the voluntary effort made to raise the church spire; and the second, to a subscription for the schoolmaster, Mr. Hunter:—

BONALY, 18th October 1837.

MY DEAR SIR,—It grieves me to think that our parish spire is likely to remain unraised. It is too low already; and the increased size of the church makes it still more paltry. It is really unworthy of the most beautiful site in the country.

The heritors can’t be expected to do more, *as heritors*; and it is plaguy to get at them in this character. But very little is required, and you have surely individual friends of the Church who will voluntarily give the mites that are wanted. I am told that £30 will raise it about twenty feet. Now I am confident that, if applied to, there are many who would at once raise it

*at the least* that height. I need only name Dreghorn, Comieston, Redhall, Woodhall, Spylaw, Colinton, &c. To begin the matter, I set myself down for £2, 2s., or, if necessary, for £3, 3s.; and if only eight or ten others will do the same, we may in a month see the spire twenty-five or thirty feet above its present level, and no longer a reproach to the parish.

It would not be reasonable to expect that you should take more trouble than you have done already in getting the church improved. But I send this to you, because if you think the scheme pernicious or hopeless, it is perhaps needless to proceed further. But if you agree with me in thinking it both practicable and important, then the simplest way will be for you—who have many slaves—to send a sensible man round with the enclosed subscription paper; and if you choose to send this *hortatory* along with it, as your exposition, it will save all trouble except that of getting the answers. I shall take care that the said sensible man is paid for his errands. But any other way that you think better, pray adopt. Only don't let us be disgraced.—Yours faithfully,

H. COCKBURN.

THE REV'D. MR. BALFOUR.

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BONALY, 13th January 1840.

MY DEAR SIR,—I enclose £5 for our worthy Schoolmaster. I had no idea that it was anything of the kind that was intended; supposing that it was a mere *compliment* that was meant. Not that I have any

doubt of its being all quite right ; but I must say that I question whether anything so magnificent was ever done by any heritors to any schoolmaster. The truth is, that I think some of the contributions absurd,—particularly your own. I do beg of you to take £4 off it. It's really nonsense ! The Minister of the Parish giving the same with Sir James Craig, Lord Glasgow, Mr. Clapperton, and the Master of Dreghorn !! Your sanity will be justly doubted. And, *as I am told*, it is by no means a case of such urgency as justifies these heroic sacrifices. So take £4 off your benevolent but nonsensical £5. I meant to have given only £1, but that our friend might not lose by the deduction of your £4, I have made it £5.—Yours faithfully,

H. COCKBURN.

*P.S.*—To save you trouble, I have taken it upon me to score out the figure 5 opposite your name, and to substitute the figure 1.

THE REV. MR. BALFOUR,  
THE MANSE, COLINTON.

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Lord Cockburn was raised to the Bench in 1834, after acting as Solicitor-General for four years. He died in 1854 at his residence of Bonaly, and his remains were deposited beside those of many of his companions in the Dean Cemetery, Edinburgh, where an elegant mural monument with

bas-relief profile in bronze, has been erected to his memory. It is simply inscribed—

“HENRY COCKBURN,  
Born 26th October, 1779 ; Died 26th April, 1854.”

Bonaly Tower was later the residence of Professor William B. Hodgson, author of “Education of Girls and Employment of Women,” “Educational Tour,” and some others.

The following poem by Professor Blackie on the occasion of his visiting Bonaly shortly before the death of his colleague, may fitly close the notice of this interesting place:—

#### THE BURN O' BONALY.

'Twas a cold gleamy day, all hueless and gray,  
When the keen March winds whistled over the brae,  
    That I wandered alone up the valley ;  
Behind the old tower, where the wise thinker dwells,  
Neath the smooth grassy brae and the clear flowing wells  
    Of the bonnie green burn o' Bonaly.

I wound me along up the cliff of the brae,  
O'er the wreck of the winter, a wild rocky way,  
    By the bonnie green burn o' Bonaly ;  
Long patches of snow, on the brown heather lay,  
And a voice on the sigh of the blast seemed to say,  
    From the bonnie green burn o' Bonaly.

“ What seekest thou here in a time without cheer,  
When the braes are all bare, and the hills are all drear,  
    Thou foolish old wandering rhymer ;  
When the lone glen-pipes with the shriek of the storm,  
And no chant of the light plummy people to charm,  
    The ear of the mountain climber ?

Go, get thee to town, and stow thee away,  
All snugly and close for a month and a day,  
    Mid the gray books and old inky papers ;  
Then come here again when I show my bright face,  
In the dress of the April with blossomy grace,  
    And clear from the chill wintry vapours.

Come when my vegetive wealth I may show,  
Of yellow primroses where tufted they grow,  
    To gather them at will for thy pleasure ;  
And when from dull books, thou hast shaken thee free,  
A merry May song I will witch out from thee,  
    To sing to my sweet-purling measure.

Come when my banks are all gay with the sheen,  
Of the light-waving twig tipt with virginal green,  
    Where the breeze with the blossom may dally ;  
Come with the friend of my counsel the best  
Or with the dear maid that reclines on thy breast,  
    By the bonnie green burn o' Bonaly.

Come with the memory pleasant and sweet,  
Of the mellow-souled judge, for his leafy retreat,  
    Who trimmed the old tower of Bonaly ;  
Whose heart was as kind as the old grass that grows,  
Whose voice was as sweet as the water that flows,  
    Round the green ivy-tower o' Bonaly.

Come with bright thoughts like my fountain that wells,  
Round the gray-castled hall where the wise thinker dwells,  
    By the quiet green slope of the valley ;  
And bathe thee in seas of the flowery perfume,  
That floats from the breath of the furze and the broom,  
    By the bonnie green burn o' Bonaly."

## WOODVILLE.

At Woodville resided the Rev. Archibald Alison, (1757-1839), a man of amiable character and varied accomplishments. In 1790 he published "Essays on the Nature and Principles of Taste," in 1818 "A Memoir of Lord Woodhouselee," also two volumes of Sermons remarkable for eloquence of composition. He was prebendary of Salisbury and senior minister of St. Paul's Chapel, Edinburgh.

Sir Archibald Alison, K.C.B., a nephew of the above, also a former resident at Woodville, was born in Edinburgh in 1826. Educated in Glasgow and Edinburgh Universities. Entered the army in 1846. He served in the Crimean War, the Indian Mutiny, losing his right arm at the relief of Lucknow; the Ashanti Expedition, and the Egyptian Campaign, leading the Highland Brigade at the battle of Tel-el-Kebir. This fine old soldier was gazetted Lieutenant General in 1882, and the following year was appointed at the Command at Aldershot.

Amongst other distinguished names connected with the parish may be mentioned those of Lord President Lockhart, a man whose talents and courage would have adorned a better period, fell a victim to the fury of one of those savages which misgovernment produces. He was murdered

by John Chiestey of Redhall, in March 1689; Lord President Gilmour, Principal Hutton, Professor Robertson Smith, Dr. Murray, (author of "Literary History of Galloway," "Life of Samuel Rutherford," "Annals of Colinton Parish," &c., &c). Erskine Nicol, James L. Wingate, and Robert Alexander, Artists.



## Chapter V.

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### SCHOOLS AND SCHOOLMASTERS.

“ Beside yon straggling fence that skirts the way,  
With blossom'd furze unprofitably gay ;  
There, in his noisy mansion skill'd to rule,  
The village master taught his little school.”

*Goldsmith.*

**I**T is not my intention here to enter into any controversy relating to systems of Education, ancient or modern, which will be better left to those competent to deal with them, but rather to give, though it must necessary be a faint idea, of the Parish School from an early date, giving from the Kirk Session Records, anything relating to the appointment of teachers, the building of the new schools, &c., and bringing it up to the present time. Therefore without making any further preliminary remarks, I will proceed with the Extracts :—

“ Sept. 23, 1655.

The sessione being conveened and none absent :  
the minister having called upon the name of God,

there was a complaint givne in against John Craw the scoolmr, and Marg<sup>t</sup>. Crawford his wife, that in the scoolhouse so near to ye Kirk and hard by the minister's yate, there should be aile brewed and sold and intemperate drinking in that place that was builded for a better use and by them that shuld give good example to others. Heirupon it was ordered by unanimous consent of the heritors and elders present for preventing of disturbance to ye naybours and that the scoollers should not be left to that disorder, as there Mr. to be w<sup>th</sup>drawne by such occasions from attendance and that people shuld not be suffered to come and sitt tipling and drinking unseasonable many tymes w<sup>th</sup> profane discourse and cursing and swearing (don't be scandalised, gentle reader, it is more than 200 years since). That out of those, and other considerations the scoolmr. and his wife shuld be discharged and inhibited either to brew or sell anie drink for tyme to come, and that if they did pretend they could not otherwise have sufficient maintenance that then the said John Craw shuld take himself to some other calling and leave the scool w<sup>th</sup> some other man, more able for that charge whoe shuld make that his business and calling to wait upon ye scool. This being enacted John Craw was called upon and by the minister in name of the sessione was made acquainted w<sup>th</sup> this order."

“November 18, 1655.

The sessione being mett after prayer John Crow desired he might be admitted, he not having to Wedensday before appeared before the presbiterie in ye matter of his apeale said he was now come to recall his apeale and that he was willing of himself freely to give over the charge he had in the Kirke and scool, and desired them to provide some more able and sufficient man, whereupon the minister was intreated by ye sessione to find out some able and good man to take charge of the scool and to be precentor.”

“December 2, 1655.

The elders being conveened, God's name being called upon, none being absent except Collingtoun who was excused; the minister acquainted them upon ther desire to him concerning a scoolmaster he had recommended the providing of a sufficient man to a Reverend friend who had sent him out to them that day, one Mr. Andrew Pitcarne of the bounds of the prisbiterie of Kirkadie, whoe being called in by the sessione, upon that assurance was given them bothe for his life and learning, he was unanimously elected by them all to ye place aforesaid.”

No mention is made of Mr. Pitcarne's resignation or of a new appointment which must have taken place, as the following denotes:—

“Jan. 22, 1661.

Mr. James Anderson,  
called to a Kirke.

Sessione Mett, ye present  
scoolmr did make it known to  
ye sessione yt he had a mynd  
to remove from his charge at  
Candlemas, qrupon ye sessione  
comitted it to ye minister to  
try out a qualified man for ye  
place.”

The schoolmasters in these days had also to qualify themselves for the post of precentor and reader. In fact, it would appear from the following that the precentorship was the more important of the offices.

“Feb. 3, 1661.

Sessione Mett: This day Mr. Will Carmichael, gave a tryall of his singing before the congregation, ye sessione intorrogate one by one how they were satisfied: all of yem professed they wer well pleased, qrupon they resolved to tak a tryall of him for their scoolmr till Lambas and appointed him to tak up ye scool on Tuesday come eight days being the 12 day of this instant.”

The salary allowed the reader was £10 Scots, (16/8) yearly, which added to his salary as schoolmaster and precentor came to about £5 yearly. On the establishment of parish schools the minimum salary was raised to 100 Merks (£5, 12/6).

Although there is certainly a great depreciation in the value of money, we cannot but imagine that there has been an enormous advance in social comforts.\*

“ May 10, 1663.

Mr. Will Carmichell, acquaints ye sessione of his purpose to leave us by a call to ane Kirke.

This day also ye scoolmr informed the sessione that he had a mynd to leave ye scool and desyred yen to provyde another for ye place. This day ye sessione desyred ye minister to search out for a scoolmaster.”

“ May 29, 1663.

Mr. Robert Purdie, did enter scoolmaster.

This day the sessione ordained that the children should not learn in ye Kirke thereafter, as they had formerly done in regard ye fabrik of ye Kirke, &c. Gentle-

men’s desks was abused by them, butt appoynts the scoolmr to take up ye scool in ye scoolhouse and appoynts to see yt it be in good order and watertight for that effect, also the scoolmr is appoynted to tak up ye scool Tuesday following.”

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The following is taken from the “ Edinburgh Advertiser ” for 1788, nearly a 100 years after the date of which I write, which shows the depreciation in the value of money. A horse could be purchased for 10/-, a cow for 9/-, a sheep for 1/-, a bole of wheat for 1/-, a bole of rye, beans or peas 8d., oats 3d., tea however could hardly be got for money, whisky being about 2/6 a gallon.

“Jan. 22, 1665.

Sessione Mett: This day Mr. Robert Purdie, scoolmr did acquaint ye sessione of a call he had gotten to a Kirke in Gallawa and desyred yen to seeke for some other scoolmr, ye sessione desyred ye minister to acquaint ye heritors qo were absent of it and also desyred him to seeke out a young man.”

The sessions seem to have been put to so much inconvenience by their schoolmasters being called to churches that when advertising for them in the “Edinburgh Advertiser,” they frequently had the “*N.B.*—Such as have a view to the ministry need not apply.”

“Febr. 26, 1665.

Sessione Mett: This day Wm. Johnston in Swanston told ye sessione yt he knew of one William Wood whoe would be fit to be scoolmr. The sessione desyred him to send to the said Wm. to come and give a tryall of his singing and to bring a testimonial from ye minister of ye Bothans concerning his abilities to be scoolmr qr he resided.”

“March 21, 1665.

Sessione Mett: This day ye said Wm. Wood cam to ye sessione after he had yt day given a tryall of his singing w<sup>th</sup> qch ye sessione wer satisfied and also ye heritors yt were present, ye minister told

ye sessione yt he had spoken w<sup>th</sup> the heritors and yt they referd it to ye sessione to do in it as they thought fite. The sessione thinks it fite to tak a tryall of the said Wm. Wood for halfe a yeare having a good testimony from Mr. Lawrens Charters ye minister at ye Bothans and appoynts him to tak up ye scool a fyfteen days after yt being ye 4 of Apryle."

I give some of these extracts, not because the things said are so much out of the common as that the language in which they are expressed is picturesque, odd and taking.

"Janr. 19, 1668.

The sessione mett all present, Wm. Wood, present scoolmr, did lay downe his charge for he found yt he culd not stay and discharge his office to ye satisfacione of ye paroch. The sessione desyred ye minister to see for another scoolmaster."

"Feb. 4, 1668.

The sessione mett, ye minister told yem yt my Lord Colintoune had been speaking to him for Thomas Johnston to be scoolmr whoe for ye present was in his familie attending his sons and also born in ye paroch. The sessione were well pleased w<sup>th</sup> ye mentione and desyred yt he might give a tryall of his singing ye next Lord's day."

“Feb. 7, 1668.

The sessione being mett and Thomas Johnston having given a proof of his singing in ye Church publicklye the sessione was weel satisfied and received him to yair scoolmaster.”

The following is the Act, establishing parish schools taken from an old statute-book of this date :—

“XXVI.

ACT FOR SETTLING OF SCHOOLS.

October 9, 1696.

Our sovereign Lord, considering how prejudicial the want of schools in many places have been, and how beneficial the establishing and sittling thereof in every paroch will be to this Church and Kingdom: Therefore, His Majesty with advice and consent of the estates of Parliament, STATUTS AND ORDAINS, that there be a school settled and established, and a schoolmaster appointed in every paroch, not already provided by advice of the heritors and minister of the paroch, and for that effect, that the heritors in every paroch meet and provide a commodious house for a school, and settle and modifie a salary to a schoolmaster, which shall be not under one hundred merks, (£5, 12/6 stg.), nor above two hundred merks to be paid yearly at two terms; Whitsunday and Martinmas by equal

portions, and that they stent and lay on the said salary conform to every heritors valued rent within the paroch, allowing each heritor relief from his tenants of the half of his proportion, for settling and maintaining of a school and payment of the schoolmaster's sallary; which sallarie is declared to be by and attour the casualities, which formerly belonged to the readers and clerks of the Kirk Session."

"HAILLS KIRKE *alias* COLLINGTOUN,  
March 1, 1700.

*Inter alia,*

Which acts anent schoolmasters, governours, and pedagogues aforesaid, the session resolves to obey so far as concerns them and recommends to the treasurer to buy a coppie of the printed acts."

"Febr. 2, 1703.

This day the session taking the session clerk's circumstances to their consideration and finding that his school is much worse than it used to be and his casualities but few, they did and hereby do adde to his former sallarie ten pounds Scots, extending in hail to twenty pounds Scots, (£1, 13/4), beginning his first payment at Lambas by past. Declaring neverless that this their agmentation is only during pleasure and that as a personal favour to him, not to be extended to his successors unless the session shall think fite."

And whereas the said session clerk is put to more trouble than usuall in mentioning the designations of the persons whose bans matrimonial he has occasion to intimate in our church and that his allowance therefore is but small, being one shilling stirling they did and hereby doe adde four shillings Scots, extending in all to sixteen shillings Scots, which they allow him to exact and uplift from any whose bans matrimonial he shall have occasion to intimate hereafter in our church declaring always that the said addition of four shillings Scots may anytime hereafter be recalled, if the sessione shall think it convenient so to do."

"At Hailes Kirke *alias* Collington the seventeenth day of November 1720 :—

"I, Mr. Thomas Johnston, Precentor, Schoolmaster, and Clerk to the Kirk-session of Hails, *alias* Collintone, considering that I cannot officiat as becomes one in those offices aforesaid, be reason of age and indisposition, therefore I demit.

*Sic subscribitur.*

THO. JOHNSTON."

Which demission the Meeting accepted of and ordered to be kept in *retentis*.

Therefore the Meeting took into their consideration what was fit to be done for the said Mr. Johnston; and in the first place, unanimously agreed that the quarter salary due at Candlemas

next, should be allowed him, and they next condescended to an yearly gratuity for his subsistence during his life, to be paid at two terms in the year, viz.: Candlemas and Lambass. . . . Therefore, the Meeting considering that the offices of Schoolmaster, Precentor, and Session-clerk are now vacant, and there being severale candidates proposed: the session being stated and the votes marked, Mr. John Gow was by plurality of votes, elected to the said three offices.”

“Janr. 23, 1722.

This day, Mr. John Gow, our present Schoolmaster and Session-clerk, gave in a demission of all his offices. . . . The Session having considered that they will want a Precentor to serve in the *interim*, did unanimously agree that Mr. James Johnstone, papermaker, Collintone papermiln, do serve during the vacancy.” Here the offices above referred to, begin to be divided.

“March 22, 1722.

*Inter alia*—There having been a list of severalls for Schoolmaster and Session-clerk: after some reasoning this Meeting unanimously made choice of Mr. William Pollock, present Schoolmaster at Ratho, to be their Schoolmaster and Session-clerk; and appoints Alex. Burton in Craiglockhart, Mungo

Burton\* in Easter Hailles, David Denholm and William Denholm, to intimate this to him upon Munday next, and to desire him to come to this place at his first conveniency."

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\* Mr. Edward Burton, who died at his residence in Colinton some months ago, was the last of a long line of that name, and who have had connection with the parish for centuries. When the records begin in 1651, there was a James Bruntoune, an Elder, and they follow one another in that esteemed office until the discord in 1783, when they joined the Seceders.

Many of the members of their families have made honourable names in their professions,—teaching, painting, and line-engraving, as well as in humbler occupations.

Among other old family names in the parish are the Denholms, a still older family than the Burtons, and sometimes no fewer than three in the eldership at one time. An old monument is said to have borne the following absurd couplet, but which I have failed to find:—

“Here lyes the banes o’ Cuthbert Denhom,  
If ye saw him noo ye wouldna ken him.”

Porteous—a name for centuries connected with the parish, now represented by George M. Porteous, Esq., of Juniper Green; Scotts of Colinton Mains and Oxfangs; Davies (of Torphin). In front of Davie’s monument in the churchyard lies a ‘through’ stone, which is claimed by that family. The inscription is wholly obliterated. In the Session Records there is the following entry, which probably refers to this stone:—

*Item*—March 31, 1696.—James Davie gave in to ye poor for ye previlidge of setting a ‘through’ stone on his wife’s grave. -04-00-00.

“Hales Kirk, *alias* Collinton, October 26, 1739.

Sederunt of Heritors and Elders of the Parish of Collington, present:—James Foullis, Esq., of Collintone, for self and heir of Woodhall, Mr. John Drummond of Hailles, and for James Hamilton and Mr. John Packhile of Craiglockhart. Mr. Robert Dalrymple of Dreghorn. Thomas Cleghorn of Firhill. James Muirhead of Spylaw. The Reverend George Gibson, Minister. The above Mr. Dalrymple, John Laidly, and James Baad—Elders.

*N.B.*—The reason I mention these names is that you may see the different names connected with the parish at this time.

*Inter alia*—Mr. Brown, present Schoolmaster, having informed the meeting of his design of leaving this place, gave in his demission which was accepted of, he having got a call to another place.

*N.B.*—No mention is made of Mr. Brown's appointment.

The Meeting being informed of the qualifications and fitness of Mr. Alex. Ferguson, presently at Ratho, for officiating as Schoolmaster and Session-clerk, &c., did unanimously elect him and allow him the salary and perquisites accruing from sd. offices, from Lambass Jaivise (seventeen hundred) and thirty-nine: which was intimated to sd. Mr. Ferguson.”

“Hailes Kirk, Dec. 14, 1749.

*Inter alia*—Mr. Ferguson, late Schoolmaster here having demitted, the Mod. informed the Session that Robt Lithgow, late schoolmaster in Ladybank had been recommended, and that the Heritors by missives had unanimously consented to have sd vacancy filled up by him. Thereupon they chose him their clerk, took his promise *de fedeli*, and ordered it to be recorded as an act of the Session.”

Mr. Lithgow resigned in 1750, and was succeeded by Mr. Alexander Stewart, student of divinity, who held the offices till about 1761.

“May 14, 1761.

Sederunt.—The Rev. Mr. Robt. Fisher, Robert Denholm, Robert Warden and James Redpath—Elders. The Session taking into consideration that they had wanted a Session-clerk for some time, did unanimously make choice of William Weir, Schoolmaster, Colinton, to be their Clerk.”

*N.B.*—No mention is made of Mr. Stewart’s resignation, or of Mr. Weir’s appointment as Schoolmaster.

The Schoolmasters’ Act was an important legislative measure which passed in 1803. This is the statute which compelled the Heritors of parishes to build what was called ‘Houses’ for the schoolmasters: but prescribes that the house need not contain more than two rooms, including the

‘kitchen.’ This shabbiness was often abused at the time, and seems incredible now. In many cases there was considerable difficulty in getting even two rooms; the great majority of lairds and Scotch Members of Parliament were indignant at being obliged to “erect palaces for dominies.”

About this time, Mr. Stewart the schoolmaster, after much delay and trouble, induced the Heritors to repair his house, which evidently had been out of repair. The following is the account of the work:—

To eighteen Thraves of Thatch for Schoolhouse, at 3 sh. sterl. per thrave . . .	£2 14 0
To thirteen Thraves do., for the Schoolmaster’s House, at 3 sh. sterl. per thrave . . . . .	1 19 0
To a Workman 24 days for finishing the same, at a mark Scots per day . . .	1 6 8
To a Cart for carrying clay and Divot for rigging . . . . .	0 2 6
Sunma	<u>£6 2 2</u>

The old thatched Schoolhouse which must have stood near to the Parish Church, as we are told it was “hard by the minister’s yate,” was in 1811 found too ruinous for repairing, and in the following Minute the Heritors make arrangements for the building of a new Parish School. The same building that is now occupied by the Parish Council as their office.

“Colintoun Kirk, June 8, 1811.

Present.—Sir William Forbes, Bart. Pres.—  
James Forest, Esq., Comiston; John Inglis,  
Esq., Redhall; John Foulis, Esq., Woodhall;  
Rev. John Fleming.

The Meeting having been called to consider the circumstances of the present school and schoolmaster's house, and having heard a Report from John Fraser, builder, Colinton, respecting the present state of the building: agree in opinion that it is better in the whole circumstances of the case, to erect an entire new building, than attempt to repair the present one. They also agree that the situation should be changed, and that a quarter of an acre can be got from Gillespie's Hospital, on the bank south of the new street in the village. The Meeting further agree in thinking that the new building should be constructed as to accommodate one hundred and twenty scholars in the public school, and to enable the schoolmaster to keep ten or twelve boarders.”

While we are thus speaking of the Parish School, it must be remembered that there were other little schools throughout the parish: the kirk-session, however, having the power to grant or withhold the liberty of teaching privately.

“Appryl 20, 1667.

The session being mett, Margaret Pringle did

desyre libertie from ye session to teach young ones. The session in regard yt Swanstone where she desyred this libertie was far from ye scool, gave her libertie during yer pleasure to learn young ones."

Again:—

"This day the minister did acquaint ye session yt a woman a stranger had come to Comistoun and taken up a scool att her own hand: the session ordained William Johnston, Elder, to show her that the session would not suffer her to teach a scool w<sup>th</sup>n ye paroch until she did satisfie ye publik scool mr, yem they only allow to teach a scool. It being butt a litl paroch it is needles to have more scools butt one."

It is not many years ago since the old thatch cottage was taken down, which stood on the sloping ground to the west of the churchyard, and which was a school taught by a Mr. Elliot—better known as Willie Elliot. From the old residenters of the district, Willie seems to have been a great worthy, as would seem from the following:—Willie had occasion to fill up a schedule of some kind which required the extent of playground attached to his school, and as an advertisement most likely, he wrote: "Two parks and a spacious dell." A monument is "Erected by a few friends of the late William Elliot, Teacher, Colinton, as a

memorial of their respect and esteem of his upright character and persevering industry under most trying circumstances (Willie had only one arm). Died Feby. 1865, aged 76 years."

*οιη ωερ φυλλωγ γευειη  
Τοιηδε ηι ανσρων.*"

Upon the establishment of the School Boards, all those small schools were taken over by them.

The first schoolmaster of the new school was a Mr. John Wallace, who was appointed in 1811 as assistant and successor to Mr. Weir, and taught till 1815, when another appointment is made.

"Collington, Janr. 28, 1815.

The Meeting having examined the different certificates of the candidates for supplying the vacancy in the parochial school, were unanimously of opinion that Mr. Robert Hunter, A.M., at present tutor in the family of the Right Hon. James, Earl of Caithness, has brought forward recommendations both as to his literary qualifications and moral character that are quite exceptional; and therefore they have nominated and appoint him, and hereby do nominate and appoint the said Mr. Robert Hunter to be schoolmaster.

*N.B.*—The Branches of Education to be taught in the school are English, Writing, Arithmetic, Mensuration, Book-keeping, Latin, and the first principles of Greek."

From the foregoing note it would appear that

there has not been so much advancement in Board School education as the educationalist would have us to believe, and it is not beyond question whether the results of those old styles of education—now looked upon as antiquated—are to be compared favourably with the present 'cram' system.

In 1840 Mr. Hunter became partially incapacitated from teaching and an assistant was appointed. This appointment had the effect of curtailing Mr. Hunter's income considerably and a movement was set on foot by his friends to render him comfortable in his old age.

Mr. Hunter continued to supervise educational matters in the parish and hold various offices till his death in February 1845.

He was buried in Colinton churchyard, but neither storied urn or animated bust or any other memorial, marks his last resting-place.

We now come to the last of the parochial schoolmasters, the dominies of the old school, in the

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\* I might here mention a person who must be well remembered by all older inhabitants of the district, namely, that of the old postmaster John Macfarlane, who for 50 years was precentor in the parish church. Among my earliest recollections of the church is that of old John standing solemn and reverend on communion Sundays in the corner of the manse pew, singing and reciting two lines about of the ciii. Psalm, "O thou my soul bless God the Lord," &c., while the people went in and out of the few tables in front set apart for sacrament.

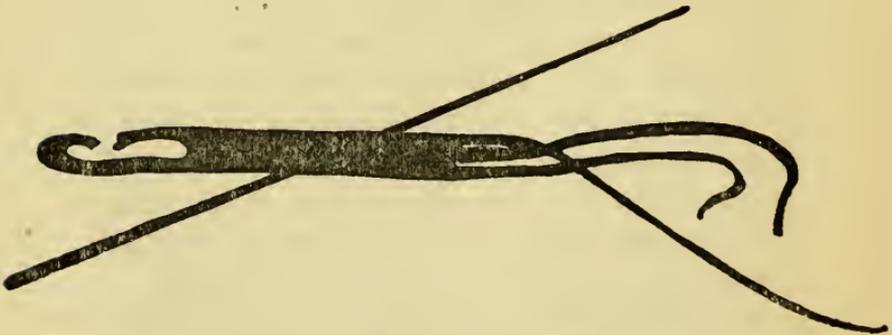
person of a highly respected and esteemed gentleman, the late Mr. James Russell of Colinton Bank. Mr. Russell was the son of Alexander Russell, a cotton spinner at Blackburn and Janet Glasgow his wife. Brought up in the most humble circumstances, he attended the Bathgate Academy and afterwards attended the University of Edinburgh for two sessions, thereby qualifying himself for the teaching profession. His first school was Bellsquarry, a small school in the parish of Mid-Calder, where he officiated but a short time. He was acting as an assistant in Montrose Academy, when the heritors at their meeting of 20th February 1845, resolved to make inquiries after Mr. James Russell now at Montrose, and Lord Dunfermline undertook to make the inquiry and report. The report was satisfactory. Mr. Russell was invited to attend the next meeting of heritors. At that meeting the heritors as they express themselves in their minute, "did and hereby do cordially nominate and appoint the said Mr. James Russell, teacher, to be the parochial schoolmaster at Colinton," which office he held till 1872, the passing of the Education (Scotland) Act, when he was appointed School Board Clerk, which office together with the offices of Inspector of Poor and Registrar he held till 1891, when he retired from all public service.

Mr. Russell died in his retirement in November 1894, at the ripe age of 79, having been an elder

in the parish church for the long period of 50 years.

In the beginning of this century the "Education of the Masses" was a "much vexed question" as to whether education should be enforced and guided by the state, or whether it should be left to voluntary efforts. Whether desirable or undesirable, one fact is certain and no less important than certain, that since the passing of the Education (Scotland) Act of 1872, and the proper establishment of a national system of education, a great advancement has been made in the education of the people generally. The result of the passing of this vital and needful measure in this parish is, that instead of a small dingy looking parochial school we have now six well-equipped public schools taught by a staff of seventeen certificated teachers.

"Many shall run to and fro and knowledge shall be increased."



*Reminiscence of*

*"When strict Father Weir with his Tawse did bear rule."*

## Chapter VI.

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### JOTTINGS FROM THE RECORDS.

“ My tongue pads slowly under this strange language,  
And starts and stumbles at these uncouth phrases ;  
They may be great in worth and weight, but hang  
Upon the native glibness of my language.  
Like Saul's plate-armour on the shepherd boy,  
Encumbering and not arming him.”

*J. B.*

E now come to the last, and which may prove to many, the most interesting and valuable chapter, namely—the Extracts from the Kirk-Session Records.

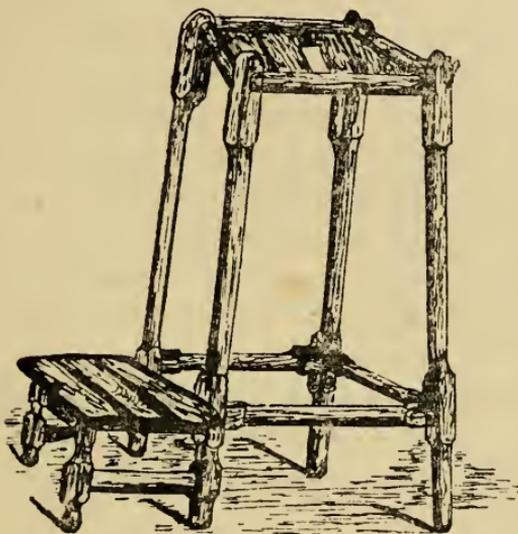
Though I have made them as full as possible, I could not as a matter of propriety enter into anything like detail, as I had intended doing.

The Records, which date back to 1651, have been beautifully written and are in good preservation, yet they are extremely difficult for the average person to read—not only from the curious formed characters but from the quaint way the clerks had of expressing themselves, and their

favourite hobby of dabbling in Latin. The following short passage might keep one in amusement for some time:—"James Thorn being cited *pro secundo* and called, but not compearing, ordered that he be cited *pro tertio*."

The Session at time of which these Minutes were written, formed, one may say, the only recognised local judicatory—whose autocratic power no one dare challenge. Its members, composed of "honest men," were most strict and assiduous in the duties of their office. In the mitigation of poverty—a state almost universal—they were most unwearied. It was quite a common thing for the elder who went round with the ladle to remind such members of the congregation as seemed backward in their charity, by giving them a 'poke' with the 'brod' and making in an audible whisper such remarks as,—“Wife at the braid mailin, mind the puir!” “Lass wi' the braw plaid, mind the puir!” etc. Also in the promotion of virtue and in the check of immorality; in this latter however, their discipline was altogether tyrannical. It seemed to have been founded upon ignorance of human nature, consequently their well-meant though misapplied efforts would often be a source of evil instead of good; so much so, that even in this quiet rural parish scarcely a Sabbath passed which did not witness some offender, without respect to sex or rank, stand

in sackcloth at the church-door, or in the 'jouges,'\* or at the pillar, or which was more frequent, seated upon the 'cutty' or stool of repentance, according to the nature of the offence. Had the delinquent only been exposed for a Sabbath or two, the result



*The Cutty Stool.*

might have been otherwise, but there are instances where individuals stood thus exposed for thirty-

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\* "August 7, 1665.

\* Compeared Janet Lader and was found guiltu of reproaching her naybour, for gch she was appointed to make satisfaction before ye congregation, gch she would not doe after she was cald on many Sabbaths from ye pulpit, for gch she stooode in ye jouges from ye second bell all ye tyme of ye forenoon sermon."

one successive Sundays (Aug. 1681). You can imagine how their sense of shame would be totally destroyed and all delicacy of feeling effaced, not only on the part of the culprit but on the people generally. Nor was there any use of trying to escape this rigid discipline by clearing out, for one parish was just as bad as another, and there was no chance of getting employment elsewhere without that all-important 'Testificate'\* from the minister, and we find many instances where the fugitive was marched back from long distances in order to "satisfy ye sessione."

Times, however, have happily changed; sounder and more enlightened views are now entertained, both as to the promotion of virtue and the punishment of immorality, and these Ecclesiastical Courts are now of a most useful and liberal character, enjoying both the respect and confidence of their congregations.

I should, however, but very imperfectly execute the task I had undertaken were I not to make the extracts as full as possible. I am glad, therefore, to be able to give a few of a varied description which may prove interesting.

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\* "The Session considering the terme of Whitsunday now approacheth, agree that intimation be made from the pulpit the next Lord's day to all Masters of families within the paroch that they take care not to receive home servants unless they be instructed with sufficient Testificates."

## OUR QUOTA AT DUNBAR.

1650.—In this year was fought the famous ‘Drove’ of Dunbar, where Cromwell routed the Scottish army under Leslie. The defeat was not to be wondered at when we find what the Scotch army was composed of. It appears that after the landing of Charles II. at the mouth of the Spey, a kind of press-gang took place, carrying away from every village all who were able to carry a scythe or fork. Of this motley throng, Colinton appears to have given its quota as may be observed from the following:—

“Feb. 24, 1656.

Sessione mett, all present, Marion Park came in humbly desiring a certificate for marriage w<sup>th</sup> one Archibald Weylands in ye West Kirk parish (as she said she was a widow), her husband having been slain at Dunbar.”

“Mar. 2, 1656.

Again Marion Park came in about her marriage (w<sup>ch</sup> matter had been represented to ye presbiterie by our minster, and they had put it back again to ye Session), to try what clearness they could gett by examining of some witnesses, to witt Andrew Marshall and Adam Rae, whoe upon the desyre of some of the Elders did come and appear before our Sessione this day and being

asked apart what they knew concerning Archibald Campbell, husband of ye said Marion Park, and when he was last in yr company, they both did agree in this ansser that on Tuesday, 3 Sept. 1650, early in the morning in the lewguer before Dunbar, Archibald had been in yr company, but when the onsett was made by the English horse upon the Scots armie, that company wherein they and ye said Archibald were, was quite broken and routed, and after that they could never hear anie more of him, and that when the said Andrew and Adam w<sup>th</sup> severall others were taken prisoners and kept there in some yards, they made all the enquire they could amoungst the prisoners for ye said Archibald, but could not learn anie thing of him, so that they were of opinion that he was slain."

There seems to have been much of the 'Holy Secret Council' about the Session. We should have liked to have known how this affair ended, but whether it resulted in marriage bells and orange blossom the record is silent.

The general state of Scotland at this time must have been most mclancholy, reduced as the countrý was to temporary submission under Oliver Cromwell, whose power here as elsewhere, was founded upon military usurpation only. He had built strong citadels at Leith, Ayr, Inverness, and Glasgow; eighteen garrisons were maintained through the kingdom, and a standing army of

ten thousand men were lodged upon the people of every village and hamlet throughout the country, as you may observe from the following extract from the Records, dated,—

“Julie 15, 1655.

The Elders mett all in Sessione. John Robinson of Bonaley having been two dayes before delated to the minister for some disorderly cariage on the last Sabath and thereupon the minister had him cited to come before ye Sessione. He appeared and being asked what his disorder had been the Sabath before: he told us that some English being quartered w<sup>th</sup> them, had desired him to drink in yer company at the ailehouse, but professed he stayed but a short tyme w<sup>th</sup> them, but presently when he perceived the company to grow disorderly he left them. He was there rebuked by the minister for going to an ailehouse w<sup>th</sup> anie company on the Lord's day, and admonished to keep that day religiously thereafter, w<sup>ch</sup> he promised to doe.”

The only purpose for which soldiers were stationed in such places, was to act as spies and to intercept fugitives flying from place to place, and these being stationed at Bonaly would seem to indicate that there was a road to the south here, which may safely be assumed was the present right-of-way.

The country undoubtedly was kept in utter subjection by such a course as this, but it was bound to have had a most demoralising effect, though it is only the more flagrant cases that come under our notice in history.

#### INVENTORY OF CHURCH GOODS.

We now pass from the days of Cromwell to a period of no less distressing times, when Claverhouse was in the height of his fame, in his bloody and merciless adventures of 1689. It would seem from the following that it was immaterial whether one was friendly or not; if there was money or property to be plundered, the troopers were always about to relieve you of it. Even Colinton Church whose minister had favoured Episcopacy, had to have their belongings hid.

“Apryl 27, 1689.

The Kirk goods were taken away and delivered to Adam Thomson, tenant in Bonallie, viz.—Two velvet Mort-cloaths—viz., a larger and a lesser: ye larger was a hundred Merks. The paroch have ye use of ye larger for three shillings sterling, and ye lesser for eighteen shillings Scots (1/6).\*

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\* A mortcloth was a large black velvet cover draped with a deep border of tassels, used for hanging over the coffin while being carried to the churchyard, and for the use of which as we are told above, the Session charged a fee. A mortcloth is still preserved in the Session-house of the Parish Church here.

belongs also to our Kirk Sessione two large silver cups, bought 1680 w<sup>th</sup> consent of ye Sessione att ye pryce of three hundred Merks and threttie one pounds Scots money, the weight of ye one is threttie two ounces and two drops, and ye other thrette two ounces and one drop. Ye one cup hath on it,—“*The Cup of Blessing gch we Blesse. Is it not ye communion of ye blood of Christ: I am ye vine ye are ye brenches.*” And also,—“*This Cup belongs to ye Kirk Sessione of Collingtoun.*” And upon the other,—“*This Cup is ye New Testament in my blood gch is shed for you, I an ye vine ye are ye brenches. This Cup belongs to ye Kirk Sessione of Collingtoun.*” As also there belongs to the Sessione ye communione broad cloth w<sup>th</sup> two servets, a Bassine for ye Baptism w<sup>th</sup> linens. Also there belongs ane hand bell and ane large Kirk Bible. The present Elders in ye paroch are six in number, vizt.:—Laurance Canyngham, John Pursell, John Forest, James Brunttoun (Burton), Thomas Thomson, and James Watstone. The Clerk to ye Sessione hath ten pounds Scots allowed him in ye year for his fie, and three pounds Scots att ye communione. The Kirk Officer hath fourteene pounds Scots and a merk for his fie and a crown att ye communione.”

#### A VICAR OF BRAY.

The church, as we can well imagine, seems to

have been in a state of mutilation "the black hand of defection being extended to the red hand of persecution." The ministers, except in the West where many endured want and misery and the extremities of the sword and gallows rather than renounce one iota of the doctrine held by the Presbyterian kirk, the ministers I said proved themselves a sect of lukewarm indifferent shepherds, who either deserted their flocks to save themselves from the rage of persecution, or, which was no better, turned over to Episcopacy and trackled with the enemy. In the case of Colinton the minister, Mr. Nimmo, was found among the latter, and though receiving no support from his congregation he held the living for four years under Episcopacy, but upon the death of Claverhouse at Killiecrankie\* and the return of Presbyterianism in 1691, this "'Vicar of Bray' was deposed by the General Commission of ye Church of Scotland."

#### SABBATH OBSERVANCE.

There is one pleasing feature of these days of kirk-session government with all its preciseness, and that was the way in which the Sabbath had

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\* William, Prince of Orange, paid a high compliment to the memory of Dundee, for in being advised to send a great body of troops to Scotland after the defeat at Killiecrankie he said, "It is needless, the war ended with Dundee's life."

to be kept. There are very few places even in Scotland now where one can realise what was meant by the old Scotch Sabbath. Note the following:—

“Oct. 30, 1650.

Sessione mett, all present. There were delated for breaking of the Sabath day, John Robinson and Wm. Edgly, for having out their webs upon that day at their walk-mills. The kirk officer was ordered to summon those before ye sessione against the next day.”

“They were appointed to satisfie (*i.e.* stand on the pillar) the next Sabath in the publique congregation.”

“Sessione mett, Thomas Thomson one of ye elders told ye sessione yt he saw John Ladly in Bonalie, setting up his corn upon ye Sabath day, he is to be cited against ye next sessione day.”

“Sessione mett, all present, compeared John Ladly and confessed yt going by a wet stouke upon ye Sabath he had set up two sheaves yt wer lying wet and if he had given any offence to God or man by it he was sorrie for it and should not doe ye like again. The sessione dismissed him. Ninian Denholm appointed to visit ye paroch during sermon next Lord's day.”

There are many other instances all of a similar nature showing the rigid strictness which the session demanded the observance of the Sabbath

day. It is difficult to imagine how the people now-a-days would tolerate such righteous dispensations, though it is not much to the credit of the Scottish people to have deviated from an observance so beautiful in itself and so much honoured by their forefathers.

#### A SOLEMN FAST.

“This day a Fast was intimated to be kept ye next Sabath for ye many sins yt abounded in ye land especially ye contempt of ye Gospell.” “The moderator reported that his Majesties Secret Councill’s proclamation, Maii 15th was intimated and was duly kept upon ye said day accordingly. The causes thereof wer contempt of ye Gospell shining so gloriously amongst us, ignorance, drunkenness, uncleanness, swearing, Sabbath breaking. The total neglect by some and superficial performing by others of ye worship of God : That notwithstanding of vows and engadgments, national and personal and after severe judgments and signal mercies, and after solemn humiliations people go on in yr sins and continue impenitent, hard hearted and unreformed, unkindly, cold, and wintry like spring, whereby God threatened to blast our expectations and houns of the fruits of ye earth, and to cutt off man and beast by famine : Lastly the dangerous state of the church both at home and abroad through the spreading of blasphemous opinions

contrary to and destructive of the fundamentall principalls of religion and increase of popery in diverse places, divisions, &c.”

#### TROUBLESOME MATRONS.

“ Being the Lord’s day, after sermon the elders mett, all present. There compeared Margt. Sympson and Christina More against both wch it was proven by witnesses and so likewise acknowledged by their owne confession that they had misbehaved themselves verie scandalouslie in flyting and miscalling one another. The parties being removed, the minister did put it to the vote of ye sessione, if they shuld not satisfie publickly before the congregacione: but the major part did desire that in regard this was the first time that anie one of those had been before oure sessione and one of them a honest neybour’s wife, they shuld make yr satisfacione only in ye face of the sessione. Whereupon the parties being called in were sharply rebuked by the minister and they kneeling upon yr knees did ask God’s forgiveness: and promised to amend there carriage in tyme coming, to walk more soberly as became christians.”

“ Jany. 3, 1664.

This day Wm. Blackie complained of James Scobie for abusing of him wth his tongue, ye sd James Scobie is ordained to be cited against ye next day.”

" 24th

This day James Scobie compered and was sharply rebuked before ye sessione being loth to bring him in public, being but a silly, foolish, brain-crackt body and had been of tymes befor ane object of laughter to ye qugregation qu he came before yem for scandalous carriages."

## TOKENS.

The use of tokens at the communion season is, as far as I am aware, a custom peculiar to the Presbyterian Church of Scotland, and is of great antiquity.



The token, which alone could gain admission to the Lord's table, was exchanged for membership cards on the Fast day, which was celebrated during the week previous to the Communion. The people considering the obligation of attending church upon the fast day as binding as upon the Sabbath day, and many a heartache it gave to the more stern Presbyterians to see the Fast day converted into a general holiday as it now is. The following is an extract relating to this custom :—

Rules to be observed in distributing of tokens.

“The sessione took under their consideration some things previous to the sacrament of the Lord’s supper, incumbent upon the elders such as the making up of differences if any be, among neighbours (this must have been no easy matter and required much wisdom) and that in case some particular persons in this congregation apply for tokens, they be denied them until they first attend the sessione and the sessione be satisfied to allow them tokens.”

Though many things connected with our Scottish manners of former times are fast becoming obsolete, this old custom is still in force in the Parish Church here. I give an illustration of a token.

#### IRREGULAR MARRIAGES.

So strict were the orders of the Church that the proclamation of banns \* in order to marriage, which is now a mere form, were of the first importance. In these days in which we live objecting to a

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\* The following is a form of Proclamation of Banns which was made on three successive Sabbaths—

“Proclamation in order to marriage, James Borthick and Elizabeth Bog, both residing in this Paroche, Oyez and thats ae tyme, oyez and thats twa tymes, oyez and thats the third and last tyme.”

marriage at its proclamation is a thing never heard of, but it was not always so. At the period at which the following extract was written, it was a very risky matter for an intending bride or bridegroom to be seen talking to another man or woman on the street, as it was quite sufficient for the grounds of an objection, and these objections, you may be sure, were investigated to the bitter end. So great a source of annoyance was this that people naturally betook themselves to some other process, such as getting Episcopal ministers, who were then thickly scattered over the land, to marry them without any preliminaries whatever, of course this again brought down upon them the censure of the Church, as note the following:—

“The Session being constituted—Mr. Walter Allan, Moderator.

John Denholm and Elizabeth Straiton, who according to an appointment last meeting were summoned to this diet, being called in, compeared, were interrogate, whether or no they were married, answered in the affirmative and produced a certificate of their marriage the tenour whereof followeth, At Edinburgh, the Eleventh November Jaivise, (seventeen hundred) and twenty-seven years. The which day John Denholm, Farmourer in the Paroch of Colintone, and Elizabeth Straiton, lawful daughter of Robert Straiton, Farmourer in Braid, being single and free persons, not within the for-

bidden degrees, were solemnly married by a minister of the Gospel known to us, before those witnesses, James Couper, Wig-maker, in Edinburgh, George Mitchel, Dyker, these and Mr. John Colme, Schoolmr in Edinburgh; '*sic subscribur,*' James Couper, witness; George Mitchell, witness; Jo. Colme, witness.

The minister in the name of the Session gravely rebuked them for breaking the order of this Church and exhorted them to a more orderly walk in all time coming and they promised to do so, and mutual adherence to one another, wer dismissed." The usual fine for this offence was £3 Scots.

#### SUPERSTITIONS.

I may here mention a subject which may be interesting as peculiarly characteristic of the manners of the people in the seventeenth century. This was a period in the history of Scotland most distinguished for the belief in all kinds of imaginary crime, more particularly the cruel and merciless persecutions for witch-craft. Though there are instances where persons were brought before the session for endeavouring to prove some one a witch,\*

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\* "June : 20 : 1686.

This day Adam Sharpe, in Swanstowne, gave in a bill and promised to give in a shilling sterling, as ye custome is, compleaning upon Bessie Broune for calling Grissel Colvine, his wife, a witch, and that she had taken away her child's

we have no record of any witch finding in this parish, though stories are numerous. Yet the parish is not altogether free from the gross ignorance and superstition of the times, as you will see from the following:—

“ Mar. : 11 : 1677.

*Inter alia.* This week was found in ye water about Scloitfurd ane young woman about 28 years of age. It was judged she had been in the water several weeks. She was known to be William Young’s servant in Woodhall Walk-milne. They being called for and all ye neighbours about, they did know yt she was yeir own servant. They said upon ye fourth of Janr. last in that same year

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health by her witchcraft. There were 3 witnesses who compeared being called, viz.—Alex. King, Thomas Allan, and Christian Fluckar, and affairmed yt they heard her say so, as was informed by ye said Adam. But ye said Bessie Broune did not compear that day (who was cited with ye rest to compear) for her child died that same day.

Upon Tousesday immediately yr after ye minister visited Swanstoune Toun and took up yair names for examinatione. and at that tyme he and 2 of ye elders, viz.—James and Arch. Watson’s, called the said Grissel and Bessie befor yem and reconceiled yem together. The said Bessie acknowledging her fault, viz., yt she wronged her neighbour in calling her a witch as is aforsaid, asking first God’s pardone and then her neighbour’s, and promising to live more christianly and peaceable yrafter. The minister rebuked her sharply and told her yt if she committed ye lyke yrafter she should be put in ye hands of ye civil magistrate.”

there was a little discord betwixt yem and her. She came away upon ye said day about 12 of clock in ye day tyme, and they did never see her again, and confessed they did not enquire after her at yeir nearest neighbours. They said they had nothing of hers but twenty shillings Scots, ane old plaid and some cloths qch qn, they were seen they wer thought not worth twelve shillings, Scots. *All the neighbours especially those she served did lay their hands upon her but nae blood did appear.* My Lord Collingtoun (the local magistrate) to be acquainted w<sup>th</sup> it."

Also in 1680 a woman named Helen Girdwood a servant in Caldham, a hamlet which stood to the south-west of the present Woodhall House, was accused for the murder of her child on no other evidence than the following:—

"There was one thing very observable in that business yt qn ye mother laid her hand upon ye child's nose there came a little blood from its nose qch was seen by many present. The woman w<sup>th</sup>in a few days after was sent to the Tolbooth of Edinburgh qr she yet remains."

"August : 15 : 1680.

The woman Helene Girdwood q<sup>t</sup> murdered ye child as is said before was executed at ye Grassmarket in Edinburgh. William Pennie, father of ye child, after he had appeared before the

presbyterie in sackcloth, did stand at ye church door here in sackcloth, and sat upon ye pillar in sackcloth *half a year* and professing a great deal of grief and sorrow was absolved att ye presbyterie's desire."

Another of these strange absurdities appears to be the belief that evil spirits attended and profaned by their blasphemous presence all solemn ceremonies such as funerals. In order to prevent this, a part of the beadle's duty was to walk before the solemn procession with a hand-bell which he rung furiously from the house of mourning to the place of interment, in order, I suppose, to scare such spirits away:—

“Dec. : 8 : 1678.

The sessione appointed yeir Treasurer to buy ane hand bell to ring before ye dead, which was accordingly done and thretteen pounds, six shillings Scots, and eight pennies given for it.”

The above purchase is entered in the cash book as follows—“Item for a hand bell to clink before ye dead . . . . 13 . 6 . 08.”

It must have been a rather quaint sight to see the old beadle set out for a funeral laden as he would be with the hand-spokes, mortcloth, hand-bell, and other trappings necessary for the occasion. The beadle was also undertaker and crier, and altogether a most important man.

It would be difficult to convey even a faint idea of the wretched poverty which prevailed at this time. The community was divided into only two classes—the rich and poor,—three-fourths of them being in absolute poverty. The following Minute of the Heritors will do more to illustrate this than anything I can say:—

“The Heritors taking into consideration the distressing circumstances of the poor of this parish, proposed that the persens who receive at present a monthly allowance from the Kirk Session shall receive that allowance doubled till a sum not exceeding ten pounds, eight sh. be expended for that augmentation betwext and harvist next.

Further they resolve with the concurrence of the Kirk Session, that one thousand Merks Scots of the poor Fund be furthwith uplifted in order to purchase a quantity of meal or grain for the relief of other families in the parish who are in pinching circumstances, and that this meal shall be sold something below the present rate of the Mercat as shall afterwards be determined, and the charge and management thereof committed to persons to be nominated, and who are to receive their instructions from the Heritors.

And appoints that intimation be made from the pulpit next Sabath that whoever shall incline to partake of the benefit of this meal shall twext and Friday next lodge a note of their names and

number of persons their families consist of, in the hands of the Rev. Robt. Fisher.”

This was a course which had to be adopted nearly every year, from May to harvest-time, when the high price of grain placed even the necessities of life beyond the reach of all but the affluent.

#### ITEMS FROM CASH BOOKS.

The following are a few extracts taken from cash books belonging to the Kirk Session of Colinton, beginning in the year 1654. Although I cannot expect the curious style of book-keeping to interest you as much as it has done me, I cannot refrain from enclosing a few of the quaint entries, and if you could but see the books I am sure you would say the style was truly, ‘single’ entry:—

“September 25, 1654.

John Borthick being Kirk Treasurer from Febr. 1652 by ye Session’s orders to the Minister, and Will Ferguson and Thos. Wishart they wer desired to tak the pains to mak up his accompts, and having found them just and to be approved, they made their report accordingly and did pass the accompts, at wch tym their wer remaining into ye box unexpendit—lbs 7, s6, d8.

£1 Scots was = 20d. stg., or 1s. Scots = 1d. stg.

	<i>Lib.</i>	<i>sh.</i>	<i>d.</i>
Imprimis to two crippells . . . . .	00	04	00
Item for communione elements . . . . .	32	00	00
For bringing home same . . . . .	00	08	00
Item for trees and deals to the scoolhouse .	31	10	00
Item to an English woman * . . . . .	00	12	00
Item to ane puir scoolar . . . . .	00	13	00
Item to two lame soldiers . . . . .	00	08	00
Item to ane distressed gentleman . . . . .	01	04	00
Item to ane puir man . . . . .	00	04	00
	<i>Lib.</i>	<i>sh.</i>	<i>d.</i>
Imprimis to a puir scoolar at the college .	01	04	00
Item to John Cahoun for his pains (his toil) . . . . .	00	12	00
Item to Marion Ochiltry, an object of pitie	01	04	00
Item to Will Stewart, a puir scoolmr . . . . .	00	18	00
Item to James More, his matrimonall pledges . . . . .	05	16	00
Item 2 gallons and six pynts of ayle to ye men yt built ye bridge and ye men yt brought ye sand and lime yrto†			

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\* This shows the generosity of the Session in assisting even those against whom they had such bitter hatred.

† It appears that the church had indirectly and often directly, to pay for the erection of all public buildings, such as harbours, prisons, bridges, &c. The following are extracts of payments having been made for such :—“Represented by the Moderator that the contribution for building an Harbour at Eyemouth was in his hands, extending to six pounds thirteen shillings and six pennies Scots ;” also, “The Moderator reported that he had delivered the contribution for rebuilding the Tolbooth and steeple of Taine to Nicol Spence, and had received a discharge therefore.”

	<i>Lib.</i>	<i>sh.</i>	<i>d.</i>
Item to John Johnston, beddell, for making a coffin and grave to Grizell Harper .	03	06	00
Item to ane old minister in distress .	01	16	00
Item to a distressed widow, a minister's relic . . . . .	00	10	00
Item for a sand-glass for ye kirk's use .	00	12	00
Item to the glassier, a pynt of ayle .	00	01	08
Item to George Nicol for mortcloaths making, and his men drink money .	00	06	00
Item to the Reader, his dues .	03	00	00
Item for strae to thack the Reader's house	04	00	00
Item the money collected for christians taken by ye Turks . . . . .	40	02	00
Item to Geo. Duncan, troubled w <sup>th</sup> the gravell . . . . .	00	12	00
Item to John Cahoun for his wark to the poopit and wainscot the day fors <sup>d</sup> .	01	10	00
Mair for drink to said wark .	00	05	04
Item for drink money for cutting com- munion bread . . . . .	00	14	00
	<i>Lib.</i>	<i>sh.</i>	<i>d.</i>
Imprimis to kirk officer for making a chest and a grave to Christina Mose, Mary Samuel's daughter . . . . .	02	16	00
Item to Jean Guthrie, a cripel .	00	07	00
Item to a Blew Gowne,* being a cripel .	00	02	00
Item to ane Marg <sup>t</sup> Stevenson, a cripel, sent thither upon a horse from Currie .	00	08	00

The bridge above referred to, is the bridge which spans the Water of Leith at the churchyard here. It was erected about two hundred years ago (1686), the masons at the time received 1/- Scots or one penny stg. a day, or half-a-peck of meal as wages.

\* See Sir Walter Scott's "Antiquary," chap. iv.

	<i>Lib.</i>	<i>sh.</i>	<i>d.</i>
Item to James Burton, tenant in Craighlockhart, for four thraives of thack at half a crown the thraive, for repairing the Reader's house . . . . .	06	00	00
Item to Mary Irvine, a criple, and carried from kirk to kirk upon a horse . . . . .	00	18	06
Item to W <sup>m</sup> Brown who was a great sufferer in the late times of prelatie, and was one of those 50 who escaped when 200 were drowned, being put in a leekie vessell, and suffered a great deal of cruelty at the hands of the prelates for his religion . . . . .	01	09	00
Item for ye communione cups for s <sup>d</sup> . . . . .	231	00	00
Item to a woman wrong in her judgment . . . . .	00	16	00
Item by a woman, name unknown, but Mr David Hume got the money, he knowes her name . . . . .	00	05	00
Item by cash to the woman whose name Mr David Hume knows . . . . .	00	07	00
Item by that woman, whose name is Price or Rice, I know not which, but Mr David Hume got the money . . . . .	00	05	00
	<i>Lib.</i>	<i>sh.</i>	<i>d.</i>
Imprimis to Walter Waters as a part of an accompt of one pound nine shillings stg. for seats* and stair to common loft† . . . . .	03	00	00

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\* At this date (1750) pews were beginning to be introduced: previous to this, each one had to bring their own chair or stool. A little before this date I find the following entry in the Minute-book:—"This day Isabel Colquhon was deleted for desturbing her neighbours about her in time of sermon by placing the chairs about her in what

## Communion Expenses—

	<i>Lib.</i>	<i>sh.</i>	<i>d.</i>
Item Removing seats &c. in body of ye kirk	00	02	00
Item Setting up and taking down ye tent †	00	02	00
Item to singing without and within	. 00	07	06
Item to kirk officer . . . . .	. 00	02	06
Item to doorkeepers . . . . .	. 00	02	00
Item to poor strangers . . . . .	. 00	02	00
		<hr/>	
Samma	00	18	00

manner she thinks fit, orders she be cited to the next dyet." "Isabel Colquhon being summoned to this dyet, being called and compearing was charged in the terms of the delation last sedurent, to which the said Isabel answered that she being the oldest possessor of a chair in ye body of ye kirk she thought that her neighbours in Bonailie should have more respect to her than to toss her chair up and down ye kirk as they often did and that all the noice she made was to get back her chair where it had stood for three score of years, but would be aware of doing the like in tyme coming. She being removed, the session agreed to rebuke her this tyme, and she being called in was rebuked accordingly." This would make the old lady about 80, and her name appears nearly twenty years after for some similar offence. Like—

"Marjory o' the mony lochs,  
A carline auld and teuch."

† The common loft was the gallery of the church, and was entered in those days from the outside.

‡ This item refers to the tent erected in the churchyard on Communion days. The demand for seats had been much in excess to the church accommodation, a state of affairs very different from "the times we live in." The singing "without and within," refers to the same.

“At Hailes Church, Oct. 16, 1701.

*Inter alia.*—The late Treasurer, William Denholm, desired that according to the session's promise, he might be discharged of his intromissions, which request the session having heard, granted the same, and appointed a discharge to be given him, the tenour whereof followes:—

We, the Moderator, and remanent members of the kirk session of Hails, having carefully examined the accompts of William Denholm, late treasurer, from the time of his entrie, viz. from October 25, 1697 untill the 9th of this instant, inclusive of both, and so find that he has been verie faithfull and diligent in the discharge of that trust, and therefore, we by their presents discharge him of all his intromissions and promise to hold good and valide this our discharge against all deadly, as law will. In witness whereof we have subscribed these presents (written by Mr Thomas Johnston, session clerk), at Collingtoune alias Hails, this 16 of October 1701. *Sic* subscriber—Walter Allan, Edward Burton, James Davie, and David Denholm. Reported by the Moderator, that the last Lord's day according to the order of the presbyterie, he had read from the pulpit the Acts of the General Assembly against abuses at Lykwakes, penniebriddells, and promiscuouses dancing.

The Sederunt closed with prayer.”

Yet again, for one delights to dwell upon the thoughts of those halcyon days, those times of primæval simplicity, it might be interesting to notice the curious ways the session had for raising money for their use. The first of course was the regular weekly collection, which however only amounted to an average of about 5/- an evidence of voluntaryism being at a low ebb. The next lucrative would be the mort-cloth charges. "For the use of ye larger 3/- and ye smaller 18/- Scots." This, curious to say, was compulsory, no one being allowed to bury without it as we find a certain Jams Ross being told to desist from lending something of the kind he had to his neighbours "ye session considering that ye poor had been seriously prejudiced yrby."

A collection was also taken at funerals for the poor, and a charge of 14/- Scots for ringing the "great bell."

Another source of revenue was the "pledge dollars" or rather "matrimonials paunds." This was a charge made by the session clerk amounting usually to 8/4 or £5 Scots, when parties gave in their names for proclamation of banns and which the parties forfeited if anything unworthy occurred such as a birth within nine months after marriage, and I am sorry to say the session minutes give us every reason to think that these were, alas, too often lost, and that this was a profitable transaction for the session.

Then over and above the usual 12/- Scots paid for the poor at the marriage ceremony, a collection was also taken, the following "Act" passed by the session in February 1683, throws some light upon this.

#### THE ACT.

"Whereas for severall bygone years it has been in practice to ye prejudice of ye poor yt qt money has been contributed at marriages in our kirk, was by a gratuitie confer'd upon ye officer of ye kirk and consequently his private interest preferred befor ye publick interest of ye poor. The Sessione yrfor thought fit to enact and ordain yt no such bade custome be practised for ye tyme to come, prohibiting and discharging ye kirk officer to intronett wth ye marriage money in appropriating it to himself but yt it be put in ye kirk box for ye use of ye poor.

The occasion of ye sessions making this Act is yair serious consideratione yt ye poor has been formerly prejudiced, and also to guard against dissimulatione in ye collector for ye said money in ye meantyme his saying one thing and meaning another. Collecting only for ye kirk officer under pretense it was to ye poor."

Such then were the customs when money raising evidently was considered the greatest of christian graces.

I would take the liberty here, before I close, of saying a few words of explanation. You may have observed that little or nothing has been said about the Parish between the dates 1750 and 1850. The reason of this is that the Kirk-Session Records, from which one can gather a great deal of information about the parish generally, begin at the former date to adhere closely to church affairs, and the parish not figuring in history, we are almost obliged to pass at once from the one date to the other.

The Kirk-Session and Heritors jointly continued to administer the laws relating to the poor, and also the laws relating to education, until the Poor-Law (Scotland) Act of 1845 established the Parochial Board—a Board composed of all the proprietors in the parish whose rental amounted to £20 and upwards, and the Education (Scotland) Act of 1872 established the School Boards.

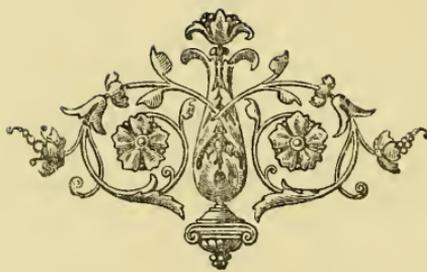
The Parochial Boards when first established embraced also the Local Authority who had the administration of Sanitary and other laws, a subject then only beginning to attract attention, until the passing of the Local Government (Scotland) Act of 1889, when those duties passed into the hands of the County Council, a popularly elected body, having the administration of all affairs relating to the County.

“ Again in 1894 another Local Government Act

was passed which again reformed the constitution of the body entrusted with the Poor Law Administration of 1845 and the Parish Council also a popular elected body was constituted. And just as the Act of 1889 facilitated that of 1894 by reforming Parish boundaries, so the Act of 1894 "provides a method by which the areas constituted for parochial administration may, where dissimilar, be gradually assimilated to those constituted for educational purposes, and the way thus prepared for the future concentration of all Parish affairs, including education in the hands of a single body."

And now, my dear Sir, I have in a manner completed the task I had imposed upon myself in affording you an opportunity of acquiring a knowledge of the Parish History. I say so, because I do not wish that you should stop at what you may have found here (that is to say if you have borne with my tediousness thus far), nor do I wish you to take upon my authority things that should be the subject of your own investigation. My wish is that it may stimulate your curiosity and encourage your exertion for further revelations by thus giving you something merely suggestive, not exhaustive.





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